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# The Church Record

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**Current Topics.**

The General Synod of New Zealand had brought under its notice a motion favouring Prohibition. After some discussion the Primate said he did not like the resolution as it was colourless. Of course, it meant prohibition although it did not say so. He thought that a resolution by the General Synod should have more strength and vigour. They could not, however, throw out the resolution without finding something to take its place. He therefore moved as an amendment: "That this synod expresses its strong conviction that it is the bounden duty of Christian people, unless they are prepared to vote for the total prohibition of the liquor traffic, to provide some other drastic remedy for an evil which is sapping the morals and efficiency of the community." Continuing, the Primate said that the synod must not say that they were anti-prohibition and let the devil have his way. They wanted Christian people to find the right remedy. He had never asked his Diocesan Synod to make a direct pronouncement on this question, which he considered a political one. He thought his amendment expressed the mind of the synod. Whatever members thought of the prohibition situation they were bound to join in some remedy for an evil that was producing vast injury to the community.

The synod subsequently adopted the amendment and it was carried unanimously. The moral effect of such a resolution should be very strong, as it throws on those Christian people who object to Prohibition the responsibility of suggesting some practicable "other drastic remedy" for an evil whose effects on the community are too much in evidence.

Sydney has been the scene of Theosophical revelations; only this time Mahatmas have not to be credited with these revelations of the inner life of some of its leaders, which have been shocking instances of immoral teachings, but a guileless devotee of the cult, whose moral sense, inspired by the Christian atmosphere in which he has lived, was first distressed, then dismayed, and finally so outraged that at the last he has spoken with tongue and pen, with the result that public attention has been directed to its leadership in ways that have not been found pleasant. Mrs. Besant affects the role of a martyr! But a martyr for what? We hardly think she will receive much sympathy from a public who differ from her, toto coelo, at any rate in their moral ideals. We congratulate the Hon. A. B. Piddington, K.C., for his

sane action in protesting against Mrs. Besant's being allowed to address the University students of Sydney. "Broadmindedness" is not seldom a synonym for "shallow-mindedness." Some of our public leaders seem to lack any sense of the grave responsibility their position entails, and the necessity of careful thought and the avoidance of precipitate action. The Primate, in his letter to the diocese, made the following instructive reference to the cult:—  
Into our midst at this juncture has come the incursion of that aged leader of Theosophy, Mrs. Besant. Upon well-grounded Christians she has no influence. But amongst the unstable souls who acquiesce in the Christian faith, without any real understanding, the propaganda of Theosophy can easily cause disturbance of spirit. To those who are acquainted with the details of Theosophy it is a quagmire of plausible fallacy, that seems to offer a short cut to the solution of many problems of the soul, but which involves the reckless pilgrims who take it, in much entanglement with difficulty. I strongly advise any who are tempted to dally with the advances of its promoters first to study its recent historical origin, as it is well discussed in the philosophic pages of Farquar's "Modern Religious Movements in India," pp. 208-291; or to acquaint themselves with its vagaries of thought, as so clearly analysed by the Bishop of Goulburn in his excellent Moorhouse Lectures, "Ancient Heresies in Modern Dress," pp. 136-198. For those who have not time to give systematic study to it, my strong advice is to leave it alone, and to keep to the well-trodden paths of the Christian faith, by which our fathers have found their way to God by Jesus Christ.

The Queensland Government runs its State Lottery, the Golden Casket, and because of the fellow feeling among members of the late Government of N.S.W., the tickets were freely advertised in N.S.W. In fact, the slackness of the Dooley Government in this matter has practically filled the streets of the City of Sydney with vendors of all kinds of "Art Union" tickets, the irony of the position reaching its limit in the raffles conducted by policemen themselves. The new Government in N.S.W. realises something of the evil of the situation, and we are glad to know that steps are being taken to place stricter limitations on the Art Unions for charitable objects and Golden Casket tickets are no longer to be allowed open sale in the State. Of course, the Queensland Government is not pleased. The Home Secretary, Mr. McCormack, has been indulging in some gentle sarcasm at the N.S.W. Ministers' expense. He makes much of the fact that the money so raised has placed the Queensland hospitals on a sound financial basis but he omits to pay any regard to the effect of it on the moral character of his people. Sowing the wind means reaping the whirlwind. Gambling tends to produce selfishness and harden character. Its tendency is

to make men egotists, and, as Mazzini puts it, "There is but one step between the egotist and the slave."

The Prime Minister is evidently not one of those who think that the world of man is making any real moral progress. That mystic word Evolution, so far as it applies to human nature, has no meaning for him, and he does not think that nature is changing at all for the better. "I do not think," said Mr. Hughes, in reply to a deputation, in Brisbane, anent the League of Nations, "I do not think it has taken us very long to put on this thin veneer of civilisation on which we pride ourselves so much, but, beneath this veneer, we all know that we are much the same as we always were." These sentiments are worth consideration. We recently referred to some other statements of the Prime Minister in which he showed clearly the same pessimistic outlook upon humanity's progress and appealed to the Church to go harder to work and apply to human life those great divine principles which alone give any hope of stability of progress. It were well for our people if more of the nation's leaders would face the facts of human life and history, and get behind the Church in her great endeavour.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts!"

Our Australian Churchman has not yet realised the responsibility of the stewardship of wealth. We say this advisedly, for while there is here and there an exception we have few really generous givers to the work of God amongst Churchmen who are possessed of large wealth. Consequently the Church's enterprise is hampered by lack of means to enter upon and carry forward schemes of any magnitude for the advancement of the Kingdom or else her spiritual force is reduced by the employment of doubtful worldly devices in order to raise the funds necessary for any large enterprise to which she commits herself. Perhaps the brightest sphere of activity is her missionary enterprise, for that enterprise attracts only the keenest of her members—those who understand the Church's real aim and have a zeal for God. But even here, although the methods of raising money for the missionary work of the Church has, as a very general rule, been kept clean, yet few princely gifts adorn the long lists of those whose hearts God has touched with a desire to make Jesus Christ known in every part of the heathen and non-Christian world. What seems lacking, not only amongst wealthy Churchmen, but throughout our wealth-owning citizenship, is any well-proportioned sense of responsibility to God or man for the



use of that wealth. We scan published will practically in vain for evidence of any such sense of responsibility. Even where the "works of charity" are remembered, the bequests are in the great majority of cases altogether meagre, not to say mean, in comparison with the totality of the estate left behind. Surely it is an affront to the God the Giver or "Entruster" of all good and "goods."

We hail with thankfulness a piece of Victorian news, published in another column, which records the thoughtful stewardship of one who has now gone to his reward.

O si sic omnes!

The "English Guardian" has a suggestive, if sarcastic "Up-to-Dateness," comment of some proposals in America for the revision of the Marriage Service. It says:—

The American Church, which has already removed from its Prayer Book some of the crude, if wholesome, language of the marriage service, is about to consider whether it shall relieve brides from the unwelcome promise to obey their husbands. When the General Convention a few months ago considered the recommendations of the Revision Commission it will also be asked to relieve the bridegroom from his promise to endow his wife with all his worldly goods, and his husband has ever honoured the promise until he has made his will, and not always then, the omission will be a step towards reality. Yet it is always a pity to lose a picturesque fiction. On the whole wives obey, even to-day, much more readily than husbands endow, and husbands who do not ask for obedience still quite often get it. It is proposed farther to abolish the ceremony of "giving this woman to this man"—a reminiscence, gallant to an enlightened age, of the days when a woman ceased to belong to a father or brother only to become the chief chattel of a husband. But if all our antique forms and ceremonies are to be brought into conformity with modern facts many things beside Prayer Books will have to be revised.

## The Church at Port Moresby.

(From Our Correspondent.)

Port Moresby, the seat of Government of the Territory of Papua, is a little known name to the average Australian; and one often wonders if the average Australian Churchman has ever considered the possibility of his Church being represented in the capital of Australia's dependency. As a matter of fact it is represented, but its existence has been a struggle. It was about seven years ago that some earnest resident Church people approached the then Bishop, the present Archbishop of Brisbane, and asked for his support in erecting a church of their own; for many years the Anglican residents had been dependent upon the ministrations of the L.M.S. (Congregational) Missionary resident in the neighbouring village, who every Sunday night conducted a service in a non-sectarian church in the town. Whilst appreciating the ministry of these earnest missionaries, they yet felt that the ancient Church of the English people should have its representation in the capital town of one of Britain's territories. So a church of good appearance and fair proportions was erected in a most prominent position, overlooking both ocean and harbour. New arrivals can hardly believe that the Church standing in such a prominent position, the first building to meet the eye as the boat arrives at Port, is the Church of England; but for once it is the case, and the Church, standing there on the hill top, surmounted by the Cross, reminds those newly arrivals and the sightseeing tourist that the Cross of Jesus Christ has been planted in this recently heathen island of New Guinea. Not only that, but it also reminds them that the Church, whilst keen on its mission of winning the heathen Papuan to their Lord and Saviour, in which mission it has been eminently successful, is also careful for the souls of its white children who come out to

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

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the Territory to fill either Government or commercial positions.

For some three or four months after its erection, the Church was a "silent witness," there being no one available to minister to the people's spiritual needs. However, in July, 1915, the Rev. R. Leck was appointed rector. This course was no smooth one; in fact, it was hard; so hard, in fact, that none but a large-hearted and intensely earnest man would have stuck to it. For at one period, when funds were low, and it seemed that the Church would have to close down for lack of support, Mr. Leck took a position in an engineer's shop, and worked with his hands during the week, and on Sundays ministered to the spiritual needs of the people committed to his charge. One wonders how many men would be so ready as Mr. Leck did at Port Moresby, the Church of England in Australia can produce from amongst its ordained ministers! In the end Mr. Leck triumphed, and the Church register testifies to the triumph in its record of increased attendances and financial support. For domestic reasons, the Rev. R. Leck, after four years' service, had to resign in 1920, and for twelve months the Church was closed.

Early in 1921, a small company of residents, headed by Mr. Justice Herbert, again urged the Bishop to appoint a rector, and at the request of the Bishop the present rector, who had offered for work in the New Guinea Mission, accepted the cure. He started his work in April of last year; at that time everything appeared hopeful; coconut plantations were just coming into bearing, salaries had been well raised, and increments promised, and everything appeared flourishing. The appeal sent out to residents for support of a clergyman met with a most liberal response, and the prospects appeared bright; but soon the clouds began again to gather. The bottom fell out of the copra and rubber markets, and as a consequence the outlook began to look less hopeful; retrenchments in commercial houses first bore testimony to the seriousness of things; then liquidation of companies, and closing of plantations brought it home more really that things were not as they should be; then retrenchments followed in the Government service. By this time the general depression had got hold of everybody, and it seemed that "Papua was done!"

There was one ray of hope—the Commonwealth Government! Would it help by relieving the Territory of certain restrictions which hampered its commercial progress? The Lieutenant Governor journeyed to Melbourne, and made a strenuous fight with the Government, but in vain! There was no hope left, and it just simply remained to make the best of a bad case. And that is the present condition in the Territory. Needless to say, the prevailing depression has affected the life of the Church to a tremendous degree; half of the regular attendants have left, and also half of its financial supporters. It seemed as though there was no hope of carrying on beyond the end of the financial year. But the same small band of Church people decided to make a great effort to see if something could not be done to retain their clergyman, and continue the Church's witness in the capital of Papua.

The matter was considered at the annual parish meeting, which was held on Friday, April 28th. The Bishop of the Diocese presided. The whole position was discussed, and when a member of the Church Council placed on the table £200 which he had collected that afternoon, the atmosphere of depression gave place to one of hopefulness, and with promises received it seemed that the Church would be able to weather the storm of financial difficulties, and so the Church still continues to bear her witness in Port Moresby. During his visit, which lasted a fortnight, the Bishop gave confirmation to five (female) candidates. It is seldom that the Church has held so many worshippers as gathered to witness this rite on the evening of Sunday, May 7th; it was comfortably filled, the larger part of the congregation consisting of men. It was the largest number ever presented for confirmation in Port Moresby, and the service was most reverently followed by the interested congregation, many of whom, long out of touch with Church life, had never witnessed a confirmation before. The Bishop's address, which preceded the laying on of hands (the only gave one), was most helpful; he first addressed the candidates, impressing upon them the importance of the gift they were about to receive, and the importance of their using it; he then addressed the congregation, and reminded them most impressively of their duty to help the young confirmands. The Bishop's appeal was a stirring one, and could not have been without its effect on those who listened. His visit proved very helpful to both priest and people, and has given a stimulus to a work which oftentimes becomes dull and disheartening. During his visit the Bishop was the guest of H.E. the

Lieutenant Governor, for the first part of the time, and of Mr. Justice Herbert for the latter part of it; he left for Samarai by the Marsina.

The number of communicants at last Sunday's celebration was almost a record; it is to be hoped that it is an index of a rising Church life. The Church at Port Moresby asks the prayers of the Mother Church in Australia, that her work may be blessed, and that she may be able to meet the stream of carelessness and indifference which is the natural tendency of a small town in the tropics. Its rector would also ask that he might be advised of any people leaving an Australian parish to reside in Papua, in order that he may be able to meet them on arrival; he would also be pleased to meet any Church people who are touring, and would place himself at their disposal whilst the boat is in Port Moresby.

## Without Charity—Nothing.

(By the Very Rev. G. W. Blinkin, D.D., Dean of St. Albans.)

"Though I have all faith so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 2.

I suppose that if any of us were asked which of the Apostles was especially the "Apostle of Love," we should naturally be inclined to reply, "Oh! of course, St. John"—the disciple whom Jesus loved—the disciple who was nearest to the heart of Christ; who learned more than any other, perhaps, the length and breadth and depth and height of the love of Christ; with which "He first loved us"; the disciple who therefore learned the constraining secret which demands the love of our poor hearts to Him. It is St. John who tells us "that God is Love"; "He that loveth dwelleth in God and God in him." The one message, which we are told that he repeated over and over again in his extreme old age, when he could no longer walk, but had to be carried out to speak to his "little children," as he called them, was "Love one another."

On the other hand, if we were asked what was the special characteristic of St. Paul, the first answer, I suppose, which would occur to most minds would be that he was "the Apostle of Faith"—the teacher who insists more strongly than any other that faith, personal loving trust, is the hand and the only hand which man can stretch out to receive God's gift of pardon, healing and life.

In both cases we should be giving a true and yet a one-sided answer. For it is St. John, the Apostle of Love, who declares that the victory which alone can overcome the world is the Christian Faith. It is St. Paul, the Apostle of Faith, who insists that faith only worketh by love," who declares, "Though I have all faith, so that I could remove all the mountains, if I have not love, I am nothing." It is St. Paul, the man of unswerving faith, of indomitable courage, of keen intellectual powers, who emphatically asserts that faith, strength, knowledge, gifts of eloquence or insight, are all inferior to love. The greatest of all God's gifts of the Holy Spirit is love. Without love, all gifts of eloquence and tongues may be but empty sound. Without love, even martyrdom may be a little more than self-advertisement. Without love, faith itself is valueless. Faith may remove mountains of difficulty, faith may overcome the world, but only love can enable us to fulfil the purpose for which we were created—"to grow into the likeness of God"—for God is Love. What, then, does St. Paul mean by love? There is no one word in English which can express its meaning.

### Charity and Love.

"Charity," the word used in our Authorized Version, is too much identified by convention with almsgiving. "Love," in its highest human sense, is almost too personal, too exclusive; and in its lower sense, too earthly. "Benevolence," in its passive sense, suggests merely kindly instincts; in its active sense it denotes schemes and plans for the benefit of others, yet those who lack what is deepest in the grace of character which St. Paul is describing. "Unselfishness" is too negative a word to express the more active side of what he means. The only word which would include all the varied aspects of this love would be "Christ-likeness." Christ alone was the one perfect representation to the world of what God is—of what Love is. But although we cannot define love, seeing that "it passes knowledge," we can learn something of its meaning by studying St. Paul's description of the way in which love acts. Just as in a ray of pure white sunlight, when seen through a

prism, all the manifold colours of the rainbow are found to be included, so Christian love, we shall find, includes all kinds of other graces.

### Forgiving and Unsuspecting.

"Love suffereth long, beareth all things, endureth all things"—there you have three aspects of its patience: its unwearied persistence, its uncomplaining submission, its quiet self-repression. Love is kind—there you have a glimpse of its active generosity. Love envieth not, doth not behave itself unseemly, vaunteth not itself, is not easily provoked. At once a further group of graces is suggested—contentment, dignity, humility, good temper. Or again, when we read that "love thinketh no evil," we see how forgiving, how unsuspecting love is. Any one or even more of these qualities may exist alone, but the only thing which can enable them all to exist together is Christlike love. Among other things, love includes all that is meant by courtesy. A man who has well-bred courtesy does not forget himself; he controls his temper, he does nothing in excess, he is dignified and polite even towards those whom he may be inwardly cursing in his heart, or wishing far away. But a really true Christlike character is what the polished superficial courtesy of the world may only seem to be. Love gives it a delicate tact which never offends because it is full of sympathy. It feels with others and is ever on the watch to anticipate their thoughts.

"If I have not charity, I am nothing." To have love or to be nothing; to be growing more Christlike or to be nothing! Does it seem "a hard saying," "an impossible ideal"? Isn't there some half-way house where we can rest contentedly? Surely, you may say, there must be some alternative between that and nothing. No, says St. Paul; unless it produces love religion is not real; it is a hollow sham. And he is not merely stating his own opinion. St. John says the same: "He that loveth not his brother abideth in death." "He that loveth not knoweth not God." The Lord Jesus Himself says the same: "By this shall all men know that ye are my disciples if ye love one another." Without striving after love you have no right to call yourself a member of Christ, no claim to be the child of God; and if you are not "of God," you are "nothing."

### Call to Self-examination.

Let us examine ourselves, then, and see how far we are making any attempt to follow after love—we shall never fully attain to it in this life. Just as we can only "know in part" here and now, and shall only "know even as we are known" when we see God face to face, so all our feeble strivings after love can never reach perfection until we are "like God" when we see Him as He loved us; but unless we are striving after love we shall never see God at all, for God is Love. Take some of the tests of love, then, which St. Paul gives us, and ask yourself honestly, as in the sight of God, whether you are trying to act up to them. "Charity suffereth long, endureth all things, beareth all things." Do you try not to lose patience when your work seems to be a failure, when your temper is tried by the incessant little aggravations of those around you? How long can you submit to be misunderstood or ill-used without growing hard and bitter, without giving vent to your feelings? Charity is kind. Can you repay good for evil? Do you try to speak good of those who say unkind things of you, and to do good to those who have wronged you? Charity envieth not. Can you be glad when others are happy and prosperous when you, perhaps, are being sorely tried? Do you try to stifle the rising feeling that asks why others should have more than you?

"Charity vaunteth not itself—is not puffed up, doth not behave itself unseemly." Are you content to let your work, your little deeds of kindness, your successes, go unnoticed? Oh! it is hard sometimes, when other people perhaps get the credit for something in which we have borne the chief share, to keep ourselves in the background and take the lower place. It is hard to avoid "standing upon our dignity" as we call it—or feeling a "proper pride" in our successes, and so to magnify our self-importance, and air our superiority a little. Yes, sometimes pride disguises itself in the mantle of humility—and we depreciate ourselves for the express purpose of being contradicted.

"Charity is not easily provoked"—are you inclined to be what you call "sensitive" in yourself—but "touchy" when you see the same trait in other peoples' characters? Are you "easily hurt," quick to take offence?

### Thinking No Evil.

"Charity thinketh no evil, rejoiceth not in iniquity, believeth all things—hopeth all

things." Oh! how easy it is to imagine slights or insults where none were intended, to give people credit for bad motives, to suspect the worst instead of trying to believe the best until, perhaps, you are sorrowfully and reluctantly forced to change your opinion. One of the saddest things is the uncharitable gossip which is so common, the itching ears with which some people who profess to be Christians will listen to some tale of scandal, and repeat it in so-called "strict confidence." It is not love—it is worse than nothing—for it is playing the devil's part—to rejoice in the discovery that others have done wrong, to be ready to "believe" all that is evil and "hope" for little that is good.

Thy, then, in your Communion to seek for more of the spirit of Christ-like love. You kneel at God's Table to commemorate the infinite love of the Father who "so loved" that He gave His only begotten Son, of the Saviour who so loved that He laid down His life not only for His friends, but for enemies. In what spirit will you "draw near"? God's invitation is to those "who are in love and charity with their neighbours." Oh! as you kneel there and realise your want of love, pray earnestly, pray honestly that "God will pour into your heart that most excellent gift of charity." The Lord who so loved you that He laid down His life for you is waiting to give you more of His own indwelling life, to help you to grow more like Him. "You in Him and He in you." Let His presence, His strength fill you with more of His love. Say to yourself when you are tempted to be unloving, "The Lord Jesus Himself is with me—may, in me. What would Jesus do?" and then try feebly to imitate His life. So, and so only, can you be His disciples. So, and so only, can you grow like God, and see Him no longer "through a glass darkly," but face to face with God, who is Love.

(Adapted.)

## A Warning.

Imitation is the sincerest form of flattery, but it may sometimes prove a little embarrassing if the imitator be too persistent. Recently we have been reminded of our greatness by the fact that the term "A.B.M." has been used to forward other interests than that of the Australian Board of Missions of the Church of England.

A lady in nurse's costume, armed with a collecting box, called at an office in the city, and asked for a donation to "the A.B.M." The victim was surprised, but did not hesitate to place the price of a good dinner in the box, and then a little doubtfully asked: "It is the Anglican Board of Missions, is it not?" "Oh, no!" was the reply, "the Australian Board of Missions for Aborigines." Upon further enquiry, it was found that this is a Seventh Day Adventist society. Recently a member of the staff was asked to buy some literature published by the Australian Board of Missions for Aborigines.

We therefore warn our readers to be quite sure that when asked to contribute to A.B.M. it is the Anglican organisation of that name that is intended.

## English Church Notes.

### Personalia.

The death is announced of the Rt. Rev. H. W. Yeatman Biggs, D.D., who resigned the See of Coventry on March 31 of this year. He was 77 years of age, and was consecrated Suffragan Bishop of South-west in 1891. Dr. Biggs succeeded Bishop Gore as Bishop of Worcester.

Lord Shaftesbury has consented to accept nomination to the presidency of the English Church Union, vacant by the retirement of Sir Robert Newman.

The King's Maundy gifts were distributed at Westminster Abbey on Maundy Thursday, accompanied by the customary quaint ceremonial. The Dean of Wells officiated as Lord High Almoner, assisted by the Rev. Prebendary L. J. Percival, Sub-Almoner. As the King is fifty-seven this year, the recipients of the Royal alms numbered fifty-seven men and fifty-seven women.

The "Guardian," in reference to the recent death of the Rev. G. F. Wilson, the General Superintendent of the world-wide "Missions to Seamen," has this interesting note:—

Too rarely is it given to any man to devote thirty-eight out of forty years of his ministerial life to one cause, and to win for it a host of friends and supporters at home and abroad. Such is the record of the Rev. G. F. Wilson, whose death was announced last week. A scholar of Clare College, Cambridge, he graduated with Mathematical Honours in 1882, and was ordained in the same year. After serving as curate of St. Mark's, Barrow-in-Furness, he joined the Missions to Seamen as organising secretary for a large district, with his headquarters at Birmingham. His unique gift of inspiring enthusiasm and affection, a wonderful personal charm and great organising ability soon marked him out for leadership, and in 1891 the committee brought him to London as a superintendent of the Mission, while thirteen years later he became general superintendent, a position which he held, and in the active duties of which he was engaged, up to the time of his death. The Church mission to the mercantile marine in failing to bestow preference on the man who gave himself so unsparringly for their spiritual and social welfare. When Mr. Wilson joined the society it was at work in only 59 ports, with a staff of 25 chaplains and 53 lay missionaries and a total income of about £20,000. At the present time it employs 77 chaplains and a like number of lay missionaries in 122 ports at home and abroad, with 154 seamen's clubs, 115 churches and institutes and a large fleet of Mission-boats, the whole work requiring for its maintenance considerably over £100,000 a year. George Wilson will be missed by a very large number of men and women in every rank of life. Only those who had the privilege of close association with him will realise the loss the Missions to Seamen have sustained. The following message has been received from the King by the widow of the late clergyman:—"The King and Queen are much grieved to hear of your sad loss, and desire me to offer you their sincere sympathy."

### Mr. Hickson's Healing Mission.

In connection with the reference in our last issue to the "Guardian's" attitude towards Mr. Hickson's Mission of Healing, the following letter in the "Guardian" of April 21, is of interest:—

"Sir,—As the article in 'The Guardian' of March 24, 'Reappearance of Mr. Hickson,' was in the nature of a comment on my report in the 'Hampshire Chronicle' of Mr. Hickson's Mission service in Sheffield Church on March 12th, I feel that something must be said in answer to it. As Mr. Hickson's work for the revival of the ministry of healing in the Church is well-known to Churchmen and Churchwomen, it is not necessary for me to speak of it, generally, here. That wonderful works of healing are being done through him, both in England and overseas, is beyond question. The writer of the article will, however, like to know that among several sufferers who received benefit from the minis-

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tration in Shedfield Church, two may be specially mentioned—a lad of fifteen, paralysed (after diphtheria) since November last, and brought to the church in a spinal-chair, was able to walk the next day; and a young woman who had had an unhealed wound (tubercular) for some years, was healed in a fortnight. Details of these and other cases can be given if desired. Surely we should not be surprised at these things! Do we doubt that our Lord's command to heal the sick remains as solemn and as binding as His charge to preach the Gospel?

#### Lectures on Modern Churchmanship.

A course of addresses on the Liberal Religious Movement has been arranged by the Churchmen's Union to be given at St. Martin's-in-the-Fields on Fridays, April 28, May 5, 12, and 19, at 1.25 p.m. The first address of the series will be given by the Rev. H. D. A. Major (Principal of Ripon Hall), on "The Progressive Character of Revelation." He will be followed on successive Fridays by Mr. A. Clutton-Brock, on "The Rights to Re-state Doctrine"; the Rev. C. W. Emmet, on "Co-operation between Christian Bodies"; and the Dean of Carlisle, on "The Historic Comprehensive-ness of the Church."

#### Two Interesting Discoveries.

On the site of some demolished buildings in St. Helen's-place, Bishopsgate-street, London, the foundations of an old Saxon church, and even of an earlier building, thought to be Roman, have been revealed.

The excavations have also exposed portions of the walls of St. Helen's Church, formerly part of a Benedictine nunnery founded in the thirteenth century, which have been shut in for years.

An interesting sequel has occurred to the recent fire at All Saints' Church, Petham, near Canterbury. During the examination of the walls with a view to reconstruction there were discovered, beneath the layer of plaster, paintings of two crosses, finely preserved, probably of the thirteenth century. Arrangements have been made for the removal of all the plaster. The restoration of the church will be undertaken by the Canterbury Diocesan Surveyor.

#### THE NEW LECTIONARY.

##### June 25, 2nd Sunday after Trinity.

—M.: Pss. 10, 12, 13; Judges iv. or v. or Job. iii.; Mark ii. 23-iii. 19 or Rom. v. E.: Pss. 15, 16, 17; Judges vi. 33-vii. 23 or Ruth i. or Job v. 6; Matt. ii. or Acts ix. 1-31.

##### July 2, 3rd Sunday after Trinity.

—M.: Ps. 18; 1 Sam. i. or Job xix.; Mark iv. 1-29 or Romans vi. E.: Pss. 19, 20, 21; 1 Sam. ii. 1-21 or iii. or Job xxviii.; Matt. iv. 23-v. 16 or Acts x.

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## Personal.

Bishop Langley was in Sydney last week for a marriage ceremony. His lordship is in his 86th year, and is still vigorous in mind and body.

Rev. Alan L. Whitehorn, who is leaving Sydney on June 22 for America and England, was the guest of the Golden Grove Sunday School on May 13, when he was the recipient of a handsome silver Communion set of six pieces, neatly encased in a solid oak case, suitably inscribed. The final farewell to Mr. Whitehorn took place in St. Paul's Hall, Redfern, on June 12.

Rev. W. G. Hilliard, M.A., Rector of St. John's, Ashfield, has accepted the position of Chairman of the Provincial Council of the C.E.M.S.

Miss Slaney, of St. Mary's, Caulfield, has an unique record of service. She has been for more than 60 years a Sunday School teacher in St. Mary's School, and for the same period a State school teacher.

The Ven. Archdeacon Curtis, M.A., of West Kempsey, N.S.W., is to conduct a mission in the parish of St. Matthew's, Groveley, Queensland, in November.

The Bishop of Adelaide conducted the annual retreat for clerical members of the Brisbane Synod, at St. Francis' College, Nundah, from June 6 to 9. His lordship preached last Sunday in the Brisbane Cathedral.

The Archbishop of Melbourne is spending a few days in Sydney. His Grace presided at the great C.M.S. Rally on Tuesday last. Dr. Lees was also accorded a civic reception.

Rev. Frank Cash, curate of St. Jude's, Randwick, has accepted the nomination to Christ Church, North Sydney. During his six years at St. Jude's, he has obtained the M.A. (Sydney), honours in philosophy; the B.D. (Melb.), in 1918; the honours B.D. in Old Testament Literature, Hebrew, Aramaic, in 1920; and in 1921 he received the sanction for a thesis for the D.D., "The Conception of God, Man and Sin in the Hebrew Prophets," which, according to the regulations, may not be presented before November, 1925. Mr. Cash is also an examiner for the Australian College of Theology in Hebrew and Greek.

Rev. D. F. Rees, of Wollombi, New South Wales, who has been appointed rector of the parish of Merriwa, was presented with a cheque for £70 as well as with article of silverware at a farewell meeting.

Canon Watson, Warden of the Brotherhood of Our Saviour, and vicar of St. James', Kyogle, N.S.W., has, at the instance of the Colonial and Continental Church Society, been invited to visit England at the close of this year. The invitation has been accepted, and Canon Watson will probably leave for England in September, returning to his work in the Kyogle district in April the following year.

A beautiful pulpit of blackwood has been erected in the newly-consecrated church of St. Augustine, Moreland, (Vic.), in memory of the late Mrs. George, who was born in Tasmania in 1839, and with her father, the Hon. Thomas Wilkinson, settled in Victoria, and in very many ways showed her

affection and devotion to her church. She was one of the first women pharmacists in Australia.

Rev. A. Brain, for some years rector of St. George's, Hobart, has just lost his son at the age of 22.

Rev. H. C. Barnes, vicar of Quirindi, N.S.W., for twelve years, was farewelled on the eve of his departure for Hamilton, N.S.W., where he has been appointed rector. He was presented with a wallet of notes, also a silver blotting-pad from the Sunday School children. The ladies of the church gave Mrs. Barnes a wristlet watch, while the members of the choir handed her a cheque.

The Ven. Archdeacon Curzon-Siggers, M.A., has resigned the charge of St. Matthew's parish, Dunedin, as from July 31, by which time he will have completed 26 years of ministry there. As the church has been opened forty-seven and a half years, he has outlived his six predecessors by four and a half years. The Archdeacon will retain his canonry at St. Paul's Cathedral and the archdeaconry of Invercargill.

Miss Wright, sister of the Archbishop of Sydney, is returning to England next month. Among other activities for the Church during her residence in Sydney, Miss Wright has been general secretary of the Ladies' Home Mission Union, and has also worked enthusiastically in the G.F.S. movement. Her departure is greatly regretted by the members of those societies.

Rev. A. L. Wright, who has lately been chaplain to the Missions to Seamen at Middlesborough, England, reached Sydney last week. He is to take charge of the Sydney Missions to Seamen. At the annual general meeting of the Mission at Rawson Institute, an official welcome, presided over by Lord Forster, Governor-General, was tendered to the new chaplain.

We regret to learn that Canon R. King, for many years rector of Gordon, N.S.W., and brother of the late Rev. Copland King, the New Guinea pioneer missionary, is about the resign his parish because of ill-health.

Rev. F. Riley, M.A., vicar of Walcha, N.S.W., has been appointed to the cure of Armidale, in the place of Archdeacon Johnstone. Canon Riley is an Oxford graduate and has worked in Tasmania. He was appointed to the chaplaincy of H.M.A.S. "Australia" in 1913. In 1918 he returned to parochial work.

Owing to shipping troubles, Rev. G. C. Glanville, B.D., the new Vice-Principal of Moore College, Sydney, has had to transfer his passage from the s.s. Esperance Bay to the s.s. Barranald, due in Sydney about the 7th of July.

## Great Missionary Rally.

The 97th annual meeting of the N.S.W. Branch of C.M.S. was held on Tuesday. The business meeting took place in the Chapter House, Sydney, at 3 p.m. Mr. C. R. Walsh presided. The report and statement of accounts were adopted, and the committee elected. The total receipts for the year were £12,500, and expenditure £12,650. A deficit of £150 was shown, money due to the parent society in support of missionaries.

The annual service in the Cathedral at 4.30 p.m. was well attended. Rev. E. W. Doulton was the preacher.

For the evening meeting the Sydney Town Hall was filled with enthusiastic supporters. Canon Burns, of Nairobi, kept the huge assembly interested by his splendid display of African pictures and his eloquent descriptions and appeals.

At 7.45 p.m. the Primate arrived accompanied by the Archbishop of Melbourne and the Bishops of Goulburn and Gippsland and a large number of clergy and members of the committee. The Moderator of the Presbyterian Church of N.S.W., and the Presidents of the Methodist and Congregationalist Conferences were also present.

The opening hymn, "For My Sake and the Gospel's," was sung with the enthusiasm characteristic of C.M.S. gatherings. It was a fine inspiration for the meeting. The General Secretary gave a digest of the year's report. He showed how in the past seven years the income had increased by 62 per cent., but the expenditure by 119 per cent., although only the same number of missionaries were being supported. He struck the right note of advance in spite of all difficulties and had the meeting with him.

The Primate received a prolonged ovation as he rose to speak. He said that his first duty was to express a hearty welcome to the Archbishop of Melbourne. Then he must call upon them all to thank God for all that had been done in the past year. It was right to do so, because they had been able to keep 31 missionaries at work, not counting the staff at Hyderabad. They must redouble their efforts this year to pay the debt due to the Parent Committee. But to do that they must be in the spirit of deep solemnity and abounding hopefulness.

The veteran African missionary, Canon Burns, was the next speaker. He commenced with a reference to St. Paul's saying before Agrippa, "Wherefore I was not disobedient to the heavenly vision." There were various visions before his mind, of which he wished to remind them. The vision of Jesus, the vision of a world groping in darkness with no one to lead. Then there were modern visions in that wonderful land of Africa. At Freretown, the vision of a divinity school with closed doors, because there was no principal to train men for the ministry. Again the vision of a Victorian lady who for two years had been bearing the burden of a whole district by herself. Very heart-reaching was Canon Burns' appeal to the young men present to place themselves entirely in the Master's control to fill the gaps and respond to the needs of those who were in darkness.

After a hymn and the collection—amounting to £107, the Archbishop of Melbourne rose to speak. The whole meeting stood to welcome him, and his grace must have been moved by the sincerity of the applause. Dr. Lees took as his text Carey's great word "Expect." He then presented the picture of the Ascended Lord "expecting," "waiting," and on the other hand, as St. John depicted, the great multitude of impatient people "waiting." Jesus is waiting for what? The great multitude is waiting. And between the two there stood the Church. Dr. Lees pressed home the individual responsibility in this great task of bringing the world to Christ. His grace, ably and with touches of humour, dealt with the churchman who does not believe in foreign missions, and illustrated how every churchman was committed by the very language used by him in his Prayer Book worship. The whole address was simple and of deep spiritual tone, and formed a fitting close to a meeting that was full of inspiration.

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## The Church Record.

JUNE 16, 1922.

## THE SUNDAY SCHOOL.

"We must set ourselves to the task of making righteousness co-extensive with intelligence." Such was the great world aim set out as the Church's task by Mr. W. C. Pearce, the world Sunday School organiser, in his address to a meeting of clergy in Sydney last week. In an interesting and powerful address, scintillating with the American's humour, our visitor pressed home upon his hearers the necessity of more earnest attention to the Sunday School on the part of the leaders of the Churches. The need of more definite and continued study of the Word of God, not only by our child life, but just as keenly by our adult population, was the burden of his address. The moving up into governments of free democracies had brought the problem of universal education in order to adapt every citizen for the fulfilment of his or her part in the life of the State. But we have been getting clear object lessons that the education which is concerned only in the making of a people intelligent, without the stabilising religious foundation, conduces to the prevalence of false and low ideals which affect for ill the "neighbours" of that people. And the greater the culture of the intellect, apart from the spiritual, the greater menace such a people becomes to the surrounding peoples.

Mexico was adduced as an evidence of low intelligence and low spirituality, a comparatively harmless influence to the surrounding peoples. But Germany, of high intelligence, educated to the ideal that war is a method of culture and, consequently, divested of her spiritual ideals, convulses the world with her war for world dominion.

In free Governments it is becoming more and more difficult to teach religion adequately, and yet it is an all-important task if the common life of a people is to be saved from unrighteousness of life. So that the task before the Church is "to make righteousness co-extensive with intelligence."

Our American visitor is on a world tour in order to bring about, in connection with religious training, what is felt the world task needs, a world's spiritual league of unity and liberty in which each section, national or international, will work out its own programme, but will articulate with a central conference, so that in the matter of experience and sympathy "each of us may have the benefit of the whole of us."

Mr. Pearce emphasised the import-

ance of a more just valuation of what he termed "the teaching ministry," and made his hearers realise, as perhaps never before, the very real and urgent claims the Sunday School teacher has upon clergyman and parent because of the potentiality of the ministry to which he has devoted himself.

We have been given a new vision of what a Church School may become, not only for the religious education of the child, but also, as Mr. Pearce stressed, for the continued education of the adult in the great facts and principles of the Bible. We trust that the opportunity his visits to the various centres of Australian life present will be fully appreciated by our own clergy and Sunday School teachers.

## The Call of Christian Missions.

(From a Pastoral Letter by the Bishop of Goulburn.)

The General Synod of the Anglican Church of Australia last October passed a resolution on the subject of missionary work, laying great stress on three things, viz.:

(1) The world's crying need of the Gospel which the Church exists to carry into the whole world, (2) the grave financial crisis in the missions of the Australian Church, (3) the duty of every diocese and parish to give to missions a definite proportion of its income.

There you have the unanimous judgment of the bishops and representatives of the clergy and laity of all the dioceses of the Australian Church. Now let me try to bring home to the minds and hearts of all of you the urgency of the call of Christian Missions which is voiced in that resolution. The missionary work of the Church is one of the great things on which a bishop ought to speak to all the congregations of his diocese from time to time, and the present occasion is such a time. The few score of Australians of our Church who are holding the line for Christ in the islands of the Pacific, in an industrial district in Japan, in our own Australian dependency of Papua, in a crowded northern city in China, in town and village in restless India, in the schools and hospitals of Egypt and the Sudan, in the native African kingdom of Uganda, are now in sore straits. The very success of their labours has brought new work within reach and call. The cost of living has driven them to the verge of actual distress. Their tasks cry aloud for the strengthening of their hands by more workers. Our missions are "up against it," as we say, on every side. And they are our missions. The missionaries are not private enthusiasts in whose enterprise we take a kindly but casual interest. They are our representatives, our soldiers, doing the work and waging the war of the Church. They are the men and women at the front; we are the men and women at home. It is our work and our war; ought we not to be as keen to back them with our offerings and our prayers as we were to back the boys who did our work and waged our war in France and Palestine?

But we shall never rise to our duty and our happiness in this work as long as we think of it merely as the work of the Australian Church. It is our bit of the work of the whole Church of Christ in the whole world. It is our share in the very life of the Church, the society which our Lord Jesus Christ created and sent into the world to gather into its fellowship all the lost and scattered children of God in every land. The very faith of our baptism was given to us in a missionary setting. The very promise of our Lord's presence is linked up with the command to make disciples of all the nations. The Holy Catholic Church is the one great missionary society of Christ's own foundation, and we cannot be good Christians unless we are keen missionaries.

Now let us in thought go into all the world, and see the field that is waiting to be won. There are more than sixteen hundred millions of people in the world, and less than six hundred millions are Christians. Think what this means—a thousand millions of men, women and children who have never learned to say "Our Father" which art in heaven." Out of every hundred souls in the world, only thirty-four know what Jesus Christ has done and is waiting to do for us all. Sixty-six out of every hundred souls are not Christian yet. Two out of every three human beings are still without Christ. Turn for a moment now to the British Empire, which includes a quarter of

the population of the world. Here the case is still worse. Out of every hundred souls in that commonwealth of nations, as we are now learning to call the Empire, only sixteen are Christians. Eighty-four out of every hundred are not Christians. It is the many millions of India and Africa that make up those eighty-four per cent. of our fellow-citizens who are not yet our fellow-Christians. Yet it is a mere dream to call the Empire a commonwealth of nations until the riches of the knowledge of the love of God revealed and conveyed to us through His Son our Lord are in real truth the common wealth of all these peoples and races who shared our fight in the great war but have not yet been called to share our faith.

Now you will realise the tremendous work that lies before the Church of Christ in the world. Only the united forces of a reunited Church can cope with this huge task. Meanwhile each separate Church within the Church Catholic must do its share. For this purpose we need the driving power of strong motives and the running power of right methods. What are the highest and strongest motives for missionary work? Not patriotism, the desire to make the East safe for Australia and Australia safe from the East. Not even humanitarianism, the desire to help all men, women and children to the things that make life worth living. Only the love of Christ can kindle the missionary spirit. Once realise that Jesus Christ loves you, and you will begin to love Jesus Christ. The one thing that the ordinary average Christian really needs is to fall in love with Jesus Christ. Then two motives will begin to work. One is gratitude; you will want to do something for Christ who has done so much for you. Here are millions upon millions who need Christ and whom Christ wants, and He has told us that "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." Give to the Christless what Christ has given to you. And the other motive is obedience; you will want to do anything and everything that you know or believe to be His wish. You know what Christ felt and said about the "other sheep not of this fold"—"them also I must bring." And you know that He has sent His Church to bring them. So we simply must, from no bare sense of duty, but from sheer joy of doing what He tells us and making His will the law of our own life.



The meetings of the National Council and the great Corporate Communion and breakfast, which took place in Melbourne from June 2-5, were striking evidence of the improving position of the Society throughout Australia. Mr. Littleton Groom presided over the meetings of the National Council, which were attended by 21 representatives, including the Bishops of Wangaratta, Gippsland and Bendigo. A comprehensive and encouraging report was presented by the National Secretary, and a satisfactory financial statement was given by Mr. H. C. Byrne, the National Treasurer. Mr. Groom spoke in very helpful terms concerning the accomplishments of the year and the possibilities that lie before the Society. The Archbishop of Melbourne extended a cordial welcome to the delegates. Some 550 men attended the Corporate Communion on June 5. The Archbishop of Melbourne was assisted by the Bishops of Wangaratta, Gippsland and Bendigo, and by Bishop Green.

## Bush Church Aid Society.

Fine enthusiasm prevailed at the annual rally of the Bush Church Aid Society held in St. Andrew's Chapter House, Sydney, on May 23. The Ven. Archdeacon Boyce took the chair, and after prayers—which were said by Rev. Canon Langley, hon. clerical secretary—addresses were given by Rev. R. R. Hawkins, Th.L., of Cobarr-Darling Mission, and Rev. S. J. Kirkby, B.A., organising secretary. The screening of pictures illustrative of the work of the society created great interest, especially those dealing with the little communities on the Trans-Continental Railway line, and the Sand Hill country to the north. The rally closed with a farewell commendation of the Revs. C. W. Wilson and J. P. Owen. The former is proceeding to the rail-end district of Griffith in Riverina diocese. Mr. Owen does out to establish a new mission work along the "once-a-week" railway line in Eyre's Peninsula, South Australia. This latter

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work is a new enterprise and calls for patient, persevering effort. The Society is pledging substantial support to Mr. Owen and his wife.

During the evening a resume of the report and balance sheet was given, revealing the healthy state of the Societies' position in respect to finance and work. The total receipts amounted to £2958.

The meeting closed with spirited singing of the hymn "Ye servants of God," and the Benediction.

On Monday, May 29, a valedictory communion was held at St. Andrew's Cathedral, when many friends of the society were present. At the close a luncheon was held at the C.M.S. Rooms, when the Rev. G. A. Chambers presided, and happy speeches were made by Rev. H. G. J. Howe and Rev. John Bidwell. Messrs. Wilson and Owen departed with the good will and earnest prayers of many church-people in Sydney.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Provincial Synod.

"Our Provincial Synod of N.S.W. is to meet in Sydney in the middle of August. In this Synod Churchmen in the State have the opportunity of discussing problems that specially affect themselves, either from proximity or contiguity, or from the civil organisation that we share together, and which may affect us in various relationships. It also gives us the valuable privilege of seeing a little more of our fellow-churchmen, and realising our fellowship, which tends to be at times disintegrated by our ecclesiastical organisation. For this purpose we must again call upon the generosity of Church people to assist us to provide suitable hospitality for those who visit us."—The Archbishop's Letter.

## Church Grammar School for Girls, Cremorne.

A large and influential meeting was held on Wednesday, 31st ult., at the residence of Mrs. Southouse, Cremorne, in the interests of the above school, Lady Forster presiding. Her Excellency was formally welcomed by the Warden (Rev. G. N. MacDonnell, B.D.). Apologies for unavailability were received from the Archbishop, who is patron of the school, and from Archdeacon Davies and the Revs. P. Micklem and C. Yarrington. Rev. Canon Charlton was present. Lady Forster, in the course of her address, emphasised the importance of the school, which should become the leading school of the Church for this portion of the Northern Suburbs. Lady Cullen spoke of the admirable work already done by the splendid staff of teachers. She stressed the need for extension. The aims in view were too large for the resources of one parish. Professor Lovell urged all present to realise the sacredness of a teacher's vocation. The psychology of child life was a matter of deep study. Addresses were also given by Mrs. Armstrong and Mrs. Newby Fraser. It was unanimously decided that a fete should be held on the 15th and 16th of September, at which Lady Forster most graciously promised to be present. The Parish Council of St. Chad's, Cremorne, which at present is the governing body, was represented by Messrs. Pratt, Hudson, and Eckford. After the customary votes of thanks and the singing of the National Anthem, afternoon tea was served by the ladies of the parish.

## The Home of Peace for the Dying.

The Wahroonga Circle for this Home (in connection with the Mothers' Union) held its annual meeting on Thursday, June 1st, in St. Andrew's Hall. It was an enthusiastic gathering, the largest yet held by this circle, and the pile of groceries, old linen, and comforts on the platform was an imposing sight. In the absence of Mrs. S. Taylor, the chair was taken by the hon. secretary, Miss French. Miss Pallister, Head of Deaconess' House, gave a most helpful address upon the word "Father;" she reminded her hearers that they were helping in this work of mercy many of the sick and needy children of our "Father." Miss Holdship, of the cases there, and told of the brightening of their lives. The Hon. Secretary reported a steady increase in donations year by year; the first objective had been to raise £50 by straight giving. This year the total was nearly £150, many persons having doubled their contributions. Friendly talk took place over afternoon tea, which was provided by kind hostesses. A

bequest of £500 from the late Mr. J. W. Gillespie, who, while living in Wahroonga, was for many years a collector for the Home, will be a great help towards the proposed enlargement of the present building.

## New Work.

The Rector of All Saints', Woolahra, has commenced new work in Double Bay, where a Sunday School of over 100 children has been inaugurated. Services are being held in the Masonic Hall. The attendances are most encouraging.

## Ordination.

The Archbishop held an Ordination at St. Anne's, Strathfield, on Trinity Sunday. Mr. Francis W. B. Norton was ordained to the diaconate, and afterwards licensed to the curacy of Strathfield.

## War Memorial.

The Governor-General last Wednesday unveiled a tablet erected in St. James', King-street, in memory of those associated with the parish who fell in the war. The tablet, which is of bronze, has been executed in England by Mr. F. J. Wilcoxson, a pupil and associate of Mr. Derwent Wood, the distinguished sculptor, who has pronounced it as a very fine piece of work.

## A.S.C.U.

The third annual meeting of the Australasian Social Christian Union was held on Monday in the Chapter House. The Dean presided.

In his presidential address, Dean Talbot said that one of the principal difficulties before the Church was the realisation of responsibility with regard to the study of social problems. They were thankful for the splendid lead given by the bishops at the Lambeth Conference in 1920, but their message needed to be interpreted to the whole body of Church members. Their object was to "Christianise" a so-called Christian world.

Sir H. Y. Braddon addressed the meeting and urged the Churches to turn their attention to bridging the gulf existing between the classes of the community. He criticised compulsory arbitration and advocated the "round table" conference method, where a better feeling might be fostered between employer and employee.

Mr. G. Cann, M.L.A., spoke from the Labor standpoint. He disagreed with Sir H. Braddon in the matter of compulsory arbitration. He said that the political side of the Labor movement was subsidiary to carry out the industrial objective, and to broaden its scope by a general application to the whole community. In the teachings of Christ, however, could be found the real solution of present difficulties and the basis for a real political economy. In the Sermon on the Mount there was all that was required for the organisation of society upon conceptions of justice, right, and liberty for all.

## Leichhardt Convention.

The annual "Second Coming" Convention will be held at All Souls' Church on Monday, 26th inst.

## NEWCASTLE.

## Girls' Hostel.

The St. Hilda's Girls' Hostel, at Mayfield, under parochial auspices, was officially opened by Mrs. I. Winn on Saturday afternoon. In his dedicatory address, the Bishop said that in the function another reproach on the Church had been rolled away, and he eulogised the women's committee, by whose efforts it had been possible to establish the hostel. He thought that the hostel could not have been opened at a worse time, but he decried the pessimism which said that the hostel was not needed, and believed that by the end of the year it would be full. The bad times would certainly have an influence upon it, as the diocesan authorities depended on the sale of land in Newcastle to help them financially. As the present was not a suitable time to sell, the interest charges would have to be met, and thus their difficulties would be increased.

## GOULBURN.

## The Community of the Ascension.

(From the Registrar of the Diocese.)

The Community of the Ascension, the first Australian religious community for men, has made provision for a wider association called the Fraternity of the Ascension. The Community is the centre of the Fraternity; round the community are various circles of companions, clerical associates, lay associates, and "the Friends," with varying rules for spiritual life and service.

On the Saturday after Ascension Day the Friends and other guests invited by them went out to the House of the Ascension (established in the outbuildings of Old Bishopsthorpe), and spent a very happy afternoon with the brethren. All that the community has accomplished in the way of restoration and adaptation of the buildings was shown the visitors. Father Kempe, the Superior, welcomed the visitors after afternoon tea. He told them that the community intends each Ascensiontide to hold its annual retreat and Great Chapter, and hoped that this reunion of its Friends on the Saturday after Ascension Day would become an annual function. The Bishop of Goulburn first of all thanked the community for all the occasional help it had given in parishes, and diocese, work which, although it was not the first real purpose of the Community, was incalculably valuable. He spoke of the new spiritual uplift for bishops, priests, and people in their contact with a community which was recreating the standards of spiritual life for Australia, and proving a new force of spiritual devotion. He rejoiced in this new beginning in old surroundings, and spoke feelingly of the three former occupants of these old buildings (Bishops Thomas, Chalmers and Barlow) who must to-day be sharing in our thankfulness that Old Bishopsthorpe was being made once more the base of operations for new spiritual opportunities.

A procession was then formed, consisting of a crucifer (the Cathedral sacristan, vested like the Westminster Abbey crucifer at the wedding of the Princess Mary in Alb and dalmatic), the brethren of the community, the bishop in cope and mitre, and the friends present marching in fourings.

A complete circuit of the buildings was made with a station for prayers on the northern side of the ruins. The two processional hymns were "Thy Hand, O God, has Guarded," and "Sing We Triumphant Hymns of Praise" (Ven. Bede, from the English Hymnal). On the return into the courtyard the Bishop gave the benediction, and the little party broke up with a fuller understanding of the sacrifices, aims, hopes and possibilities of the Community of the Ascension.

## Ordination.

The Bishop in his Cathedral on Trinity Sunday, June 11, ordained to the priesthood the Rev. Arthur Stephen, B.A., and the Rev. Roy Jessop, Th.L. The preacher was the Rev. F. H. Jeaves, M.A., C.R. Mr. Stephen has been appointed assistant priest to the Cathedral parish and Mr. Jessop to parish of Tumut.

## Cathedral Soldiers' Memorial.

The committee made final arrangements

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for the complete furnishing of the chapel. It was determined that the chapel should be dedicated on Armistice Day, 11th November. The final revision of names to be commemorated was entrusted to the three territorial archdeacons. The chapel will be dedicated free of debt, the whole of the cost, some £5500, being met by sight, and the committee determined that the second half of its commission, the completion of St. Saviour's Cathedral by the erection of the spire and as the diocesan peace and victory (thanksgiving) should follow immediately upon the completion of the chapel.

## VICTORIA.

### WANGARATTA. A Generous Bequest.

Under the will of Mr. Francis Heach, a former resident of Wangaratta, having large property interests, but latterly residing at Moonee Ponds, generous bequests are made to the Cathedral, the Wangaratta District Hospital, and the Free Library. The sum which will be available for the cathedral is not yet known, but it is understood that it will be about £10,000. The residue of the estate, after several bequests, goes to the building fund of the cathedral, with a request that such residue shall be applied to the erection of a tower and the installation therein of a peal of bells on the carillon principle to the purchase, building, and erection of the organ to cost £1000, and to the erection to the memory of the testator in the sanctuary of a suitable window or windows (at a cost of not more than £500). The balance then remaining to be applied to the general completion of the building of the cathedral. By a codicil the building fund committee is empowered to set aside out of the residue a sum not exceeding £3000, to be known as "The Francis Heach Bequest," the income of which is to be applied towards the maintenance and upkeep of the Cathedral and towards the maintenance and upkeep of the choir and the services of the cathedral. The cathedral building committee has already begun the work of adding to the cathedral. This work was decided on after a bequest of £5000 had been received from the estate of Mr. John Thomas Bell.

## QUEENSLAND.

### BRISBANE. Recent Appointments.

The Rev. Canon W. C. Campling, M.A., Principal of St. Francis' College, Nundah, and Canon Residentiary of St. John's Cathedral; also in charge of the districts of Zillmere and Cherside.

The Rev. Canon T. L. H. Jenkin, B.A., Rector of St. Paul's, Ipswich; Rector of St. Andrew's, South Brisbane.

The Rev. J. Hardingham, L.Th., Vicar of St. John's, Biggenden; Rector of St. Thomas', Beaudesert.

The Rev. F. Knight, L.Th., Rector of St. Thomas', Beaudesert; to Charleville Bush Brotherhood.

The Rev. A. Maxwell (formerly Rector of St. Peter's, Gympie); Vicar of Cleveland.

The Rev. J. W. Nommensen, B.A., L.Th., Charleville Bush Brotherhood; Vicar of St. John's, Biggenden.

The Rev. C. C. Robertson (formerly Vicar of Eidsvold); in charge of St. Colomb's, Clayfield.

The Rev. A. E. Smith, Rector of Goodindwin; Vicar of the new district of Coorparoo.

### St. Martin's Hospital.

It is expected that the building of St. Martin's Hospital will be completed by the end of July. Practically every cot to be installed will be in memory of some soldier who gave his life in the Great War. There are still some rooms which may be dedicated in the same way, either to individuals, or to the men of a district. The cost is £100, and, where necessary, the contribution of this amount may be spread over a term of years. Tenders are being now called for the furnishings, linen, &c., and the ladies of St. Martin's League are doing splendid work in raising funds to pay for the furnishings, linen, &c., and the luncheon rooms in the old Stock Exchange Buildings are being liberally patronised as a result of their efforts. Donations of fruit, butter, eggs, &c., will be welcomed. On September 29, St. Michaelmas Day, the "free of debt" appeal will be launched throughout Queensland.

"All great thinkers are patient thinkers."

## SOUTH AUSTRALIA.

(From our Correspondent.)

The annual business meeting of the Church Missionary Society was held on June 6th in the Adelaide Depot. The chair was occupied by the president, Rev. F. Webb. The financial statement showed that £688 income had been received during the year, and this amount, with balance from previous year, enabled nearly £1000 to be spent in an actual contribution to work in the field. Office expenses, etc., came to £21, and £15 was sent for the expenses of the central council. The branch now supports Nurse Nunn at Old Cairo, Egypt (O.O.M. of St. Luke's, Adelaide), and Nurse Watkins, Kweilin, China. Then the depot pays a large part of the support of Miss Veal (Victorian C.M.S.), in East Africa. The total amount sent to Victoria for their missionaries' support was £342 (including £82 for Roper River). This amount of support given to actual missionary work, both in personal and financially, is larger than in any previous year. It is a great extent due to the work of the Rev. T. Law in 1920. Considering that the branch has been unable to get a successor to him, and that no missionary was available for a single deputation, the year's financial results are distinctly satisfactory.

The women's missionary council, as in the past, have rendered great help in many ways, especially towards the training of missionaries, and here thanks are also due to St. Augustine's, Only, for their contributions towards the training of Mr. Riley at Ridley College, Melbourne. The C.M. Union, under the presidency of Mr. S. W. Halcombe, has been a means of keeping supporters of the society together.

The annual report says:—"We record with great regret the departure from the State of two of the originators and main supporters of the work in South Australia. In 1921, Rev. J. T. Phair resigned his parish to take up work at St. Barnabas, Sydney. No society ever had a truer friend than we had in him. Then Rev. D. J. Knox, for 10 years our hon. secretary, has become rector of Wollongong, N.S.W. He can look back with satisfaction on the splendid work he did for the society, and the proud position of St. Luke's as the leading missionary parish in the diocese. We have welcomed on our committee Mr. Phair's successor, Rev. Canon Rowell, Kyneton, Victoria, and Major Hutchison, of Magill, also Mr. J. Massie, the secretary of the Y.M.C.A. They have already shown that they are heart and soul with us."

The report also mentions the appreciation of the work at the Summer School of the Rev. Seaford Deuchar (chairman) and Rev. H. T. White, both of whom came over specially for the School, and of the addresses of Rev. W. M. Corden, of Naracoorte. There is this reference to Western Australia:—"It is gratifying to note that W.A. friends still continue their keen interest in and assistance for the work of the society. Mr. Toz has recently been able to forward £50 towards a motor cycle to the Rev. T. Law, in addition to assistance previously given to Mr. Brewer in Africa."

The following were elected on the committee: Rev. W. M. Corden and Messrs. Flehr and Hutchison (re-elected) and Messrs. Haviland and W. T. C. Rogers, the president and secretary of the M.M.C. (Mrs. England and Mrs. Adamson), and Misses Nichols and Mackenzie.

### SAVE THE CHILDREN FUND.

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Previously acknowledged ...	62	15	0
Per Rev. Canon Watson ...	3	3	0
Parish of O'Connell ...	2	0	0
	£67	18	0

## Notes on Books.

**The Australian Inter-Collegian** for May contains three specially interesting articles on "The Decitfulness of Riches," "The Christian Faith" (a further instalment of Woodend Conference addresses by J. McKellar Stewart, D.Phil.), and "Nansen's Appeal." The last is really a reprint of a leading article in the "Nation," and is a strong appeal for immediate and adequate help for the starving districts of Russia.

**The Torch-bearer.**—The magazine of the Sydney Church of England Grammar School, May number. The major portion of the issue contains records of school examination results and sports. There is a graphic description of "the race that thrilled," and a

generous tribute to the "Black and Gold" that won. The "Torchbearer" well edited and printed. The illustrations are exceptionally good.

## Ridley College, Parkville, Melbourne.

### Adventure and Achievement. Twelve Years' Fruitful Record.

Ridley College is situated in Parkville, at the corner of The Avenue and Walker-street. It was founded in 1910 specially to train men for the ministry of the Church of England, according to positive and constructive evangelical principles. From very small beginnings in a rented house in 1910, with little funds, few students, no security of tenure, and an uncertain future, the College has grown to such an extent that it now has a foundation worth £10,000; it has 46 men in the ministry; it has an honourable record of achievement, and it holds a permanent and worthy position in the life of the Church in the State. "Ridley" represents the triumph of a great faith-purpose. It is the embodiment of a deep spiritual principle—that underlying the Evangelical movement. But it has been positive and constructive throughout. The Ridley movement has not dissipated its energy by disruptive friction, or wasted time by "tilting at windmills"; nor has it clouded its future by a non-progressive obscurantism. Its principals and students stand for an up-to-date interpretation of Evangelical principles, and while claiming a loyal fidelity to fundamentals, faithfulness to modern thought and the needs of the present has been a strong characteristic of the teaching of the College.

With what result? That the College development has now reached a state which the electrician calls "high potential." In loyalty of "Ridley" men, in enthusiasm and solid support of its subscribers, and in potential hopes of achievement, Ridley stock is at a much higher premium than ever. The near future must witness important developments. With growing resources and ever-increasing influence of its graduates, the College has a great contribution to make in the development of the Church in Australia.

### Founding of the College.

The genesis of the movement was in meetings held in 1908 and 1909 among both clergy and laymen in Melbourne, when the project of an evangelical training college was considered. There were four main reasons for the founding of the College:—(1) The necessity of a training institution for C.M.S. missionary candidates (four men were then receiving specialised home training for the foreign field); (2) the fact that several students from Victoria went to Moore College, in another State, for their theological training; (3) the proximate cause, the removal of the theological faculty from Trinity College (it has since been restored); (4) the determining factor—the widely felt anxiety and need for clergy to supply the continuity of evangelical tenure in many parishes of this State. In some States and Dioceses it is a proud boast that there are no parties in the Church. Simply because "the wolf has swallowed the lamb." There were many in Victoria who were not ready to go through such an agreeable process of extinction, and who were determined that, at any rate, there would be much indigestion and consequent internal complication in any such omnivorous tendencies here. A Provisional Council was formed; the Archbishop of Melbourne was approached, and his sanction obtained; Bishop Langley, of Bendigo, and Bishop Pain, of Gippsland, agreed to send students for training. An appeal for £5000 was launched, and when £1000 was received the project took concrete form.

### Material Progress.

With the Rev. Canon Sadler, M.A., B.D., as Acting-Principal, the College was opened in 1910, in rented premises in Parkville, with five students. To Bishop Pain (who was visiting England in 1910) the Council deputed the task of selecting a principal, resulting in the appointment of Rev. G. E. Aickin, M.A., lecturer at St. Aidan's, Birkhead, who arrived late in that year. By a happy coincidence this choice of first principal (so the Archbishop informed us at our recent opening) was made in his study at Christ Church, Beckenham. The Archbishop and Ridley's first Principal were contemporaries at St. John's College, Cambridge. Meanwhile, the campaign for funds was vigorously prosecuted. A large band of ladies worked with such good effect that at the end of 1911 a large villa residence was purchased in Sydney-road, Parkville, for £3250, to which eight rooms and chapel were added in 1913 at a further cost of £1000. Students

were coming forward in good numbers, and some excellent results were obtained in Th.L. examinations in the regime of the first Principal, who remained in charge until, in 1917, he accepted the incumbency of St. Paul's, Bendigo. The war had caused a slump in students, but the College struggled heroically on, though it had to face serious deficits each year. Over £1000 of capital was swallowed up in "holding the fort" in those lean years. In 1917 the present Principal, the Rev. E. V. Wade, B.A., B.D., took charge, and under his effective leadership the College has made continued progress.

### The New Building.

In 1920 the prospect of increased numbers compelled the College Council to face the necessity of expansion, and a permanent foundation has been secured in the new building and site in The Avenue, Parkville, purchased last year for £6000. A legacy of £1000 from Mrs. Moriarty enabled the old building to be freed of debt. It has since been sold for £4000. A legacy of £1970 (ear-marked for building) from the late Miss Singleton, made the new venture possible, and in August last the College moved to its permanent home.

The very fine design of the completed building has been executed by Mr. J. S. Gawler and Drummond, architects, who has given his services in an honorary capacity. The College buildings will be added to, according to this comprehensive design and plan, until in the completed scheme, residence will be provided for 40 students. The sum of £1000 was expended in alterations to the existing building, and in order to meet immediate needs, the first block of ten rooms is now almost completed at a cost of £1800. Residence is now provided for 19 men. The present site is ideal for the purpose. It allows plenty of room for expansion. A tennis court has been made. The College is within fifteen minutes' walk from the University, and five minutes by tram. It faces the wide expanse of Royal Park, and its location obviates the need of extensive grounds for recreation purposes.

### Forward Movement, 1920-1922.

The great advance last year was, in part, the result of a campaign for building and endowment, undertaken for the Council by Rev. R. G. Nichols, an old student. The gross total in cash and promises (most of which are spread over three years) is now £8000, of which £5300 has been received. This objective is £10,000. Over 1200 people have subscribed to the funds, and the appeal has been made in over 50 parishes in Melbourne and Bendigo dioceses. The appeal was timed too late, for within three months the severe financial depression came like an avalanche. £2000 was in view in the first ten weeks, but progress has been slow since. Over £500 has been subscribed towards cost of maintenance, and there are several legacies that will eventually come to the College. The greatest asset of the campaign is in the interest and goodwill of the subscribers. A sum of £500 is assured annually when all three-year quotas are ended. The organising secretary has now become Bursar and Lecturer of the College.

### Scholarships.

At the present time there are six scholarships tenable at the College: (1) Barker (interest on £250 subscribed in memory of Mrs. Barker, wife of Bishop Barker); (2) Lyle Buntine (interest on £1000, the memorial gift of Mr. and Mrs. W. M. Buntine, the honorary secretary of the College since its inception); (3) scholarship of £60 a year for four years donated by Mr. Clements Langford; (4) interest on £500 loaned by an anonymous donor; (5) interest on £500 loaned by Dr. Langmore for five years; (6) £500 "Henry Langley" scholarship, recently donated by Mr. and Mrs. Wm. Davies, Prahran. The College has also lately received £250 from Mr. E. Connibere, primarily to assist students.

### Ridley's Contribution to the Church in Ten Years.

Since its foundation, Ridley College has trained 46 men for the ministry of the Church. That in itself is sufficient justification for its existence. Of its graduates, 15 clergy are now working in Melbourne Diocese, 8 in Bendigo, 15 in Gippsland. Several have graduated with scholastic distinction; two have gained the B.D. of London University. In last year's Th.L. examination the College gained far better results than any college in Australia, taking four out of the first seven places.

Four students are now at the University, and several are in preparation for their matriculation course. The ideal of the College is to link men with the wider life of the University.

Some rooms are vacant this year, and students of the University are being taken into

residence at a reasonable figure. From a hostel point of view the College thus offers all the advantages of a collegiate life and spiritual atmosphere to men desirous of residence, who are pursuing their course in various faculties at the University. Ridley is not in opposition to Trinity, but supplementary to it, performing a function vital to the well-being of the Church.

### The Future.

The Ridley Movement has now reached the stage of permanency. It has advanced the front-line trenches, and has stormed the ramparts of necessity. Its assets are now worth £10,000. Problems of security, stability and efficiency have now to be faced. An endowment of £10,000 is the minimum desideratum, for the College needs a sum of £500 over and above fees to efficiently carry on its work. But its clientele of several hundred keen supporters is its best financial asset. The future is full of promise and encouragement, and the College can now go forward with faith and courage.

Ridley needs no apology for its existence. Let it be judged by its fruits. It reminds us of the advertisement of a well-known firm: "Don't argue! We're doing the work." Ridley men will yet play a great part in shaping the destinies of the Church in this State. It has become an essential factor in the training of the clergy in this province, and its position as an integral factor in any Provincial Theological College cannot be gainsaid. It is not anti-anyone. It seeks to give a progressive interpretation to the Evangelical principles that have proved their power in Christian life in all ages. It stands for the making of a positive contribution to the life of the Church that will help to enrich its teaching, speed on its work, and quicken its life. The College motto, "Fidei cotitula crux" (The Cross, the Touchstone of Faith), epitomises the substance of the Gospel message. Its mission is to equip and send forth into the ministry men with reckless hazard, with Apostolic zeal, with consecrated intellect, and with contagious Christian personalities, to interpret the Faith in terms of twentieth century life and thought. R.G.N.

### WHAT MADE HIM FAMOUS.

There were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. Hudson Taylor, the missionary, died beloved and known on every continent. "But when I looked in the encyclopaedia to see what the other son had done, I found these words, 'The brother of Hudson Taylor.'—"Southern Cross."

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CURATE WANTED for the Parish of Hurstville. Salary £250. Apply, The Rector.

CURATE WANTED—Parish of Coogee. Varied and interesting work. £220 or more. Good prospects for strong man. Rev. W. Greenwood, the Rectory.

MATRON WANTED for Church Hostel for Girls, Orange. Information from Secretary, c/o High School, Orange.

CURATE WANTED for the Parish of Hurstville. Salary £250. Apply the Rector.

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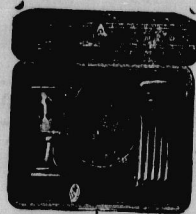
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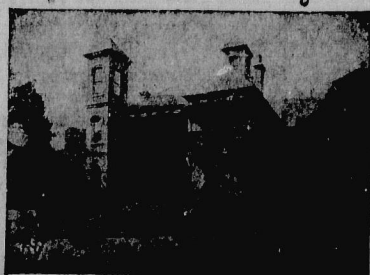
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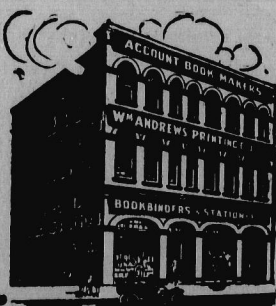
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## Unemployment and its Causes.

(By B. Schleicher, M.A.)

III.

The tendency to hold land out of use, owing to the strong expectation of future increase in value, which was explained in my last article, is very greatly intensified by our present system of taxation and public finance. All our taxes, with one important exception, to which I shall return presently, operate as a penalty on enterprise and industry, and a very heavy and burdensome one indeed at the present time, and therefore naturally tend to deter those who would otherwise engage in various productive enterprises and increase the opportunities of employment, both directly by working themselves and employing other labour, and indirectly by the stimulus which their enterprise would give to other industries. These taxes are in reality, though not in name, fines levied on industry and production. It is repeated on all sides by politicians and in the press that to lift us out of our economic troubles we need more production, which is indeed perfectly true, for more production means more employment and more wealth, the only possible remedies for the present unemployment and poverty. But as soon as anyone attempts to carry out this advice and to engage in production, he is heavily fined as if he were guilty of some harmful and anti-social act. He has to pay customs duties on practically everything that he uses in his business or, if he uses locally made goods, their equivalent in increased prices to the local manufacturer, who is thus given what really amounts to the right of levying private taxation, stamp duties on receipts, cheques and practically all commercial and legal documents, and if in spite of all this he succeeds in earning any income, then very heavy income taxes are levied on it. It is impossible to discover any principle at all underlying all these taxes, except that of compelling everyone who is found to be in possession of money to part with some of it, a principle similar to that on which brigands might be expected to act, but surely not worthy of a civilised state. What possible justification, for example, can there be for a stamp duty on fire insurance premiums? Surely to insure one's house against fire is a laudable and prudent act, and one worthy of encouragement, not of discouragement by attaching a monetary penalty to it.

Customs duties, the only taxes that are based on any definite theory at all, are based on a wrong and very pernicious one. There is not space here to deal with all the fallacies and absurdities on which the argument for "protective" duties rests. I will only quote Henry George's summing up in regard to it. "Christianity teaches us that all men are brethren; that their true interests are harmonious, not antagonistic. It gives us, as the golden rule of life, that we should do to others as we would have others do to us. But the theory of 'protection' denies this gospel, holds Christ ignorant of political economy and proclaims laws of national well-being utterly at variance with His teaching. This theory sanctifies national hatreds; it inculcates a universal war of hostile tariffs; it teaches peoples that their prosperity lies in imposing on the productions of other peoples restrictions that they do not wish imposed on their own; and instead of the Christian doctrine of man's brotherhood it makes injury of foreigners a civic virtue."

Not only are such taxes burdensome and discouraging to industry because of the actual amount levied, but also because of the methods of collection which they necessitate. Many of them are such as can be evaded by unscrupulous persons, and they thus give such men an advantage over the honest citizen who does not try to defraud the revenue. It is hardly an exaggeration, therefore, to say that they put a premium on deceit and fraud and discourage honesty. In the effort to overcome these attempts at fraud the collecting officials are clothed with all kinds of inquisitorial powers to pry into the private affairs of everyone, which are certainly objectionable in theory, and are very often used in practice in such a way as to cause endless annoyance, vexation and loss of time. Even those who assert that such practices are necessary will hardly claim that they are desirable, and would probably admit that it would be far better if they could be dispensed with.

Now consider all this from the point of view of the landowner who is deliberating whether he shall use or let his land, or merely hold it idle until its value has increased considerably and then sell it. Suppose him (as is frequently the case) to have sufficient income from other sources, so that it is not absolutely necessary for him to draw any revenue at the moment from this land. If he uses the land himself he will at once become liable to all the taxes that have been

described, with their accompanying annoyances. If he lets it, his income will be classed as income from property, and taxed at a specially high rate. Moreover, in either case he will expose himself to all the irritating interferences with trade and industry which have become fashionable of late, e.g., regulation of rents, price fixing, etc., and may find at any moment that he has inadvertently infringed some regulation or other and is liable to heavy penalties. By letting the land remain unused, on the other hand, he escapes all these expenses and vexations, with the practical certainty of eventually selling it at a greatly enhanced price, conferred on it, not by any exertion on his part, but by the construction of roads, railways and other public works, and by the general progress of the country. Is it not very probable that he will take the line of least resistance and let his land lie idle? If that land were put to use it would give employment to a certain number of people, both directly and indirectly. If it is not used, that avenue of employment is closed. The same thing, of course, is going on in innumerable other cases, and the inevitable effect is that employment becomes scarce, and many are compelled to remain idle. This holding of land out of use also, by producing an artificial scarcity of land (for there is no natural scarcity), raises the rent and the selling price of the land, the use of which is permitted, which further hampers production and lessens the opportunities of employment.

To give an actual instance, I know of a man who about eleven years ago bought a small farm. He resided in the house on the property, but having an income from other sources he made no use of the land; indeed he neglected it, and allowed it to become overgrown with weeds, the fruit trees to remain untended, and the fences to fall down; he never painted or repaired the house. In spite of this he has lately sold the property for twice what he paid for it. By holding that land out of use for eleven years he has done his best (no doubt unwittingly) to cause unemployment, and for this he has now been rewarded, as if for a meritorious act. If he had used it, he would at once have been penalised by all the taxes and vexations to which I have referred; by not doing so he has escaped them all. If our present system had been expressly designed to cause unemployment, it could hardly be more effective to that end. It resembles the parable of the talents inverted, as though the slothful servant who buried his talent in the ground had been commended and rewarded, and those who used theirs to the best of their ability had been blamed and severely punished.

Our method of financing the construction of railways produces the same result. The construction of a railway at once causes a very great increase in the value of land in the district through which it passes, and that quite irrespective of whether the land is being used or not. But the cost of the line, both interest on cost of construction and running expenses, is defrayed out of the fares and freights, which are paid only by users of land; holders of idle land escape entirely, for such land provides no traffic, and therefore contributes nothing to the railway revenue. The latter thus get the great increase in the selling price of their land as a free gift, while users of land are compelled to carry the non-users' share of the burden as well as their own. Again the same result: use of land is discouraged and non-use and speculation in it promoted. Is this cause sufficient to account for all the existing unemployment? It seems to me that it undoubtedly is; for, as has been previously pointed out, even a comparatively small amount of it, arising from such a cause as this, must produce a much larger amount, spread through every branch of industry, much of which will at first sight appear to have little to do with a difficulty in obtaining access to land, though that is really the underlying cause of it.

The remedy then is evident; land must be available for use to all who wish to employ their labour on it on the freest possible terms, and must not be held for speculative or other reasons by non-users. And an easy and simple means of effecting this is available; for, just as taxation as at present imposed greatly strengthens the tendency to hold land idle, so also it can be so imposed as to weaken or even destroy that tendency. When referring above to all existing taxes as burdens on industry, I said that there was one important exception to this. This is the revenue of local governing bodies, which (in N.S.W.) is raised by a tax on the unimproved value of land alone, all improvements of every kind being exempt. A moment's thought will show that such a tax is in no sense a burden on industry. It depends solely on the value of the bare land, not on the improvements on it or the use to which it is being put. The holder of a block of unused farming land, which is employing no one, pays just as much as the

holder of an adjoining block who has converted it into a highly improved farm, giving employment, directly and indirectly, to a number of people. The owner of a city allotment which is empty or holds a worn-out and dilapidated building, pays just as much as the owner of the adjoining allotment on which stands a modern ten-storey structure. Clearly such a tax is no obstacle to industry or production. However industrious he is or however much he produces, a man will find that he will have to pay no more than if he, while occupying the same natural opportunities, engaged in no industry and produced nothing.

There are several other reasons why land value is the best basis of taxation. (1) Land value is the result, not of the action of the holder of the land, but of the presence and activity of the whole community; it is therefore only just that it should be taken to defray the common expenses of the whole people, not appropriated by private persons who have no claim to it whatever. (2) A land tax cannot be evaded by dishonest persons; for land cannot be smuggled away or hidden as other objects of taxation often are. (3) Such a tax must be paid by the person on whom it is imposed, and cannot be passed on to the consumer, as all other taxes can and are. Space is lacking here to explain why this is so, but it is a point on which all economists are agreed.

Therefore what needs to be done is to abolish all taxes that penalise and hamper industry and production, and to raise all the public revenue by a tax on unimproved land value alone. No producer would pay more in this way than he does now; in fact, nearly all would pay less. But the practice of holding land out of use would become impossible, for no one would hold land from which he was obtaining no income and yet had to pay a stiff tax on it every year. All such land would be put to use by the owner or disposed of to some one who intended to use it; and since land cannot be used without employing labour, the demand for labour would increase so enormously that unemployment could not possibly continue to exist.

To sum up, then, we see that unemployment, like so much else that is evil in our civilisation, springs from the fundamental injustice of permitting the land, with all its resources and opportunities, which God has given for the use of all men, to be appropriated by a few, who are permitted to withhold it from use until their demands are agreed to, however extravagant they may be. When that cause is removed, unemployment, its effect, must disappear. But until it is removed nothing else can be of any avail.

## Young People's Corner.

MY BROTHER—JIM.

He followed me with shining eyes,  
When first I packed my box for school.  
He brought me things I didn't want,  
And brought them when the box was full.  
He did the best he knew, for he  
Thought all the world, and more, of me;  
And I was always keen on him—  
My brother—Jim.

He came to me with earnest eyes  
That night when first I saw my sin.  
He asked me how I came to God,  
And what I meant by "life within."  
And when I told him how I came,  
He shut his eyes and did the same.  
And now I'm glad I led to Him  
My brother—Jim.

With clouded eyes he watched me go  
Before the war had scarce begun,  
And came to meet me, long ago.  
When I was shelved; my fighting done.  
He saw me first—I knew he would—  
And I waved back as best I could.  
For I was looking out for him—  
My brother—Jim.

In time my vacant place was filled,  
And Jim went out to France instead.  
And though at Arras he was killed,  
Who "sleeps in Jesus" is not dead.  
I'm glad the Bible tells me when  
The Lord in glory comes again  
He's promised then to bring with Him  
My brother—Jim.

—Anon.

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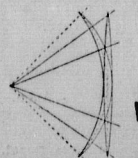
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VOL. IX, No. 13.

JUNE 30, 1922

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**Current Topics.**

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

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

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

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

JUMBLE SALES.

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

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



MR. W. E. MORRIS.

formerly Registrar of the Diocese of Melbourne,  
who enters upon his 33rd year of age  
on July 8th, 1922.

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

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

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

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

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