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Current Topics.

The cablegrams this week have brought a shock to most people. The ugly situation that has been gradually developing has hardly received the attention its importance merited. And now the seemingly impossible has been actualised and War threatens again. Even yet we scarcely understand the serious nature of the calamity, and the national catastrophes that are on "the razor's edge."

"A reckless decision of Mustapha Kemal, the leader of the Angora army, may raise an upheaval through all Islam and set the Reds of Soviet Russia upon a new career of external aggression in support of them."

Such a rising would be dreadful in the extreme, as it might jeopardise the position of our Empire and would entail unspeakable sufferings on the part of those who fell into Mohammedan hands. The grave crisis may well be regarded as "a Call to Prayer" as well as a "Call to Arms." We trust our leaders will give that Call.

We are glad to see that the Archbishop of Melbourne has been speaking very strongly against the legalisation of the Cannibalism. "Tote." The arguments adduced in its favor constitute an immoral appeal to the community" and Dr. Lees stressed that aspect of the proposal. His Grace said:

"It was deliberately proposed to bribe the community, the electors, the members, the shire councils, the charity committees into favouring a doubtful measure by offering to them the golden bait of revenue and a full Treasury. I say unhesitatingly that this was infinitely worse than the totalisator. I cannot conceive how the argument can ever have been used or entertained for a moment. I do those who proposed it the honor of believing they failed to perceive what they proposed. It is an entirely different thing from either a repressive duty like a drink license or a regulating fee like the bookmakers." It was simply this, "Never mind the right, the wrong, or the doubtfulness of the question. Listen to me, there's money in it." A private bribe is actionable. Are we ready to listen to public bribery in this great State of ours? God forbid. There's money in it. So there is in the traffic in slaves, so there is in sweating, so there is in the financing of houses of ill-fame, so there is in the illicit gin traffic on the African coast and in the islands. But we don't talk about it, we don't encourage it, nay, we do our best to punish the traffickers. We don't want our public roads made smooth with the reckless waste of the means of life. Our feet will be blistered nationally if we tread that road. We don't want hospitals sustained out of the blood of the ruined gambler, and the hunger of neglected children, and the tears of unhappy wives. A man is no wouser or spoil sport if he burns with an honest indignation when he is asked to lend his support and sell his vote for so many pounds, and so much profit. Better, far better, to give your vote mistakenly on the wrong side than sell it on the right one."

It was not to be expected, in these days of grim materialism and money-loving, that Victoria would go uncriticised for her determination not to legalise the "Tote." In a sister State a newspaper writer has cynically attacked Melbourne in an article entitled, "A Tale of Two Cities—the Righteous and the Unregenerate—A Shocking Comparison." "The demure Victorian metropolis" is condemned to the unenviable position of "setting an example of propriety to the rest of the States." Shocking to relate, "a pioneer of civilisation went there and proposed to start a Sunday paper, which might help to mitigate the awful tedium of the Melbourne Sabbath. The city, much as it would like the relief offered, felt that the world would expect it to be shocked at the idea. Therefore shocked it pretended to be. Parliament viewed the position with such well simulated alarm that a special Act was passed fortifying the legislation of the Stuart in providing pains and penalties for the Sunday journalist. Consequently in the present year of grace Melbourne is without a Sunday paper, and the people have to wait till Monday to get one from abandoned Sydney."

And now, to add one more to its deeds of unrighteousness, it declines to license a gambling machine. For ourselves, we hope that Victoria will be able to survive the lofty displeasure and pungent periods of its self-appointed critic. What a pity it is that some of these "Pioneers of Civilisation" do not tackle such a country as Papua was in its virgin state before the incoming of the "ridgely righteous" people!

Of course it is the merest "wowsersism" to suggest that Sydney's Sunday Press is poor enough and prurient enough to raise the gorge of any decent community.

New Guinea has for a long time been the scene of the Church's witness and labour for her Master's Kingdom, and the results have been full of encouragement. The dark places of Papua, in a large number of cases, originally filled with habitations of cruelty have been enlightened by the incoming of that Word whose entrance giveth light. It is interesting to read of this success in one of our daily newspapers—a success which is of two-fold aspect. For not only is it noted that the Papuans have been civilised and shorn of many dark and cruel customs, but we gather that a strong popular opinion has been formed which demands that the uplift of the people and no self aggrandisement should be the aim of the governing country. Speaking of the Commonwealth's treatment of Papua, the Sydney "Daily Telegraph" says:—

"The record of our dealings with the natives there has been one of which the best of nations might be proud. They have been preserved from exploitation. They have been taught to throw aside cannibalism and some of the darker practices of sorcery. Drink and drugs have been kept from them. Such of the industrial, agricultural, and other knowledge of the white man as they can absorb has been and is being given them. Civilisation, in an assimilable measure, has come to them, and under Australia's Raj, we may proudly reflect that the Papuan has more reason to bless than to curse the white man's coming. Would that we could claim similarly with reference to the Australian Aborigine, for even to-day in the north of this continent there is an uneasy feeling that all it not as well as it should be with the aborigines' treatment. Destiny has made the Papuans our wards, and in carrying out our trust we have a responsibility far greater than the successful economic development of the Territory. The balance which seems against us really favors us, for the real gains cannot be counted in money. They belong to the region in which the soul of Australia moves. Up there, in that still mysterious land, there is a beautiful bird whose plumage is coveted by the millions of every fashion-ruled city. Why does the Papuan administration protect the Bird of Paradise, when its exquisite feathers might be turned into gold? Surely in the same spirit that it protects and preserves the people of Papua, for reasons, that is, with which the developed spirit of man is concerned."

One striking tendency of our own day is the impatience of spiritual authority and the desire to throw the cherished beliefs of the past and passing generations into the melting pot. It was very manifest in some of the papers read at the recent Modernist Conference at Girton, Cambridge, whence the claim has come that authorised teachers should be utterly untrammelled in their interpretation of revealed truth. Even the Person of Jesus the Christ and Son of God must be a matter of the freest speculation for them. And here in our own Commonwealth an organisation of Christian Students, whose aims are pre-eminently Christian in the New Testament sense of the term, is being troubled by the same tendency, indicated by the pressure of some of its members for the opening of its membership to men and women students to whom the Person of Our Lord is still a matter of pure speculation; men and women who are still seeking and have not yet found Him "Who is the Way, the Truth and the Life." One writer in the August number of the "Inter-Collegian" well says:

"It is of the utmost importance that the members of the movement should all be active Christians, prepared and eager to set forth Christ. Success is not to be estimated by the number of members, but by the vitality of the movement's work. It is far better to have a small body of keen, active members than to have a large number of hesitating, who, naturally, in their own doubt, cannot carry on the work of setting forth Christ. The movement could not honestly say that it is prepared and striving to set forth Jesus Christ as the supreme manifestation of God, and of true manhood, if it contained, or were constituted so as to contain, among its members some who do not

accept this for themselves. Obviously, they cannot thus set forth Christ. But that is the chief work of the movement, and is the central principle of the aim. If, then, we admit to full membership students who only desire to investigate the aim, we are placing ourselves in an untenable position, besides endangering the movement's vitality. Fellowship and membership must not be confused. We already admit earnest people to full fellowship, and we are constantly trying to give them opportunity and help, by study circles, tutorials, addresses, conferences, etc., to investigate the Christian faith. That is part of our work in bringing students to Christ. No really earnest investigator would want membership of a Student Christian Movement if he knew that he could not honestly call himself a Christian; and, indeed, if we were to give full membership to such, our movement could not rightly be called Christian. But we can and do offer the fullest fellowship, an offering which has often been accepted in the past, and will continue to be accepted in the future."

It is well that the position should be stressed. A Christian is one who is no longer "seeking Jesus," but one who has found Him and is seeking fuller knowledge and grace from Him. A Christian surely is one who is convinced of the fact and truth of Jesus as the Christ of God. We fear sometimes that an assumption is much bruited abroad that modern criticism and thinking was led to "a rediscovery of Jesus," and the stress is upon the human name as if bygone generations of saints had quite forgotten His humanity in their emphasis of His Deity. We think the assumption is not altogether well founded. But we wonder if our fear is well-grounded that this over-stressing of the human Jesus is leading to an understressing and, in many cases, a loss of conviction of His Deity. We venture to question the advisability of too familiar a use of His human Name. True, the angel's message was, "Thou shalt call His Name Jesus, for He shall save His people from their sins"; but the Apostles who knew Him first as the Man Jesus, were all of them careful, in the face of the wonderful mystery of the Incarnation and Death, to avoid using the simple name when they spoke or wrote concerning Him.

The "Anglo-Catholics" are holding congresses in various parts of England and are seeking to extend the influence of their "Anglo-Catholicism" movement. A certain amount of camouflaged utterance has been skillfully made, and in some cases the real inwardness of the movement has been obscured. The following report in the "Guardian" will illustrate and bear out this criticism. It reads:—

What is Anglo-Catholicism?

"The Leeds Anglo-Catholic Congress has passed into history, and to ask what effect has been produced would be useless, as some considerable time must pass before such a question could in any adequate way be answered. We now await the next step, 'the campaign,' which will come, doubtless, in good time. But one or two points may be noted. People are anxiously asking, What is meant by Anglo-Catholicism? There has been a long correspondence in the local press, but the main issue—When all is said and done, what precisely is Anglo-Catholicism?—has been carefully shunted. That there is this desire to know is evident from the fact that in many parishes the people have asked their clergy for enlightenment, and the answers have been given in several instances from the pulpit or in the parish magazine. In point of fact, the people are

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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keen to know where their own parish priest stands. Many Leeds clergy who have always been known as definite High Churchmen took part in the Congress."

From all accounts of the services held and the prominence given to "The Mass," most people will agree that the proper description is not "Anglo-Catholicism," but "Anglo-Romanism."

We wonder what the Bishop of Bathurst thinks of it all. We understand that Dr. Long preached at one of the Churches belonging to the Movement on a recent Sunday, and ventured to say that the service (up to the sermon!) was "not quite English enough." Perhaps it is well for the peace of mind of the worshippers that the sermon took place well before the Consecration of the Sacramental Elements. We imagine that the excessive reverence shown towards those elements was even less English.

We have received from Townsville several publications by the C. of E. Evangelical Society, Townsville, which indicate a much-needed movement for keeping

the teaching of the Church of England, as contrasted with "Anglo-Roman" teaching, before the minds of Church-people in the North. There is a very out-spoken sermon by Canon F. G. Williams, of St Peter's Church, Townsville, entitled "Beware of False Prophets." In it we are told, "the Church of England stands or falls by that Book which contains the Word of the living God and because the compilers of the Prayer Book believed that many things taught by the Church prior to the Reformation were contrary to the teaching of the Holy Scriptures, they deliberately cut them out. For this reason we find no traces of Mariolatry, or the Invocation of Angels and Saints, or the doctrine of Purgatory. There are no Prayers for the Dead, or Requiem Communions, there is no Sacrifice of the Mass, no Auricular Confessions, neither is there any provision for the establishment of Sisterhoods or Brotherhoods where vows of Celibacy, Poverty and Obedience are demanded of the members. These all went by the board in the 16th Century, and they were unknown in the Church for nearly 300 years, and when they were reintroduced it was by Jesuitical cunning, secrecy, and underhand practices. If these things were right, and in accordance with the teaching of God's Word and our Prayer Book, why did the Tractarians work like moles in the dark? Why were they afraid of the light of day? Why did the Rev. William George Ward think it necessary to say, 'Another duty may be more imperative than the duty of truthfulness. Make yourself clear that you are justified in deception, and then lie like a trooper?'"

Canon Williams does not mince matters when speaking of men who are seeking to leaven the Church of England with Romanistic doctrine. He says:—

"1. It is God's will that men should be free. Are men true, then, if, instead of striving to bring people into the light and liberty of the Gospel, they are leading them into the darkness and bondage of Mediaevalism?"

"2. It is God's will that men should be free. Are men true, then, if, instead of pointing out this one true way, they make of themselves mediators between God and man?"

"4. It is God's will that men should receive His Word and obey it. Are men true, then, if they would place the decisions of Councils, and the traditions of men, before that Word?"

"5. The Scriptures tell us distinctly that Christ did not offer Himself often, but once only for the sins of the world. Are men true, then, when they tell us that Christ offers Himself continually in heaven and on the altars of the Church?"

Society gets shocked at rare intervals only because Society is too injured to spectacles that ought to shock. It is only when something happens that creates a scare that the shock is felt. The latest sensation in

The Public Dance.

the way of shock was the Artists' Ball recently held in the Town Hall, Sydney. The Chairman of the Finance Committee of the Council said that the matter was so serious that the Press ought to be absent from the discussion. Another alderman described the conditions as "shocking, scandalous, and disgraceful . . . all brought about through the private introduction of whisky to the ball so that women were actually drugged through the claret cup." The Press was not excluded, but the Chairman of the Committee utterly refused all attempts to make public the report of the responsible officer concerning the affair. Another alderman who was present up to 1 a.m. said that, "apart from the daring nature of the costumes," he saw nothing incorrect. Evidently the affair was disgraceful beyond public description, and it is a sad reflection upon Society in general that such a contretemps was in any way possible, and a grave indictment against a form of pleasure that evidently is open to serious criticism and question. Quite apart from any tendencies of the dance, there is always a grave moral danger involved in the possible and probable presence at public dances of men and women who are not worthy of trust.

English Church Notes.

Personalia.

The sudden death is recorded of the Rev. H. A. Lester, while preaching at St. James' Church, Muswell-hill. Mr. Lester was well-known for his work in connection with Sunday School organisation.

Among those who received honorary degrees at the Manchester University recently, was Mr. Albert Mansbridge, upon whom the L.D. was conferred. Dr. Mansbridge is well-known on Church platforms as a speaker on educational and social topics. He was the founder and the first general secretary of the Workers' Educational Association, and was in 1906 the originator of the tutorial classes for work-people.

The Dean of Canterbury has tendered his resignation of the office of Vice-President of the Church Missionary Society and of membership of any of the committees—such as the Ecclesiastical Committee—on which he has been accustomed to serve. This matter, as well as the resignation of the treasurer, Mr. S. H. Gladstone, has been before the Committee. The hope is expressed that the resignations might be deferred until the Special Sub-committee appointed by the resolution of July 12 had made its report. The Rev. D. H. C. Bartlett has also resigned.

National Laymen's Missionary Movement.

On July 12, by invitation of the World's Evangelical Alliance, a conference of some forty London Laymen of all denominations was held to consider what may be done by united action in London to help forward God's work for the world.

The Rt. Hon. H. Pike Pease, M.P., took the chair, and pointed out the importance of united Christian witness at this period of the world's history and the responsibility which lies on the Christian laymen of the greatest city in the world.

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After a short discussion the conference resolved itself into a business meeting to discuss practical forms of activity. No complicated organisation was considered necessary. All that it needed are groups of men in the various districts of London representative of all the churches who will watch for opportunities of exercising their influence on behalf of the world-wide Kingdom of God, who will enlist the active faith, prayer and support of men of every class, and who will seek to promote better knowledge, deeper spirit and higher efficiency in the extension of that Kingdom.

To co-ordinate such work in the districts and to initiate plans for work which will affect London as a whole, a committee representative of all the groups and churches is needed to meet occasionally for prayer and for the consideration of the ways in which God's purposes may be fulfilled. The following activities were proposed:—

1. Periodical meetings for united prayer to obtain the guidance and strength necessary before we can hope to share in God's work.
2. The formation of circles for missionary study.
3. The cultivation of friendship with Orientals and foreigners in London.
4. Periodical breakfasts, lunches or dinners in the City, with short addresses or discussions on missionary subjects.
5. Missionary campaigns in particular districts of London.

The New Lectionary.

The Ecclesiastical Committee appointed by both Houses of Parliament to consider Measures passed by the National Assembly of the Church of England recommended that the Revised Tables of Lessons, Measures should be allowed to become law. They add: "The Measure does not cancel the old Lectionary, which will still retain its place in the Prayer Book. It provides, however, a new and independent Lectionary, which is exhibited as a schedule to the Measure, and may be followed at the discretion of the minister of the parish as an alternative to the Prayer Book Lectionary. The Measure requires that, when the new Lectionary has once been adopted in any church or chapel, it shall be followed until at least the end of the ecclesiastical year.

Good Progress.

During the year 1921 the missionaries of the Church Missionary Society baptised 27,014 adults, an average of seventy-six for every day of the year. In addition 19,468 children were baptised, making a grand total of 47,374 baptisms. In connection with the Missions of the Society, there are now 538,836 baptised adherents, and 124,225 persons under preparation for baptism—and of the former 162,856 are communicants.

Archbishop Gorman.

A reception was held on Thursday, July 20, in the historic Jerusalem Chamber of Westminster Abbey, in honor of Archbishop Gorman, newly appointed Metropolitan in charge of the Greek congregations in Europe. He is the first Bishop appointed to this office, with the title of Metropolitan of Thyatira, and he has as his Cathedral the Greek Church of St. Sophia in Bayswater, where he was enthroned on Sunday, July 16. The reception was arranged by the Archbishops' Eastern Churches Committee in order that its members and others might be formally presented to the Archbishop and express their welcome.

Melanesian Mission.

The Bishop of Rochester presided at the annual meeting of the Melanesian Mission, held recently in the Church House, London.

The chairman observed that for the first time since he had presided over their successive annual meetings, the supporters of the Mission had the Bishop of Melanesia with them surrounded by members of his staff, priests holding serious positions in the work of the Mission. To them they gave the heartiest welcome, and he begged that those men should not be overwhelmed with deputation work during their furlough. There were people who thought that a missionary sermon was no good unless it was preached by a "live" missionary. As a matter of fact, the "live" missionary, because he was so overworked at home instead of getting necessary rest to fit him for his work abroad.

The Bishop of Melanesia said that he was very glad to have the opportunity of being able to report to the home workers something of the progress of the last two or three years. A good deal was heard about Missions being self-supporting. At the same time he thought that it would be one of the greatest calamities for the Home Church if it gave up taking a live interest in the mission-field. Why should such work be confined to just a few people? Missionaries were not the representatives of the Home Church—people whom they paid to

do the work—but their fellow-workers. He was glad, too, that he was not alone. He had with him men who had borne the brunt of the battle for many years. Their work was very arduous. During the last two or three years the work in Melanesia had made an enormous advance. They had followed out the ideal of Bishop Patteson of following the natives right to their homes. The Mission had moved from Norfolk Island to the native islands. A wonderful advance had been made in the number of natives who were found fit for Holy Orders, and they had very great hopes of a really native Church. It was important that those people should have the Christian faith presented to them in a way which they could understand, and that it should not be regarded as a foreign importation.

An appeal was made for help to repair the damage to buildings caused by the recent hurricane, which has practically wrecked one of the islands, and has destroyed about fifty little native churches.

Three priests of the Melanesian Mission also spoke. The collection amounted to £130.

The Spirit of Christ.

(By the Very Rev. W. Page Roberts, D.D., late Dean of Salisbury.)

"Now if any man have not the Spirit of Christ he is none of His."—(Romans viii., part of the ninth verse).

Surely no one can deny that! The ex-communicans of churches, the anathemas of priests, the damnable clauses of a canticle make little impression now. Many explain them away while professing to justify them, and to others they are

"Tales of little meaning."

Though the words are strong.

But there is no explaining the text away. It may be a good thing to be Christ's as we believe, or a weak thing, a thing out of date, a practical impossibility as others may affirm. But if as Church had ever said it and no Bible had ever written it, it would have been just as incontrovertible. "If any man have not the Spirit of Christ he is none of His." Judged by this standard, how many who have held foremost places in the Church from Pentecost until now must be condemned. Gibbon, with his inseparable sneer, remarks "that since the days of Gregory the Great the Roman Church has not dared to claim for a saint"; and like the head so too often have been the administrators.

"A congregation piteously akin."

The Fashion of the Day.

We cannot disguise from ourselves what Christ's spirit was. The fashion of the day is pleased to commend it. Voltaire and Goethe, modern philosophers and physicists have approved of it; while the studious explorers of monthly magazines for aids to unbelief—the scientists of the drawing-room and the agnostics of the boudoir may be heard protesting that if it were only the Spirit of Christ we were required to accept it might join the churches and adopt the Christian character. For they say Christ's spirit was not theological, nor metaphysical, or ecclesiastically-political, nor intolerant, nor ascetic, nor ritualistic. Whereas, they say, the churches are all these things combined which Christ's spirit was not. But since they profess to work moral improvement by magic ceremonies; since they condemn all who decline their creeds or disapprove their discipline;

"And as their Christian fury rose,
Damn all for heretics who dare oppose."

We must beg to be excused if we prefer to remain outside the Churches. The Spirit of Christ is all very well. But the spirit of priests or pastors—that is quite another thing. Permit me to say to people who rattle on in this way: It is very nice of you to be so complimentary to the Spirit of Christ. We are glad you approve of it, and we are grateful to be reminded of that we are in danger of forgetting that the end of all Christian doctrine and ceremony is that this "mind" may be in us which was also in Christ Jesus. But, without intending any offence, the question may be asked: have you acquired or are you seeking the Spirit of Christ which you are pleased so graciously to commend? Is the Spirit of Christ in your temper, and in your tongue, in your hours of business and leisure, in your scientific studies and in your Biblical promenade, in your political action and in your industrial disputes? Because you have a contempt for theology, and turn a jest upon it when you are making a cast for applause—do you walk your way with no more thought of carefully cultivating the spirit of Christ than of cultivating the spirit of a fairy or a fawn? Is your approval of the Spirit of Christ but a patronising speech, a good-natured indul-

gence to the wife and children at home who attend the services you systematically ignore, or an accommodation to popular sentiment such as politicians practise with constituents when they feel the atmosphere threatening? Joseph Staliger said of his friend the scholar Muretus that "if he only believed in the existence of a God as well as he could talk about it he would be an excellent Christian." If you mean what you say, when you commend the Spirit of Christ, how is it you do not possess it? I will tell you why! Because you do not pray for it. You ignore prayer. You think prayer has the taint of theology and the supernatural about it, and is rather an amiable weakness.

What a Mockery!

I bid you remember, if prayer is a weakness, it was a weakness of Jesus Christ. However you describe Him, he is only as supreme moral man. His deepest and abiding spirit was the spirit of prayer, the spirit of ceaseless communion with God. But the spirit which patronises the Spirit of Christ may be a self-satisfied spirit, a spirit which walks abroad with a strut, a superior, supercilious spirit. What a mockery then to be paying compliments to the Spirit of Christ while pursuing a career as destitute of that spirit as a peacock or a parrot. Far nobler is that woman in your home—nearest to you in the world—but just a little despised on account of her superstitions and her church-goings and sacraments. These may stir your spleen, as inconceivable. But her heart of love and patience and forgiveness, her unselfish spirit—the Spirit of Christ—expends itself upon others. When she enters the world unseen it may well be that with clearer perceptions of eternal reality, many an imperfect or mistaken conception may fall away. But the Spirit of Christ which she carries with her into the land on the other side of death is an eternal spirit. Heaven itself will be richer when it receives such a soul into its bosom. Blunders fall from us, but character abides. You may be cured of a superstitious notion in a minute. A sudden intuition like a lightning flash may strike to death in a moment some irrationality which has been professed but never been verified. A hard cold heart is long in changing.

Doing Good.

But it is possible that some of us, who call ourselves Christians and attend churches when it is convenient, may realise when we enter the world unseen, the arresting truth—unheeded in our daily conduct—"If any man hath not the Spirit of Christ he is none of His." One constituent of Christ's Spirit I have already indicated—the spirit of prayer. If we analyse that spirit we shall find in it the spirit of adorning reverence for the Supreme Good to whom we pour out the desires of our heart. We shall find in it the spirit of unflinching confidence in that Supreme Good as in paternal tenderness. We shall find in it the spirit which subordinates itself, not as to a fate, but as to a Father; which takes the trials of life, loss of health, bodily infirmities, unpopularity, unmerited neglect and unrewarded service, the coldness or

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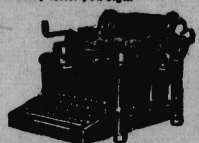
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haughtiness of those with whom we are connected, the lonely, loveless, childless life, the death of those who are too dear, the sentence of death in itself, and casting itself upon the Eternal Hope exclaims, "Father, not my will, but Thine be done." But we shall not find in the spirit of Christ the spirit of stolidity of indolence or of helplessness. It is pre-eminently the spirit of energetic devotion to the welfare of others. No words better declare the spirit of Christ than these. "He went about doing good." To be good up to the very topmost of our capability, ever keeping in mind there is a higher good to be striven after—and "there is none good but one, that is God"—to do good, rejecting every temptation of ease and popularity and fame and power; to do good though failure be the only seen result of all our efforts; and to die with the true confession, "I have finished the work which Thou gavest me to do"—this is the spirit of Christ. May this spirit take possession of all our minds, inspiring the whole people of our land, controlling the actions of its Prime Minister and its government and administration in all its national and international relations, is a

prayer every right-minded man and woman should now make—whatever may be our politics and prejudices—a prayer for the salvation of our country so heavily weighted with perilous responsibilities. By their fruits shall ye know them. What are our fruits? If we shrink from trouble and turn aside from a disagreeable duty—if we dare not speak out a word in condemnation of evils in our acquaintance and friends, if we are hard at home, and ever keen in the world to outwit our rival, if pleasure or idleness or vanity or ambition never satisfied, or greed of money never relaxing, if a mind quick to believe evil of others and ready to say it is our spirit then we have not the spirit of Christ. If now the messenger of death summoned us to the more manifest presence of God, Paul and his Master, Christ would say we are none of His. That would be a really alarming excommunication! Who are they who must fall beneath it? Not those who overwhelmed by a sense of their weakness and sinfulness look up to a Heavenly Father and penitentially exclaim, "I am no more worthy to be called Thy son." Not on those who do all in their power and accord-

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ing to their lights to increase the happiness and virtue and piety of those with whom they are in contact. Not on those who up to their ability do what they can to relieve the sufferings of frail humanity for, said Christ: "Inasmuch as ye have done it to the least of these My brethren ye have done it unto Me." Not on those who seeking to know the truth are unable to grasp in faith all the doctrines sacred to so many, but whose sincerity in their separation from us is known to God; who remembers "that we are but dust." There can be but few who now rectify with complete satisfaction the sentence of the Pseudo-Albanian Symbol—"which faith (the Catholic) except everyone do keep whole and undefiled without doubt he shall perish everlastingly." But the one word of reason, which indeed is revelation, is pronounced in the sacred words of St. Paul. "If any man have not the Spirit of Christ he is none of His."

Personal.

His Grace the Archbishop of Melbourne has accepted the office of President of the Victorian Branch of the Church Missionary Society.

Opportunity was taken by the Church Missionary Society, on September 8, to meet the Rev. Canon Burns, of Nairobi, East Africa, and Miss Lora Claydon, of the Punjab, who were passing Melbourne as passengers on the R.M.S. Naldera, to return to their work. At the same time farewell was said to Miss Alice Farrant and Mr. E. C. H. Lousada, who leave shortly for the Roper River Mission in the Northern Territory.

The death is announced of the Rev. R. H. Codrington, for many years Prebendary of Chichester Cathedral, and from 1871 to 1877 head of the Melanesian Mission, after the death of Bishop Patteson. The reverend gentleman was in his 92nd year.

Rev. H. J. Gedney, of Adamina, N.S.W., has been appointed to the parochial district of Thuddungra.

"The news of the impending resignation by the Very Rev. Dean Weeks of his position as Dean of Nelson and vicar of Christ Church, Nelson, has been received with very general regret. Dr. Weeks came to Nelson from St. John's, Lowestoft (England), and was inducted vicar of Christ Church on January 5, 1916, and was appointed Dean of Nelson on October 20, 1916. During his residence in the diocese he has been a member of the Standing Committee, and until previous to the recent session a representative in General Synod. He has also until May last been one of the members and examiner for the Board of Theological Studies. As a preacher and expounder of the Scriptures he has few equals in the Church, and his departure will be a loss to many who have valued his ministrations. Dr. Weeks has accepted the position of Headmaster of Trinity School, Dulwich Hill, Sydney. He will vacate his present position at the end of the year."—Nelson Church News.

A recent paragraph in the London "Daily Chronicle" stated: "One of the most remarkable personalities in Salisbury diocese, and its oldest clergyman, is Rev. Vincent F. Ransome, who is nearly 90. He preached in St. Paul's, Weymouth, on a recent Sunday." Mr. Ransome went to Queensland in 1858, as chaplain to the first Bishop of Queensland (Dr. Tufnell). He was afterward rector of St. Luke's, Toowoomba, for some years, and married Mary second daughter of the late Mr. Thomas Alford, of Toowoomba. He left for England in 1864.

Rev. J. C. V. Mather, of Waratah, has retired from the editorship of the Newcastle Diocesan Churchman. Rev. A. N. Williamson, rector of Stockton, is the new editor.

Rev. T. B. Tress, who has been doing good work at Lake Bathurst, has been appointed to the parish of Marulan, N.S.W., vacant by the resignation of Canon R. J. Ross-Edwards, M.A.

Rev. Arnold Conolly, assistant minister of St. Clement's, Marrickville, has been appointed to the parish of Gordon, N.S.W.

Rev. A. E. Henry has been compelled to relinquish the position of rector of Bundaberg, Queensland, owing to ill-health.

Rev. Walter James Park has been licensed by the Archbishop of Brisbane to serve as an honorary mission chaplain, and will take up work with Bishop Halford in the parish of St. Peter's, Brisbane.

Mr. S. Lyon, superintendent of Yarrabah Mission, who has been on leave, returned to Australia by the Berrima.

Rev. J. V. Patton, M.A., is conducting a teacher training class on Wednesday evenings at Holy Trinity Church, Erskineville, Sydney.

Rev. A. D. Baker, rector of Harrisville, Queensland, has accepted the position of rector at Oakley.

Rev. G. S. Hanbury will take over the duties of secretary of Communicants' Missionary Appeal, Brisbane, which have had to be relinquished by the Rev. P. C. Shaw, owing to his transfer to Goondiwindi.

The Bishop of Newcastle (Dr. Stephen) will visit Brisbane at the end of October, and will preach at St. John's Cathedral festival on October 29.

The Primate has given a provisional promise that he will preach at St. John's Cathedral, Brisbane, festival next year.

The death has taken place at his home at Leura, Blue Mountains, of Prof. A. Newham, formerly assistant Professor of Mathematics, in Sydney University. He was a prominent churchman, filling the position of churchwarden at St. Alban's, Leura, and being also a member of Synod.

Rev. W. M. Madgwick, to whose enthusiasm and enterprise was due the ambitious and successful venture of the Bendigo Church News, has been compelled, by medical advice, to relinquish his position as editor.

Rev. W. P. Bainbridge has been appointed to St. Stephen's, Belmont, Victoria.

Rev. R. Sherwood, who is naval chaplain at the submarine depot, North Geelong, has been appointed Precentor of St. Paul's Cathedral, Melbourne.

Rev. A. Shardlow, B.A., is arriving from England in November to take up Brotherhood work in the Wairoa District, N.Z.

A widespread sympathy is being expressed with the Rev. J. Redmond, of the diocese of Ballarat, in the loss of his wife, "one of the most beautiful characters of our day," as the Ballarat Church Chronicle records.

Rev. Seafeld Deuchar, General Secretary of the Victorian C.M.S., will shortly leave for Armenia to superintend the distribution of the first consignment of foodstuffs from Australia.

Rev. G. K. Moir, vicar of Morrinsville, and formerly a member of the staff of clergy working in the Melanesia Mission Field, has accepted the assistant-curacy of St. Matthew's, Masterton N.Z.

Rev. W. F. Grove, vicar of Levin, who has served in New Zealand since 1913, is returning to England. He will be succeeded at Levin by the Rev. J. C. Davies, vicar of Eketahuna.

Rev. Y. P. Lee, the Anglican minister to the Chinese in Wellington, N.Z., is the first Chinese clergyman who has ever been a member of the Diocesan Synod. Mr. Lee spoke feelingly of the work being done for those of his race in New Zealand, and also of China's need for Christ to-day.

Rev. H. Watson, through pressure of duties in St. Peter's, Wellington, has felt compelled to resign his position as Archdeacon of the Wairarapa. He will be succeeded as Archdeacon by the Rev. A. L. Hansell, Bishop's Commissary and vicar of St. James', Lower Hutt.

The late Mrs. Jane Tutton, of Papanui, N.Z., has left in her will the sum of £11,800 to be divided equally between the St. Saviour's Orphanage, Wellington, and the Presbyterian Orphanage. Would that we might more often hear of such noble and generous bequests to our Homes and Orphanages.

A new headmaster has been appointed by the trustees in the Collegiate School, Wanganui, the Rev. C. F. Pierce, M.A., Magdalen College, Oxford, at present headmaster of Queen Elizabeth's School, Cranbrook.

THE NEW LECTIONARY.

Oct. 1, 16th Sunday after Trinity.—

M.: Pss. 86, 87; Jeremiah v. 1-19; Luke xi. 1-28 or Titus ii. 1-iii. 7. **E.:** Pss. 90, 91; Jeremiah v. 20 or vii. 1-15; John vii. 12-30 or Eph. v. 22-vi. 9.

Oct. 8, 17th Sunday after Trinity.—

M.: Pss. 92, 93; Jeremiah xvii. 5-14; Luke xi. 29 or 1 Pet. i. 1-21. **E.:** Pss. 100, 101, 102; Jer. xviii. 1-17 or xxii. 1-19; John viii. 31 or Eph. vi. 10.



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The Church Record.

SEPTEMBER 22, 1922.

Church Problems.

(From the Bishop of Wangaratta's Synod Charge.)

Reunion.

The great and difficult question of reunion has been advanced another stage by the conference of representatives of the Churches recently held in Sydney. It is now evident to the great majority of Christians that some form of reunion is desirable, and may be forced upon us. It is evident also that while we differ widely about some things, we are practically agreed upon all the essentials except one—the question of ordination. Very few people would now venture to deny the validity of, say, Presbyterian Orders and Sacraments as efficient means of grace. Yet the preface to our Ordinal declares that no one is to be suffered to execute the functions of the ministry of the Church of England, unless he has been episcopally ordained. We cannot at present depart from that requirement. To do so might endanger the larger question of the reunion of all Christendom. Partial solutions of the problem might only complicate matters. Until there can be brought about a ministry acceptable to and accepted by all, a real reunion is not practicable. It is now recognised that the re-united Church must be Episcopal. The Sydney Conference agreed "That while the right of the Church to determine its own policy at any time is recognised, in the opinion of this Conference, in view of all the circumstances, it is expedient that the policy of the re-united Catholic Church be Episcopal, provided that (1) The appointment to the office of a Bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e., that in all administrative actions the Bishop should be responsible to the Representative Assembly, Conference, or Synod of the Church; (3) that such acceptance of Episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained, or that Episcopacy is the only channel of divine grace."

This is a long step in the right direction. The immediate task which at present confronts us is to find some means of satisfying those who recognise that Episcopal ordination will be necessary in future, but do not feel any need of addition to those orders which they already possess. It is not the first time that this difficulty has arisen, and it should not be insuperable. But until we obtain the power to modify the present wording of the Rubric of the Ordination Service, we can take no steps which are likely to be acceptable in future. Meantime we must strive to remove the great danger we are in from our unhappy divisions. The waste which results from overlapping is palpable to everybody. The hindrance to the work of Christian Missions needs only to be understood to be appreciated. The best work of Christianity is hindered by the undue importance assigned to secondary matters. For the most part our denominational differences have become anachronisms. Questions which once seemed worth rending the Church over, are now seen to be mere matters of preference or expediency, when compared to the one vital question, "Can the Kingdom of God be really set up upon earth as

its ruling factor? Can our social life, business, and politics be so conformed to Christ's teaching that they may become Christian?" One cannot but sympathise with General Booth's condemnation of the futility of much every day religion. "Is it not time," he said, "that forgetting for a moment their wrangling about the infinitely little and the infinitely obscure, they should concentrate all their energies upon a united effort to break this terrible perpetuity of perdition (that is of the lost multitudes who dwell under the very shadow of our Churches), and to rescue some at least of those for whom they profess to believe that their Founder came to die." There is no doubt that our religion itself may become a selfish influence. We love it because of the direct gain it brings us in present peace of mind, and hope of a future heaven. As Dr. Fosdick puts it, "Religion made impressive in architecture, beautiful in music, glorious in art, vocal in preaching, vivid in Sacrament, has brought hope, cheer, and comfort to multitudes. But too often this elemental fact has been forgotten, that every Christian truth, gracious and comfortable, has a corresponding obligation searching and sacrificial. The inevitable expression of real Christianity is a life of sacrificial service. If by making religion a spasmodic formality, or by centring our thoughts upon its trivial corollaries, or by choosing its comfortable aspects and avoiding its self-denials, we refuse this characteristic expression of the Master's spirit, we cannot really have the Master's spirit at all." There is much to be done before we can claim to have reached this standard. There are traditions and prejudices to be overcome so deep seated and firmly cherished that it will take a great outpouring of the Holy Spirit to bring about any general desire for a real serviceable unity. Yet we must realise that as we draw nearer to Christ we draw nearer to one another; and that, in the light of God, everything else sinks into comparative insignificance beside the elemental requisites of the love of God and one another.

World Conditions.

The thought of our little worries at home naturally leads us to think of the bigger ones in the old world. Unrest is everywhere. The general dislocation caused by the war still goes on; the state of things in Ireland reminds us of the story of the Killenny cats. The mad policy of destruction still continues, though one would imagine that any child could see this could serve no good purpose. The state of things in Russia is appalling beyond description. Everywhere the industrial situation seems full of danger, not so much on account of the small minority, which in every country is advocating revolutionary violence, as because the same majority of employers and employed seem to be coming more and more to regard each other as natural enemies, rather than mutual dependents. The whole world is poorer for the war. The hope of better things lies in a general recognition of the fact that every one must be prepared to do his best in the service of the community for a reasonable remuneration. It will, of course, always be difficult to agree upon what is a fair remuneration. But it is not impossible. The Christian conception of humanity is that of a brotherhood, not of a mass of mutually hostile units and classes. Modern democracy owes all that is best in it to the recognition of this conception. But in a family, each member must learn to respect the rights of others, as well as attend to his own duties. Human nature is such that there is always a danger of the strong exploiting the weak. It is very largely to combat this danger that our Trade Unions and Limited Liability Companies have come into existence. These make class consciousness inevitable. The desire for more money, shorter hours, and greater comfort is common to all. These are not wrong. But in the effort to obtain them men often stoop to the use of means which are wrong. It is hard to be always fair and just. It is hard to give due weight to the claims of another when they conflict with our own. If selfish pleasure seeking and luxury is the height of our ambition we are not likely to consider others as we should. Worse still, the craving for these is seen in the general laxity of our sex relations, and in the enormous sums spent upon stimulants, and unnecessary adornments. It is seen in the disturbing prevalence of lying and dishonesty, of theft and pilfering, and in the common desire to get gain without earning it. We are faced with a weakening of moral fibre, an impatience under restraint of any kind, a willfulness which is ever ready to try new experiments, but has not sufficient foresight to see what the outcome of them is likely to be.

Some such conditions existed when Christ came into the world. Civilisation

had reached a high level for those days, yet all the worst features of our own times were very much in evidence. There was need of just such an impulse in the direction of general betterment as Christianity gave. It taught men that they were not in the world merely to eat, drink and die. It declared that the salvation of the race is not obtained in complete mastery over material environment, but in the development of the spiritual life within—the spiritual is the real. Even modern science has grasped that fact now. It is at our peril that we banish God from the sphere of human experience and endeavour. Yet this is just what is happening. We do not refuse to believe in God. But we leave Him out of our calculations. It is not antagonism to religion that we have to deal with, but that sheer indifference which indicates that men have no use for it as they know it. Their conceptions of God are often such that it would be impossible for them to love Him. To very many religion and Christianity are two entirely different things. They do not go to Church because they have no particular desire to worship, and we are not able to interest them. The fact is we are not sufficiently in earnest. We lack that enthusiasm which is so contagious. Yet many thousands feel that the lives they are living are empty and unsatisfying. They want God. They are ready to follow a strong lead. Yet they regard religion, as they know it, as a mere kill-joy. They have no time for those who lay stress upon the minutiae of theological speculations, or ritualistic observances. These do, no doubt, appeal to certain temperaments, but the average man dislikes them. But the direct teaching of Christ, and the witness to Himself and His power is another matter. It is this the world needs, and for which one whole it is ready—the revelation of God as the All Father, all love, and yet so holy that for our own sakes His love cannot pass over our wrongdoing; the revelation that it is His will that His children shall share His life, His Spirit, and His work by growing into His likeness; that every duty done with the desire to please and honor Him becomes Divine service; that every honest effort and high aspiration lifts us towards this ideal; that character is worth more than wealth or success; that death does not destroy personality; that existence beyond the grave is a continuance of our present life; that we must start there just where we leave off here; that future progress depends upon our fitness for it, and that this fitness has to be acquired. This is the Message which appeals because men's consciences testify to its truth. But such a Message must be backed up by a consistent life. It must be given not only with our lips, but in our lives. We must all strive more earnestly to practise what we preach. Not without reason did Mr. Hughes declare some little time ago that, if the Church was to take its place as the natural and proper leader of men "It must show more all things to be concerned with the uplifting of the whole of the people, regardless of class or section." And further, "If all the Churches were alive, we should hear less of the gospel of hate, less of the abysmal gulf which separates employer from employee. The Church of these days has a task of great responsibility and great opportunities." This witness is true. May God give us all grace to prove ourselves worthy of our high calling that we "may show forth His praise, not only with our lips but in our lives, by giving up ourselves to His service, and walking before Him in holiness and righteousness all our days."

The Adelaide Synod.

THE END OF THE RITUAL CASE.

(From our own Correspondent.)

Synod opened at 3 p.m. on September 5 in St. Peter's Cathedral, when Bishop Thomas delivered his pastoral address, a large part of which appeared in our last issue. In dealing with the missionary efforts of the diocese, Dr. Thomas mentioned the names of South Australians at present in the mission field. There are one man and ten women. Yet many in the diocese are opposed to women speaking in churches, though women are doing ten-elevenths of the actual missionary work of the diocese. It is worth pointing out that of the ten women missionaries five are working under C.M.S.

A special meeting of Synod was called for 5 o'clock to consider various determinations of General Synod. The determination fixing the numbers of representatives to General Synod was taken first, and Canon Bleby proposed to postpone its considera-

tion to see what other dioceses would do, for he objected to Sydney receiving increased representation as the Sydney representatives talked too much last time. It was pointed out that Canon Bleby's dislike of Sydney's representatives was hardly sufficient grounds for rejecting the democratic proposal that larger dioceses should have more representation than smaller ones. Synod agreed to this determination, and to all the others except that concerning the Clergy Provident Fund.

In the evening Canon Jose ably moved the adoption of a report by the General Synod representatives on the question of autonomy. There was not much discussion, for the matter was referred to a larger and more representative committee for further consideration. It is not anticipated that there will be opposition to the principle of autonomy, except perhaps on the part of the Anglo-Catholics, who are inclined to think that they will be better served by the changes adopted in England than by an Australian revision of the Prayer Book. Then it is quite clear that the severing of the Nexus will give the Church in Australia an opportunity of putting her house in order and by making plain what is the law of the Church, of putting an end to the state of lawlessness which has in the past played into the hands of the "Catholic" party. They are also uneasy about the action General Synod may take upon Reunion.

On Wednesday, two interesting things were debated. A motion was moved by Mr. C. I. Sanders, and seconded by Mr. W. G. Randall, two old boys, condemning the introduction of vestments into the Chapel of St. Peter's College. Those who took part in the debate, as far as it was allowed to go, were mainly advocates of the use of vestments. It was interesting to notice that they hardly touched upon the legal question, but claimed the right to wear vestments upon the grounds of extreme Protestantism, viz., "liberty for tender consciences," and that each congregation should be allowed to do what it liked in the matter. The latter argument is pure Congregationalism. The whole discussion was a glorious illustration that in a High Church diocese there can be no Church law at present. The debate was ended by a motion that the next matter on the agenda be proceeded with.

The second matter was the most important event of the Synod, the definite burying of the hatchet in the Ritual Case. Some years ago the Bishop began proceedings against Canon Wise, the leading Anglo-Catholic in the diocese, for breach of ritual. The first steps in the trial were regularly taken under Chapter V. (of Discipline) of the Fundamental Provisions of the Diocese. When the actual trial was about to take place, it is to be remembered, the Bishop resigned, owing to his appointment as a Supreme Court Judge. Thereupon the Bishop appointed Mr. G. W. Halcombe, a Stipendiary Magistrate and member of C.M.S. Committee, to the vacant Chancellorship. As Mr. Halcombe had in the past expressed adverse opinions on the ritual of Canon Wise, the latter applied to the Supreme Court for an injunction restraining Mr. Halcombe from proceeding with the case. An interim injunction was granted, but no judicial decision was ever made on the matter. When the Bishop returned from the Lambeth Conference he announced that the case against Canon Wise would be dropped upon the legal advice of the Church Advocate. As Canon Wise was thus not found either guilty or not guilty, he naturally was not satisfied, and clamoured loudly to be tried, though it was his own legal action which had prevented his trial. The matter came before Synod upon the motion to pay the costs incurred in the case by the Bishop and the Chancellor. The Rev. J. S. Moyes, in a short but fine speech, moved an amendment that Synod should also pay £150 of Canon Wise's costs on notification being given that the Supreme Court proceedings had been discontinued. The Rev. C. W. T. Rogers seconded the amendment. The debate which ensued reached a very high tone and was very creditable to Synod. Canon Wise greeted with loud applause—was willing to let bygones be bygones, but wished Synod to exonerate him in some way. But Synod was totally adverse to expressing any opinion on the merits of the case. Upon being asked if he would give an assurance that if the amendment was carried he would refrain, and do his best to induce others to refrain, from making any further public or semi-public comments on the matter, Canon Wise replied that he was perfectly willing to give such assurance. The Bishop, who was received with applause, said a Bishop had a very lonely row to hoe. No one knew what the case had meant to him during the three long years it had lasted. He was not a man who generally showed emotion, but he could assure Synod he had felt very deeply in the matter. From

the beginning he had acted as he believed his conscience directed him. (Applause.) He realised that the Synod was not a Court, and it was quite impossible for him to put his side before it. He could not say any more than he had already said in his pastoral address, and he would conclude with the remark that he would do his best, if the amendment was carried, to forget those things which were behind him. The amendment was carried with only one dissent, and the Synod rose and sang the Doxology. The question of the legality or otherwise of Canon Wise's ritual has not been decided, but we may expect that the bitterness aroused by the case is passed.

Prohibition came up for discussion twice during Synod, but a majority of members were distinctly opposed to it.

Many other matters, mainly of local interest, were dealt with, and a very happy Synod ended on Thursday afternoon.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

A Forward Movement.

His Excellency the Governor-General, Lord Forster, in an address at St. Augustine's Church, Neutral Bay, on Sunday, the occasion of a "Gift Sunday," in support of the fund for the construction of a new church, said that the two great elements of the service of God were beauty and happiness. He did not think people realised the value of a practice of coming to church. He knew the strong call of the sunshine and fresh air on the weekly day of rest, but he asked them to remember that that weekly day was a Holy Day as well as a holiday. "I think it is possible to combine both aspects," Lord Forster added. "You can find time to come to church once a day. We owe it, apart from duty in gratitude to God."

Lord Forster, who was accompanied by Lady Forster, also commended the effort to build a permanent church worthy of its object and the district. In the Church all were one; there were no class distinctions or divisions, and the laymen were as much a part of the Church as the ordained ministers. He was glad that in the new church the names of those who went to fight would be commemorated for all time. We owed to them our freedom to develop along our own lines. He hoped they would build a new church, concentrating first on essentials, then adding such ornaments as were seemly to make the House of God beautiful.

The rector, the Rev. L. A. Pearce, stated that the present church had been erected as a temporary structure 34 years ago. They wanted a new church—one that would be beautiful, simple, and dignified. It would cost £5000, and of that sum £1425 was in hand, and £3000 would be borrowed. The collection amounted to £425.

New Parish Hall.

There was a large assemblage in the grounds of St. Bede's Church at Drum-moyne on Saturday afternoon on the occasion of the laying the foundation stone of a new parish hall. Archdeacon D'Arcy-Irvine, Vicar-General, officiated, assisted by the Rector, Rev. S. H. Denman, and the Revs. D. H. Dillon and E. C. Madgwick. The offerings placed upon the stone amounted to £140—and, in addition an offer of £50—for the building fund was announced, on condition that nine others would give similar amounts.

Armenian Relief.

A meeting of the women's auxiliary of the Lord Mayor's Armenian Relief Fund was held at the N.A.D. Club rooms on September 11. Lady David was in the chair. On the motion of Mrs. N. J. Cocks, it was decided that the Auxiliary be extended, so as to be better able to cope with the movement and the hon. secretary was instructed to write to all the mayoresses in the suburban centres, inviting them to come on the committee, and be present at the meeting on Monday next, and also to the secretaries of the women's associations, asking them to send representatives also. It was decided that the Primates should be asked to be an intercessory service in the Cathedral on day specially set aside by him, for the Christian population of the Near East, and also if he would write a special prayer for the relief of the Armenians to be used in the various churches on that day. It was agreed that the committee should purchase more woollen material, milk, and leather for the next shipment.

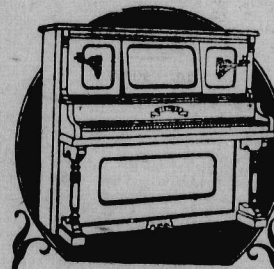
Varia.

An evangelistic mission was held this month in the parish of Pitt Town and Wilberforce, the same being taken by the Rev. W. J. Edwards, B.A., on the invitation of the rector, Rev. G. P. Birk. The mission was well attended, and has had the effect of a spiritual stimulus in the parish. The parishioners of Riverstone, Quaker's Hill, and Marsden Park, at a meeting on Saturday last, decided to erect a rectory for the curate in charge of the proposed mission district. A sum of £300 was guaranteed.

Y.P.U.

The annual demonstration of the Young Peoples' Union of the C.M.S. was held at the Town Hall on Saturday week. The north and south galleries and the body of the hall were packed with children. Brightly coloured banners, with the names and mottoes of the respective bands emblazoned upon them, were placed conspicuously, while suspended from the balustrades of the galleries were pictures depicting missionary scenes in distant lands. Shortly after 3 o'clock the procession of the missionary alphabet, led by the Scout Band, commenced to take up its position on the stage. Each band was represented by four children, dressed in the national costume of some particular country, the leader carrying a large card, with the first letter of the country's name inscribed on it. A very fine tableau was presented.

The president, Rev. H. S. Begbie, said that the object of holding the demonstration was to impress upon the minds of the children the fact that they were members of a great organisation—the largest organisation of its kind in the world. There were present bands not only from the city and suburban area, but from all parts of New South Wales. These bands, both large and small, supported numbers of missionaries in foreign lands. He expressed his warm appreciation of the work done by Miss A. Jones, who for the past nine years had been engaged in missionary work in West China. Miss Jones, who was now on a year's furlough, had, on the resignation of the union's secretary a few months ago, volunteered her services. On behalf of the society, he wished her every happiness on her return to China this month. The demonstration concluded with the presentation of prizes to candidates who had successfully passed an examination on missionary work. A most interesting address was also given by Mr. Edmund Clark, of the Children's Special Service Mission.



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Ladies' Home Mission Union.

The initials L.H.M.U. are now well known throughout the diocese as a band of devoted workers for Home Missions, working among the sick in our hospitals, in soldiers' settlements, and among the poor in the city. Elsewhere the ladies advertise a sale of work to be held in Sydney Town Hall on Friday, September 29th, from noon till 9.30, and earnestly hope that there will be a large and generous attendance. We can promise an attractive display of all kinds of articles, both useful and fancy. A special feature will be "our own calendar," expressly designed and lithographed for the L.H.M.U., and ready in good time for sending to friends in the old country and elsewhere. The sale will be opened by Lady Fuller at 2.30 p.m. Luncheon, afternoon tea, and tea provided at a moderate charge.

"Havilah."

The annual meeting of the "Havilah" Children's Home, Wahroonga, was held at St. Paul's, Chatswood, on Friday last. The hon. secretary, Miss Chisholm, read an excellent report of the year's proceedings, especially commending the work of the newly-formed men's committee. A sympathetic reference was made to the sad death of the hon. treasurer, Mr. Kemmis. The Rev. R. Rooke, in moving the first motion, stressed the need of basing all their work on prayer, giving illustration from the success of the Glebe Homes of God's response to the faithful prayers of His people. Dr. Clarence Read, in seconding the motion for the election of the new committee, spoke of the work of the men's committee. By the cultivation of flowers and the growing of pigs they hoped to make a handsome donation to the working of the Home. They had also just decided to acquire another block of land in order to make the premises self-contained.

Miss Sutton, of Hornsby, urged the thought that they were all God's fellow-workers and colleagues in this great work. Mr. A. W. Green, who is now hon. secretary of the C. of E. Homes and Hostels committee, also addressed the meeting. There is naturally a very general satisfaction that Mr. Green's great experience in this class of work, coupled with his keen sympathy and interest, has been made available for the Church's work in this direction. Mrs. Russell Glasen, the president of the "Havilah" home committee, who is leaving next month for a twelve months' trip to Europe, was wished bon voyage.

There was expressed a great regret that Miss Chisholm, who has been so capable and enthusiastic an executive officer, was resigning her position on the committee because of removal from the district. Mrs. Clarence Read kindly entertained those present at the meeting for afternoon tea.

COULBURN.

Cathedral Soldiers' Memorial.

The Executive Committee met on the 12th September, Archdeacon Ward presiding, to revise the list of names to be commemorated in the chapel. Some 800 names have been sent in as coming within the conditions laid down, viz.: that the soldiers to be commemorated must have been (1) bonafide members of the Church of England, (2) residing permanently in the diocese, and (3) whose permanent family names are in the diocese. The chapel is rapidly approaching completion, and is to be dedicated on Armistice Day, 11th November. An announcement will be made shortly as to the arrangements for this.

BATHURST.

Reopening of All Saints' College.

As a result of negotiations between the Bishop and representatives of the ex-students of All Saints' College, that institution, which has been closed since 1919, will be re-opened in February next. The college will be located at the new site, about two miles from Bathurst, on the property known as Esrom, which has been purchased from Mrs. Dadvall Barton. It comprises a commodious residence and ten acres of ground. Mr. Lindsay Watson, B.A., headmaster of the Monaro Grammar School, has accepted the position of headmaster, and will take up residence at All Saints' College in January. Mr. Watson was a member of the staff of the college during the headmastership of Mr. H. B. Britton. He is the holder of the country singles tennis championship of New South Wales, and represented this State in South Australia this year.

CRAFTON.

The Vicar of Central Macleay is laid aside with a bad leg under treatment of Dr. Parry. He is recovering, and hopes to begin full work again shortly.

At Gladstone a bazaar has just been concluded, at which about £120 was taken towards the proposed new brick church.

VICTORIA.

MELBOURNE.

Varia.

The foundation-stone of the Fitzroy mission church was laid by the Archbishop on September 9 in the presence of a large congregation. Various efforts are being made to raise the balance of the money required to pay for the new buildings. The total expense is estimated at about £11,000.

After 27 years of active work not only in the school itself, but in educational matters generally, Mr. W. M. Buntine, M.A., the head master of Caulfield Grammar School, intends to leave early next year for a brief holiday in England. Mr. Buntine succeeded Rev. E. J. Barnett in 1896 as principal of the Caulfield Grammar School. Since that time the entire school has been rebuilt. Upon his return from Europe Mr. Buntine hopes to spend further years of work in Caulfield Grammar School as principal, with Mr. F. H. Archer as head master.

Under the auspices of the Church Missionary Society, an exhibition was held in the Essendon Town Hall from 12th to 15th September inclusive. Special features included grand marches, representing nations of the world, tableaux and pageants depicting life in Persia and India, and the sale of rare Oriental curios. Mr. D. Unaipon, the well-known aboriginal lecturer on Manners and Customs of Australian Aborigines, with moving picture illustrations.

Last Friday week the Archbishop visited the General Assembly of the Presbyterian Church of Australia in session in Melbourne. He was given an enthusiastic welcome by the 200 representatives present. In touching upon the subject of reunion, the Archbishop said they were sure of one thing, which was that the whole world was seeking for brotherhood, and that there was no institution in which the atmosphere of brotherhood was to be found comparable to the Church. They had learned much in their divided days that when they did concentrate under a unified command they would be much stronger for the fracture. He prayed that the blessing of God might rest upon their deliberations.

The 31st Diocesan Festival, and the first under the episcopate of the present Archbishop, will be held in the Melbourne Town Hall on Monday, 2nd October. There will be a festival tea at 6.15 p.m., and public meeting at 7.45 p.m. Major-General Sir Brudenell White will occupy the chair, and besides the chairman the speakers will include the Archbishop, the Rev. E. H. Davies, the Rev. J. Booth and Mr. L. V. Biggs. The Cathedral Choir, under the leadership of Dr. Floyd, will render selections during the evening. A feature of special interest will be the presentation to Mrs. Harrington Lees of a Festival welcome gift to hand to the Archbishop for Home Mission work. Following by the applications for tables, extraordinary interest in the Festival is being taken by the parishes, and there is every promise of a memorable meeting.

St. Mary's, Caulfield.

64th Anniversary Celebrated.

Bishop Green and Rev. A. Law were the special preachers to large congregations on Sunday, August 27th. Bishop Green gave the first of a series of four lecture-sermons on Church History. The Reign of the English Church is to be followed by the Reformation, the Evangelical Revival, and the Oxford Movement. Mr. Law's address on "The Outsider at Church" was full of practical application to the regular churchgoer as well as to the casual visitor at church. At the conversation held on the following Thursday, there was the usual large and representative gathering of parishioners. The special feature of the evening was a presentation to the vicar, Canon Langley, and his wife in appreciation of their work by the people of the parish. Rev. J. Townsend, the Canon's curate, found himself in a novel position, taking charge of the meeting, and at the request of the promoters of the gift, handing the Vicar a wallet of notes containing £40, and to Mrs. Langley a handsome silk umbrella. The Vicar, who was taken completely by surprise, thanked his people for these tokens of their love and appreciation.

QUEENSLAND.

BRISBANE.

St. Martin's Hospital.

"I venture to express the very earnest hope that the big drive in aid of St. Martin's Hospital, on Friday, September 29th, will

produce a great result. We shall all of us need to put our shoulders to the wheel. I know that there are some in parishes rather far away from Brisbane to whom a Central War Memorial in Brisbane does not make a strong appeal; but I hope that all will do what they can to help us to open the Hospital free of debt, or approaching it, for the Hospital is built and has to be paid for. A big debt would be crippling and distressing, and when once the Hospital is paid for and is a going concern I think we shall all be proud and glad that we have it. To collect so much as we have collected has been a great effort, and has meant much sacrifice. Let us not grow weary in well-doing" at this last lap. To all clergymen and laymen who read these words I say, "Do what you can."—The Archbishop's Letter.

Higher Critics and the Monuments.

A course of sermons is being preached at St. Barnabas' Church, Waterworks Road, by Canon Garland, on the authenticity of the Bible, the failure of the Higher Critics to disturb the Old Testament being dealt with. Among other interesting references, the preacher pointed out that the Higher Critics used to make a constant jeer of the story of Jericho, but since the war the ruins of Jericho, of Joshua's time, had been completely uncovered. The two-storied house of Rahab the Harlot was now to be seen, and in it had been found part of a jug, certainly of the period of history, and which it was not too much to imagine had been handled by her. That was an example of how every tomb, monument, tablet, inscribed stone, and buried city, wherever it touched the story of the Bible, established its historical accuracy in every case, and refuted the Higher Critics. He told the story of the Moabite Stone, confirming the correctness of the biblical records of the wars between the Israelites and the Moabites, the facts of which also had been disputed by the Higher Critics, and the story of the Steel of Hammurabi, which confirmed the story of the battle in the fourteenth chapter of Genesis, which the Higher Critics had put down as pure fiction.

TASMANIA.

The C.M.S. of Australia and Tasmania.

Tasmanian Branch.

The hon. treasurer (Mr. H. J. Wise) acknowledged receipt of the following amounts during the quarter ended June 30, 1922: Donations: Mrs. Flanagan, £1 11s.; Richmond Lenten Self-Denial, £1 2s. 6d.; S. Stephen's Missionary Boxes, £3 6s. 3d.; Collection Annual C.M.S. meeting, £8; Kettering S.S., £1. Total, £14 19s. 9d. Depots and Shops: Hobart C.M.S. Depot, £10; Hobart C.M.S. Stall, £10; total, £20. Missionary Boxes, Claremont, £3 8s. 6d. Support of Special Missions: S. George's (Miss Wise), £1; Mr. J. Clark, 10s.; S. George's Lenten Self-Denial, £14 11s. 9d.; S. George's Missionary Boxes, £25 7s. 9d.; Miss Phillips, £10; total, £40 19s. 6d. Launceston C.M.S. Depot's Own (Miss Garland): Launceston C.M.S. Depot, £10; "Youngtown," £2; S. Aidan's, £3; S. John's, £5; total, £20. Miss Nesbitt (China): Collected by Mrs. Nicholas, £2. Santalia Evangelising Fund: From Mr. W. Cripps, jun., £1 12s. 6d. Total, £102 15s.

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NEW ZEALAND.

Varia.

Christchurch Cathedral is to have its own war memorial. It is proposed that it shall take the form of a panelling and richly carved frieze work in the south transept. The names of those who fell in the war will be engraved on the panels, and at the side there will be a figure of the Risen Christ, and the inscription, "Peace be unto you."

Christchurch Synod opens October 17th. At the prize-giving at Marlborough College, the master of the college said he had authority to state that Mr. Herbert Leaf, a former assistant master, proposed to present £30,000 to the school to pay the entire cost of the electric light installation. The balance, which would be considerable, would be devoted to the War Memorial Fund.

The Bishop of Bunbury has been invited by the N.Z. Board of Missions to take on the organisation of the Board's work.

Waipatu Synod took place on September 8.

Nelson.

Synod begins on October 3rd. The death is announced of Mr. A. Toss-will, of Tohania. He was a keen Churchman. Mrs. Toss-will is an ardent member of C.M.S.

Notes on Books.

"Missions to Seamen, Rawson Institute." We have received the 41st annual report of the Sydney "Missions to Seamen." A good record of useful work is shown. The statistics for 1921-22 are as follows:—Visits to ships 1930, approximate attendances of seamen at the Institute 67,590, letters received for seamen at the Institute 6,794, letters written by seamen at the Institute 10,040, attendances of seamen at church 8718, visits to seamen in hospital, 335, bags of books distributed to seamen 1500, money banked for seamen £1629, missing seamen traced 40.

An appeal is made for a large increase of funds in order to make the Institute capable for the work the mission sets out to do. The chaplain thus voices the aims of the work:—"Our aim is to provide healthy recreation, good comradeship and true fellowship for all seafaring men, irrespective of creed or nationality. The short services held in the Church are not compulsory in any way. Our work is done on the broadest and most comprehensive lines. The religious aspect is just that which keeps the Institute from becoming common or mundane, and if it were not there, the sailor himself, nine times out of ten, would be the first to mention the fact and ask: 'Why not?'"

We hope the appeal will meet with a liberal response from church-people in the whole State. The lot of the sailor men, who are so essential to our common life, is one that well deserves our sympathy and practical interest.

"Explanation of Church Worship (by J. F. S. Russell, Priest Assistant, St. James', Sydney)." No publisher, no printer, no price mentioned. No preface shows for whom it is intended, and a perusal of its contents fails to reveal any class or age of person for whom it might be useful. The "explanation" is in the catechetical form, and as on the first page there are six questions about "lights," our readers will come to the conclusion that it is a most illuminating pamphlet.

Can we trust the Gospel story?—A sermon preached by the Bishop of Goulburn. (Copies may be obtained from the Church Publishing Company, 18 Spring St., Sydney, price 4d., postage extra.) The sermon contains a very useful review of the work of the varied kinds of criticism on the four gospels, popularly told. The verdict given at the end will be found reassuring. Dr. Radford says:—

"The Gospel stands unshaken still as the story of the earthly life of the one person, both human and divine, who is the Jesus of our hymns and prayers in childhood, the Christ of our communions and crusades in later years. That is why the Gospel story has the place of honour at the Eucharist; that is why the Gospel is so dear to our hearts. It has been and is still being tried to the uttermost; but still it claims and wins our trust, because it has won and kept our love."

The Real Australian, the quarterly paper of the Bush Church Aid Society, is to hand, and, as usual, brimful of interesting news. Mr. Harvey writes of a trip to Tibbooburra, across sandhills and desert. The need of a motor car is stressed in various manners. Mr. Henry Ford must have a stony heart if he can resist the silent appeal of one of the breeziest and finest commendations we have seen of the merits of the "Tin Lizzie."

The Assyrian Monuments.

The most popular gallery in the British Museum is the one which contains the large and numerous Assyrian monuments. The story of their discovery is a fascinating one. One hundred years ago sceptics delighted to cast ridicule upon the Old Testament because of its references to the Assyrians and to "that great city, Nineveh." For these statements in the Bible, there was no corroborative evidence in ancient history. Infidels asserted it was impossible for a city which took three days to walk round, and which was said to contain 120,000 infants alone (Jonah iii. 3, iv. 11), to have been so completely destroyed as not to have left the slightest trace. The Bible was held, therefore, to be untrue, or, rather, to have described as history, what was merely the exploits of a mythical king. When this scepticism was at its height, God put the unbelievers to confusion. Sir Austen Henry Layard, after many difficulties, began in 1845, to excavate a large mound which had taken him three days to walk round. To the utter amazement of the Arabs, who assisted him, they soon came upon evidences that they were on the site of a buried city. The Arabs questioned him as to the source of his wonderful knowledge, and he showed them the Bible. Great palaces were unearthed, and the monuments and libraries forwarded to the British Museum. The books (clay tablets) were written in a language and in characters that were quite unknown. Scholars began to try to decipher them, and after years of effort they succeeded. The result is our knowledge of the Bible has not only been vindicated, but also greatly enriched. Difficult passages in Kings, Chronicles and in the Prophets have become clear. Professor Sayce, a great Assyriologist, says, "Between the history of the monuments and the history of the Bible there is perpetual contact; and the voice of the monuments is found to be in strict harmony with that of the Old Testament." Sir A. H. Layard had many honours conferred upon him because of his labours. He died on July 5th, 1894.

The Prohibition Campaign.

Prohibition progress throughout the world presents new aspects each year. As the years pass by and Prohibition remains, new benefits which the reform confers become apparent. In order that these benefits shall be noted at first hand and to give the Australian Prohibition leader (Rev. R. B. S. Hammond) the up-to-date information needed in the approaching Prohibition Referendum fight, the Australian Prohibition Council has sent him on a visit of enquiry to various countries.

He will first go to New Zealand, and help the New Zealanders in their referendum to be held at the end of the year. Mr. Hammond will then proceed to England. A trained observer, he will see much in "wet" England which will contrast unfavorably with "dry" Canada and U.S.A., to which countries he will go after visiting the British Isles.

The World League against Alcohol, formed in 1919, is meeting in Toronto, Canada, on November 15th, and it is Mr. Hammond's intention to be present as a delegate at the Conference. Travelling afterwards down through the United States, he will be able to gather valuable and reliable data regarding Prohibition in America, and will be back in Australia in time to put his tremendous weight of courage, capacity and character in winning the promised liquor referendum.

The Canadian High Commissioner on Prohibition.

Mr. P. C. Larkin, the new High Commissioner of Canada, said, in "The Observer" of April 2nd, 1922, that he was not himself an abstainer, but he declared that Prohibition, generally speaking, was popular in the Dominion, and there was no doubt that it was exercising a most beneficial effect.

"I am sure that we are saving, by direct and indirect means, the interest on our public debt," declared Mr. Larkin. "I think more especially of the effect of strong drink upon the poorest and the weakest. The small debtor is paying his debts more regu-

larly; contractors say their workmen work more regularly. I know there are well-to-do folk who have well-lined cellars, but they will disappear in time. As I say, I am not a total abstainer, but I cannot help testifying to the good effects of Prohibition. I know of the good effect it has had in more than one direction in the work of our hospitals."

"I wonder how many sermons you have heard upon Hell during the last ten years? It is, perhaps, as well that we should deliberately set ourselves to dwell upon this subject."—Bishop of London.

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Correspondence.

Ecclesiastical Insurance.

(The Editor, "Church Record.")

Sir,—Referring to your sub-leader in issue of 8th inst., dealing with the movement made in Goulburn diocese, it is well to remember that if ecclesiastical insurance is ever to be the success it can be made, and if the Church is to secure the full benefits therefrom, the matter must be dealt with by the Church as a whole and not by dioceses working on independent lines. Some ten years ago an ordinance ("The Provincial Ecclesiastical Fire Insurance Ordinance of 1912") was passed by the Provincial Synod as a stepping stone to a larger scheme for the whole Commonwealth. Under that ordinance a board was created endowed with the full powers to act for the Province in the matter of ecclesiastical fire insurance. The ordinance was accepted by four dioceses, but, as the board appointed did nothing, one at least of those dioceses (Goulburn) withdrew its acceptance.

At the recent session of the Provincial Synod a report from the board was tabled, which characterised the ordinance as a good machinery measure lacking motor power. Now the lack of power was the inertia of the board.

The ordinance is still operative, and under clauses 4 and 8 the board has (and has had for the past 10 years) full power to make (inter alia) such arrangements as have now been entered into by the Goulburn diocese; or such infinitely better arrangements as have been recommended by the special committee of the General Synod, referred to later. The neglect of the board has meant a loss to the Church of over £15,000.

At the meeting of General Synod, held last year, a special committee was appointed to take into consideration the matter of ecclesiastical fire insurance for the whole Church. The committee has met and decided to recommend the adoption of a certain procedure which will obtain infinitely better results for the Church than those offered by the "Ecclesiastical Assurance Company of Australasia Ltd., as advertised in your columns, and the procedure advocated has also the backing of a "British Company of undoubted stability."

Does it not savour of disloyalty when one diocese makes its own arrangements behind the back of a committee of the General Synod appointed to act for the whole Church? What chance would an army have in the face of an enemy if its regiments and divisions were to begin to fight about their share of the spoils before the victory was won. It would mean defeat.

We must be very careful or the result will be the same with us.

C. R. BARRY.

Member of the Special Committee of General Synod on Ecclesiastical Fire Insurance.

The Lord's Day.

(The Editor, "Church Record.")

Sir,—Are we Christians or pagans? It seems as if we are drifting back to paganism from the manner in which many persons are treating the Lord's Day.

The moral condition of the people of England has been in the use of the Bible and the Lord's Day (which is derived from it). In all spiritual revivals those have been to the front, as in the Puritan and Methodist and in modern revivals.

A great deal has been written lately on Sunday sport, and those who advocate them seem to ignore God in the matter. The question they decide is, What do the people generally wish? not, What is the will of God? As if our knowledge of good and evil came from the people! At the Creation man was taught God's laws which were formed for his good. After a long bondage in Egypt, when the Hebrews had been influenced by the Egyptians for evil, God gave to Moses on Mt. Sinai the Ten Commandments, written by Himself, on two tables of stone as if to last as long as the human race lasted, to give them the knowledge of right and wrong. Jesus Christ, when on earth, recognised this law, teaching His disciples that man's duty is first to love God supremely, and secondly his neighbour as himself. "On these two commandments, He said, hang all the law and the prophets." "Heaven and earth shall pass away, but My words shall not pass away." An important part of the Commandments is, "Remember that thou keep holy the Sabbath Day."

The Lord's Day was given for man's welfare, for rest and worship. Devoting the day to tennis, football or cricket, is not resting, nor keeping the day holy in accordance with God's Law. Besides, where would Sunday sport lead to? For many years a section of the people have

desired to make the day a "Continental" Sunday like Paris, which is devoted to horse-racing, theatre-going, parties, etc., while in some parts of the town men have to labour as on other days. In England, before the times of the Puritans, the day was spent in prize fighting, cock fighting, skittles and drunkenness. Do those who wink at Sunday desecration wish for such times in Australia?

Who can tell that the opening of parks for sports may not lead to the opening of bars, theatres, stadiums, horse-racing, and other amusements? Who is the line to be drawn? Do away with the sanctity of the Lord's Day, and the authority of the Bible, which stand or fall together, and with them fall the prosperity of Australia. What are so-called Christians doing in order to prevent such a calamity? Should not all true Christians make a stand in this matter?

Why not meet and form a union to oppose the dishonouring of God's Day and Word? Letting matters drift is like giving place to the devil against whom every Christian is called upon to fight. God teaches in Isaiah 58 how to keep the day holy—"Not doing thine own ways, not finding thine own pleasure, not speaking thine own words." For

"A sabbath well spent, brings a week of content."

And health for the toils of to-morrow; But a sabbath profaned, what'er may be gained,

Is a certain forerunner of sorrow."

F.C.W.

Young People's Corner.

A SPIDER'S THREAD.

What is there new to be said about the spider? Do not our old story-books contain nearly all that need be told concerning the spider's ingenuity, industry, and perseverance? Have we not read the wonderful things that naturalists record of the structure, the habits, the skill of this little creature? How marvellous the delicacy and perfection of its workmanship—the spinning and weaving process which it carries on in its own body! Its web, formed with as much accuracy as if all the laws of architecture and mathematics had been consulted: its thread, finer and stronger than any which human hands could spin.

A great astronomer, in want of a very fine thread to serve as a telegraph wire in an astronomical clock, could not find anything in the world fine enough, except a spider's thread. This was exactly what he needed; and after it had been in use for two years, during which time he had caused it to carry every tick of the clock, it was seemingly as strong as ever, not in the least worn by age or use.

Howbeit, it has remained for recent science to observe the singular fact that, so small a matter as a spider's thread may seriously derange the telegraphic communication of a country. When charged with dew, the silken web of the spider is an excellent conductor of the electric fluid; and in Japan, where these insects are large and numerous, it has sometimes happened that the current of electricity has been diverted from its true course, and the message from its proper destination, by reason of a spider's thread upon the telegraph wires. So surprising an incident has been carefully noted in the schools of science. Official journals have commented on it, and it has furnished the text of many a practical lesson for electricians and telegraphists. May it not render further service, by suggesting some useful truths affecting Christian worship and Christian life?

What a little thing may interrupt communion between the soul and God! Prayer is a spiritual telegraph more wonderful than the most perfect scientific instrument. In using it we have not to await our turn before the message we would send can be despatched. Thousands of messages may travel between earth and Heaven, at the same moment, without any hindrance. Nor need we resort to some particular place, within certain limited hours, to secure the privilege of making known our requests unto God. In all places—in the crowded city, in the lonely desert, up on the bald mountain top, out on the wide sea; and at all times—in the noonday, in the night watches, in the summer of health, in the winter of sickness, yea, in the solemn hour of death, the way of communication by prayer is open and available, while the promise of the living God gives assurance of more speedy succour than any that the swiftest electric current could bring: "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxv. 24).

Marvellous as is this spiritual telegraph, its operation may be neutralised by means apparently small and insignificant. Wandering thoughts are the spider's threads that

interrupt prayer and hinder its success. True prayer is the outgoings of the soul to God. Desire is the soul of prayer. If desire be languid, fitful, wanting in fervour and force, the soul is not exercised toward God. Words of prayer may be spoken, but they do not travel Godward. The thoughts roam in various directions, and the feeble current of the soul is carried earthward.

Alas, how much of what is called "prayer" is utterly worthless. A posture of devotion is assumed, and pious phrases are repeated, probably with a glib tongue, but there is no reality in the exercise—no spiritual desire. Of how many nominal worshippers "the Hearer of Prayer" has to complain, "This people honoureth Me with their lips; but their heart is far from Me. In vain do they worship Me" (Matthew xv. 8, 9).

Reader, the life-giving power of "the Lord . . . the Spirit" is essential to quicken your soul's desire, and convey it direct, in the vigour of resolute faith, to the throne of grace.

"Praying in the Holy Spirit" (Jude 20) we are heard and answered. No word of such prayer ever miscarries. No whisper of "the soul's sincere desire" can fail to reach the Divine ear; for "the Spirit also helpeth our infirmities" (Romans viii. 26). O let us continually rely on His promised aid, and our prayers shall have good speed and shall prosper.

Moreover, in regard to Christian life, faith is the medium through which the soul derives its supplies from the unfailing Source of all good. The daily grace necessary to spiritual vigour, growth, and fruitfulness, is to be drawn from "the God of all grace" in Jesus Christ, and received by faith. And if faith be the wire of communication, doubt is "the spider's thread" that diverts the blessing, hinders the current of Divine supply, and limits the Holy One. "He did not many mighty works" in Nazareth, "because of their unbelief" (Matthew xiii. 58).

O let us take heed lest these insidious spider's threads mar our worship, and impoverish our spiritual life. Watch against them. Spiders spin only in dark days. Doubts and wandering thoughts are children of darkness. "God is light, and in Him is no darkness at all. If we walk in the light, as He is in the light, we have fellowship one with another; yea, and our fellowship is with the Father, and with His Son Jesus Christ."

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tention to the bishop's forceful ut-
terance anent the world situation. No-
where in the charge does his fine
spirituality of vision and outlook
find better expression than in his lord-
ship's reference to the only panacea
for the agonies of the world at the
present time. The reference is as fol-
lows:—

"The world outlook is still deeply troubled,
although the Disarmament Conference in
Washington is an event for which we owe
devout thanks to Almighty God. It is an
earnest of what the world might be if only
the principles of the teaching of Christ
were adopted by the world. Giovanni Pa-
pini, in his Life of Christ, has a most in-
teresting comment on the Sermon on the
Mount. There are, he says, three stages
for the human race; first, the animal man
whose sign is War; secondly, man imper-
fectly ruled by law, whose highest perfec-
tion is Justice, and the third stage, as yet
unreached, when the man shall be ruled by
Love. Christ's aim is to convert men from
beasts into saints by means of love. There
are three courses open to one who is con-
fronted by an oppressor, to return evil for
evil, which practically leads to an endless
vendetta, to run away, which encourages the
wrong-doer, or, like Christ, to offer the other
cheek, an act of fearless courage which puts
the aggressor to shame. I cannot but think
that Papiini is right, and that we in our
practical application of Christianity have
dwelt overmuch on justice and too often
been afraid to apply Christ's precept of
love. The world is just beginning to realise
that its sorrows might be healed by love, but
we Christians have been, alas! too ready to
insist on the need of force and justice, and
too slow to admit that Christ's remedy of
Love was capable of application to the prac-
tical affairs of life. We come back to the
fact that the world can only be saved by the
acceptance in reality of Christ's Gospel of
Love. This, it seems to me, should be the
great inspiring force of our devotion to Mis-
sions. It was not by a whim or for some
light cause that Christ bade us go and
make disciples of all nations, teaching them
whatsoever He had taught. It was because
there was no other way to save the world.
For want of the Gospel the world is ever
falling back into the animal stage of rapacity
and war, or at the very best maintaining a
cold and pitiless rule of justice which very
often seems to those who suffer from it, to
be not justice but oppression. It is only
the Gospel which can save the world by its
new dispensation of Love."

A correspondent recently sent us
from England two interesting notes in
reference to the Cenotaph of the Unknown Warrior.
The Cenotaph. Our readers will be interest-
ed to know that Australians
are not forgotten. This year there was
a wreath of everlasting flowers from
the Manly Sandbag Circle, with the in-
scription, "In Memory of our Boys
from Manly, N.S.W." But perhaps
even more interesting is one placed at

the base of the Cenotaph on June 25
last from members of the Mothers' Union,
St. Ives, Huntingdonshire. The in-
scription runs:—

"In gratitude to God for the blessing of
Peace restored to us, and in honor of the
men who died to defend our homes. We who
are members of the Mothers' Union will
unite in striving to make those homes more
worthy of the lives laid down for them by
filling them more fully with the knowledge
and love of God."

Truly a fine resolve. We are forget-
ting too easily the price in blood and
pain and other suffering paid for the
preservation of our lives and homes.
Surely they are consecrated things, and
should be made more worthy of the
great sacrifice made for them. Were
our lives worth preserving after all?
We need more earnestness and pur-
posefulness in our living.

The problems of Sunday Observance
are by no means confined to our own
land. The English Church
papers reveal an intense
conflict of opinion and usage
in England, and town coun-
cils there as well as here are

permitting the use of public parks for
Sunday sport. The Bishop of Chelms-
ford, Dr. Watts-Ditchfield, has been
very outspoken in his protest against
this trend of things. In a recent letter
to his diocese he reviews the situation
and gives a very sane and clear pre-
sentment of "the Moral and Spiritual
Principles" involved. His lordship
writes:—

"I am not now entering upon such ques-
tions as to how far Sunday observance must
be modelled on that of the old Sabbath. It
is so easy to assert that it is better to have
a rational life well lived seven days a week
than one day specially reserved. The
Quakers may be quoted in support of such
a theory, but even they in practice accord
with Catholic custom and observe Sunday in
a special manner. They are exceptional.
The words of Thomas Aquinas are as applic-
able to-day as when uttered: 'The command-
ment of sanctifying the Sabbath is partly
moral; moral, inasmuch as a man doth ap-
point a certain time of his life to attend
upon heavenly things, for there is a natural
inclination in a man to devote a certain time
for every necessary thing, as for the receiv-
ing of his meat, for sleep and for other
such things; and therefore he doth, accord-
ing to the direction of natural reason, ap-
point a certain time for his spiritual refresh-
ing, whereby his soul is refreshed in God.'
Thus Sunday to generations of men has been
such an 'appointed time.' In other days
when life was taken in a more leisurely way,
it might have been easier for men to get
alone for a considerable time daily, and get
into touch with the 'Unseen,' but I ask
whether such be feasible in the life of to-
day, and whether in modern England Sun-
day is not a greater necessity than ever it
was, if the moral and spiritual fibre of our
people is not to be lessened. To employ a
man on Sunday and give him another day
off is still to act unfairly to him, for it robs
him of the priceless opportunity of com-
bining with his family and neighbours in
united worship. No other day can com-
pensate a man for the loss of his Sunday, and
yet clergy have joined in the effort to place
more and more men under such a disability.
The argument is advanced that if men at-
tend an early celebration, they can then pro-
ceed to play golf, employ caddies, and so on.

I cannot understand such teaching, neither
can I grasp when and where such people
are to receive that religious instruction and
exhortation which is so necessary if the
Christian life is to be manifestly strong.
The next generation of such a type of Chris-
tian men and women will be found weak and
flabby. It is thus that the overwhelming
mass of the male population in France and
Italy have not only become apathetic but
aggressively hostile to the Church. Again,
the English habits are such that the latter
part of Sunday is the only time when there
is any likelihood of 'reaching' the non-
church-goer. The overwhelming body of
Church workers will witness to this fact,
and yet Christian ministers and others have
helped in a movement for games in the
parks which will make the task of their suc-
cessors a thousand-fold more difficult. It is
easier to shatter than to restore those 'un-
written and unfulfilling ordinances of the
gods,' as Sophocles calls them. We who
oppose the utter secularisation of Sundays
are called 'Kill Joys.' But the designation
is more applicable to our opponents. His-
tory tells us of a Rome and a Greece so
surfeited with pleasure that all real joy in
life was destroyed, and it was one by no
means known as a 'Kill Joy' who said, 'Van-
ity of vanities, all is vanity. We stand for
those great moral and spiritual principles
without which neither a nation nor an indi-
vidual can grasp the real joy of life, and
possess it more and more abundantly. Be-
cause of our belief, we shall not falter in
our determination to make the Lord's Day His
day in reality, realising that amid the forces
of evil it is all too brief a period to fortify
us and strengthen us for the battle of life.
The soul is more than the body, and men
must be taught to give it and its welfare
the foremost place in their thought and life."

The reception given to the bishop's
letter by the Church press shows that
the flood of Sabbath or
A Call to Review. Lord's Day desecration set-
ting in is causing a good
many to review the whole
situation and their own attitude. The
"Guardian" questions whether there
will ever be "a return to the rigid
Sunday discipline of our forefathers,"
and suggests compromise. The
"Church Times" frankly will give no
place to the Puritan Sunday. In refer-
ence to the present controversy in
one of its editorial notes it places its
finger on a weak spot when it says—

"While the Bishop of Chelmsford and the
rector of Bernonsey (Mr. Gillingham, the
famous Essex cricketer) are taking a very
serious view of the recent decision of the
L.C.C. to permit Sunday games in the
parks under its control, partly on the score
of the increase of Sunday labour, it is just
as well for Churchmen to remind themselves
that religious people are, at any rate in
London, one of the chief causes of Sunday
labour, as anyone can see for oneself who
visits St. Paul's Churchyard, Parliament-
square, St. Martin's-in-the-Fields, the City
Temple, Spurgeon's Tabernacle, or the
neighbourhood of any church or chapel
which is frequented by large concourses
of people on a Sunday. We share the universal
dislike of any increase in Sunday labour,
but let us be honest with ourselves. If it
is wrong to use a 'bus or a car to get to our
playground, it is equally so to get to our
place of worship. We recall the fact that
that fine old Puritan, Fr. Muckonchie,
walked the whole distance—it is four miles?
—from St. Alban's, Holborn, to St. James',
Hatcham, Sunday after Sunday, in the days
of Fr. Tooth's imprisonment, rather than use
the public conveyances. We could wish that
we were all equally sincere to-day."