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"UNEMPLOYMENT," by F. A. Bland, Esq. (p. 1).

"RE-UNION," by the Bishop of Willochra (p. 8).

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**Current Topics.**

Next Wednesday, Ash Wednesday, is the beginning of the Lenten season, and Church-people are urged by their Church to make it a special season for self-examination and aloofness from the world. No doubt the ordinary Christian immersed in the business life of the community during the week finds a difficulty in regulating his life still more in those homes of leisure which remain after the ordinary demands of his life are met. But it is well worth while to take advantage of the Church's provision to shake off the practical slavery of the material. In the stress of life and its varied interests, it is the spiritual that is usually sacrificed. Less and less time is given to prayer and meditation on the Word of God and its practical application to our every-day life. The call of Lent is back to the spiritual,—to make time for God—to give the soul room and time for growth. A "Lent with Jesus" would sweeten, sanctify, strengthen and comfort the life; and, in addition, it would so foster an appetite for fellowship with God as would prove an abiding blessing and strength for all the days of come.

We are glad to find ourselves in hearty agreement with the "Church Times" in the warning it emphasises against the temptation to the Church to let quite secondary issues cause her to neglect her primary task of seeking to turn men to God. In an editorial note we read:—

"The 'Manchester Guardian' last week printed a thoughtful article entitled 'Religion without God,' in which the writer, whose initials point to a well-known Nonconformist, spoke of the tendency in the life of the Church to suffer things which are not the first things to get into the first place. The difficulty was well understood by Dr. Denny, whom the writer quotes, along with Dean Church and Dr. Dale of Birmingham, when he said, 'There is a whole crowd of ministers going in for "social" reform, mainly because they have no Gospel, and because like a certain class of politicians, they think this is the way to secure a following.' The problem, as Dr. Denny saw it, was how to say this without throwing cold water on Christian zeal for improving the conditions in which people live, and without seeming to be heartless or indifferent to the wrongs of the poor. In some ways, the most telling quotation in the article was from that remarkable novel, 'If Winter Comes,' by Mr. A. S. M. Hutchinson, in which one of the characters protests against the Church' playing down to men in whose souls there is a hunger and a craving for other food than earthly stuff. He scorned the madres who came down and drank with the men and danced jazz with them, and called it making a religion a living thing in the life of the people. Lift the hearts of the people of God, say some, by showing them that religion is not incompatible with having a jolly fine time. The tragedy of that, as the novelist sees it, is that 'there is no God there, and a man can't believe for him to be lifted up to.' We understand the danger to which the 'Manchester Guardian' points to be a very real one. To

many men it looks as though the Church of Christ is not sure enough of its own message of redemption. It is certainly worth remarking the large crowd of men, sometimes numbering several thousands, who are drawn to listen to speakers who are content to recount the Gospel story and to show forth the Incarnate Son. For Churchmen to devise social programmes is to begin at the wrong end. The Church's business is to turn men to God, to win them as friends and lovers of the Lord Jesus. If that be done, they whose business it is can be trusted to set right what is wrong. The tragedy of to-day is that so many men outside the Church's fold find their strongest argument against the Church in the unlikeliness of her ministers of their Pattern."

The situation to-day is a clarion call to the Church to examine herself and get a deepened conviction of the wonderful message with which her Master has entrusted her.

Melbourne Churchpeople are rejoicing in the arrival and enthronement of their new Archbishop.

The Archbishop of Melbourne, Church has given Dr. Lees a right royal welcome; and many will be the prayers that the richest of divine blessings may rest upon his episcopate. We are glad to note that the new Archbishop has selected for his first Lenten course subjects that will give opportunity for the exercise of the rare gift that he possesses of evangelism. It is a happy omen for the Church in Australia, and in Melbourne in particular, that the greatest of all great questions has been thus selected, when the temptation must have been strong to make some weighty pronouncement upon some of those more popular questions that are engrossing the minds of Christians generally. We venture to add our word of welcome and God-speed; and join with our Melbourne brethren in the prayer that the Lord may stand by him and strengthen him that through him the message of the gospel may be fully known.

Dr. Harrington Lees took occasion, from a remark of the Victorian Prime Minister, to get in a word "Churchman in season concerning and Citizen," seeking righteousness in political life. The Premier said, in his welcome to the Archbishop, that although there was in Victoria no official association between Church and State, there was the closest possible alliance in the work which each had to do. The greater the success of the work of the Church the greater was the success attending the Government of the country. If those principles for which the Church stood were realised, there was a far greater chance for stability and strength in a community.

It would be well for the community if Premiers would not only say such good and true things concerning the Church's work, but give it a practical recognition. However, the Archbishop took up the

parable to some good purpose. He said that it was a mistake to distinguish between our civic life and our Church life. We had no right to make that distinction, because after all, as far as a great many citizens went, the two were identical, and you were merely looking at them from another aspect. Take the Premier, for instance. For ought he knew, Mr. Lawson was a dour Presbyterian elder. How were they going to label him? As a Churchman or a citizen? The answer was both. To distinguish between a churchman and a citizen was dangerous. There was an old French courtier, also an archbishop, who was given to lurid language. When remonstrated with, he said, "I swear as a courtier not as a churchman." The remonstrator retorted, "Then if the courtier is damned, what is going to become of the archbishop?" If any man were able to distinguish between his life as a churchman and his life as a citizen, then beware of him. If ever it came about that in public life they had to do a hard task for righteousness' sake, and had to face a loss of votes or of popularity; if they felt they had to go forward and do things in spite of what might befall them, then he would go with them—not merely in his capacity as a churchman, but as a citizen.

**Unemployment.**

(By F. A. Bland, Assistant Director of Tutorial Classes, University of Sydney.)

It will be found on examination that there is a very close connection between this problem and the principles which were enunciated for the Industrial Conference in the first article. Yet most of the preliminary discussions in the press in connection with the invitations made one despair. "Practical business" expedients jostled with "revolutionary" proposals in hopeless confusion.

**Futile Extremism.**

If we are not to add bankruptcy in industrial ideas to our proved political incapacity, then we must escape from the tyranny of shibboleths and fallacious phrases. The practical business expedients of Mr. McMahon are as useless as the airy perisillage of Mr. Garden. It may be quite true that it will be wasting valuable time to discuss the resolutions moved by Mr. Garden at the Sydney conference on unemployment:—

"That the workers take over the control or production, distribution, and exchange which is now vested in the hands of the employing class and the political state.

"That the organised workers of the State, in collaboration with those of other States, proceed to issue credit for the purpose of restoring consumption.

"That all profit be abolished," and so on.

**Socialism—True and False.**

This ostrich-like disregard for actualities covers the whole socialist movement with ridicule. It is quite true that the co-operative and the trade union movements have thrown up some extremely efficient business men who have been quickly absorbed by the present directors of industry into their own ranks lest their competition should be dangerous, but the calm assumption of superiority on

the part of the "organised" workers is mere nonsense. The apourings of the last are confused with the real mind of the social movement as expressed by men like Tawney, Arthur Henderson, Ramsay Macdonald, Sidney Webb, and others. Their proposals are based on an experience, and expressed with a lucidity which leave no doubt as to their position. Class exclusiveness is absent from their schemes, and the widest co-operation of the best brains wherever they may be found in the functioning of society. Readers need only refer to Tawney's "Acquisitive Society," Henderson's "Aims of Labour," Macdonald's "Socialism, Critical and Constructive," and Webb's "Constitution of the Socialist Commonwealth of Great Britain," for verification.

#### The Christian Mind.

The proposals made in the last article have no counterpart in the Garden's resolutions, though they will probably be dubbed "revolutionary" by Mr. McMahon. If it be true that there is increasing friction manifesting itself in the existing industrial system, it is clear that the psychological causes must be examined and the cause of the friction eliminated before there can be any economic health and with it relief for unemployment. Motives are all-important, and if the workers are to be asked to co-operate to the fullest, the system must be shown to be worth while, not merely from the material but also from the spiritual standpoint. As Dr. Scott Holland puts it, "What is Human Nature in Christ's mind? It is the standard, as He would have it, educated and equipped? What are its essential and determinate qualities, which a society exists to nourish and sustain? Who is the true citizen as Christ would have him be? Are the business man and the professional labour leader alone to answer? Cannot the Christian make a contribution to the world?" Dr. Holland, "We idly withdraw from the work, if we falter and fail, if we have nothing to say in such an hour of need, and allow the question to be settled without our co-operation, then we have made the great refusal. We have betrayed our cause. We have given Jesus Christ no place in the task of determining what the highest citizenship should mean, and what is the true law of that manhood we have to educate and equip." ("Our Neighbours," by H. Scott Holland.)

#### La Misere.

To those who see the problem in terms of wages, and insist on reductions even though they aver that they do not wish to attack the "standard of living," Professor Huxley makes no uncertain reply. "It needs no argument to prove that when the price of labour sinks below a certain point, the worker infallibly falls into that condition which the French emphatically call *la misere*—a word for which, I do not think, there is any exact English equivalent. It is a condition in which the food, warmth and clothing which are necessary for the mere maintenance of the functions of the body in their normal state cannot be obtained, in which men, women and children are forced to crowd into dens wherein decency is abolished and the most ordinary conditions of healthful existence are impossible of attainment, in which the pleasures within reach are reduced to bestiality and drunkenness, in which the pain of acute and chronic interest in the shape of starvation, disease, stunted development and moral degradation, in which the prospect of even steady and honest industry is a life of unsuccessful battling with hunger rounded by a pauper's grave. That a certain proportion of the members of every great aggregation of people should constantly tend to establish and populate such a Slough of Despond as this is inevitable so long as some people are by nature idle and vicious, while others are disabled by sickness and accident or thrown upon the world by the death of their breadwinners. So long as that proportion is restricted within certain limits, it can be dealt with, and so far as it arises only from such causes, its existence may and must be patiently born. But when the organisation of society, instead of mitigating the tendency, tends to continue and intensify it, when a given social order plainly makes for evil and not for good, men naturally enough begin to think it high time to try a fresh experiment."

#### Causes of Unemployment.

In this passage Huxley sums up the whole problem of unemployment. The contributing causes are economic, personal degeneracy and accidental happenings. The system is in a perpetual state of unstable equilibrium. There is always a reserve of labour unemployed which varies from the normal of 2 per cent to 4 per cent, of employed to the abnormal conditions of to-day with the 12 per cent. to 20 per cent. of workless people. The social significance can be appreciated if this be multiplied by five, the average size of a dependent family.

#### Labour Reserve.

The reserve of labour is defended on the ground of the needs of industry for expansion, but if it is so needed, should not industry be called upon to maintain it so as to prevent its degeneration so graphically depicted by Huxley? But it will be found that the productive capacity of industry is in excess of the effective consumptive capacity of society. The productive system works without sufficient reference to the market. Goods are produced in advance and there is constant straining because the goods are not disposed of. While nominally the motive is a social aim to produce for communal needs, actually it is spurred by the desire for maximum profits, and when these fall as at present, the machines are stopped and effective consumption ceases.

#### Crippled Consumers.

Now when it is realised that capacity to consume comes from the amount regularly distributed in wages, profits, interest and dividends, it will be found that there is insufficient to purchase all the goods produced for in addition money has to be found for the erection and installation of capital plant, buildings, equipment, and so on. Our credit machinery is imperfect in that we have not yet devised a means of providing an adequate and yet safe currency to enable the community to buy regularly the goods they require. Some writers like Mr. Douglas and Mr. Kitson see the whole problem in these terms, but their remedies are unquestionably dubious. Nevertheless considerable relief will be found one day in this direction. It is at present indissolubly bound up with the question which we insisted upon, the purpose of industry. If that question is answered, the means of credit facilities will be doubtless forthcoming. Space prevents further elaboration. With regard to personal factors, it must be insisted that these do not cause unemployment. They merely determine who shall be unemployed. Gambling, drunkenness, mental and physical degeneracy are as much effects as causes of unemployment.

#### Palliatives.

Under the existing system it is easy to enumerate some causes of unemployment, and even to suggest palliative measures, but it is not easy to classify the unemployed. Briefly, we may say that unemployment results, (1) from sickness, e.g., epidemics (plague and influenza); (2) from occupational diseases, e.g., coal mining, lead mining, rock chipping, metal polishing. The Prime Minister, referring to this form of unemployment, says that it is useless setting up a salubria if the occupation breeds disease. A remedy will be found in elaborating more scientific productive processes, while a palliative for each is unemployment insurance. (3) From seasonal fluctuations, e.g., drought, which might be met by foresight in developing schemes of water conservation and transport, yet we have been suffering for half a century and are still unwilling to learn by experience. (4) From world trade tidal movements, which are accentuated by foolish trade economics, and by international jealousies, e.g., embargo on trade with Germany and Russia. (5) From trade disputes, strikes, and lockouts, which would probably be eliminated by the establishment of a partnership between all those engaged in industry. (6) Finally, there is our inefficient and selfish system of finance.

Palliatives such as doles and charitable relief must be universally condemned as aggravating the disease by lowering the whole moral fibre, especially when we have not yet explored all the possibilities with regard to (1) insurance; (2) Labour Exchanges, which add to the mobility of labour and equate supply to demand; (3) education, where the raising of the school age to 16 years might help to relieve the present congested child labour market, and provide children with a better equipment for life. Finally, (4) there is the need for more careful calculation and distribution of governmental and municipal works which might burst into activity when private industry is lagging. This is not paternalism, for "it is the duty of the state as also its highest and truest interest to set on foot such constructive reforms as will check the wholesale demoralisation of large sections of the working classes, and restore to the people the assurance so long denied, that honourable work will be found for all who are willing, and will carry with it a just and certain reward."

Rare is the heart to bear a flower,  
That must not wholly fall and fade,  
When alien feelings, hour by hour,  
Sprung up, beset, and overshadow;  
Better a child of care and toil,  
To gloriose some needy spot,  
Than in a kind redundant soil,  
To pine neglected and forgot.  
—Lord Houghton.

#### ST. MATTHIAS, AP. AND M.

(February 24.)

The highest and the holiest place  
Guards not the heart from sin;  
The Church that safest seems without  
May harbour foes within.

Thus in the small and chosen band,  
Beloved above the rest,  
One fell from his Apostleship,  
A traitor-soul unblest.

But not the great designs of God  
Man's sins shall overthrow;  
Another Witness to the truth  
Forth to the lands shall go.  
—Dean Alford.

## English Church Notes.

#### Personalia.

The King has appointed the Rev. F. W. Head, M.C., to be a Chaplain to his Majesty, in the room of Canon E. A. Burroughs, appointed to be Dean of Bristol. The death is reported of Archdeacon Henry William Harper in England, at the age of 89 years. He was a son of the late Bishop Harper, the first Bishop of Christchurch, and uncle of the Rev. C. C. Harper, formerly vicar of St. Peter's, Wellington, and Archdeacon of Rangitikei. He went to New Zealand in 1857, and was vicar of Timaru from 1875 to 1910, when he returned to the Old Country.

The Archbishop of Canterbury and the Bishop of London have been forced to cancel a number of engagements through serious illness.

The rector of Trinity Church, New York (now Bishop of New York), has sent \$50 dollars from his Discretionary Fund at Trinity to Bishop Grafton, for the S.P.G., as a slight expression of appreciation of the latter's recent visit to America.

The living of St. James', Hatcham, has been offered by the trustees to and accepted by the Rev. E. E. J. Martin, rector of Holy Trinity, South Heigham, Norwich.

#### Notable Appointment.

The Madras Diocesan Magazine states that the appointment of Mr. M. D. Devadoss, barrister-at-law, to be a Judge of the High Court at Madras, has given general satisfaction to the Indian Christian Community in South India. Mr. Devadoss is the first Indian Christian to be appointed to the High Court Bench in the Madras Presidency. Before he was called to the Bar and was enrolled as an Advocate of the Madras High Court he practised successfully as a Vakil in the Tinnevely district, where his zeal and energy are well known. In Madras he has continued to identify himself with the greater zeal in all movements bearing on the advancement of Indian Christians. In appreciation of the spirit by which Mr. Devadoss wielded a widespread influence for good in his community. His Excellency Lord Willingdon nominated him to represent the Indian Christian community on the old Legislative Council, and when this community was given the privilege of a special franchise, Mr. Devadoss was elected by Indian Christians of the central districts to the new Reformed Council.

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#### The Tram Dean.

Speaking at the presentation of Dean Weldon's portrait to the Manchester Art Gallery in the presence of the Dean, Sir William Milligan said Dr. Weldon was known as the "Tram Dean." He thought he was even better in a tram than when in the pulpit. The Dean chaffed the driver, the guard, and the old woman. On one occasion a woman, who showed some annoyance, turned on the Dean with the words, "Mr. Dean, you spout too much." The Dean joined heartily in the laughter created by the relating of this story.

#### Off to Australia.

A party of lads attended the mid-day prayers at the Church Army Headquarters on December 15, prior to sailing for Western Australia. The lads have been trained at the Church Army's farm at Hempstead, near Saffron Walden, and sail under the auspices of the Society's Overseas Settlement Department. The lads were addressed briefly by the Right Hon. H. Pike Pease, M.P., Assistant Postmaster-General, who is president of the Church Army.

## The Bible in the 20th Century

(By Rev. W. St. Clair Tisdall, D.D.,  
Vicar of St. George's, Deal.)

#### Is a Revelation needed at all?

Text.—"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than Sheol; what canst thou perceive?"—Job. xi. 7, 8.

Our subject this morning is the consideration of the question, Is a revelation needed at all? There are some who think that the "Light of Nature" is sufficient; that man needs no revelation other than that. In reply we inquire, Sufficient for what? To enable man to please God? Certainly no one acquainted with man's blood-stained and cruel history can fancy at least that we have succeeded in doing so. We men require something more than merely right knowledge. We need personal knowledge and love of God to awaken in us the desire to do what we know to be right, and strength to turn the wish into action. Moreover, we long for far more certainty about life, death, and hereafter than man has ever been claimed to have attained apart from a revelation from God. Not even with a revelation can anyone say that we have too much light on such matters to guide our course in this world, to brighten life, to illumine our journey from the cradle to the grave and onward into eternity. The candle-light of Reason is a gift for which to be thankful to our God, but none but a fool would prefer it to the glory of the Sun of Righteousness arisen upon us with healing in His wings (Mal. iv. 2).

#### Man's Failure.

Canst thou by searching find out God? In our text we have a distinct statement of his own experience and that of many others made by an old-world sage of ancient Arabia, where at the time no revelation was yet known. It is an acknowledgment of man's failure to find out God. "Job, too, admits his own deep need when he says, "Oh, that I knew where I might find Him!" (Job. xxiii. 3). These and other sages felt the existence of a Creator, but they were deeply conscious that they could not attain to a personal knowledge of Him unless it should please Him to reveal Himself in some way to His creatures, though a kind of spiritual instinct led them to express in other words the great truth which Tenynson states thus: "Speak to Him, thou, for He hears, and spirit with spirit can meet. . . . Closer is than breathing, and nearer than hands and feet." But none in even the highest spiritual natures could, without a revelation, attain even to that degree of perception of the Divine, the consciousness of their deep need of God, their wide separation from Him, and the despair of finding Him. Even such men as Socrates, Plato, and Zoroaster could reach no further than this. Apart from a divine revelation in all the highest intellects, the noblest characters in the world, though in some degree illuminated by "the light that lighteneth every man coming into the world" (John i. 9), admitted themselves to be but lost babes in the wood, knowing themselves to be lost but ignorant of the way to the Father's home. This seems to me to be perhaps the first proof that man needs a revelation from God, that he cannot, apart from it, gain what is most necessary for him. Even Plato, perhaps the loftiest mind which the Greek world ever produced, the fairest flower of its intellect and piety, confessed this in his own case and that of his nation when he said that men had to content themselves with the most unanswerable of human reasonings, hoping for some Word of God

to bear them, as on a raft, across the ocean of uncertainty (Phaedo, cap. xxv.). Men sought God everywhere, but in vain without a revelation. The majority were satisfied with polytheism and the worship of the powers of Nature.

The philosophers themselves, even when they saw and despised the errors of the populace, could not tell them of anything better, and some concluded that, even were God to become known to themselves, it would be quite impossible to teach the truth about Him to "the common herd." There is nothing more pathetic in human history than the utter failure of the search for truth alike in Greece, Rome, Egypt, Mesopotamia, and India—except, possibly, to see men now, when the truth has been revealed, callously and foolishly rejecting that which prophets and wise men of old waited for, and sought but never found." St. Paul speaks of this search and the revelation which in the fullness of time rewarded it when he says: "Seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the thing preached to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the Power of God and the wisdom of God. Because the 'foolishness' of God is wiser than men; and the 'weakness' of God is stronger than men" (1 Cor. 1:21-25). God may doubtless reveal Himself in many ways—by His works in Nature, by the teaching of inspired men, by answers to prayer, but, as has well been said: "If there is any personal expression or manifestation of God at all within our world it can be only in and through a Person or Persons. God cannot manifest Himself in mere Nature, or in the whole of any particular fact or phenomenon of it. Because Himself means His Personality, and there is nowhere in Nature, as such, any self or selfhood that can manifest or express personality. . . . God reveals Himself in a Person in whom Himself, His Personal Self, can be, and be seen. . . . In all the actual universe, so far as we know or can know it, God is nowhere knowable save in the Person of Christ" (Du Bose: "The Reason of Life," pp. 205-207).

Greek philosophy ended in pyrrhonism or universal doubt or negation—Indian in Pantheism. Apart from Christ, one or the other of these systems seems to be the inevitable bourne of all human thought; and each of them connotes failure utter and complete. But that very failure is a proof of the necessity of a revelation, of the Incarnation, the foundation-stone of the Christian faith.

#### Why a Revelation is Needed.

A revelation is needed not only to reveal God to man, but also to reveal man as he is to himself. Only in the Bible, as we have already seen, is it taught that God is Holy. In other religions, for the most part, the gods are magnified men, magnified in all their vice, cruelty, and all other evil passions. In many religions the most appalling and revolting crimes are not only attributed to the gods, but are commanded to be practised by men in their honour and to win their favour. The sacred shrine of Artemis or Diana at Ephesus is only one example of this. The vice which destroyed Greece was deemed to be pleasing to the gods in the most highly civilised parts of the ancient world. The most popular deity in India today is Krishna, whom we might style the personification of moral evil. He is but one among many similar. It was their consecrated immorality, their human sacrifices, and unspeakable abominations that made the extermination of the Canaanites just and merciful towards the rest of the world, lest the moral and physical contagion should corrupt Israel and other nations, as it ultimately did when the Canaanites were in large measure spared. But let us now turn to that these evil practices of the Canaanites were not indulged in, despite their religion, but in accordance with its teachings, and sanctioned by men who had created themselves Gods in their own wicked likeness.

In such circumstances religion, instead of being a guide to men and leading them to the knowledge of God, became a positive curse, as Lucretius said. Yet there are men who should know better who teach that all religions have the same source and lead to the same goal. It is not liberality of outlook but ignorance at best that affirms this. A truly religious man under many heathen faiths could hardly be morally pure, could hardly have his hands unstained with the blood of his own children. Not by the aid of such religions as those could men attain the knowledge of God. As our Lord said: "If the light that is in thee be darkness, 'how great is the darkness!" (Matt. vi. 23). Only the revelation of God could show man his sinfulness and his need of a Saviour. Such was Job's experience when, after his self-justification, he heard God speaking to him out of the whirlwind, and said: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job. xlii. 5, 6). It was Peter's when he cried out: "Depart from me; for I am a sinful man, O Lord" (Luke v. 8). It was Isaiah's also when, after the Beatific Vision, he exclaimed: "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (Isaiah vi. 5). The revelation of God in His Holiness was needed then, and is needed still, to convict men of sin and to draw them to seek pardon, cleansing and peace.

#### A Popular Theory.

There is a popular theory that men are slowly but steadily progressing, not only in civilisation, but in morality and in the knowledge of God. All past history negatives this. Not least in religious matters, as this assumption negated by clear and undeniable facts. Apart from true and living faith in the living Christ, religion has a distinct tendency towards degeneration. This is the case even with regard to belief in an after-life. In the earliest age of which we have any knowledge, even the most savage tribes possessed a firm conviction that there was an existence after death; but from at least three centuries before Christ this certainty became merely a faint hope, and the hope faded away into the darkness of despair, at least among the most civilised nations. Thus even in Egypt among the learned, as well as among the unlearned, and Romans, as all acquainted with the literature of these nations must know, many looked upon death as ending all things. Even the most earnest thinkers sought in vain for any satisfactory proof of a renewed life after death, and a sadness too deep for tears fell upon them. We still find no absolutely certain conviction of an after-life except among those who believe in the Resurrection of our Lord Jesus Christ. Unbelievers often turn despairingly to the attempt to obtain those of the dead, as did the heathen of old and the apostate Jews of Isaiah's time (Isaiah viii. 19). All such efforts have failed, and must ever fail. Christ alone is it who "hath smitten death and brought life and incorruption to light through the Gospel" (2 Tim. i. 10).

Man's need of a revelation cannot be denied by anyone acquainted with the facts of the case. God has never left Himself without a witness, but Christ is the highest and final Revelation of God, and only they who follow Him, the Light of the World, have light in their dwellings, like Israel amid the Cimmerian darkness in Egypt (Ex. x. 23). Christ Himself has said: "He that hath seen Me hath seen the Father" (John xiv. 9). He that followeth Him shall not walk in darkness, intellectual, moral, or spiritual, but now and for ever shall have the Light of Life (John viii. 12).

Longing is God's fresh heavenward will  
With our poor earthward striving;  
We quench it that we may be still  
Content with merely living.  
But, would we learn that heart's full scope  
Which we are hourly wronging,  
Our lives must climb from hope to hope,  
And realise our longing.  
J. R. Lowell.

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## Personal.

From this date, for the convenience of subscribers, subscriptions to the "Church Record" may be paid personally to the William Andrews Printing Co. Ltd., 236 Castlereagh St. (near Bathurst St.), Sydney, whose printed receipt will be a sufficient discharge.

Rev. B. W. Upward, of the L.M.S. Hankow, China, has arrived in Melbourne by the s.s. Arafura.

The headmastership of Wanganui College, which is the largest public school in New Zealand, has been accepted by the Rev. C. F. Pierce, headmaster of Queen Elizabeth's School, Cranbrook, Kent. He was ordained in 1906, and is a late academic clerk and exhibitor of Magdalen College, Oxford. He was assistant chaplain at Queen Elizabeth's Grammar School, Cranbrook, from 1906 to 1908. From the latter year until 1914 he was chaplain and assistant master at Giggleswick School.

Rev. R. B. Jolly has withdrawn his acceptance of the vicarage of St. John-with-St. Stephen, Reading, owing to the pressure put upon him to continue his work as London Secretary of the Church Missionary Society, especially in view of the great exhibition, "Africa and the East," to be held in London next May. Mr. Jolly is doing a splendid work in connection with C.M.S. He has been mainly responsible for the Young Life Missionary Campaign round London, which is proving a great success.

Rev. J. W. Ferrier, of the N.S.W. C.M.S. in Ceylon, returned to Sydney this week by the R.M.S. "Narkunda."

The death is recorded of the Rev. Henry Worsley Thomson, formerly Curate of St. Mark's, Wellington, N.Z., and until lately Curate of Christ Church, Wanganui.

Rev. John Walker, M.A., who has served in the Wellington Diocese since 1898, has announced his intention of resigning his present cure of St. Matthew's, Masterton.

The death is recorded of Mr. John Blundell, the senior member of the firm of Messrs. Blundell, proprietors of the Wellington, N.Z. "Evening Post." He has been associated with the work of St. Peter's Parish almost from the very beginning of its formation, and had served for a period both as a vestryman and as a churchwarden. The late Mr. Blundell, left the sum of £500 for a memorial window in St. Peter's Church, Wellington, and also £100 to the St. Mary's Homes at Karori.

Rev. W. Sharp, Rector of Carmarvon, W.A., has resigned his cure of that parish from March 1st next.

We regret to hear that Mr. W. H. Hope, Secretary to the Commissioner of Railways, who is a Perth Diocesan Trustee and has for years been connected prominently with the work of the Church in the Diocese of Perth, underwent a serious operation at St. Omer's Hospital, Perth, at the end of January.

Mr. S. C. Noake, B.A., till December last Headmaster of Christ Church School, Claremont, W.A., left with his wife and family for Sydney last month. Mr. Noake came to the State as Mathematical Master at the Perth High School 13 years ago, and has been Headmaster of Christ Church School

since 1915. He has been an active lay reader, a keen church worker, and a member of the C.E.M.S. Executive here, and his services will be much missed. Mr. Noake has taken up work as assistant Master at the C.E.G.S., Brisbane.—W.A. Church News.

The Church of N.Z. has suffered a great loss in the death of Mr. Menzies, who recently died at Wanganui. Mr. Menzies arrived in N.Z. in 1873 and was appointed by Bishop Hadfield to the Mission School at Otaki, and a few years later he was appointed to the charge of Churton Maori College, Wanganui, for Maori girls, where he and Mrs. Menzies did splendid work until the unfortunate collapse of that institution. He was afterwards appointed sole teacher of the Matarawa School in 1889, which position he held until he retired. Mr. Menzies was the oldest lay reader in the Diocese, and held an unbroken record of faithful, earnest work for 40 years.

On the nomination of the Board of Nominators the Archbishop of Perth has appointed the Rev. C. H. D. Grimes, M.A., to the Rectory of Cottesloe, as from March 1.

The Archbishop of Perth has secured the services of the Rev. H. R. Hobbs to take charge of the large and important district of Mullewa. Mr. Hobbs began work in January.

The death is announced of Mrs. Harold, the wife of the Headmaster of the Hutchins School, Hobart, at the early age of 32.

On St. Thomas' Day, in the Auckland diocese, two members of the Maori race were admitted to the Holy Orders of Deacons, and one to the Holy Order of Priesthood.

The Sydney Committee of the Women's Auxiliary of the Australian Board of Missions gave an "At Home" last week at the Chapter House to welcome Miss Henderson, the travelling Secretary of the Auxiliary, on her return from a visit to England.

The golden wedding of Rev. Joshua and Mrs. Hargrave was celebrated on Anniversary Day, at their home at Blaxland, on the Blue Mountains. A thanksgiving service conducted by Archdeacon Boyce, assisted by Rev. F. Kellett, was held in the local hall, and later a luncheon on the verandah of the residence of Mr. and Mrs. Hargrave was attended by over sixty persons, who came from various parts of New South Wales and Queensland.

## Our Melbourne Letter.

(From our own Correspondent.)

There is but one feeling about our new Archbishop—we have the right man. Already he has won our hearts. First impressions go a long way, and first impressions in this case are of a man whom one could absolutely trust, to whom one would instinctively turn for spiritual help, and whose lead one would rejoice to follow. A leader of men with a charming personality. One of the Melbourne dailies concludes a descriptive article—"such in brief is the broad, courageous, and inspiring ideal of a vigorous and manly Christian." He was received with unrestrained enthusiasm when he came in to Sargent's Cafe where the clergy had their lunch after the enthronement. Prolonged cheering was followed by

vigorous singing of "He's a jolly good fellow."

"My brothers," began the Archbishop, in his hearty way, "if your good works are equal to your faith this must be a happy diocese. For while I hope that in time you will come to think I'm a jolly good fellow, yet I am sure you have just sung it in pure faith."

At the public welcome, Dean Hart said that the Archbishop was the youngest member of the Chapter. Dr. Lees replied, "Now I understand why the choir have just sung, 'O hush thee, my baby.'"

There is something uplifting in his personality and in his speech. He is a man most charmingly human and affectionate, but all through these human qualities there shines a light that is not of earth. One is reminded of a phrase (ascribed to Chrysostom) describing St. Paul, "Three cubits in stature, he touched the sky."

## Correspondence.

### Faith and Order.

(The Editor, "Church Record.")

Sir,—I have received the following from Mr. R. H. Gardiner, the Secretary of the World Conference on Faith and Order, in reply to a question as to whether we should keep whatever money comes in towards the expenses of our delegate or forward it to America?—

"I am very glad to get your letter of October 20, with its encouraging news that the General Synod has recommended that the Church in Australia should for the next three years contribute a sum of not less than 300 pounds towards the expenses of the World Conference on Faith and Order. The condition of our Treasury is so desperate—it being about £1500 in debt—that the prospect of a meeting of the Continuation Committee is very remote, and money is sorely needed for immediate expenses. I am rather inclined, therefore, to suggest remittances should be made to us as fast as sums of consequence come in. We are getting into closer relations with the Executive Committee of the American Section of the Universal Conference on Life and Work, for it seems to us that the two are closely related, as the leading feature of one is faith and of the other works. The Life and Work Committee do not seem to me to appreciate the difficulties in arranging a World Conference, and think they can have their conference in 1923. We have suggested that the conferences should be held in the same place one succeeding the other, and it may be that that can be accomplished in 1924, although I doubt whether any earlier date than 1925 will be possible."

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#### Preparation for Holy Orders.

(The Editor, "Church Record.")

Sir,—Experience has shown that there are many young men who have the desire to prepare for Holy Orders but who do not know what steps to take. It is also strongly advisable that their vocation should be tested partly by observation of their personal character and way of life, and partly by gauging their intellectual capacity. The parish clergyman should always be consulted in the first place, and the young man who has an inclination towards the ministry should always discuss the matter with the rector of the parish or with a clergyman who knows him well.

The next stage, however, is often the great difficulty, how to test the intellectual capacity, and how to secure direction and assistance in those preliminary studies which form the necessary preparation for a sound theological training. The young man wishes to make trial of the course of study. He cannot afford to throw up his daily occupation by which he earns his living. He may not be able to take advantage of the evening courses at the University. How is he to make a start?

This difficulty has been met for many years past at Moore College by means of evening classes during the college terms. The subjects taught are English, Latin and Greek, and the course of instruction is planned for absolute beginners and leads up to the examination that enables the student to enter the college if he proves a suitable candidate. The instruction is given by university graduates, the fees are low—two guineas a term for the whole course, and a good deal of individual tuition is possible. The pupils are not reckoned as members of the college though they derive several advantages from association with it. The classes are held purely as a convenience for those who have no other means of obtaining instruction in the subjects indicated. Membership of the classes does not imply membership of the college, but many men have been enabled, by attendance at these classes, to begin their preparation for the ministry, and quite a large number of men now in Holy Orders made their first start in them.

The classes begin again on March 20. They are usually held at 7.15 p.m., three times a week. I shall be glad to see by appointment any men who would like to join.

(Archdeacon) DAVID J. DAVIES,  
Principal of Moore Theological College,  
Newtown.

#### Vestments.

(The Editor, "Church Record.")

Sir,—A writer in a Church paper recently stated that Lord Coleridge had decided that Vestments (Eucharistic) were legal. Can you give me any information on this judgment?

ENQUIRER.

#### Unemployment.

The grave problem of the huge number of workers thrown into a condition of idleness because of lack of employment, has found weighty reference in recent episcopal utterances in England.

Bishop of Durham.

"Because unemployment is so largely the consequence of untoward political conditions, I believe its relief will follow from an improvement of the political situation. In all countries thoughtful men and women are coming to see that the world cannot live on hatred. 'Burying the hatchet' is not only right in morals, but also prudent in politics. Every step towards 'peace and goodwill' between nations and classes will hasten the return of prosperity, for it will bring back confidence, which is the life-blood of industry. If the long quarrel with Ireland can at last be ended, and if the Conference at Washington can succeed in limiting that rivalry in armaments which is the seed of war, I think the foundations of a prosperity more stable, because more accordant with the general conscience, will have been laid. The statesmen of the world are feeling after a new basis of international relations. Men of goodwill in all nations are feeling after a new basis for economic life. We have had our fill of hatreds, and the world is in ruins. Let us rebuild in the Name of the

Lord by venturing something for fellowship and fraternity."

Bishop of Bristol.

"None can survey the mass of unemployment without dismay and heartfelt sympathy. It affects us all directly or indirectly. It is at once a national, a social, and a spiritual problem. That means it is an individual problem for everyone is bound up in the nation with its social and spiritual life. Each, therefore, has a part to play in the solution. We must be prepared to share burdens. We must examine our own possessions, income and expenditure, and view these things not in their relation to ourselves, but to the social utility and social welfare. Nothing in life can be rightly possessed absolutely, but only relatively. We are ever and always trustees and stewards. If each of us constantly heard within us the voice of conscience saying, 'Give an account of thy stewardship,' we should satisfy alike ourselves and our legitimate desires and the claims of society as a whole. It is the spirit of trusteeship which we need to cultivate. Then in that spirit we shall discover the right method of its application. That is why the Church always lays stress first upon a change of heart rather than on a change in schemes of social reconstruction. It is not un mindful of the need of the latter, but it knows that they can be rightly taken in hand when there is the driving force of a changed spirit, which looks 'not upon the things of self, but on the things of others.'"

If 1922 is to see some realisation of the hopes which begin to dawn on the horizons, it must witness this spiritual change of view. If it does, the new heaven and the new earth will be at hand."

Bishop of Lincoln.

"We have still much to make us anxious, especially the continued wide-spread and most sad unemployment at home. We are beginning to understand better the causes of this painful condition, and it is clear that we cannot look for any rapid and immediate improvement on a large scale. Some improvement, however, there is, and we have reason to believe that the improvement will be maintained. The problem is not in our hands; it depends upon world-conditions which can only be remedied by world-action and world-agreement. It is a most insistent reminder that in these days no nation can safely or rightly pursue a merely national policy, but that we must each seek the other's good. We as Christians cannot regret this, for it is a principle of the Christian religion to which we have always owed obedience, though it must be confessed that our practice has been sadly imperfect. Meanwhile the Conference at Washington has filled us with hope and thankfulness, and even in relation to the perennial and most intractable problem of Ireland a step has been taken which in the judgment of almost the whole world affords hope for the future."

Bishop of Carlisle.

"The exemplary position in which widespread and long-continued unemployment in many quarters, and noticeably in the industrial districts of the Diocese, has been endured, should increase our respect and sympathy for our working-class population. It should also increase our determination to do all that we can in future years to deliver them from this recurring menace, or to help them to deliver themselves. . . . There are signs everywhere just now of a new willingness among nations to take fresh steps and fresh methods to liberate themselves from what in the past promoted division and strife, and is likely in the future to make for war. General disarmament is becoming a real possibility; an international order of society based no longer upon mutual suspicion or upon self-interest, but upon real co-operation and goodwill is ceasing to be an unrealisable ideal. For all this we owe our gratitude to God, and should remember our prayers of the past year."

#### British and Foreign Bible Society.

(N.S.W. AUXILIARY.)

"I simply do not know what we should do in a place like New Guinea without the Bible Society, whose generosity to us is unbounded," observed Archbishop Sharp, when presiding over the annual meeting of delegates to the Queensland Auxiliary of the British and Foreign Bible Society, held on the 2nd instant. Whatever we sent to them in the way of Scriptures they printed for us in the New Guinea language for our mission, without any demur whatever, and they sent us whatever we asked for in that way."

The same tale is repeated practically the world over, because the great Bible Society acts consistently upon the belief that the Bible is "the Book for All People." Only a short time ago it happened in Sydney, one

Friday night, that a tall man of foreign appearance, but speaking very good English, walked into Bible House Depot, and approached the Trade Manager, Mr. Weir, at the counter, said, "Sir, I want the book that is for all people." "You mean the Bible," said Mr. Weir. "Yes," replied the man, "if it is for all people." "Oh, yes," was the reply, "the Bible is for all people. It is God's message to all His children, and the Bible Society prints it in over 500 languages." The man expressed his surprise by suitable gesture, and then said, "But you do not print it in my language." "Where do you come from?" "I come from a little island." "Well, the Bible Society prints the Word of God for villages sometimes. What is the name of your island?" "I come from Malta," replied the man. Mr. Weir brought down a copy of "The Gospel in Many Tongues," and turning to the illustration of the Maltese translation, asked the visitor if he recognised it? The man gazed at the word of John iii. 16, and then a light broke forth on his face, as he exclaimed, "it is my own beautiful language." "Read it aloud," said Mr. Weir, and with deep feeling and in a musical voice he read the verse. He then purchased a Bible in England and a New Testament in "his own beautiful language."

In presenting its one hundred and fifth annual statement, the N.S.W. committee desire to express grateful thanks to the Giver of all good for the measure of success that had attended its efforts.

As indicated in last year's report, the committee is very much interested in several new translations in languages of the Pacific. It is therefore pleasing to report that the committee had the privilege of welcoming at one of its monthly meetings the Rev. Hy Kraft, a Missionary from Manus Island, who has succeeded in translating the Gospel of St. Mark. This is the first attempt at translation work in this particular language. Mr. Kraft reached London in time to correct the proof sheets, and the completed work has arrived in Sydney, and was subsequently transhipped to Rev. W. H. Cox of Rabaul, who will take the first opportunity of distributing the copies to the people.

The four Gospels and Acts in Arasi, translated by Rev. C. E. Fox, of the Melanesian Mission, have also come to hand, and are on the way to the Solomon Islands.

The distributing agency in New South Wales, under the skillful direction of its Trade Manager, has been successfully maintained during the year, the total circulation—with one exception—being the highest on record in this State; the total sent out from the depot numbered 70,695 copies, an increase of 29,578 over the previous year.

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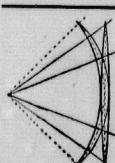
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#### A Veteran and Hero and Missionary.

We cull from the Nelson Gazette the following interesting reference to one of the pioneers of the Melanesian Mission.

"The celebration in connection with the Jubilee of the erection of St. Cuthbert's Church, Collingwood, will take place on Sunday, February 12 and following days. The Bishop will be the preacher on the Sunday and will stay in the district for the celebrations. The work of the Church at Collingwood is much older than fifty years. It goes back to the earliest days of our diocesan history when that wonderful man, the Rev. R. H. Codrington, used to visit Collingwood and Takaka over sixty years ago. The Rev. Dr. Codrington is a very wonderful man! Seventy years ago this year, he took the B.A. Degree in Wadham College, Oxford, and was shortly afterwards awarded a Fellowship. In 1855 he was ordained by Dr. Samuel Wilberforce, Bishop of Oxford, to the Curacy of St. Peter's-in-the-East, the incumbent of which was the Rev. Edmund Hobhouse, M.A., then Fellow of Merton College, who became the first Bishop of Nelson in 1858. In laying the foundation of the Diocese of Nelson, Bishop Hobhouse had the great advantage of Mr. Codrington's unique services. He came out to work under his old Vicar on condition that he should receive no stipend or allowance. He wished to give his services to God and to His Church wherever the Holy Spirit might require him."

For three years Mr. Codrington acted as Secretary to the Bishop and also to the Standing Committee. Many of the letters written by him in the interests of the diocese are now carefully indexed and filed away in our strong-room. These show that he was a clear thinker and a charming writer. We can trace his influence not only in diocesan affairs but in the Synod. In the Synod of 1862 Mr. J. W. Barnicoat moved and Dr. Greenwood seconded the following resolution:—

"That this Synod has learned with the greatest regret, from the Bishop of Nelson that this Diocese is so soon to lose the services of the Rev. Mr. Codrington, and, bearing in mind with feelings of admiration and gratitude that those services have been entirely gratuitously, resolves, that the most cordial thanks of the whole Church within this Diocese are due, and are hereby, through its representatives in Synod assembled, most respectfully tendered to the Rev. Mr. Codrington, for the noble generosity which dictated his offer of his services to the Church in Nelson, for a period of three years, and for the spirit of devotedness and self-sacrifice in which that offer has now been redeemed."

When the history of the Church in this Diocese is written Mr. Codrington's services will occupy considerable space in the story of its foundation. But in the history of the Church of Christ he will occupy a great place. He left Nelson at the end of 1863 and laboured in the Melanesian Mission for 25 years. In 1887 he became Vicar of Walthurst in England and in the following year Prebendary of Chichester. In 1885 he was granted the D.D. for his literary labours, which included "Melanesian Languages" (1885); "The Melanesians" (1891) and a "Dictionary of Mota" (1896).

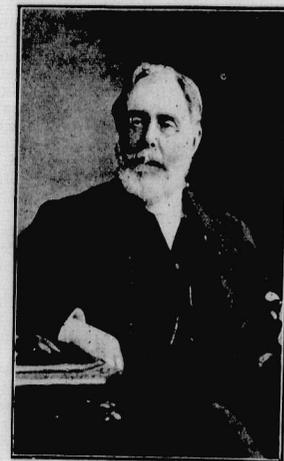
When we reflect that the Diocese of Nelson is still in the days of struggle we cannot but thank God for the life and example of such a great "man of God" as Dr. Codrington. The best tonic for drooping spirits is said to be a study of history. We have already a history made by Bishop Hobhouse and Dr. Codrington of which we may be proud. It is an inspiration and encouragement amidst many disappointments and difficulties."

In September, 1921, we commemorated the 50th Anniversary of the Martyrdom of Bishop Patteson at Nikapu in the Santa Cruz group. The foregoing excerpt brings to our notice the life and work of one of his most devoted friends and co-workers, the Rev. Dr. Codrington. The three years in the Nelson Diocese were the prelude of the over 20 years in Melanesia, where, as in Nelson, he worked entirely at his own charges. The Rev. Charles Bice gives a short sketch of this very remarkable man. He says:—"I met him after his return from N.Z. Before leaving N.Z. he had visited Bishop Patteson and had offered his services to him (gratuitously) for work in Melanesia. While I was a student at St. Augustine's College, Canterbury and preparing myself for Melanesia, I used occasionally to receive highly prized visits from him—an inexpressible boon to a rather irresponsible youth."

Then in 1867 we sailed together for N.Z. A little gathering in London before leaving, brought together the five remarkable Codrington brothers—William the Admiral, Tom the famous Engineer, Robert Henry (Dr. Codrington), Edward the brilliant University Scholar and Oliver the very skilful medical man. I made the sixth, and certainly I was never in better society.

On the voyage out we were not idle and with the imperfect means at hand we managed to pick up something of the Lingua Franca of the Mission—the language of Mota. I was able to try by pre-arrangement on arrival on George Saraw, later our first native deacon and one of the truest and best friends I ever had.

When we arrived at Kohimarama, near Auckland, we found preparations were under weigh for removal to Norfolk Island, and before the end of the year we were well established in our new home. When by and by we got into our stride we began to find there were manifest niches into which we could all fit—our two senior Heads proved themselves to be men quite out of the ordinary—Bishop Patteson, with his facile and most extraordinary gift of linguistic speech, and Codrington with his wonderful insight into native language and his strange ability to dissect and construct them. For the work as it then was God had prepared His own instruments and had adapted their abilities so as to further His own glory in the ingathering of the myriad and poly-glot isles of the sea.



Unfortunately Codrington was not very robust physically, and although at first he went to the islands, the hard rough life told on him, and after the death of Bishop Patteson, he remained altogether at Norfolk Island, and assumed what was never again to be taken from him—the head of the mission. He had refused the bishopric. He always presided at the head of the table, and always said grace, and the Bishop sat on his right.

From constant intercourse with him for nearly thirty years, perhaps I knew him as well as most. I don't think I ever knew anyone who seemed to be doing so little and yet accomplishing so much and he did everything so easily.

He used jokingly to say he was a person of regular habits 'and there was the secret.' He redeemed his time to such effect that he always had something on hand. He was a most voluminous letter writer and wrote to all kinds of people, white and black. He had a strange custom of ringing the 6 a.m. bell every morning, but before 6 o'clock he had done a day's work.

I never really saw a man with so much leisure from himself, and everybody seemed to take advantage of it, and yet he had done more real substantial work at the end of the week than the rest of the staff put together. And he was such a kind courteous, thoughtful and generous man to white and black. No wonder he was loved and revered, he was the incarnation of self-sacrifice, and in Melanesia his memory will never die, not on account of his stupendous works, but for what he was, a kindly, loving Christian gentleman."

#### The Pope and the Cardinals.

In his monthly letter to his diocese the Bishop of Goulburn writes some interesting notes concerning the Papacy and the College of Cardinals. His lordship says:—

"Probably before these lines are in print the Roman Church will have a new Pope. Much depends on this election. Rightly or wrongly in principle or in practice the Roman Church wields great influence in the life and affairs of many great nations. And with regard to the hope and prospect of Christian reunion, though it may be ages before Rome is prepared to confer with other Churches instead of repeating her old demands, a wise and strong Pope might see a new vision and inaugurate a new era. The real difficulty is that not only is the Pope elected but the Papacy is largely controlled by the college of Cardinals, on which Italian bishops have a large preponderance. The cardinals include representatives of the Roman Church in France, Germany, Austria, England, America, and other nations; but only rarely has any but an Italian bishop been elected Pope—and only rarely has a Pope been able to overcome his traditions and his environment. It is interesting to remember that the college of cardinals represents under very altered conditions the old council of clergy who shared with the primitive bishop of Rome the administration of the diocese of Rome. Cardinal means permanent; it was the title applied originally to the permanent clergy of the parishes of the city and suburbs of Rome. To this very day an English or Australian or Austrian bishop becomes a cardinal only by being nominated by the Pope to the nominal tenure of the rectorship of a parish church in Rome. This bit of conservatism is typical of that grip that Rome keeps on the Papacy. It has been said very neatly that the real objection to the Panacy is not merely that we see no divine necessity for a Vice-God, but that still less do we see any divine necessity that he should always be an Italian. An Englishman or an American or a Frenchman at the Vatican might work miracles of change for Romanism, but his advent would be the greatest miracle of all. Yet the things that are impossible with men are possible with God. It is not only a venture but a duty of faith to pray for the conversion of Romanism to a true Catholicism, which could work for and with a united Christendom."

Anglican Church-people will appreciate this call to prayer, and respond to it in a way in which they could not respond to the un-anglican and non-scriptural appeal for prayer for the soul of the late Pope.

#### Notes on Books.

##### PUBLICATIONS.

**The Mission Hospital and Eastward Ho!** Two C.M.S. monthlies in a new dress and with a new name. The former replaces Mercy and Truth, and is the special organ of the Medical Mission Auxiliary. It's "get-up" is in a more popular style than its predecessor, and the articles are bright and well illustrated. There is a good description of Dr. Duncan Main's work at Hang Chow, and an aeroplane photo of the extensive hospital premises. **Eastward Ho!** replaces the "Awake" and is in octavo form 12 pp. It is obviously intended, like "Awake," to give a more popular description of the C.M.S. work than the Gleaner. It is well written and illustrated, and should easily attain the purpose of its publication. **Fun!** by Rev. O. E. Barton, M.A., for junior Bible Classes, senior S.S. groups and Boys' Clubs (published by A.S. Christian Movement, 182 Collins-st., Melbourne, price 6d.). A small booklet designed to assist in the running of boys' classes and clubs in connection with the church—the organising of the social side of the work amongst lads. The collection of suggested games should prove most useful.

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## The Church Record.

FEBRUARY 24, 1922.

## REUNION.

(By the Rt. Rev. Gilbert White, D.D.,  
Bishop of Willochra.)

It is one of the most difficult things in the world to estimate values aright, to get a clear view of realities and to throw one's whole strength into trying to grasp them, to make sure that such and such things are of permanent and not of merely evanescent value. When our Lord Jesus Christ came to earth, though He was very God of very God, the great majority of faithful, right-believing and right-living Jewish churchmen of His day could not see that there was anything of real importance in His life and teaching. He seemed to them to be a probably well-meaning but rather troublesome fanatic, with socialistic tendencies, very unorthodox and even outrageous in some of His reported statements. "He came unto His own and His own received Him not." They were so taken up with their good works, their pious traditions, their synagogue duties and local interests that they missed the greatest opportunity that the world has ever offered.

Is there not a real danger of something of the same kind happening again? When we reflect on the condition of the world to-day, its utter disillusionment, its despair of human remedies for its awful ills, its amazing opportunities for world evangelisation, its inarticulate cry for reality of faith, surely the Reunion of Christendom offers a hope little less than that brought by the first coming of Christ. The question is, are professing Churchmen going to be so occupied with their own little parochial affairs? are they going to hug so closely their own fragment of the whole truth of God? are they going to be satisfied with their own good works, and so let perhaps the greatest opportunity offered to the world, since Christ first came, slip away, unnoticed and unseized?

The Lambeth Conference gave us a great vision and called us to a great endeavour in the matter of Reunion. It bade us hold conferences with the authorities of other Christian Churches and reminded us that the task of effecting Reunion with other Christian communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and that to them it confidently committed the task. A step has been already taken by the Church as a whole in the former of these directions, and on March 28-29 there will be held in Sydney the first official conference since the Lambeth Conference between twelve members

officially representing our Church in Australia as a whole, and eight members each of the Presbyterian, Methodist, and Congregational Church, officially appointed for the purpose. So far so good. But Bishop Brent has lately reminded us that a vision does not stay long unless we try to translate it into fact. Do the great majority of our people really care what is being done, and are they prepared to give intelligent and sympathetic support to the General Synod Reunion Committee?

I very much doubt it. I fear that the great majority of our people have made very little effort to understand the problems of Reunion. Either they say, "What is the trouble about it? Why can't we give up everything to which other people object and so become all one?" Or else they regard the whole subject with secret distaste and only want to be left alone and to have no problems presented to them on which they must make up their minds. There is no real hope of Reunion until a real passionate desire for Reunion as being the desire of the heart of our Lord Jesus Christ penetrates into the hearts of the rank and file of our people, as it has not done at present. The mass of our people do not realise the need, or the appalling dangers, that face Christianity if it fails to become united.

The mass of our people are occupied with what are really petty issues compared with the enormous importance of Reunion. They can only be roused if the clergy will realise the importance of the issue and impress it deeply on their people. The week of Prayer for Reunion, May 28 to June 4, will furnish such an opportunity. By that time the results of the meeting of March 28 and 29 will be known, and it would be well for us all to pray for that meeting, that there may be results to be considered and prayed about.

Reunion in Australia cannot possibly be the work of any party in the Church. It must come about by the power of the Holy Ghost working on the hearts and consciences of the whole. Anglican Communion in Australia, and working equally on the hearts and consciences of those Churches now separated from us which are considering Reunion. We must all be prepared to venture something, and perhaps to sacrifice much that is dear to us, but it is not only for the Church. It is for the sake of the poor distracted world, for the sake of all mankind, and above all for the sake of the too-long ignored desire and longing of the heart of our dear Lord and Master Jesus Christ.

## A MESSAGE OF HOPE.

"Forgetting the things that are behind, and reaching forth to those things that are before, I press toward the goal."—Philippians iii. 13 and 14.

Waste not thy tears on days misspent,  
In unavailing sorrow,  
Nor darken with the sad lament  
The dawning of the morrow;  
Lift up thine eyes to God above  
Who, in divinest fashion,  
Reveals upon the Cross His Love,  
Forgiveness, and compassion.

Reach forth to what before thee lies,  
The things behind forgetting,  
Press towards the goal to gain the prize,  
And cease thy vain regretting;  
Strong in the Lord and in His might,  
Renew thy brave endeavour,  
Put on the armour of the Light,  
And Hope abandon never.

Trust in the Lord with all thine heart,  
Thy path shall have direction;  
His kindness never shall depart;  
Nor shalt thou lack protection:  
And when thou see Him face to face,  
Then life's completed story  
Shall tell the triumph of His grace,  
And manifest His glory.

R. F. Pechey.

Holy Trinity Vicarage, Bournemouth.

## The Dynamic of Service.

Quinquagesima strikes the keynote of Love as the "more excellent way" in Christian attainment. The great "Hymn of Love" which St. Paul wrote for the Corinthian Churches sets the ideal for Christian ambition, and St. John it is who shows distinctly the fons originis of love in the Christiar's heart when he expresses the great Christian experience "We love because He first loved us." In slightly different but no less emphatic terms St. Paul tells us how "the Love of Christ constrains" men, gets them in its grip and changes their whole outlook on the love of Christ that was manifested in the supreme sacrifice of the Just One for the unjust. The constraint of an over-powering and fast-gripping and compelling love is always the secret of the most consecrated and fruitful service. The love, the experienced love of Christ is the strongest dynamic of service for God, whether in the home land or in the mission field. The love that is the message of Quinquagesima is ever the response of hearts that know something of "the love of Christ that passeth knowledge."

The secret of much weakness and unfruitfulness in the Christian Church is just the lack of first-hand experience and conviction of God's love as manifested in the Sacrifice of Calvary. In the midst of the conflict of the forces of this world, with all its nearness and appeal, there is indeed need in the Christian worker for that strong conviction which alone enables us to say with convincing assurance—We know Him and the power of His Death and Resurrection; we know the certainty of salvation and forgiveness and of the life beyond the grave. Only those who have been with Jesus can give a confident and prevailing witness to the great Fact of His Love in the Gospel.

We have received recently from a friend and fellow-worker in the Lord's great vineyard, a copy of a book by Paget Wilkes, a missionary in Japan, called "The Dynamic of Service." The sender writes, "I am sending you 'The Dynamic of Service' because I want you to review it in the 'Record,' and make it as widely known as you can. It is available from the Queensland Evangelisation Society, Albert-st., Brisbane. Mr. Paget Wilkes is a missionary of 30 years' standing here and quite one of the finest missionaries, if not the finest in Japan. He is an expect soul-missioner (if I may use the term) and the men he trains know their business better than most. I think when you have read the book you will feel that it is its own recommendation. I feel strongly that it supplies a lack that is felt in all our theological training schools at home, viz., how to deal with the will and take the unconverted the further step after putting content into the mind. It also emphasises the point that we feel tremendously here—that no amount of training and specialisation in any line can make up for lack of personal touch with God. Any missionary who has had any experience of Acts ii. is fairly well equipped, whatever the modern folk say!"

The trend of the book is indicated in the introduction, where the author says, "The responsibility of service is truly a dynamic to the soul. There are few things that move the hearts and minds of men more effectively than the sense of such responsibility. So . . . long as the Christian's ideal is merely to live in peace and 'charity with his neighbours,' without any responsibility towards their souls . . .

his spiritual bankruptcy hardly becomes apparent. As soon, however, as he begins to understand . . . that the humblest Christian, as in the early Church, is responsible for bringing men to Christ, then he is made aware of his own poverty. The demand for service proves a dynamic indeed."

The opening chapter, "The Dynamic of a Commission," illustrated by St. Paul's call to service, emphasises the theme of the book. "We may preach like angels, but unless we have had a deep conviction of sin ourselves we shall never produce it in others; unless we are witness of His love we shall never be able to communicate that precious legacy of our dying Lord to those who are in need." And so a sense of responsibility for the souls of others will lead the Christian to a closer relationship to his Master in order to a first-hand and convinced testimony to the power of His Cross and of His Spirit.

The book contains a series of addresses, emphasising the need of a more practical Bible study so that man's heart and condition, man's sin and need may be better understood; and the remedies indicated in the Word simply and trustfully applied.

We cordially welcome and recommend the book as a tonic for Christian workers. There may be points here and there with which we may not agree, but the main message of the book is one that the Church of God needs to have emphasised to-day. "The gospel is still the power of God unto salvation." But the ministry and membership of the Church which has been entrusted with that glorious gospel must proclaim it, in and out of season, from the bedrock of a clear conviction of man's need and the Gospel's power through the operation of the Spirit of Christ and of God.

## The Archbishop of Canterbury and Christian Unity.

The Archbishop of Canterbury has issued through his Diocesan Gazette, the following important statement in regard to the response to the Lambeth Appeal:—

Allegations are frequently made that the response to the Appeal issued by the Lambeth Conference of last year has been meagre and disappointing. In my judgment the truth is quite the reverse. The Bishops who made the Appeal described it as a vision which "must become clear to the general body of Christian men and women, and this will take time." "The road," they added, "may not be short, but we believe it will be sure. Bearing this fact in mind, I regard the reception of the Appeal as affording ground for unreserved encouragement. The response, far from being meagre, has, I think, been of a most propitious character."

## What are the Facts?

What are the facts? First of all as regards Anglican official action. The Appeal itself emanated, of course, from Bishops only. It has now, however, been adopted or endorsed by both Convocations of the Church of England, and by the Synods of our Church in Ireland, Australia, Canada, and China, while discussions are pending in practically all the remaining Provinces. Turning to other Communions, the great Churches of Rome and of the East have had the Appeal officially brought before them in letters from myself. In both West and East there is ample evidence of the interest which has been aroused, an interest which waxes rather than wanes. The new link with the Church of Sweden forged last year by Resolution of the Conference was officially signalled by the participation of two English Bishops in the consecration of two Swedish Bishops in Uppsala Cathedral. In Scotland the Appeal, expounded by myself and two brother Bishops to the General Assemblies in Edinburgh last May, is now being officially considered by Committees appointed by the Assemblies. These Committees will report to each General Assembly in the Spring. In England the Free Churches have with, I think, hardly an exception, given a preliminary consideration and a pre-

liminary welcome to the Appeal. Indeed, the Free Church reception of the Appeal has been remarkable, not only for the eagerness of the welcome given, but also for the serious care with which the subject is being pursued. As will be remembered, the Appeal was issued in August, 1920. In September, 1920, the Federal Council of the Evangelical Free Churches, in conjunction with the National Free Church Council, issued a preliminary statement of welcome and inquiry. That statement was accompanied by the appointment of a strong committee of leading Free Churchmen, who, after conference with some of the Bishops, published in the following April their report, "The Free Churches and the Lambeth Appeal."

## Vigorous Discussion.

Throughout the summer, the Appeal, with the comments of the Free Church Report, was the object of vigorous discussion in the different Free Church annual assemblies and conferences. To three of these assemblies, as well as to the National Free Church Council, it was expounded by the Archbishop of York, Chairman of the Lambeth Conference Committee on Reunion. In September the Federal Council gave further consideration to the Appeal in the light of these discussions, and appointed a Special Committee of the Bishops on questions of interpretation. This Conference between the Free Church Committee and nine Bishops, including the two Archbishops, was held at Lambeth, on November 30. Amongst the Free Church representatives present were the Speaker of the House of Commons, Mr. Walter Runciman, the Moderator of the Federal Council, the President of the National Free Church Council, and the Chairman of the Congregational Union. The Conference agreed to the appointment of a joint Sub-Committee for further investigation. Many other conferences have taken place between representatives of the Anglican Communion and representatives of other communions in all parts of the world—Sydney, Adelaide, Brisbane, Montreal, Pennsylvania, Cairo, Bangalore—to name only a few about which special reports have come in. The conferences are only the beginning of many more and of much more.

I honestly believe that in view of all these things we may take courage and with a glad heart go forward. I go further. I deliberately think that the rapid progress which some critics appear to have expected would have been harmful, perhaps fatal, to the realisation of our hopes. This is a field in which there are no short cuts. Bit by bit the way must be won, won with prayer, devotion and abundant counsel. Read the literature which has already appeared on either side. We shall have fuller records of it all ere long. Meanwhile—Festina lente; Oremus.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## A Sad Happening.

A most pathetic circumstance has occurred in connection with one of the newest churches in this State. Mr. Mills, to whose unflinching energies the erection of the church at Broken Head is due, died just as it was completed. So by a strange twist of fate his funeral service was the first service held in this new—even unfurnished—church. The order for the furniture has been placed with the Church Stores, and it is interesting that this includes a Prayer Desk in memory of Mr. Mills, and a Holy Table and Lectern in honour of Arthur Beaumont Goard who gave his life in the Great War.

## The Choir Camp.

At about five in the morning of January 2 most of the boys were at the Rectory with their camp kit. Some of the parents were also present. The rain poured down but we decided to go on, hoping that the weather would clear. The motor bus arrived, which conveyed us to the railway station for the train to the Hawkesbury at a quarter to seven. We had a whole carriage to ourselves—twenty-eight boys and seven adults. It was still raining when we reached the Hawkesbury, where a motor launch was waiting to convey us to our destination. As we proceeded down the river towards Barranjoey the sea rose higher and we had a good tossing. The boys stood up to it well, with the exception of one or two. These soon recovered on reaching Mrs. Stiles' wharf. Owing to the heavy swell the boat could not take us into the Basin, so that we had to carry all our gear for nearly a mile in the rain through the bush. It rained and blew a gale all day. We could only use one

tent that night. The rest were accommodated in the hut, the boatshed, and a dressing-room. For the remainder of the week the weather alternated—wet and fine, but we did enjoy ourselves! Boating, fishing, cricket, swimming each day. Oh, the sore shoulders, backs and arms from sunburn! The Rector had to act as P.M.O. and bathe the backs with hot water and boracic, and then oil. The patience of the boys! They stood the treatment like lambs. If their mothers could only have watched them! Hardly a squeal! One accident—"Twinnie" cut his foot badly on a glass bottle. First aid was rendered by Alan Langley, and the P.M.O. dressed the wound each evening. The cooking! Mr. Lucas frying bacon and eggs and grilling chops over an open fireplace in the morning sun was a sight to behold. The cooking exploits of the Rector caused much surprise. Mr. Massey proved an old campaigner. Mr. Rogers, our verser, kept the pot boiling and rendered invaluable assistance in the "cook house," interspersing his activities with philosophic remarks. Mr. Shipley, Mr. Surplice and Mr. "Jinks" rendered great service in looking after the boys, either in the baths and in the boats and in waiting at table. Stews were most popular, two kerosene tins full of one meal, followed by tin fruits for pudding, biscuits and cheese, lollies between meals, and lemon syrup made by Mr. Lucas from a recipe of Mrs. Ward's was very much in demand. Mr. Roger's onion stew was also very popular. The appetites were great, and so were the boys', traceable, obedient, and willing to help. After a delightful week we returned to Sydney on Saturday, 7th, tired but happy. Mr. Massey's yacht was of great service, and so were the two rowing boats. We are grateful to Mr. Jacob Gerrard, the Chairman of the Trust, Mr. Mackenzie, the Manager of the Basin, and his good wife for all the provisions they made for our welfare. We hope to show some lantern pictures of our experiences in the schoolroom one evening this month. On behalf of the men and boys, we say "Thank you" to all who helped to provide such a good time.—(All Saints', Woolahra Parish Paper.)

## Ladies' Home Mission Union.

Miss M. F. Wright has taken up the work of this department of home mission work, and a very valuable department it is. Through the medium of the L.H.M.U., churchwomen are enabled to give the personal touch of love and sympathy in caring for some of the many suffering and lonely ones, whom the women workers of the diocese are finding out and ministering to.

Next month is always a busy one at the office, for the secretaries of the branches are constantly coming in with the members' subscriptions and the valued gifts of warm clothing which will be exhibited on the oc-

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casian of the annual meeting in April. It is wonderful how the half-crowns mount up and the piles of clothing too, but not in proportion to the calls. If every member could this year bring in a new member, it would produce a record display. There are many churchwomen who do not know the L.H.M.U., and to these we send a hearty invitation to join. But besides the special gifts of warm clothing we can find a use for sorted and second-hand garments. These are cleared and given to special cases of need. The jumble sales are a wonderful method of disposing of the remainder, leaving the deaconess in charge a sum of money from which she can purchase food for invalids, and how valuable this is! They are always glad, too, if the jumble sacks contain little articles which will brighten the homes. These are eagerly purchased, as well as the useful clothing and many messages of appreciation, and thanks are sent from recipients of gifts to the office, which shows that the articles are going to the right quarters. So may we beg for parcels of clothing from all who are returning from mappy holidays. They will be made good use of at the L.H.M.U. office, George-st., Church House.

#### United Mission.

An united mission is to be held at Bondi Junction by Mr. W. Bradley, late missionary in Cairo. The opening services will be held on Sunday, March 5, and the mission will continue until the following Sunday.

#### St. Matthew's, Bondi.

A successful sale of work was opened by Miss Pallister, Deaconess Superintendent, last week. About £140 was raised for the Church Funds.

#### Problems of Society.

A course of sermons on the religious aspect of some problems of society will be preached in St. Andrew's Cathedral on Wednesdays during Lent at 1.10 p.m. The preachers will be Ven. Archdeacon Davies, Rev. G. V. Portus, M.A., B.Litt., Very Rev. the Dean, Rev. O. V. Abram, B.A., Rev. H. N. Baker, M.A., Rev. A. H. Garnsey, M.A., and Rev. P. A. Micklem, M.A. Their respective subjects will be:—"Working Wages," "The Cry for More Production," "The Problem of Unemployment," "Luxury and Extravagance in Modern Society," "Unrest and its Psychology," "National Ideals," and "The Royal Road to Peace." The first address will be delivered on Ash Wednesday.

#### Humane Sunday, March 19th.

The Society for the Prevention of Cruelty to Animals is asking for the co-operation of the clergy in making known and furthering the humane objects of the Society. March 19—the third Sunday in Lent—has been chosen this year as Humane Sunday, and March 20-25 as Animals Week. The So-

ciety's objects are such as will appeal to all Christian hearts, and it is hoped that so strong a Christian sentiment will be aroused and made operative in the life of the community as will discourage and make difficult the kind of cruelty to the dumb animal that arises so often through sheer thoughtlessness or heartlessness.

#### GOULBURN.

##### Boys' Hostel.

The Boys' Hostel at Goulburn has been practically full ever since it was opened in January, 1921, showing how much it was needed. It is designed primarily for Church of England boys attending the Goulburn High School. These boys come from all over the diocese. There still remain a few of £250 on the furnishing, but there is now an immediate opportunity of wiping this out. The Church of England Homes and Hostels Committee, Sydney, have promised a grant of £125 on condition that, and as soon as £125 is raised in the diocese.

#### QUEENSLAND.

#### BRISBANE.

##### St. Barnabas's, Ithaca.

The Archbishop paid his first visit since his enthronement to St. Barnabas's Church, Waterworks-rd. At a communicants' breakfast the rector and his remarks were supported by Mr. T. Pinches (churchwarden), Mr. R. J. Morris also spoke. He said he remembered the church when it was built 34 years ago, and there were only a few houses in the neighbourhood. To-day the same church served the same area, although Ithaca was the third largest town in Queensland. He strongly advocated the building of a larger church to meet the needs of the district. The Archbishop said he had been very little in Brisbane, as he had spent most of his time in the country places. He preferred a visit, such as his present one, where he got an opportunity of knowing the people, administering the sacraments to them, and not merely rushing in for a sermon and a service. He laid down as a policy that he would not be content with St. Barnabas's Church remaining the Ithaca church. There must be a better building, more commodious, and more worthy of its purpose. While he could not make any promise, he would most certainly not rest content with the present condition of things. He congratulated the clergy and the congregation on the charming, most beautiful, and reverent service. At the Sunday morning service the Archbishop preached from the Gospel for the day, advocating tolerance in religious matters, condemning those in the past who had sought by force to obtain uniformity of religious belief. The Archbishop

gave the absolution and the blessing, and at the conclusion of the service was again escorted as on entering. The church was crowded.

#### SOUTH AUSTRALIA.

#### ADELAIDE.

##### Congratulations to the Dean.

At the invitation of the Chapter the Bishop and about 40 clergy met at Bricknell's Cafe on Monday, February 13, for afternoon tea to congratulate the Dean on the attainment of his seventieth birthday. Canon Jose read several congratulatory messages from clergy who were unable to be present, and Archdeacon Hornbrook voiced the feelings of the meeting and spoke of the affection and esteem in which the Dean was held. No one could call him the "gloomy Dean." The Dean, who was married forty years ago, who was greeted with enthusiastic applause, said he had not felt so nervous since he was married forty years ago. He could only say "thank you" from the bottom of his heart. Anything he could do to help his brother clergy he was only too glad to do, and he hoped he could still be useful in this way.

##### A Munificent Gift.

A munificent gift has been made to the Church of England in South Australia by members of the family of the late Mr. and Mrs. Richard Smith, of Woodlands, Glenelg. This beautiful property has been purchased by members of the family from the Trustees with a view to perpetuating the memory of their parents by presenting it for the purpose of a Girls' School to be maintained by the Church of England. It is many years since so splendid a gift has been made to the Church; it will supply a long felt need; and will further encourage the cause of secondary education.

This house, with its magnificent accommodation, will be able to take both boarders and day scholars. It is within five minutes' walk of Miller's Corner Station, and of the sea; and a strong appeal will be made to churchpeople forthwith to supplement this generous gift with the necessary funds for furnishings and all preliminary expenses.

#### WILLOCHRA.

##### The Rev. J. J. Emery's Loss by Fire.

The Standing Committee of the Diocese of Willochra, at their quarterly meeting held recently, decided in view of the disastrous fire which destroyed Rev. J. J. Emery's house and furniture at Blinman, causing him the loss of between £300 and £400, to appeal for subscriptions towards partially reimbursing him. Mr. Emery is doing a splendid work in the far North under very rough and hard conditions, and is severely handicapped by the loss of his home. Subscriptions may be sent to the Diocesan Secretary, Box 13, Gladstone.

#### TASMANIA.

##### St. George's, Battery Point.

St. Stephen's, Lower Sandy Bay, with Taroona, has been granted by the Bishop the status of a separate conventional district from the beginning of the year, with the intention of its becoming a distinct parish when synod sanctions this being done. It has long been felt that the mother parish of St. George's, Battery Point, ought not to be no further responsible for the rapidly growing neighbourhood of which St. Stephen's forms the natural centre, and the rector of St. George's and his churchwardens heartily concur in the step which has been taken, and are giving substantial support to it from the parochial endowment. The first resident clergyman is the Rev. A. Gamble, who formerly worked as assistant curate at St. George's.

##### The Appeal to God's Men.

In the Tasmanian Church News a correspondent from the north of the island makes a timely reference to the country's need of the right men to give themselves to the duties of public life. He says:—"First let me refer to the Rev. A. R. Ebbs' C.E.M.S. campaign, which still goes forward, the scene of operations at present being New South Wales. Undoubtedly this campaign will leave its mark on the C.E.M.S. Mr. Ebbs said recently that the men—both old and new members—heartily endorse the present platform of the Society's committee, and the strenuous and comprehensive nature of it strongly appealing to them. It is to be hoped that the appeal made by Mr. Ebbs in Tasmania for men of the C.E.M.S. to think seriously of public life as an arena in which to serve their God and their fellow-men, will meet with a ready response in 1922; and that Christian men of ability, and those of them who can develop their mental equipment into the particular ability required, and therefrom struggle into opportunity, will look upon it as their bounden duty to try for parliamentary and other public billets. The state of affairs all over Britain and dependencies, especially since the War, surely makes it plain that not the godless man, but God's man alone, humbly looking to Him for guidance, can unravel the social and industrial tangles in which our Empire so often finds herself, and solve the tragic problems with which she is frequently faced. The following Australian incident will go to show how utterly unfit, because godless, have been the men of the past. Some time ago, in Melbourne, when the desirability of reading a portion of the Bible each day in Parliament was discussed, a certain mainland barrister (afterwards a judge) whose family was well known to the parents of the present writer, voted against the proposal, and by so doing brought upon himself much adverse criticism. One day his mother asked him the reason for the position he had taken, which to all seeming cast a slight upon God's Word. Throwing his head back, a sudden fiery flash passing over his usually immobile face, he replied: "Mother, it would be desecration, a casting of pearls before swine in fact. May God touch the hearts of our C. E. men, and Christian men generally, to deeply consider the duty that comes with them with regard to the public service, and move them to offer themselves for the public good."

#### NEW ZEALAND.

#### WELLINGTON.

##### The Anglican Boys' Homes Society.

The official opening of the Society's completed home, Main Road, Lower Hutt, was arranged to take place at 3 o'clock on Saturday, 18th inst., when it was hoped that a very large number of those interested in work among boys would be present to obtain a first-hand knowledge of what is being done by the Society. The Minister of Education was asked to take part in the opening ceremony, the religious portion of which was to be conducted by the Bishop of Wellington, assisted by the Chaplain of the Home, and the boys' choir.

#### WAIAPU.

##### Deaconess' House.

A house in King Street, Hastings, has been taken, on a short lease, for the Deaconess' work. It is exactly opposite St. Matthew's Church, has a nice piece of garden, and is very suitable for a beginning. Some furniture is being lent temporarily, but any gifts for furnishing or for the storeroom will be gratefully received. The object of the "Diocesan Deaconess House" is to train women for work in the Church, in this country or in the Mission field. It is in no way restricted to those

who desire to be Deaconesses. It is opening with three students.

##### N.Z. Board of Missions.

The Secretary of the Board of Missions has sent the following notification to the Diocesan Secretary:—"The Board desires to notify you that the receipts from the Diocese of Waipapu, available for Budget purposes, for eight months ending November 30th, amount to £759. You will remember that your Diocesan quota is £2193, thus there is a difference of £1434."

"As the financial year ends on the 31st March next, the Board will be most grateful if you will kindly place the matter before your committee at as early a date as possible."

In the previous year this diocese exceeded its quota and in the special appeal for Melanesia nearly £2000 was raised. In order to maintain the reputation of the Diocese it is necessary to raise £1434 before the 31st March next.

##### Towards Reunion.

A conference took place at Woodville in December, at which the Bishop met, at the vicarage, the Presbyterian (Rev. R. Gardner), the Methodist (Rev. N. Turner) ministers, together with two Presbyterian elders, and the two Methodist circuit stewards; unfortunately no Anglican laity were able to be present. The vicar explained the reason for the meeting, to enable the Bishop to explain the Lambeth resolutions re Reunion, and especially the "Appeal to all Christian people." The Bishop spoke at considerable length, and with great power. He first briefly outlined the procedure followed at Lambeth. He then spoke of the extraordinary spiritual atmosphere, both in the committee, and afterwards when the committee reported to the conference. The resolutions and the appeal were the outcome of the thought and prayer of the united Anglican Episcopate. Knowing as he did how they originated in the very atmosphere of God's presence, he felt confident that some day these resolutions would bear fruit, and all men would recognise that Bishops at Lambeth were led of God in their decisions.

It was evident that those present had considerable difficulty to grasping the conception, in any adequate way, of the Catholic Church, as apart from this or that denomination. Quite at the end of a not very helpful discussion, came by far the most hopeful and important statement.

The Rev. R. Gardner, speaking to a motion of thanks to the Bishop, said the part of the Bishop's address that came home to him most was where the Bishop spoke of the whole Church as being in a state of schism for four hundred years. If this was so, and he believed the Bishop was right, the position was most serious. The Church could not be the power for God in the world that she was meant to be if she herself was living in sin, the deadly sin of schism. The Bishop had said that the Anglican Church, in the person of her Bishops, had formally confessed her share in this sin, and had then set to work to endeavour to repair the evil. This was a noble statement, and an attitude worthy of the great English Church. He knew enough of English Bishops to know what at attitude like that now taken up with regard to the non-Episcopal Churches meant. He felt strongly that if the Church—the whole Church—was living in schism God's blessing could not be outpoured upon her. Reunion was difficult to bring about. It might not come in our lifetime, nor in the exact way outlined by the Bishops at Lambeth, but so soon as the whole Church recognised the sin of schism, Reunion was certain.

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A Friend	.....	1	1	0

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—Dr. Fridtjof Nansen.

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

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

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

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

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

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

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

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

Think of the awful horrors of cannibalism in Russia, as reported by cablegrams last week. Fathers and mothers in their frenzy killing and eating their own children!

Any Funds sent in to your Diocesan Registry or to the "Church Record" Office will be transmitted to the Chairman of the "Save the Children" Fund.

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Headmaster—REV. F. T. PERKINS, M.A.  
Cranbrook was formerly the State Government House (N.S.W.), and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. A Science workshop has lately been equipped, and next Term the senior boys will be able to take a Practical Course in Electricity and Magnetism. Special arrangements have been made for the accommodation of Junior Boarders from 9 to 12 years of age. Secretary's particulars have been made for the accommodation of Junior Boarders from 9 to 12 years of age. Next Term commences Feb. 7, 1922. Full Particulars may be obtained from Secretary or Headmaster at School.

## STRATFORD SCHOOL FOR GIRLS.

Resident Boarders and Day Pupils. Lawson, Blue Mountains.  
Principal—MISS WILES. Assisted by a Competent Staff of Teachers.  
The School's Scope of Study embraces the usual English Subjects. Pupils are prepared for MUSICAL EXAMS. also for the INTERMEDIATE LEAVING CERTIFICATE and Matric. Exams.  
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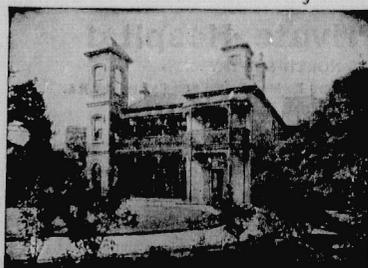
The General Course of Instruction includes English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Glass Singing. Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.  
Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

## "Holmer," Parramatta, Boarding and Day School for Girls

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Rev. C. A. Chambers, M.A., B. Ed.

HEADMASTER:

Mr. F. H. J. ARCHER, M.A., Dip. Ed.

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but

## Australians for Australia

is the slogan of service.

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to consecrate the wealth of Australians to this great spiritual venture, to challenge and call young Australians to a special Bush ministry.

Already it is engaged in most distant areas of three States.

Workers in the Far-Western plains, the Church nurse in the big East Gippsland scrub, the witnesses in the busy Construction Camps, the Hostel at distant Wilcannia are all supported by the Society.

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Rev. S. J. KIRKBY.

Organising Secretary,  
Diocesan Church House,  
George St., Sydney.

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## The Enthronement of the Archbishop of Melbourne.

(From our Special Correspondent.)

On Wednesday, February 15, Dr. Harrington Clare Lees was enthroned as Archbishop of Melbourne in St. Paul's Cathedral. The R.M.S. "Narkunda," by which Dr. Lees travelled from England, met with some delay on her voyage, and could not reach Melbourne till Thursday, February 16. The Archbishop, therefore, with Mrs. Lees, travelled overland from Adelaide, so as to avoid a postponement of the arrangements made for the enthronement. Admission to the Cathedral was by ticket only, and ticket-holders had to be in their seats by 10 o'clock. A large crowd gathered and stood outside the Cathedral. Soon after 10.30 the long procession of choir, lay readers, heads of Church colleges and schools, and clergy moved into the Cathedral by the S.W. door, and, proceeding by the central aisle, occupied seats in the front part of the nave. At the rear of this procession came the bishops, attended by their chaplains, in the following order—Bishop Langley, Bishop Green, the Bishops and Bendigo, Gippsland, Ballarat, and Wangaratta. They passed to the sanctuary. On the stroke of 11 the Archbishop was admitted to the Cathedral by the western door, and was received by the Administrator (Archdeacon Hindley), Dean Hart, and members of the Cathedral Chapter and of the Council of the Diocese. During the singing of the hymn, "Praise my soul, the King of Heaven," the Archbishop—a young-looking, alert figure—with those who had received him, passed up the central aisle and halted by the chancel screen. When the hymn was sung, the Registrar and the Chancellor of the diocese read, respectively, the certificate of election and the certificate of consecration. The Archbishop made and subscribed the customary declaration. Archdeacon Hindley took the Archbishop by the right hand, and conducted him to the episcopal throne in the choir. When the Archbishop had seated himself, the Administrator said—  
"In the Name of God, Amen,  
"I, William George Hindley, Bachelor of Divinity, and Administrator of the Diocese of Melbourne, do induct, install, and enthroner you, Most Reverend Father in God, Harrington Clare Lees, Doctor of Divinity, you having been duly elected and consecrated Archbishop of Melbourne, into the real, actual, and corporal possessions of the same, with all and singular the Rights, Dignities, Honours, and Appurtenances thereof. The Lord preserve your coming in and your going out from this time forth for evermore. Amen."

Then the Administrator placed in the Archbishop's hands the pastoral staff as an emblem of the episcopal office.  
After prayers by the Dean came the recognition of the Archbishop as Metropolitan of the Province of Victoria. The Bishop of Wangaratta, as the senior Bishop of the Province, presented to the Archbishop the crozier, and, on behalf of the Bishops of the Province, recognised him as Metropolitan.  
The great congregation which filled the Cathedral from end to end, now sang most heartily the Doxology. The Archbishop must have been inspired by this fine outburst of praise. The Archbishop proceeded from his throne to the sanctuary to be the celebrant of the Holy Communion. The choir very beautifully rendered, as an introit, the anthem, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Every word was clearly heard in the great edifice. The Bishop of Ballarat was Epistoller and the Bishop of Wangaratta Gospeller in the Communion Office. The sermon was preached by the Archbishop. The congregation was delighted with his pulpit style and with the nature of his first message in his Cathedral. The clear utterance and the pleasing intonation of the voice were familiar to some of his hearers who had listened to him at Beckenham and at Keswick. The Archbishop looks as young to-day as he did twelve years ago. He prefaced his sermon by saying—  
"I feel it would be a mistake to begin the service this morning in any formal or conventional way. The special nature of the service in which we are taking part, the peculiar solemnity that must necessarily weigh upon the heart and mind of one who is not only called to so great a responsibility but also at that time to speak a message from the pulpit of the Cathedral of the diocese and province; these things together add such special significance that I feel I must begin with the deepest and heartiest and most cordial greetings of good will."

He thanked that great number who had sent him expressions of good-will. The Archbishop then announced his text—2 Kings ii. 14. "He (i.e., Elisha) took the mantle of Elijah that fell from him and smote the

waters, and said, Where is the Lord God of Elijah?" Here is the cry of a man treading new and lonely ground. It is not the cry of a lost child, but the cry of triumph at finding God amid new circumstances. "Various emotions," continued the Archbishop, "struck us in this cathedral to-day. Naturally the emotion of strangeness is strong within me, but also that of joyous adventure in stepping out into the unknown. Elisha was daunted by the example of his Elijah rather than by the difficulties of his new ministry. So it was with him that day," said Dr. Lees. He paid a tribute to his predecessors in the See of Melbourne—Perry, Moorhouse, Goe, Lowther Clarke. A man differed from his predecessors as Elisha differed from Elijah. Yet both of them did a great work for God. He hoped he would not make the fatal blunder of trying to reproduce the excellences of former occupants of the See. Each man must use to the best the abilities God had given him, but he was deeply impressed by the example of his predecessors. Elisha on that day by Jordan had not only been impressed by the example of Elijah, but there had come to him the vivid realisation of the Divine help.

The Archbishop said that in coming to Australia he had set before himself these four principles of action: 1. The height of a great aspiration. 2. The depth of a great devotion. 3. The breadth of a great charity. 4. The length of a great hope. We should not be content with dead levels, but aim at higher things in the life of the Church and the State. Our motto should be that in- scribed on a tombstone at Zermatt, Switzerland, "He died climbing." There should be no shallowness about our devotion to Christ, no narrowness or bitterness in Church life. Nothing spoils the Church so much, or gives opportunity for outsiders to mock, as strife. There should not be undue haste in building for eternity. We are not building a temporary shack, but a house of God eternal in the heavens. The Archbishop finished up his deeply spiritual, frankly personal, and clearly delivered message with this declaration—Forgetting those things which are behind, and reaching forth unto those things which are before, I take up to-day the mantle, believing that in our midst is the Lord God of Elijah.

The Archbishop, assisted by Bishop Green, administered the communion to all within the sanctuary. The Bishops present then delivered the elements to the large number of clergy and laity who presented themselves for communion.

The procession retired from the Cathedral in the reverse order, the Archbishop leading. Thus ended a most impressive service, the impressiveness enhanced by its simplicity. Every detail had been so carefully planned that everything went smoothly. Among the congregation were their Excellencies Lord and Lady Forster and Lord and Lady Stradbroke.

After the enthronement ceremony, the Archbishop and Mrs. Lees were entertained at an official luncheon, at which Archdeacon Hindley presided, in the Chapter House. Lord Forster proposed the health of the guests. He mentioned the interesting fact that the Archbishop and Mrs. Lees were well known to Lady Forster and himself, since they had resided in the Archbishop's old parish of Christ Church, Beckenham. Their acquaintance extended over a period of 12 years. The clergy lunched at Sargeants', in Elizabeth St. As lunch ended, the Archbishop arrived and was greeted with the singing of "For he's a jolly good fellow," and rounds of cheering. He charmed all with his few manly and brotherly words, both humorous and serious. The Archbishop has without doubt made a most favourable impression, and churchmen of all shades of colour feel that they will find him in a very real sense "A father-in-God."

At a public reception held in the Melbourne Town Hall on Thursday evening, the Chancellor of the Diocese, Sir Edward Mitchell, K.C., said that he had begun to think that they should congratulate themselves upon having Dr. Lees for their Archbishop. It took the members of the Election Board a long time to come to a decision, but Archbishop Lees was well worth waiting for.

A notable spiritual leader is now amongst us, for which the whole Church in Australia is able to thank God and take courage. No words better express the hopes and prayers of numbers of the Lord's people than those addressed to the Archbishop by the Administrator during the enthronement ceremony: "Long may you . . . rule . . . to the glory of God and the edifying and well-governing of the Church. May the Good Shepherd be with you and bless you at all times and in all things."

"The task of religion is not to make God, but to receive Him, Who is, by faith. Every manufactured God is an idol, be it a visible one made with hands, or an invisible one made only in thought."

## THE NEW LECTIONARY.

March 1, Ash Wednesday.—M.: Pss. 6, 32, 38; Isa. lviii.; Mark ii. 13-22. E.: Pss. 102, 130, 143 (om. v. 12); Jonah iii.; Heb. iii. 12-iv. 13.

March 5, 1st Sunday in Lent.—M.: Pss. 51; Gen. xviii. or Eccles. ii.; Matt. iii. or Heb. vi. E.: Pss. 6, 32, 143 (om. v. 12); Gen. xxi. 1-21 or xxii. 1-19 or Baruch iii. 1-14; Mark xv. 1-26 or 2 Cor. iv.

March 12th, 2nd Sunday in Lent.—M.: Pss. 119, 1-32; Gen. xxvii. 1-40 or Eccles. iv. 11-28; Matt. ix. 1-17 or Heb. ix. 11. E.: Pss. 119, 33-72; Gen. xxviii. 10 or xxxiii. 3-30 or Eccles. v. 1-14; Mark xiv. 27-52 or 2 Cor. v.

## Good Friday and the N. S. W. Show.

The following correspondence has been sent to us for publication:—

Diocesan Church House,  
George Street,  
Sydney, 17th January, 1922  
To the President and Members of the Council of the Royal Agricultural Society,  
Gentlemen,

May I be forgiven if I again draw your attention to the grave searching of conscience which you cause to many members of my Church by the opening of your great Show upon Good Friday? I could have hoped that out of all the resources of civilization some means might have been by now discovered, which could have prevented the clashing year by year without exception of your Annual Show, surrounded as it is by much social and other evils, with the incidence of a day like Good Friday, which carries sacred associations to many of your fellow citizens. On this year I understand it is your intention to mark an episode in your history by the revival of certain customs from your earlier past. I could have wished that your avoidance of this burden upon the sentiments of many around you would have been amongst your revivals of the past, though I cannot profess to think that this in itself affords a permanent remedy. The provision of a fixed date for the Show commends itself to my mind as a more effective method. This undoubtedly involves much readjustment of many fixtures, but in the words of the old saying which embodies the teaching of long experience of our race, "Where there is a will there is a way." I will content myself with expressing to hope that the will to secure such a change as part of the accepted policy of your Council. I rest assured that public opinion is forcing itself in the direction of wishing to see this change, which would be evidence that your members have in mind the development of the best interests of New South Wales which are something more than material.

Believe me,  
Yours very faithfully,  
(Signed) JOHN CHARLES SYDNEY.

(Copy.)

The Royal Agricultural Society of N.S.W.,  
Ocean House,  
Sydney, 2nd February, 1922.

To His Grace the Archbishop of Sydney,  
Diocesan Church House, Sydney.

Your Grace,  
Following my letter to you of the 23rd ultimo, I have to inform you Grace that your communication of the same date urging your protest against the Royal Agricultural Society's Show being continued on Good Friday was duly considered at the last meeting of the Council of the Society. My Council specially desire it to be reiterated that they acknowledge the spirit that prompts your Grace in submitting your opposition to the opening of the Exposition on the day named, and that your re-opening of the question does not offend their susceptibilities.

We respectfully submit that there is no need for us to retrace the grounds upon which we have based our convictions in support of the Society's position in the matter, but we wish it to be clearly understood that the Society's object is wholly and solely in the best interests of the community. Our aim is to keep the scope of the educational influence of the Show as wide as possible by affording the best facilities and opportunities to the greatest number, and so the Society's intentions in this matter remain as hitherto.

My Council regret they are unable to see eye to eye with you on the question, and the Society's attitude they confidently base

on the view point of their own convictions. For, and on behalf of the Council and Members of the Royal Agricultural Society, I am, my Lord Archbishop, Yours faithfully,  
(Signed) S. HORDERN, President,  
Royal Agricultural Society of N.S.W.

### Prayers for Unity.

O Lord Jesus Christ, look with pity, we beseech thee, upon thy Church, awakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of thy holy Name, who livest and reignest with the Father and the Holy Ghost, God, forever and ever. Amen. (Rt. Rev. W. T. Manning.)

O Lord and Saviour Christ, who comest not to strive nor to cry, but to let thy words fall as the drops that water the earth grant to all who contend for the faith, never to injure it by clamour or impatience; but, speaking thy precious truth in love, so to present it that it may be heard, and that men may see in it thy goodness and thy beauty; who livest with the Father and the Holy Spirit, one God, word without end. Amen. (Prayer of the Ages.)

O Lord Jesus Christ, who hast commanded us to love one another; put an end to the unhappy divisions of those who are called by Thy Name. Come quickly and bind us together in the full revelation of thy love, and let the desire for thine appearing unite us even now while we wait for thee. Teach us to realise that the ordinances of thy grace should bind us to each other as well as unto thee; and let us not so misuse the means of our salvation as to foster a spirit of division by what should be the channels of thy love. Enable us to love one another in thee and for thee, until all our imperfections are done away, and we shall shine forth in thy light, and rejoice in the manifestations of thy love. In thy love let us triumph over all differences of condition, all the estrangements of race, all the prejudices of education, all the pride of self-will. In thy love let us be humble; in thy love let us be one; in thy love we may be exalted, and in thy love we may be thine forever. Amen. (A Book of Offices.)

### A Huge Business run at a Serious Loss.

#### BIBLE SOCIETY RECORDS.

To have unceasingly issued books at the rate of over 1100 throughout the 24 hours of every day during the year (omitting Sundays and public holidays) is the record of the British and Foreign Bible Society for the period covered by its last annual report, to May 4, 1921. To be exact, the actual number of copies of the Scriptures issued was 8,655,781, comprising 801,796 complete Bibles, 727,307 New Testaments, and 7,120,678 smaller portions of Scripture (at least one complete, etc.). Moreover, quite a large proportion of the books were diglot editions, i.e., containing the same passage, in parallel columns, in two different languages. In addition, the needs of the blind were also largely catered for by means of the raised Braille type.

And the remarkable part of the matter is that the Bible Society, not being in any sense a money-making institution, it has been quite content to transact this enormous business at a big loss. No less a sum than £422,695 was absorbed in the translating, revising, printing, binding, and transporting of this mass of literature; and as the Society's income only amounted to £375,528, a great deficiency is at once apparent. Only after exhausting certain reserve funds (the only ones) it was possible to reduce the loss to what was even then the startling figure of £24,488.

The question naturally arises: What is the object of this Society in running its business at such a tremendous loss? Primarily it is added to such a question when it is remembered that this has been going on for well over a century, the Society having been established when the Napoleonic wars were raging. During that period the Society has been the means of distributing God's Word, wholly or in part, to the astounding number of, roughly 319,000,000 copies, involving an expenditure of about £19,000,000. Of this amount, the New South Wales Auxiliary has, since 1817, provided £85,000, and issued 1,200,000 books.

The whole secret of the problem is that it is the policy of the British and Foreign Bible Society to make the Bible available to every man in the world in his own mother tongue. It is the universal experience of Christian missionaries that in no other way can heathen nations get that grasp of spiritual matters which they are able to do once the

Scriptures are placed in their hands in their common language. Moreover, it has been proved that the New Testament itself is the most evangelical of evangelists, the most energetic of reformers, the most ubiquitous of missionaries." In the eighteenth century, when the Highlanders of Scotland, on political grounds, were denied copies of their Gaelic Bibles, the great Dr. Johnson penned an indignant protest: "To omit for a year or a day, the most efficacious method of advancing Christianity, is a crime."

For this reason the Bible Society bends all its energies to the spreading of the Scriptures, without note or comment. To a very large extent this is done per medium of colporteurs, who, to the number of about 1000, are constantly travelling the vast expanses of the earth, offering their humble little books from door to door. And with what evident pleasure they are generally received! To many a lonely exile the sight of the Bible comes as a message from the home he has left so far behind. Its sacred words, forgotten and unforgettable, awaken echoes within the heart which sound "like sheep-bells tinkling across the waste places of memory."

Notwithstanding the fact that the Bible Society has a history of more than a century behind it, far from its work drawing to a conclusion the demands upon it grow from year to year. During last year it provided a translation of some portion of Scripture into a new language or dialect once in every five weeks. It is calculated that at the present time translations into at least forty other languages and dialects—or revisions—are being undertaken, the majority of which will come before the Bible Society for printing.

In view of the foregoing, the Society desires to publicly appeal to all interested to assist. The parent Society (in London) has estimated that if every lover of the Bible were to give annually the cost of but one Bible, this would provide funds sufficient for all its present needs.

The headquarters of the New South Wales Auxiliary are at 242 Pitt-street, Sydney.

### Among Continental Jews.

#### MISSION OF INQUIRY.

(By the Rev. C. T. Lipshytz, M.R.A.S.,  
Director of the Barbican Mission to  
the Jews.)

In consequence of the Great War and the breaking up of the Russian Empire millions of Jews find themselves to-day within new frontiers, and in political and social conditions the like of which history has never known. From statements made in the Jewish papers, British and Continental, it would appear that the people are in the midst of sorrows beyond parallel, and face to face with trials such as neither they nor their fathers have known. To the Christian observer it seems clear that a time of tribulation—apparently "the time of Jacob's trouble," to employ a Scripture phrase—lies in the immediate future. And of that time what do we read? Jacob "shall be saved out of it" (Jer. xxxv. 7)—it will not mean utter destruction for the chosen nation, but will be an experience out of which God will give a triumphant deliverance.

The sorrows and trials of which we speak affect some seven millions of the Hebrew people, who for centuries have been domiciled among races who have hated and oppressed them. Scattered about lands that were part of old Russia, these people find themselves to-day in new circumstances, but by no means in happier surroundings. In Tsarist Russia they were the victims of age-long massacre and persecution; in States that have entered upon the old Russian inheritance they realise little or no material benefit as the outcome of social upheavals, and political revolutions. Their days are passed in want and starvation, and, as was long ago predicted, in their exile they "have none assurance of their life" (Deut. xxviii. 66).

#### In Old Russia.

The attractive power of Palestine as a national home to the Jewish people has stirred the idealism of many, but it must be remembered that for the present the major portion of the people is, so to say, impounded in the territories of old Russia. Even though Palestine may draw thousands year by year, there is no reason to expect that the oppressed millions over whom the Tsars reigned for centuries will reach the Promised Land—though, in the Providence of God their sons and grandsons may do so. In other words, millions seem to be doomed to live their lives and meet their death in a land wherein no steps are taken to tell them of God's grace and mercy in Christ. True, the outlook is not specially romantic; but

if such an unattractive reading of the future is justified in the event it must not find us negligent in the meantime as to our duty of evangelising the people who, so to say, are "written for death," not in the dear land of Palestine, but in the inhospitable territories of Central and South-Eastern Europe. These people called to us when the Russian Empire was closed to missionaries of Christ; now, in the new conditions, they call again. Do we hear them? Shall we heed their urgent cry?

I started on June 10, on a mission of enquiry, to look into the problem thus suggested. I entered the Continent by way of Calais, and then through Brussels to Cologne. Making for Berlin, I took counsel with friends on whose judgment I could rely by reason of their intimate knowledge of the Jewish question throughout Central Europe. These friends included Professor Strack, D.D., General-Superintendent (Bishop) Kessler, D.D., and Missions-direktor Kausch, D.D., men whose words carry great weight in this regard. From Berlin I went straight to Kowno, from which place I visited important Jewish centres, with the object of surveying the field. I found that within a small compass—in places easy of access—some million and a half of Jews are living, altogether detached from any influences that speak of Christ—His Messianic claims upon the people, and the people's heritage of blessing in Him. Among these there is no gospel messenger; and the same holds good of similar States bordering on Lithuania. These people live in the midst of a corrupt Christianity such as goes far towards repelling them from Christ; they are, in fact, turned away from the Gospel by practices of the Greek and Roman Churches, and prejudiced against the Lord Jesus by reason of the persecuting spirit that animates those who profess His Name.

#### "Large Opportunities."

From conversations which I had with many Jews, I found once and again persons who were greatly astonished when told that there are Christians who do not seek the destruction of Israel, but rather desire the welfare, both temporal and eternal, of the ancient people of God. Such Jews have no knowledge of the principles which lie at the root of the Protestant Evangelical faith. All their experience, sad to say, has been of a form of Christianity which makes no secret of a determination to exterminate them by acts of hate, and from time to time has achieved large success in this wicked enterprise. From these and other observations I gathered that in these regions—these States carved from Old Russia—there may be found large opportunities of making known the pure Gospel of Christ. In fact, here seem to be opportunities that may well impose grave responsibilities upon the Christian Church. To commence work among these people, preferably through the agency of a medical mission, would, I am confident, be fraught with blessing to many. I found men whose Jewish zeal was apparent in their bold opposition to my first advance along the line of Gospel instruction—but when I exhibited, in one way or another—Christian kindness—kindness in the name of Christ—their attitude changed, and entirely so. They know nothing of Christ; but when the truth is unfolded in terms of sympathetic consideration, they are not slow to make genial response. Then questions are asked, and the missionary is able to unfold the Scriptures of the Old Testament, and to supply the light afforded by the teaching of Christ and His Apostles as given in the New Testament.

The sights which I witnessed during my tour, consequent upon the many pilgrims of recent years, were painful beyond words. From anti-Semitic Christianity on the one hand, and Bolshevik policy on the other, the people have gone through experiences that are simply appalling. One encounters refugees in various stages of starvation and nakedness; the very condition of the people made mute appeal to which one could not but render response. I was able in some small measure to show practical sympathy by providing clothing in some cases, tools for workmen in other cases, and a little food now and then; but the help thus given was but a drop in the great ocean of need. Nevertheless, such assistance evoked gratitude that was touching in the extreme, and went far in softening the hearts of some who, by ignorance and prejudice, were steeled against anything Christian.

#### A Pathetic Case.

One case I shall never forget. An aged father, who first looked on me with utter distrust, was led into a conversation, evidently against his will; but when realising that a heart of kindness was behind my enquiries, and that himself, his children, and his neighbours were in the brief enjoyment of such help as I had given, exclaimed: "It cannot be possible that you do this as a Christian! It must be that you do it as a

brother Jew!" I had to reply that, while it was true that I was of the House of Israel, yet it was as a believer in Jesus of Nazareth, the long-expected and rejected Messiah, that I made my journey of inquiry from Great Britain, and as a minister of the Gospel that I sought the spiritual welfare of my people. The man seemed much touched when I explained that, were it not for the fact that the Lord Jesus was bone of our bone and flesh of our flesh, no such interest in the long-suffering people might have been shown by such as profess His Name. I went on to show that Christ loves Israel, not for time only, but also for eternity; His love is Divine, in harmony with His Nature. The old man was deeply moved, and, looking me in the face and seizing both my hands, he said: "Do you mean to say that He whom the Christians worship as Lord is our Redeemer? Then, without waiting for my reply, he said: "How can that be?" The question overcame him, and falling upon me, with his arms round my neck, with tears flowing down his cheeks, he kissed me! Could I help being overcome likewise in presence of such a stirring experience? The old man added: "Well, every story has two sides." And then, convinced that an unexpected "side" had at length been disclosed to him, he went on his way.

At the end of my tour in Lithuania I went to Reichenthal for medical treatment. I made up my mind to seek close retirement, for the benefit of my health. The house in which I stayed for the month proved to be filled with Jews, all except the proprietor were Jews of high position, gathered from various countries in Europe. Yet, though I was careful to preserve quiet, it was impossible for me to resist the advances of inquiring Jews. Day by day I was sought in order to converse on religious topics. At length, when I came away, one another extorted from me the promise that, should I even be in the neighbourhood of their homes, I would call and see them, to continue the intercourse on religious questions. Over and above that, I was thanked very heartily for the light that I had been able to throw upon subjects that hitherto had vexed one and another of the company.

I arrived home on August 8, with my general health improved, and also with impressions, which have since grown upon me, that in the near future—as soon as the political conditions shall permit—a great door, and effectual for making Christ known among the Jews of the Continent of Europe, will be opened in the State of Lithuania, and the regions which surround that newly organised Republic, carved out of the old Russian Empire.

### Ratana.

The remarkable cures attributable to the Maori Christian, Ratana, are still causing a great deal of discussion in New Zealand. Another Maori, who is quite frankly sceptical, writes at length to the N.Z. Churchman, contents that Ratana is nothing else than a tohunga or impostor like Dowie and many others. But the editor of the Auckland Gazette, who has maintained an attitude of scepticism toward the movement, and has not hesitated to print some very frank criticism, has had the opportunity of interviewing one of the remarkable cases of cure, and is evidently much impressed by what the patient has told him. We give some extracts from his article which will interest our readers:

The "New Zealand Herald" recently published an interview with Miss F. Lamma, of Nelson, who "flung down the gage to all sceptics, non-believers, and adverse critics of the work of Ratana, the Maori healer." As the "Church Gazette" has ventured to criticise the work of Ratana, the editor desired to make use of the opportunity afforded by Miss Lamma's visit to Auckland in order to have a friendly talk with her. The conversation proved very interesting. Miss Lamma said she had read the articles regarding Ratana and his cures which had appeared in the "Gazette." She stated frankly that she disagreed with our attitude, and she hoped to be able to dispel our doubts. Ratana is certainly fortunate in having such an intelligent and persuasive advocate. No one who has had the pleasure of discussing a matter with Miss Lamma can have a shadow of doubt as regards her bona fides. She tells her story with convincing simplicity and straightforwardness. She has nothing to hide; on the contrary, she is anxious that the world should know the full truth about her wonderful experience. As far as we are concerned, we accept unreservedly the facts as she relates them; but we are still compelled to differ from her as regards the interpretation of the facts.

#### First-Hand Evidence.

Miss Lamma's case is exceptionally interesting, because it provides first-hand

evidence as to what actually occurred, and because it seemed to be Ratana's "star" cure. The "Herald" interview declares that Ratana regards it as one of the most notable cures with which he has been connected. Most of the newspaper references to Ratana's cures have been extremely vague. In very few cases have names and details been given, and owing to lack of essential information it has been impossible to form a sound judgment. For instance, a recent telegram from Wanganui announced that a Maori Anglican clergyman (name not given) stated that the sight of a blind woman was "reported" to have been restored; that a lame man "reported that he had handed his crutches to Ratana and walked away"; that another lame man "appeared to have been relieved of his affliction." Vague generalities of this kind are of little value from an evidential point of view.

#### A Wonderful Story.

Miss Lamma gives us some definite facts to think about. She has come out of the shadow of rumour and hearsay. She has stepped boldly into the light of day and challenges the critics. By doing so she has earned the gratitude of every one who really wants to know the truth. Her story is briefly this: She was not strong as a child, and grew up in poor health. For the year previous to her cure she had to lie in bed utterly helpless; for five years she had been unable to walk; and for nearly twenty years she had been able only to move a little by means of a steel frame which supported her body. Twelve months ago she was at the point of death. Her doctor advised her to write to Ratana. It was, he said, her only hope. She wrote. She prayed, and Ratana promised to pray for her. After a day spent in prayer she was cured. She is now walking about, and feels that she has never before really known what it is to be alive.

#### The New Psychology.

It is truly a remarkable experience, and Miss Lamma is quite convinced that her cure is due to a special miracle performed by God in answer to prayer. In the course of conversation she laughed at the idea that her cure was an example of the power of psychological suggestion; but it was quite evident that she was not aware of the wonder that had been done by the application of the new psychology to her cure of certain forms of disease. She was surprised when told that cases similar to hers were being successfully treated by suggestion at the Ashurst Neurological Hospital at Oxford. The success of psychotropy in the treatment of nervous disorders is now generally recognised by modern doctors.

It seems clear that Miss Lamma's ailment was largely a nervous disorder. It was a spinal complaint. Her spine was organically sound, but refused to perform its proper functions. It was a functional, not an organic disease. This is proved by the fact that one of the Miss Lamma rallied sufficiently to get up and walk about, but gradually relapsed into a state of helplessness. This rally would have been impossible had not her spine been organically sound. It is, therefore, reasonable to assume that she was suffering from a nervous and functional trouble. It must be remembered that the nervous system controls and regulates all the organs, and even the tissues of the body. It is most closely associated with the spinal chord.

#### Natural and Supernatural.

In conclusion, we wish to declare very emphatically that we do not hold that miracles do not or cannot happen. But we do say that no one ought to resort to a miraculous explanation of an unusual occurrence until all natural explanations have been proved to be inadequate. We believe that all good gifts come from God, and that whether a cure is affected by suggestion or by the skill of the surgeon or physician, it is "the Lord's doing and it is marvellous in our eyes." It is a mistake to see God only in supernatural things, as though Nature was outside the sphere of His activity. Canon V. F. Storr rightly asserts that we must discard the distinction between the natural and the supernatural, not by reducing the supernatural to the natural, but by seeing the supernatural in the natural. The Divine causality is always operative in every movement of the universe. What we call the laws of Nature are the Divine causality acting uniformly.

We have no desire to belittle Ratana or his work. Many a sufferer has reason to be grateful to him. He has our grateful wishes, and his fight against Tohungaism has our full sympathy. We believe he is a power for good among his people. But

no religious movement should fear the light of science and criticism, and every one who claims to work miracles must expect his claims to be keenly scrutinised in the interests of truth.

We are not aware that Ratana has ever refused scrutiny. We have to be least the pressure of a materialistic environment cause our eyes to be blinded to the Divine working. From the editor of the "Gazette's" own statement, on the face of it, it would appear as if we must grant what we may term the direct intervention of the Power of God.

### Young People's Corner.

#### IN THE KEEPING OF GOD.

##### AN AFRICAN EXPERIENCE.

An English traveller in Africa has supplied the English "Record" with a thrilling story, showing how God takes care of those who put their trust in Him. The story is as follows:

Before I had returned from Africa the Press had repeatedly phoned by house to know the date of my arrival so as to get a personal account of my adventure with an elephant in Uganda. Realising it was useless to evade it, I gave brief particulars, and, although these have found their way into the papers, the Deliverer has hardly been mentioned.

It was not anything that I did, or could do, nor was it anything that man could do that saved me. God saved me. He alone, and but for His mercy and love I should have been crushed to death, and then thrown probably more than once against trees by the infuriated monster who was determined to kill me.

I was running alone, and had a heavy double-barrelled .450 rifle to carry, and a 45 Colt at my hip, besides cartridges. My clothes were drenched to the skin in walking through wet elephant grass 12 feet high, and I was only six yards from the elephant when he took me completely by surprise and burst through the bushes with trunk S-shaped, ears extended, and trumpeting, swept me to the ground, and with his trunk, an very active and in hard training, and yet before I could rise he had turned on me, and I saw the first leg pressing heavily on the ground by my side, and, like a flash, I took a dive under his belly, as that was the side I wanted to get for safety. But he turned rapidly and kept me on his wind side, and again tried to trample me to death, but again failed, as he struck me with his legs, and rolled me over—this time on my back. As his long tusks were just over my head I thought he intended to pierce me with these, and, at the same time, he was sniffing the ground in front of my head to pick up my body, but in this he also failed. I sprang up, and, rushing behind him, sought cover, looking over my shoulder to see whether to run to the right or to the left. But I saw the monster wildly rushing away from me, as if he had had a very great shock.

What made that furious beast who had me at his mercy fly for his own life? How was it that his four legs were twice put down (making eight thrusts) by the side of my body, and not even a fraction of an inch from those great feet pinned me to the ground? Why was the first blow with the trunk so light, and why, with the marvellous scent of an elephant, did he fail to find my body with his trunk, which almost touched my head while I was on my back?

There is but one answer, and this was given by the native chief (who witnessed it from his cover) to Mrs. Kemane, who was sixteen years with the C.S.S., and with whom I was staying, and whose husband was also with me. The native said, "Except for the fact that God was there keeping him nothing could have saved him, for no man could help him." Yes, the many prayers that were uttered in those wild parts were answered, and I was always protected in the hour of peril—only one instance of which is recorded and has come into the Press. As the angel appeared to Balaam's Ass, and as the Chariots of Fire to Elisha, so I firmly believe that elephant saw something which put fear into his heart, and made him leave me and rush wildly and rejoined the herd. This may be a mystery to some, but not to a child of God who recognises the Father's hand protecting him.

I know, I have recorded in my diary, what my thoughts were the second time I was felled—and I thank God my thoughts were not disturbed by any doubt about the future, as I was satisfied my Saviour had paid all my debts by His atoning blood and that I was safe for eternity.

Does every reader of these lines feel that if he is suddenly called to stand before the Great White Throne he is ready?

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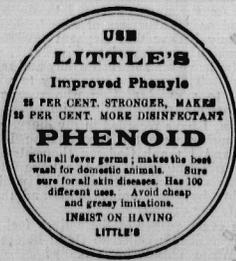
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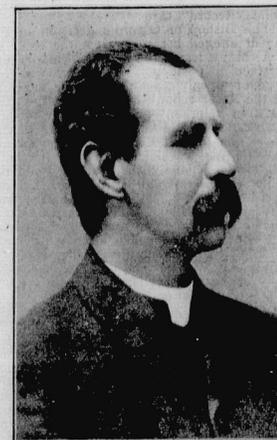
## Current Topics.

"Back to Christ" is a slogan that calls for translation into the practical life of to-day; and it is a slogan that the Christian should keep ever thoughtfully and prayerfully in mind. The various heresies that overtly or covertly afflict the Church to-day and becloud its witness in the world are all based on false views of the Christ. High-sounding terms are freely used in describing Him. He is "the Master," "the great teacher," and so forth. His ethical system is paraded for admiration and possible incorporation in life. But their view of Him always falls short of the truth that Christianity is Christ. As a Cathedral preacher said last Sunday, "Christ did not proclaim an ethical code; He proclaimed a new spiritual life along ethical lines"; and Christianity is a life which issues from and centres in the person of the Christ. And so "Christianity has spread and done exploits, historically, not chiefly because of the lofty principles enunciated by its Founder, but because of its (or His) transforming, transfiguring power." And so the faith of a Christian is no mere assent to a set of theological formulae but is "a committal of one's self to Christ, issuing in a vital fellowship with Him, by which Christ becomes the controlling force in the moral life of a believer." "Morality thus becomes the outward expression of life infused in the soul."

The Bishop of Gippsland, in his monthly letter to his diocese, makes a fine appeal to his people for a strong, living witness to the living Christ, in response to the voiceless appeal of a weary, restless world. His lordship writes:—  
"Before I can write to you again we shall have entered the season of Lent, with its call to preparation and renewal of life, and its opportunity to come nearer God, I am going to ask you to mark it this year by doing three things. The first is an act of faith and will. The second is an act of hope. And the third is an act of love. First, will you determine and resolve at the outset of each of the forty days of Lent that at this time, when the whole world of restless men and women is straining as never before to hear the lovely, simple music of the Galilean hills and to see the Man of Nazareth in his streets! that you will so represent Christ in your daily life in word and action that He may actually be seen in you and loved and followed. Will you really determine this in His strength and let it be the strong under-current and purpose of your life? This and this only, is what men (and God) call Christianity. Second, again at the outset of each of the forty days, will you add this sentence to your prayers: 'In Thee, O Lord, have I put my trust; and in Thee is my hope, wherefore I shall never be confounded.' Say the words slowly and with intense meaning, and it will form the prayer the gracious answer to which will enable you to carry out

your first Lenten act. Third, will you deny yourself something that really matters during the whole of the forty days; not for the sake of merely creating a feeling of self-satisfaction, but first as an act of useful discipline, and second as a means of setting on one side a little store of money to be presented to your Master in His House with great joy on Easter Day? Put it in an envelope and direct it to what is nearest your heart—Foreign Missions, or the Central Fund of the Diocese, or local Church needs—whatever, at the time, you most want to help.

"I wonder how many of you will do this? It is one way in which your Bishop will keep Lent, and most urgently does he ask all, who are earnest enough and strong enough, to follow him in all seriousness. It will not be easy. Not to do it, or something like it, will be an admission of pitiful weakness. But the doing of it will bring its own exceeding great reward."



REV. CHARLES BICE,

For 30 years Missionary in Melanesia.

The Prime Minister's disappointment will be shared by most of the dwellers in the Commonwealth. Great hopes had been stirred within us by Mr. Hughes' proposal that Capital and Labour should confer over the impasse of the present industrial situation. There were many expectations that with a tactful and sympathetic president the spirit of sweet reasonableness would prevail, and responsible men of both sides come to some working agreement in order to get the wheels of industry going smoothly for the good of all concerned. But unfortunately both parties in large measure seem to have gone to the conference with their minds made up, and the discussions were lifted altogether away from the practical. Consequently the mountain has brought forth not even the proverbial mouse. We can only trust that it has

added nothing to the bitterness of spirit that so generally prevails. We are sure that Mr. Hughes is not going to rest content; his mind will be set on discovering the weak spots in the "make up" of the conference in order to find his way to a discussion that will proceed upon more practical lines. High-minded patriotism alone can bring men of such differing outlook to any measure of agreement for their country's good.

A telegram from Perth in the daily press mentions that the West Australian Government has prohibited all lotteries and sweeps within the State.

The pity is that the same prohibition could not be extended throughout Australia and Tasmania. There is no gaining the fact that participation in such questionable practices has made great headway within the last few years. The unholy business received a great filip, owing to the means used to raise funds for war purposes, and now it seems to be the one method to assist "charities" of one kind and another. Added to this we have the flaunting of a Queensland Lottery in hosts of windows, all for the allurements and infinite harm of the community. We make no apology for writing in the most reprehensible terms of the soul-destroying inroads of these and other gambling devices, and only wish that the Christian conscience of our land could be aroused with an indignant uprising towards the ruthless wiping out of a business so ruinous to home life and the morals of our land. We applaud the West Australian Government and warmly commend similar action to the other States of the Commonwealth.

The Australian Board of Missions is to be congratulated upon its vision in asking such an outstanding personality as the Bishop of Bathurst to take the office and the Chairmanship in succession to the Rev. John Jones. A.B.M.

The organising of this, the Church's primary work, and its commendation to the mind and imagination of Churchmen generally, is a task of such importance, that, in our view, it might well claim even a diocesan bishop, and Dr. Long's many gifts would enable him to do the work as few men can. Not many men, even in Australia, can understand and interpret the Australian mind as he can, and his energy, experience, eloquence and personal charm would have commended his mission throughout the Church. The A.B.M. seems to lose by his decision to remain in Bathurst, but we cannot question a good man's decision arrived at after prayer, and God has evidently other work than this for him to do. Perhaps the Board will be led to ask some other member of the episcopate to undertake the work. We trust