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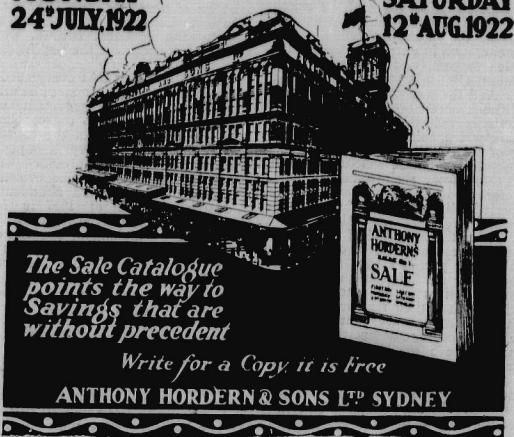
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Current Topics.

The Archbishop of Sydney, in his Charge to the Provincial Synod of New South Wales last week, made a useful reference to the functions of a Provincial Synod. His Grace said:—

"The Provincial Synod plays an important part in the life of the Church, perhaps all the greater because its functions are of a consultative and advisory rather than of an administrative character. The diocesan centre of administration has much to recommend it, and the diocese as the central unit has large historical precedent behind it."

"But yet as members of one Church it is impossible to realise the strength of our corporate fellowship if we remain as absolutely isolated units. The Province supplies such a bond of wider fellowship, all the more inspiring because based upon a relationship of sentiment and agreement rather than upon cold legal authority. The experience of the Church from the days of Imperial Rome has found that the best working principle of Provincial government was as far as possible to accept the unit of civil administration and make this the unit of the wider ecclesiastical organisation. It enlisted this already subsisting secular relationship in the service of the Church. Churchmen who are citizens of one State are thus instinctively reminded that they have obligations to each other, and that they can do practical service to each other. Whenever legislation is required from the State by one diocese for the best management of its affairs this is more easily secured if the Government of the State is approached by the whole Church membership in the State rather than by a section of them in any one diocese. It may of course happen that a diocese requires legislation for an issue that is peculiar to itself. But even in a case like this its road is made the smoother if it can quote the whole voice of the Church in the State as supporting its appeal."

"Over and beyond this, are many social and moral questions closely bound up with legislation. If we hold a concerted conviction on any new development and have reached a common standpoint from which we can act together we are much more likely to affect public opinion and thereby direct the course of legislation than if we made separate and disconnected efforts as individual dioceses."

The "Declaration of Faith" recently put forward by the "Anglo-Catholics" and signed by Bishop Gore, amongst others, has received the adverse criticism it deserves. The Bishop of Durham dealt with it in a sermon in Westminster Abbey, and drew Bishop Gore into controversy. The "Record" of June 29 says:—

"The Bishop of Durham and Bishop Gore are personal friends, but ecclesiastically they are antagonistic the one to the other, and they make no attempt to conceal their differences. In a recent sermon at Westminster Abbey the Bishop of Durham denounced the 'Declaration of Faith' prepared for presentation to the Patriarch of Constantinople, which he described as formulated by Bishop Gore. Bishop Gore, however, repudiates the impeachment, and says he never saw the document till it was presented to him and he signed it simply as an individual because he 'cordially agreed

with it.' This is the Declaration which speaks of the Thirty-Nine Articles as of secondary importance and upon which we commented a few weeks ago. The Bishop of Durham, of course, accepts the correction, but as Bishop Gore, in expressing his agreement with the Declaration, goes on to maintain that its reference to the Thirty-Nine Articles is 'wholly and obviously consistent with the very moderately expressed form of adhesion to them which is all that the clergy have been, since 1865, required to give,' the Bishop of Durham very caustically points out that 'if the "assent" to the Articles required by the Clerical Subscription Act is compatible with such a categorical repudiation of their teaching as the Declaration expresses, then it is wholly worthless, and should be forthwith abolished as a fraud on the English people and a gratuitous and harmful imposition on the consciences of the clergy.' "In my sermon at the Abbey," he adds, "I read out the present form of assent, and I set beside it the statement of the Declaration. The two cannot be harmonised, and the pretence that they can is the flimsiest sophistry." Further, he asks whether bishops ought to accept for ordination students who pass from Bishop Gore's class-room holding his interpretation of their responsibility in subscribing to the Articles? Personally he thinks not, but he would accept such a deliberate verdict of the Church, constitutionally expressed through the Convocation and Parliament, 'as would make the situation clear to the world.' The Bishop of Durham is right: everyone will agree that the position needs to be cleared up even if they cannot subscribe to his suggestion that 'at present the Church of England is in some danger of becoming in this matter of its own teaching and practice an organised hypocrisy.'"

In our last issue we drew attention to the Bishop of Goulburn's outline of the arrangements being made by the committee of Spiritual Healing. General Synod for Mr. Hickson's visit to Australia

early next year, and we especially emphasised the suggestion that prayer circles in connection with the effort should be formed in the various parishes. Such a circle has been formed in at least one important Melbourne parish, and we know of another parish in the Sydney diocese where a circle of Church people are bound together for definite prayer on behalf of any cases of serious sickness within the parish. When such a case arises each member of the circle is informed, and adds to his private prayers an earnest petition on behalf of the person in question. There seems to us no reason why the examples of both these parishes should not be followed very generally, and thus a great force be created, not only for the fighting of disease, but for the uplift and health of Church life in general.

We reprint here, as expressing our own views upon the subject, the defence of the Hobart and Church "Mercury" of its action in opening its columns to matters of Church controversy when they are of public interest. The general complaint of the Church is that the press does not devote enough space to its con-

cerns, and it is therefore refreshing to find the "Mercury" so interested, and assuming that its readers will be interested in matters which are not only of ecclesiastical but of general public interest as well. The "Mercury" says:—

By a certain section of the people concerned in the Tasmanian phase of the Church of England controversy a strong desire has been manifested for its hushing up. Some of these recent proclamations from the house-tops—or in the chief organs of the press, which is much the same thing—of what they have been doing within their own little enclosures of secrecy; and their desire for continued privacy can well be understood. Even the Bishop has strangely rebuked the press for declining to gag free utterance in this free State of a free Empire, forgetting that the subject it is desired to hush up is the undermining of the Protestant character of the Empire itself. What has been going on at Holy Trinity, Launceston, is but typical of many other places. "Whiteanting" might go on in every parish in Australia, or any other part of the Empire, and the public be little the wiser did the press consent to join in a conspiracy of silence such as the "white ants" wish for. The press can hardly be expected to forget its duties and responsibility so far as to oblige them, and so far as our own part in the local controversy is concerned, we have had assurances which lead us in no doubt that it is approved by the majority of sincere Church people themselves. Approval or disapproval, however, would of course not weigh with any self-respecting newspaper in dealing with a matter of obvious public importance such as this.

In consequence of the exclusion of the Press from a recent meeting in connection with this matter, the reports of the Bishop's letter were so misleading that we propose printing in full in our next issue this utterance, which seems to us eminently sane and statesmanlike.

The cause of Christian reunion in New South Wales was advanced a step further last week by the motion of the Provincial Synod affirming that the time has come to put into practice the Lambeth recommendations concerning interchange of pulpits. The permission proposed to be given is occasional, and confined to those ministers of other denominations who in the diocesan's opinion are working in their own bodies for reunion. We are glad that Synod has taken this first opportunity of following the Lambeth lead, and we are particularly glad that the motion went through without one dissenting voice.

We reprint the following extract from the monthly paper of St. Matthew's, Prahran, as being worthy of a larger than parochial audience:—

"Your Empty Seat."—The Vicar, at the evening service on July 16th, read from the pulpit the Exhortation in the Communion Service appointed to be read when the people are negligent in their attendance at the Holy Communion, and followed up with a message based on "Thou shalt not mislead because thy seat will be empty" (1 Samuel xx., 18). Empty seats are discouraging to a

minister of the Gospel, but surely, too, they must be a grief to God, who bids us not to forsake the assembling of ourselves together. There is surely an appointed seat at the Lord's Board for all who belong to Him. How sad if your seat is empty at His Board!

It would be good for Church life if every communicant would lay these words to heart.

World Conference on Faith and Order.

Calling upon the Protestant Episcopal Church to support to the utmost of its power plans made for the World Conference on Faith and Order at which an effort will be made to achieve the beginning of Christian unity, the Joint Commission on the World Conference has made public its report to the General Convention of the Protestant Episcopal Church.

"It is now the duty of this Church to practise what it has preached through the General Convention for twelve years," says the Commission, "and to take the lead in inaugurating the local conferences which are proposed. Unless thorough preparation is made beforehand, the meeting of the World Conference will be barren."

"The Churches, and especially this Church as the originator of the movement, must be thoroughly trained in the conference method, in order that their delegates may not only give to the Conference their personal experience in that method, but be supported by the whole strength of their respective Churches. Otherwise there is danger that at the World Conference there will be much repetition of high-sounding and meaningless platitudes, or hasty and dogmatic assertions provoked, inevitably, equally hasty and sectarian contradictions, and then the last state of a divided Christendom may be worse than the first."

As hopeful portents for the future the Commission points to the continued progress of efforts for partial reunion in various parts of the world, referring to the advanced stage of the negotiations between the Church of Scotland and the United Free Church of Scotland, the agreement of the Congregational, Methodist and Presbyterian Churches of Canada to unite, the progress toward union of the same churches in Australia, while in both countries the Church of England has entered the negotiations.

Efforts for reunion between the Northern and Southern bodies of the Baptist, Methodist and Presbyterian Churches of the United States are being continued, and there is a noteworthy movement in the Eastern Classics of the Hungarian Reformed Church in America for union with the Protestant Episcopal Church. Mention is made, also, of the enthusiasm of his Holiness Meletios, Archbishop of Constantinople and Ecumenical Patriarch of the Holy Orthodox Eastern Church to bring about reunion at once among the Eastern Orthodox, Old Catholic and Anglican Churches.

The Commission referred to the efforts to obtain a general agreement among the Churches to cease proselyting and for closer co-operation for missions among non-Christian peoples. The Holy Orthodox Eastern Church has urged the promotion of closer friendship among the Churches, including the acceptance of a uniform calendar for the simultaneous celebration of the great Christian feasts and the settlement of the question of mixed marriages.

The Commission reported that since September 12, 1919, the date of the last report, additional co-operating commissions have been appointed so that there are now seventy-eight Churches represented in the World Conference organisation. Of the preliminary conference at Geneva in 1920 the report says:

"Seventy autonomous Churches from forty nations were represented officially or unofficially, and in addition a number of persons were present as friendly observers. Greatly to our regret there were no official representatives of the Roman Catholic Church present, although two or three Roman Catholics were there as individuals and have since published sympathetic reports."

Give Us Enthusiasm.

From the sensibility that shrinks from everything, from the stolidity that is pleased with anything, and from the apathy that is touched with nothing, Good Lord deliver us.

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

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The Right Kind of Leadership.

(A Sermon by Archdeacon Cody, D.D., of Canada, at the recent consecration of three Bishops in Westminster Abbey.)

"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 Timothy i. 7.

These words are spoken by an old man to a young man. The old man is in imminent peril of his life, the young man is overshadowed by timidity. The old man is in material captivity, the young man is enslaved by fearfulness. The old man, from the midst of his peril, is writing to the young man who is beginning to lose his nerve. We might well have expected the parts to be reversed. We might have expected that the older man, the prisoner, would receive encouragement and good cheer from the younger. Here, however, is a glorious specimen of an old man's courage and splendid daring. The letter is one long trumpet blast to stir men's spirits.

In almost every age of the Church's history it has seemed to contemporaries that she is in a perilous if not a dying state. Yet she has lived, surviving because of the resurrecting power of the living Christ within her. We are always prone to regard our own times as being uniquely critical, but the perils, perplexities, and disabilities of the present are not worse than they were in the days of St. Paul. The study of history, as Bishop Lightfoot so well said, is a great tonic for drooping spirits. There are certain difficulties and enemies that usually confront the Church in every age. They confronted St. Paul and Timothy; they confront us to-day.

Foes of the Church.

The first danger which confronts us is fearfulness or timidity. If the Church has lost her faith she is in danger of losing her nerve. Many spiritual leaders are quaking in their shoes and are hyper-apologetic for the Christian position. Little faith spells great fear. We can only fear men little if we fear God much.

The second is feebleness, or what was called by our men during the war, loss of direction. Do we know where we are going? We are on the march, but whither? Is our grip of principle weak? Is our hold upon our great Captain, Christ, slipping? If so, feeble blows will be struck, and slow advance will be made. Moral and physical slackness is in every age a besetting sin.

Thirdly, unbrotherliness, or lack of love. I do not mean a sickly sentiment, but the love that shows itself in practical service. Is there a lack of comradeship amongst the hosts of the Lord? Is there such a lack of comradeship that those hosts often seem to dwell in warring camps, instead of being a united army?

And, finally, lack of balance—lack of that sound mind which means discipline or mastery of self, and through self-discipline the power to master and lead others, the healthy-mindedness and fine assurance of the one who is keenly sensitive to the things of the Spirit.

Leaders of the Church.

How shall we meet these foes, how overcome these difficulties? By the kind of men whom the Spirit of God creates, men personally linked with the great Head of the Church and indwelt by His Spirit. The characteristics of such men will be characteristics set forth in these words of the old man to his son in the faith: "God has not given us the spirit of timidity."

Fearlessness! This word is a bracing tonic. It is as helpful to us in the twentieth century as it was to the young leader in the first. Cowardice has no place in the character of the Christian or of the good citizen. It is an ugly word. A man resents it. The repeated counsel through the long course of revelation is to be strong and of good courage. "Only be strong and very courageous." Fearlessness exercises the equality that often grows out of timidity; fearlessness exercises that uselessness and futility which marked the servant who, being afraid, went and hid his lord's money.

The second characteristic is power. God hath given us the spirit of power—a dynamic. This is a favourite word of the Apostle. He speaks of the power of the resurrection, of the power of the world to come, of the power of the endless life, of the power of God unto salvation. It means ability, it means dynamic force. The Spirit of the Lord can make any man a forceful personality; no mere neutral or cypher. The saddest of all deaths is penury of character. The life of our blessed Lord thrills with the possession of positive power. He is strong, decided, bold, venturesome, daring, moving along with irresistible force, never frightened, never lured aside. And to his disciples still He says: "Ye shall receive

power." To-day it is pre-eminently a requisite of leadership. It enables our leaders not to fear the face of any man nor to fear themselves.

The third characteristic of the Christian leader—the man whom the Spirit makes—is love. Not any weak sentimentality, but the love that is willing to hurt, the love that is not content always to take the nearer way, the love that must be linked to power to preserve power from degradation. It is excellent to have spiritually a giant's strength, but tyrannous to use it like a giant. Fearful power, begotten of God, given by God, must be wedded to love. Without love it may be merely destructive.

The fourth characteristic is the sound mind. That is the direct effect of self-knowledge, and self-control, such control being secured in the last analysis only by the control of Christ over the soul. May we venture further to interpret sound-mindedness as that glorified common sense which is essentially compatible with the highest Christian teaching, that spiritual sensitiveness which keeps a man open to all high and pure and challenging influences. God did not give us the spirit of cowardice, but of power and of love, and of a sound mind.

For What Does this Episcopate Stand?

These great powers created by the Spirit in every Christian are specially demanded in our leaders in the Church of Christ. Those leaders we call overseers or bishops. For what does the Episcopate stand to-day? It must stand for something, for no institution, not even the Episcopate, can live on an ancient and venerable tradition. The pragmatic test must be applied. It exists to be a glorious ministerium, not a magistristerium or domination in the Church. It exists to serve the Church. Some years ago it was possible for a man of Trinity College, Cambridge, to say that a bishopric was a splendid form of Christian burial. No longer can it be so described, if that description were ever true. To-day, at any rate, it stands for certain great living, essential, principles.

Ideally it should stand for continuity, the continuity of the life of the Church of Christ.

Westminster Abbey.

Is there any place in all England and throughout this whole Empire where the lesson of continuity of Church and State can be so overwhelmingly brought before the mind as this place in which we are assembled this morning? Every throb of England's history has been felt at Westminster from the beginning of our nation. The story of the ancient temple of Apollo, of the church built by King Lucius, links Westminster with the Roman occupation, and with the earliest days of British Christianity. The mission of Augustine speaks through the tradition of the founding of the Abbey, through his convert King Sebert, buried within these walls. The Danish invasion, Saxon and Norman, the rise of representative government, the wars of the Roses, the triumph of Lancaster with Henry VII., the Reformation, the Roman reaction under Mary Tudor, the establishment of the collegiate Church by Queen Elizabeth, the Commonwealth, the Restoration, the acquisition and rise of our Indian and Overseas Empire, even the War of American Independence, the winning of Canada for the British Crown, the Evangelical Revival, the Oxford Movement, modern missionary enterprise, and the Great War itself—all these have left their mark on the very stones of this Abbey. In this place the continuity of the Church of Christ speaks to us in thunder-tones. The Episcopate visibly represents that ideal. It stands also for the unity of the Church. While such a theory of community must be held as shall be true to the teaching of Holy Writ, to the teaching of history, and to the witness of experience, such a theory will not be a divisive factor and it will meet the needs of a living and growing organism.

Pre-eminently I wish to emphasise the fact that the Episcopate stands for the principle of leadership applied to a living, growing,

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advancing organism. Bishops are the guardians of an ancient inheritance, yet it is possible to overestimate that function in a day such as the present. They are the custodians of ancient monuments, but they are more, they are the sources of living seed. To change the figure, they are the leaders of the Church militant here on earth. Our official leaders should be our real leaders. The Church in every part suffers incalculable loss if the real leadership of the Church passes from the hands and minds of the official leaders. Yet, on the other hand, there is always a difficulty and a danger lest our official leaders be too much absorbed in affairs, too much enslaved by routine. We seem to do our best to dehumanise them by insisting on their attendance at perpetual committee meetings. Let them learn the divine art of keeping alive, of preserving their humanity, and of being the friends and brothers and leaders, not only of the clergy, but of the laity.

A Strong Conviction.

To-day three leaders are being set apart: two for work in the Motherland, and one for work in distant China. These men are to embody, by the power of God's Spirit, the principle of leadership. They start with deep personal fellowship with our adorable Redeemer.

To these our brethren may we say, as the Gospel for this morning has taught us: Be first disciples and then apostles. The words "Lovest thou Me?" is followed by the command: "Feed My lambs. Feed My sheep." Chaucer well says of his poor parson:—"Christ's lore, and His Apostles twelve, He taught; but first he followed it himself."

Only the power of personal conviction and personal example will carry one into the realm of personal service. Let us not be discouraged if people are not eagerly waiting for our message. When Paul was beckoned by a man of Macedonia he crossed the fateful waters and landed on the shores of Europe, only to find no man of Macedonia eagerly awaiting his message; there were only a few women to greet him, and after a day or two of European experience he found himself in prison. Go in no spirit of timidity, but go in the spirit of power, and love, and the sound mind. The diffusion of the Faith is its best defence, the apostle of the Faith is its noblest apologist. Let us in the name of the Lord our Master, away with timidity and feebleness. Let us hold our heads high as we lift up our hearts to the Lord, and go on with our work. It is God's work. Even the most solitary Christian need not be afraid, for the Lord God Omnipotent reigneth.

May I venture to sound again the note of happy confidence and adventure? What would the world be without the British Empire? Is a question that might be paralleled with, What would the world be without the Christian Church? The question is its own answer.

Some years ago, in the days of the war, I was coming down the road from Arras to Amiens, and passing a hamlet where a little stream flowed into the Somme, I read certain words painted in red paint on the white washed wall of a French barn, "Pessimists will be shot at night." The words were written by some Tommy, and they expressed the spirit of the British Army and the spirit of the British people. Let that, multiplied a thousand times, be the spirit of the Christian Church—happy confidence, audacity even, in the name of Christ.

Correspondence.

Wanted—A Motor Car.

(The Editor, "Church Record.")

Sir,—Over two years ago you were kind enough to insert a letter of appeal which we made on behalf of work in the Wilcannia district. At that time it was desired that the Rev. F. W. Harvey, who had taken up the ministry there after a break of considerable duration, should be equipped with a motor-cycle outfit. The people of Wilcannia joined in the effort and with the generous assistance of Church-people in Sydney and Melbourne a suitable machine was purchased. Since that time the work has steadily developed and services have been held in townships as far distant from Wilcannia as Mudgee, Wellington, Goulburn, Jervis Bay are from Sydney. We want to push further out. But there are limits to physical endurance when such is tried by long-distance travelling on a motor-cycle over ill-formed tracks, stony rises and sandy wastes. Thus it is planned to replace the cycle with a Ford motor car, new or second-hand. The work warrants it, for a car in such a district is not a luxury but a most pressing necessity. The Bush Church Aid Society is standing in with the proposal and frankly invites church-people who are interested in

a peace of real Home Mission work to help by sending in a donation to the motor car fund. Enclosures addressed to the B.C.A. office, Diocesan Church House, George-st., Sydney, will be gratefully acknowledged.

S. J. KIRKBY,
Organising Secretary, B.C.A.S.

English Church Notes.

Personalia.

Dr. V. H. Stanton vacated the Regius Professorship of Divinity at Cambridge at the end of June. His successor was to be elected on July 19.

Mr. Robert Dibdin has been elected Vice President of the Law Society.

The Sadhu Sundar Singh has arrived in England from Holland. The Sadhu started his European tour in Switzerland, where he made a profound impression, and the largest halls were too small to accommodate his audiences. He then passed on to Sweden, Denmark and Holland, and everywhere has set going new currents of life and feeling.

Bishop Gill, of Travancore, has appointed the Rev. T. K. Benjamin as Archdeacon of Kottayam and Bishop's Commissary in succession to Archdeacon Palmer. Mr. Benjamin has been C.M.S. Pastor at Kottayam since 1899, and for some years has occupied the incumbency of the pro-cathedral there. The appointment of an Indian and one possessing Mr. Benjamin's personal qualities, attainments, and experiences, has given great satisfaction, and especially so as both Archdeacons in the diocese are now Indians.

The New Lectionary.

The final debate and vote in the National Assembly on the revised lectionary was characterised by a spirited attack on the system and context of the revised order. A strong phalanx of the laity, 55 out of 178, voted against it, mainly on the contention of so many lessons from the Apocrypha, but also on the change of principle seemingly involved. Dean Wace practically summarised the position in saying the revised tables made a complete revolution in the system on which the Church had hitherto treated Holy Scripture in its services. The effect of the Lectionary would be to withdraw systematic reading of the Scriptures in church. A reading of the church and not hear half a dozen chapters of the Pentateuch read in the course of the whole year. The same might be said of other historical parts of the Bible. Instead of making it requisite for the whole Bible to be read from beginning to end, it was now left to the discretion of the clergymen how much of the Scriptures he would give to his people. There were certain number of clergy whose discretion in the matter could not be trusted. The new lectionary contained innovations of a very injurious character for the spiritual edification of the Church, and were entirely unnecessary.

The new lectionary was finally approved by 271 votes to 55, the Bishops giving a unanimous vote.

Prayer Book Revision.

In the English National Church Assembly the debate on the thorny subject of Prayer Book Revision was one of some plain speaking. The Bishop of Gloucester presented the committee's report for adoption. He referred to Mr. Athelstan Riley, who presented a "minority report" on his own account. Dr. Gibson said that there was one point in it upon which he ought to say something. The paragraph related to the Eucharistic Office. One member assumed that the changes were made to gratify one particular party, and he told them that those changes would not be accepted. He actually asked, "What is the good of putting into our hands an instrument which we tell you beforehand is of no use?" "I do not know who 'we' are," said Dr. Gibson; "but I want to say as emphatically as I can that the committee, in making these various changes in the Eucharistic Office, has not been actuated by the desire simply to make the changes that would be acceptable to any one party. Our desire was simply to make the services as good as we possibly could."

When Mr. Athelstan Riley got up to speak he proceeded to belabour the Bishops. He said that the task of the Bishops today was not merely to be the guardians of the one faith, but to keep the comprehensive Church of England from falling to pieces. If the laity had not flinty hearts, let them pity the task of the poor Bishops. But they were fitted for the task because they were past-masters in the art of compromise. ("Shame!" Mr. Riley proceeded to roar to the Eucharistic Office, with a particular word to Evangelicals. Every year, he said, he saw more clearly that no real division existed between them on the question of how far

and in what way the Eucharistic service was a memorial of the Sacrifice on the Cross. That was not the real division. The real division in the Church of England was between those who believed that God came down from heaven to offer a sacrifice for sin and those who did not believe that God was incarnate or that a sacrifice for sin was not necessary at all.

But his clever appeal to Evangelicals was rather vitiated by his frank admission of the true position of parties in the Church. He said:—"What is now the position? It is no good hiding one's head in the sand and refusing to look facts in the face. You have got on thousands of the altars of the Church of England the Roman Missal in some form; sometimes you have got the whole; sometimes little books in which the canon of the Roman Mass is inserted in the Prayer-book. ('Shame!') No doubt. These people who are behind me, and who are much more rash than I am, have no intention of compromise. You have got to meet the demand for a Eucharistic service which does not steer between different beliefs, but maintains perfectly clearly and definitely the Catholic doctrine of the Eucharistic sacrifice if you want to reduce the Church of England to something like order you have got a very difficult task, because you have got the legacy of Queen Elizabeth. What you are really trying to do—and the Bishops all know it—is to conduct the Church of England when there are really two Churches claiming to represent the Church. It is a very difficult task, and I cannot honestly say where the solution will lie. Unless you are prepared to put before the Church an alternative Office, which is really a generous offer, you had better not put before the Church any alternative Office at all."

Dean Wace was just as frank-spoken. He said there were certain points on which unity was impossible. As Mr. Riley had told them, there were thousands of altars in the Church of England on which the Roman Missal was used. There was a large and determined party in the Church of England who would never consent to any Book of Prayer which rendered that possible. It was no use pretending that on that point there could be either compromise or "Christian considerations."

The Bishop of Durham also indulged in some straight speaking. He recognised the measure as an attempt to do away with anarchy in the Church. He said that the Bishop of Gloucester had assured the Assembly that there had been no attempt to placate any party in committee. But it would be the merest affectation to deny that all the time the committee had been confronted by this knowledge and this situation—the knowledge that the changes being asked were being asked from one side only of the Church, and that the difficulties and doubts as to the acceptance of the revision came almost exclusively from the same quarter. The whole question of revision had been embarked on with the idea that they were at least to put an end to the state of uncertainty and anarchy, and restore the regime of law in the Church of England. He would vote for the motion with the quite clear understanding that behind it lay a resolute effort to restore the regime of law.

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Church and realm of England. (Applause.) There is a whole world of revelation opened out in that cry "What law?" In the oldest law-abiding community in the world—that a man holding his benefice under law, having repeatedly declared his adhesion to law, should yet interject the question, "What law?" (Prolonged applause.) The time had come when the regime of anarchy must cease. If the Assembly committed itself to conflicting principles the result would be the continuation of anarchy. If, on the other hand, they deliberately faced their duty and determined that the Church of England should be an ordered and self-respecting body in the future (as it had ceased to be at present) their labours would not have been thrown away.

The Report was received and a resolution passed to embody the revision in a separate volume for optional use.

The Order of Deaconess.

The Archbishop of Canterbury, speaking recently at a conference of Deaconesses in London, pointed out that at the Lambeth Conference in 1920, 232 bishops had given their support, practically unanimously, to the following resolution:

"The time has come when, in the interests of the Church at large, and in particular of the development of the Ministry of Women, the Diaconate of Women

should be restored formally and canonically and should be recognised throughout the Anglican Communion."

This resolution had been adopted by the provinces of Canterbury and York in Convocation and from it there was no withdrawal; it was "definite and final." The ancient Order of Deaconesses has therefore been authoritatively revived in the Anglican Church.

St. Paul's Restoration.

The Dean and Chapter of St. Paul's are issuing an appeal for £100,000 to carry out the necessary restoration work to ensure the safety of the building, the pride of the British race. The "Times" is lending the appeal strong support.

C.E.M.S.

The annual conference has been held at Leicester. There are in England and Wales 1831 branches with a membership of 44,335. Quite recently the Rev. H. Bowers, a C.E.M.S. representative at Masindi, Uganda, sent a description of the starting of a new branch in Uganda. He explained that for two years the branch was on probation, and has now become an accomplished fact. "Sunday was really a great day," wrote Mr. Bowers, "our church holding about five hundred people was crowded, and before the congregation, at the chancel steps, stood fourteen men

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ready to pledge themselves. After admitting myself, then one by one each man came forward. First the King (Mukama) of Bunyoro, the branch's president; then Petero, the Prime Minister, our vice-president. He holds a diocesan lay reader's licence, and is a keen church-worker. Two of the members are young priests—Tito, brother of the Mukama, until recently living in the Seychelle Island, with his exiled father Kabarega, and Koseya, a nephew of the Mukama. Every one is doing some definite work helping forward the Kingdom of Christ."

"Anglo-Catholic" Teaching.

The following letter appeared in the "Record" and "Guardian" of July 6 and 7 respectively:—

Sir.—The following verses are from the Official Guide and Programme of the Anglo-Catholic Congress, held at Birmingham:—"Hail! Queen of Heaven, the Ocean Star, Guide of the wanderer here below! Thrown on life's surge we claim thy care, Save us from peril and from woe, Mother of Christ, Star of the Sea, Pray for the wanderer, pray for me!"

O gentle, chaste, and spotless Maid, We sinners make our prayers through thee, Remind thy Son that He has paid The price of our iniquity. Virgin most pure, Star of the Sea, Pray for the sinner, pray for me!"

And—"Jesus, my Lord, my God, my all! How can I love Thee as I ought? And how I love Thy wondrous gift, So far surpassing hope or thought? Sweet Sacrament, we thee adore! O make us love thee more and more!"

Had I but Mary's sinless heart, To love thee with, my dearest King, O with what bursts of fervent praise Thy goodness, Jesus, would I sing! Sweet Sacrament, we thee adore! O make us love thee more and more!"

There are others almost as objectionable, which regard for your space prevents me quoting. While we admire the zeal and devotion of the promoters of such conferences, can you wonder that many moderate Churchmen are standing aloof from them, and expressing surprise at the patronage they receive from our Fathers in God?

G. ARBUTHNOT.

Coventry.

Personal.

Rev. A. B. Baker, vicar of the parochial district of Harrisville, Q., for the past seven years, has accepted the position of rector of Oakey. Mr. Baker was ordained in Brisbane as deacon in 1905, as priest in 1906.

The living of St. Matthew's, Sherwood, Q., has been accepted by the Rev. W. Barrett, M.A., who has been working first as a vicar and later as a rector in Yorkshire (England) since 1913, but who previously had served for seven years with the Charleville Bush Brotherhood, of which organisation he was for some time the head. For the past two years Mr. Barrett has been organising secretary for the Society for the Propagation of the Gospel in the northern part of England.

Rev. H. F. Miller will take charge of the parochial district of Wallan from the end of September.

Rev. F. Brammall, of Spotswood, is returning from England by the "Moreton Bay," due on 4th October.

Dame Nellie Melba entertained the Archbishop and Mrs. Harrington Lees at Coombe Cottage on Saturday week last.

Rev. E. Sutton, late of Christ Church, South Yarra, has gone to England for the purpose of pursuing his studies at Oxford.

Mr. C. H. Murray, Trinity College, has been appointed Tutor in Philosophy at the Melbourne University. Mr. Murray is a candidate for Holy Orders, and hopes to be admitted to the diaconate this year.

We regret to state that the Rev. W. A. Phillips, of St. Agnes', Glenhuntingly, met with an accident last week. He is now in the Alfred Hospital suffering from a broken hip, and it will be some time before he is able to resume duty.

Rev. F. Parsons will commence his work at St. Barnabas', South Melbourne on October 1st.

Mr. A. W. Pollock, who died recently at Queenscliff (Vic.) was an honoured servant of the Bank of Victoria for 56 years. Two years ago he celebrated his jubilee as a lay reader of the Church of England. He had been a colonist of 70 years, having arrived in Australia when he was an infant.

Rev. C. L. Crossley will be inducted to the charge of St. Jude's, Alplington, on Thursday, 31st inst., at 8 p.m.

By the death of Mr. Justice Pring, the Church in Australia, and more especially in Sydney, has lost an earnest and honored servant. He was a man of deep personal piety and by his rare gifts and consistency of principle shed a lustre on the great profession of which he was so distinguished a member.

Mr. "Pussyfoot" Johnson, perhaps the most famous of leaders of the Prohibition Cause, will be visiting Sydney on September 5 and 6, and the N.S.W. Alliance is arranging a series of meetings for him.

There is a likelihood of Rev. Dr. Campbell Morgan, the eminent Congregational minister, visiting Australia next year. He has expressed a desire to spend six months in the Commonwealth.

Mr. H. Innes-Jones, a prominent Churchman and member of the Nelson (N.Z.) Synod, died on June 22. He was the son of the late Rev. Francis Innes-Jones, a former vicar of All Saints', Nelson, and brother of the present Bishop of Lagos.

Dr. S. K. Datta, of India, is to come to Australia for May, June and July next year in the interests of the Y.M.C.A., and the Student Christian Movement.

Rev. W. A. H. Hamblett, vicar of Gore parish, has been offered and has accepted the cure of St. Matthew's, Dunedin.

The Bishop of Nelson recently received word that his son, Mr. Horace Sadler, had graduated B.A. at Cambridge. Mr. Sadler has also passed his second M.B. examination.

Archbishop Julius is not above telling a joke against himself. In a recent speech on the prohibition question, he recalled having given an address on temperance 52 years ago. I was then tall and thin, said his Grace, and when I stated to the meeting that I was a total abstainer, an old lady audibly commented, "Eh, the poor dear, and he looks like it, too."

Rev. H. G. White has been appointed rector of Yarram and rural dean of Toora in the diocese of Gippsland.

Rev. A. R. Ebbs, National Secretary of the Church of England Men's Society, will be in Victoria from August 29 to September 28. His address is c/o C.E.M.S., Cathedral Buildings, Melbourne.

Rev. W. P. Dorph has accepted the curacy of St. Philip's, Sydney.

An exchange of parishes has been arranged between Rev. H. Hordern, of Rose Bay, Sydney, and Rev. N. Burton, of Seven Hills, N.S.W.

A very happy gathering took place in the C.M.S. rooms, Sydney, recently, the occasion being the thirtieth anniversary of Miss Harper's services in the society. The members of the staff presented her with a writing desk, fitted with the necessary equipment. The presentation was made by Rev. L. M. Dunstan, in the absence of the general secretary. Revs. A. Kilworth and H. S. Begbie also spoke on the faithful and efficient work accomplished by Miss Harper during the 30 years which she has been with the C.M.S., 14 of which were honorary.

The death is announced of Rev. Edwin Bean at Sandy Bay, Hobart. The deceased was for eleven years in charge of All Saints' School, Bathurst. One of his sons is Mr. C. E. W. Bean, the official war correspondent with the A.I.F.

Mr. C. H. T. Skelley, formerly Headmaster of the Ocean Boys' School in Marlborough for fourteen years, has been appointed Headmaster of the Wellington Diocesan Boys' School, Croydon, Day's Bay. Mr. Skelley was educated at the Wellington Collegiate School and Victorian University College.

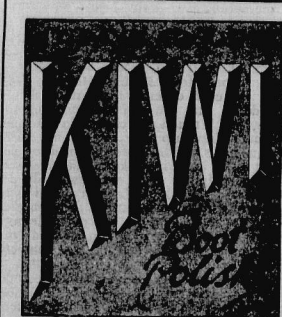
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Sept. 3, 12th Sunday after Trinity.
—M.: Ps. 65, 66; 2 Kings xviii. 13 or Micah vi.; Luke iv. 1-15 or Philemon.
E.: Ps. 68 (om. vv. 21-23); 2 Kings xix. or Isa xxxviii. 1-20 or Micah vi.; Matt. xviii. 15 or Ephes. i.

Sept. 10, 13th Sunday after Trinity.
—M.: Ps. 71; 2 Kings xxii. or Habbak. ii. 1-14; Luke iv. 31-v. 11 or 1 Tim. vi.
E.: Ps. 67, 72; 2 Kings xxiii. 1-30 or 2 Chron. xxxvi. 1-21 or Habbak. iii. 2; Matt. xx. 1-28 or Ephes. ii.

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The Church Record.

AUGUST 25, 1922.

Some Church Movements and Problems.

(From the Archbishop of Sydney's Charge to the Provincial Synod of N.S.W.)

In the domain of our own ecclesiastical jurisdiction as Province and Dioceses, one of the most important resolutions which will be brought before you asks you to declare that "the time has arrived for giving effect to clause 12 A.1. of the Lambeth Resolutions on Reunion, 1920." The statement referred to issued from the Conference of Bishops who met at Lambeth and says:—"A Bishop is justified in giving occasional authorisation to ministers, not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our appeal, to preach in Churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers."

Undoubtedly each Bishop would be justified in taking individual action if he thought fit to put this clause into operation, but yet this would not be fully in accord with the mind of Lambeth, which suggests that it is better for Provinces to act together, and there is good reason for this suggestion. I can see much possible mischief that might accrue if the various dioceses of a Province followed different principles in action so public. The minds of Church-people would be disturbed and those with whom we desire closer relationship might be alienated if in districts fear each other that received liberty in that that was denied in another. At the same time the voice of the Province can not decide for any particular diocese within the Province, but yet it can give useful indication of a common mind, which might assist each diocese to its own decision. Again, the Bishop could act without his diocese, but the gain would be counteracted by the loss. The members of our Church have surely a right to know that so marked a departure from the practice of the past has the approval of their chosen representatives in some form or other.

I venture to hope that this Provincial Synod will approve the general principle of this resolution. It has already been approved in the Upper Houses of Canterbury and York. In each diocese regulations should be made to suit the circumstances of the diocese, but I much hope that in all alike we should draw up our regulations on a common basis. This resolution does not commit us to anything like a general interchange of pulpits. This was expressly deprecated at Lambeth. The permission is to be "occasional" not general. It is only to be extended to those who have given definite evidence that they are working towards the larger union sketched out in the Lambeth Appeal. I think that it is quite possible to draw up a form of procedure by which individual authorisation is given to a minister approved by his own Church for the purpose to preach a special sermon in one of our pulpits, and by which also a similar authorisation may be given for a like purpose to one of our own clergy. The method may seem cumbersome, but to my mind it is essential if we are not to degenerate into that haphazard method of promiscuous interchange against which the Lambeth Conference resolutely set its face, and which would endanger the internal life of each communion, and which might also blind the eyes of Christian people to the need of that true union which is the desire of so many of us. The value of

the occasional sermon by a duly accredited representative lies rather in the sentiment of Christian brotherhood which it illustrates, but the illustration would lose its power if it was frequent or ill-chosen.

What is far more important at this juncture would surely be to secure a greater measure of common action by the ministers and people of the different Christian Churches on vital questions of morals and life in which our Christian witness fails to play its proper part in the community because it is disunited and not organised. I would hope that those who are keen upon the necessity of immediate evidence of our corporate Christian life would turn their attention rather in the direction of organising Christian effort by common councils and committees, who would concentrate the whole force of Christian conscience to stem the tide of social and moral evil in our midst, or to promote movements necessary for the uplift of the community. I ask you to imagine how effective would be such a common protest against the organised gambling which has disgraced much philanthropic effort of recent years. Then again, we surely need such a combination of Christian forces to maintain the Sunday which has helped to give the British race its moral ascendancy in the world, but which is jeopardised by the organised sport on Sunday that is finding too many advocates to-day. A secularised Sunday is a poor legacy to hand on to the generations that follow us and comes ill from those who owe in large measure the grit and sense of duty and righteousness that makes us what we are to the forefathers who protected our Sunday as the day of God.

Another subject upon which you will be asked to express your mind either by Ordinance or Resolution is the share that may be allotted to women in conducting the services of the Church, as well as in the organisation of the Church. There may well be wide diversity of opinion amongst you on this matter. But I would ask you to give it careful consideration, remembering that it is remitted to us by the Bishops of the Lambeth Conference after long and painstaking deliberation. Their words are worthy of respect, because they are based upon ripe scholarship and wide experience. It is important that you should endeavour to give a lead to the Dioceses of the Province. In particular, I ask you to notice that the Deaconess holds qualifications that mark her out for special authorisation in service amongst the women of the Church. She has received distinct training in knowledge of the truth in Christ Jesus, and in methods of ministration. She has been set apart for her office by the definite act of the laying-on of hands. We may not yet have agreed upon common rules for her selection and license, but the office of the Deaconess has passed beyond the stage of experiment. It has been approved by experience that she has most valuable service to render in the life of the Church. Whatever may be the decision as regards the functions of ministration that may be allocated to other women, I hope that this Synod will speak with no uncertain voice in approval of permission being given to allow the Deaconess to perform certain public ministrations in Church when in the judgment of the Bishop circumstances demand it.

As regards matters of general moment in the life of the State, I could wish that we might give attention to a reform in the marriage legislation of the State which many of us think necessitated by the lessons of experience. The reform that I suggest is the requirement of at least three days' notice of marriage before the performance of the marriage ceremony. This requirement has been law in the State of Victoria for some years, and has proved beneficial. It safeguards the community against over-hasty marriage. "Marry in haste; repent at leisure" is a saying that embodies experience dearly bought. "The means to do ill deeds, makes ill deeds done." Many marriages that have ended in divorce would never have taken place had this notice of the marriage been required by the law. For a couple to be able, without deliberation, on the impulse of a sudden emotion to tie themselves by bonds that ought to be indissoluble is surely defiance of all principles of common sense. The Victorian legislation makes provision whereby this requirement may be waived in exceptional cases, but it does not legislate for the exception as our present marriage law seems to do. The recent increase of divorce is enough to alarm all citizens who believe that the stability of the marriage tie is the basis of the stability of the State. I hope that we may be able to start a movement by which we can eventually obtain this reform.

There is another matter of reform, local in application, and yet of greater importance than that which appears to me, to which I would again invite your attention, viz. the removal of that scandal to much Christian sentiment caused by the holding of the

Royal Agricultural Show in Sydney on Good Friday. This is not merely a Sydney question. It is the concern of the Province. If there is shame in it, and I for one think that there is, it is a shame that attaches to the whole Province no less than to the diocese of Sydney. The attendance at the Show on Good Friday is by no means attendance from Sydney. The country districts contribute a very large quota. The fact is that there is a culpable indifference on the part of Christian people throughout the State. Where there is a will there is a way. If we were united we could exert strong influence. For other Christians hold the same opinion as many of us that it is not right to use for such purposes a day set apart by Christian sentiment. Even a great business house has been content to forfeit profit rather than exploit such a day. It is not that we wish to encroach on the liberty of others. We only ask that our sentiment should be respected. It is quite possible to hold the Sydney Show on a fixed date as other Shows are held. I am informed that it would be an act of convenience to many Shows in the State if the Sydney Show did not vary its date in order to take advantage of the Christian Easter. We can understand why Jews make light of Good Friday, but this is not a Jewish community. I ask you to consider whether in Christendom we ought not to remove all suspicion that the solemn fact commemorated on Good Friday is of so little value to us that it can be ignored for a doubtful secular convenience. If Christians were resolute, a change would come. Can we do nothing to awake Christian conscience on the matter?

May I end by expressing the earnest hope that this session of the Provincial Synod may be used by God to inspire our whole Church throughout this great Province with a new keenness for our Master's commission. We last met when the anxieties of the war were turning the hearts of many to God. To-day the anxieties of peace are stirring statesmen and judges alike to remind the Church of Christ that men need God more than ever if peace is not to be as disastrous as the war. Let us strengthen each other's hands in the assured hope that if we faithfully do our Master's will our labour will not be in vain in the Lord. We hold in our hands the promise of the life that now is as well as of that which is to come.

Our Melbourne Letter.

(From our own Correspondent.)

Forty-one out of every hundred persons you meet in Melbourne are members of the Church of England. Who would have guessed it? Yet it must be true. The census reveals it, and the facts which are generalised in the census are supplied by the people themselves. So the C. of E. has grown 60 per cent. in numbers in the last decade. The number of clergy has increased 20 per cent., their stipends 40 per cent., and the total finances of the Church 80 per cent. The number of communicants has increased 50 per cent., but baptism only 22 per cent., and confirmations only 20 per cent. The number of scholars in the Sunday Schools is the same as it was seven years ago, and only 14 per cent. more than ten years ago.

At a great gathering of ladies at Bishops Court a sum of £693 was donated as a special Home Mission Fund gift to be added to the £500 which it is estimated the annual festival (October 2nd) will bring in.

Much interest is being shown by the clergy in the forthcoming visit of Mr. J. M. Hickson on a mission of healing early next year. St. Peter's, Eastern Hill, has set a good example in putting out pamphlets and small books on the subject in its parish bookstall. It is by no means too soon for the clergy to systematically instruct the people in the New Testament teaching on this subject of healing. A properly instructed and rightly expectant people will help to bring about fruitful results from the mission. The Archbishop in his letter to the "Messenger" says:—"I am intending to invite Mr. Hickson for one of his healing missions for the autumn of 1923. In my judgment

Christian Science would never have attained its present vogue if the Church had been fully aware to the early principles of her own faith. But there is no reason why we should not see that the matter is so placed as to awaken the Church to neglected possibilities and helpful ministries."

Provincial Synod of New South Wales.

The Provincial Synod of N.S.W. was in session for two days last week. The occasional sermon was preached by the Bishop of Newcastle. The Archbishop presided and delivered an interesting and impressive charge, the greater part of which will be found in another column.

The most important resolutions passed related to the questions of Reunion and Interchange of Pulpits, The Order of Deaconess, Sunday Observance, Diocesan boundaries, and a protest against the Agricultural Show on Good Friday.

The prevailing spirit of Synod seemed to demand that the business paper should be discharged in the shortest possible time. At any rate no motion was accounted worthy of any prolonged debate. It is very questionable whether such a Synod justifies the large expenditure of time and money on the part of country representatives; and whether a conference on some of the highly important matters with which a Provincial Synod ought to deal would not afford more weighty results.

The social functions of Synod appeared to be more fruitful and certainly more enjoyable. The Metropolitan and Mrs. Wright entertained the members at a very pleasant garden party at Bishops Court, and the C.E.M.S. and other Churchmen and Churchwomen provided luncheon and dinners replete with tempting menus.

At the C.E.M.S. luncheon Rev. W. G. Hilliard, the chairman of the N.S.W. Council, welcomed the Synod members in one of the best after-dinner speeches we have listened to. His anecdotes scintillating with humor "brought down the house." Another C.E.M.S. councillor, Mr. Buttonsaw, "the superintendent of the Sunday School of Billy's Flat and incidentally a Member of Parliament," also voiced the welcome and pleased the guests both by his humor and transparent sincerity of purpose in relation to C.E.M.S. ideals. The Bishop of Rivernia on the Thursday night, gave expression to the gratitude of members to the kind hostesses who had so bountifully provided for the members' comfort.



Some 50 keen, alert C.E.M.S. men gathered in the annual conference held on Monday evening, August 20, in the Chapter House, Sydney. The men received a particularly gracious and sympathetic welcome from the President, the Archbishop of Sydney. The Archbishop was supported by the new chairman, Rev. W. G. Hilliard, who was given a very cordial reception. The Hon. Secretaries, Rev. E. A. North-Ash and Mr. H. C. Byrne, presented a very satisfactory report of the past year, and the Hon. Treasurer, Mr. Brown, was able to give an encouraging financial statement. It was a pity that the conference did not begin an hour earlier, as there was not sufficient time to adequately discuss the several resolutions submitted. The spirit of the gathering was excellent and was an assurance of the growing influence of the Society. The following were the resolutions which were passed:

1. The conference strongly urges that the pledge of membership should be renewed annually by all, and for preference in the month of July—
 - (a) To ensure that all those who join the Society shall be faithful and earnest men who will endeavour to carry out wholeheartedly the spiritual aims of the Society.
 - (b) To deepen the life of the Society.
 - (c) To create a stronger fighting force within the Church of God.
 - (d) As a public witness.
2. The conference recommends,
 - (a) That it should be the special duty of every branch to arrange for the careful instruction of members in the faith and work of the Church.
 - (b) That prayer be made a definite feature of every meeting, with intercession for specific objects.

- (c) That Prayer and Bible Circles and Church Social Classes be formed, and that definite courses of instruction be given.
- (d) Quiet Sunday afternoons for men.

3. Fellowship.—In view of the fact that Holy Communion is now more prominently included in the Rule of Life, the conference hopes that all members will deepen their sense of fellowship with one another by frequent participation in this great Sacrament, and, in addition, the conference makes the following suggestions as of value:—

- (a) A common meal for communicants after an early celebration.
- (b) Occasional joint conferences for Church men and women.
- (c) Visiting the sick at home or in hospital.
- (d) Cultivation of the spirit of welcome, especially to new members.
- (e) The work of commendation to be more generally undertaken.
- (f) The fellowship of the badge, which has exercised so great an influence in the early days of the Society, should be revived, and members should not hesitate to avail themselves of its helpfulness in their daily lives.

4. Leadership.—As the history of the movement has shown us that its success has been largely due to strong and wise leadership, the conference recommends—That a renewed effort be made to enlist the hearty sympathy and support of all the clergy in this movement. (The National Secretary stated that the growing sympathy of the bishops and clergy was one of the brightest features of the present situation.)

5. Service.—As the objective of the C.E.M.S. is to fight materialism and all the greater forces of evil with every weapon at its disposal, the conference feels that the Society should be more adventurous, and make greater demands on its members than it has done in the past, and suggests as some avenues of service:—

- (a) The sacred ministry of the Church.
- (b) The office of lay reader in the Church.
- (c) Evangelistic, missionary, teaching and social work.

6. The Young.—That in view of the urgent necessity for increased religious instruction of children, this conference requests the Minister for Education to consider the advisability of adopting a rule providing for all State Schools to open and close each day with prayer (the Lord's Prayer for preference).

The conference also urged all C.E.M.S. men to specialise on the care of lads who have been confirmed.

That the work of the C.E.M.S. honorary probation officers is heartily commended, and their care of the delinquent child released on probation from the Children's Court is appreciated.

That branches be urged to nominate more men for the work.

7. Sunday Sport.—This conference views with alarm the increase of organised Sunday sport. It calls upon all of its members throughout the State to do everything in their power to preserve Sunday as a Day of Worship and for rest. It appeals to sportsmen in the highest interests of the nation to refrain from all kinds of sport on this day. And, further, it urges Municipal Councils to refuse to allow parks and reserves to be used for these purposes, which are strongly objected to by a great number of our fellow-citizens.

The Church in Australasia.
NEW SOUTH WALES.

SYDNEY.

Varia.

The annual distribution of prizes at the C.E.G.S. will take place on Thursday, August 31. The Archbishop is to preside.

A very successful function took place at St. John's, Ashfield, last Saturday. The Archbishop, in the presence of a large gathering of parishioners and friends, laid the foundation stone of a new rectory. The Lay Readers' Association, of which Rev. W. G. Hilliard is the chaplain, were in full muster, and with a representative number of the clergy were robed for the occasion.

Come-to-Church Sunday at Holy Trinity, Church, Dulwich Hill, was, as usual, duly observed, as evidenced by crowded congregations at the mother church and Hurlstone Park, and by offertories of over £100 and £70 respectively at the two churches. Over £2000 has been raised by these quarterly offertories for Church buildings in the parish during the past five years.

The Archbishop held a Confirmation at St. Paul's, Wahroonga, last Thursday week. The Church was crowded with pupils from Barker College and "Abbotsleigh." The majority of the candidates this year were from those educational institutions.

The Bishop of Grafton and his lieutenants, Archdeacons Lampard and Tress, were in Sydney last week making the annual appeal for help for the Grafton Bush Brotherhood work.

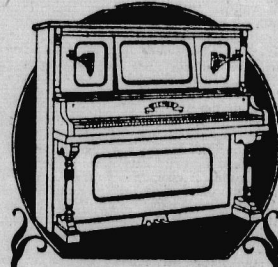
The parish festival of Holy Trinity, Dulwich Hill, was held on Tuesday evening. Pictures of church work in the bush were shown by Rev. S. J. Kirkby, and addresses delivered by Miss Pallister, the Dean, Revs. G. C. Glanville and S. J. Kirkby.

The Church of England Men's Society has been commissioned by the Provincial Synod, which met in Sydney during last week, to initiate a vigorous work in caring for all overseas arrivals of the Anglican Communion coming to New South Wales. The society has evolved a very complete plan of operations, which began in the parish in the Old Land, where they will get into touch with prospective settlers through the Home Society. It is hoped that chaplains, Australian clergymen returning to this Commonwealth, will be appointed for each large contingent of immigrants, and that they will be kept in sympathetic touch with the society for at least three years after their arrival in Australia. The work is being put in hand forthwith under the supervision of the National Secretary, Rev. A. R. Ebbs.

The first of a series of lectures on "Australia and the Coloured Races," was delivered in the Chapter House of St. Andrew's Cathedral on Monday night by Bishop Radford, of Goulburn, who dealt with the Commonwealth's responsibility as the mandatory Power holding the former German possessions in the South Pacific. "I believe that Australia's conscience will be alive to the cause involved in that mission," he said, "but it will mean much learning and much thinking." The address was delivered under the auspices of the Australian Christian Social Union, Dean Talbot presiding.

British and Foreign Bible Society.
All Nations Fete Next Month.

Members of the Sydney Ladies' Branch and many friends of the British and Foreign Bible Society who have been ardent workers for the Society during the past fifteen years, are busy organising an All Nations Fete as a result of the Parent Society's appeal for an additional £75,000 income this year. The fete will be held in the Chapter House,



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St. Andrew's Cathedral, George Street, Sydney, on Wednesday and Thursday, 13th and 14th September, and it is hoped that all interested in the world-wide work of the Bible Society will show their interest by attending same.

VICTORIA.

MELBOURNE.

The Church and Unemployment.

(From a Correspondent.)

The Social Questions Committee of the Diocesan Synod has been giving close attention for some time to the pressing problems of unemployment. At a recent meeting of the S.Q.C., the secretary of the Melbourne Trades Hall Council, as well as the secretary for the unemployed, spoke at some length on various aspects of the subject, and impressed many of the committee with their earnestness and sincerity.

The S.Q.C. has issued a circular letter to the clergy, with the approval of the Archbishop, asking them to bring the matter of unemployment prominently before their congregations, and suggesting that the clergy should ask employers, in view of the present distress, to find temporary work at least for some of the unemployed.

At our City Mission of St. James and St. John, the Rev. Ainslie Yeates has opened an employment bureau, where he and the secretary of the unemployed are to be found daily trying to help those in distress.

In the adjoining parish of St. Luke's, South Melbourne, the ministers of all denominations in the district met recently at the vicarage of the parish church and discussed the matter of unemployment, which is a very acute problem in that populous industrial district. They afterwards waited on the Mayor of South Melbourne, and the vicar of St. Luke's (Rev. C. Crotty) urged that the Council should push on with all works that would give even temporary work to many deserving cases. The Mayor, the Town Clerk, and the City Engineer gave the deputation a very sympathetic hearing and pointed out that the Council had already made remarkable efforts to relieve the distress, and had spent very large sums of money in wages and material so as to provide special work in this crisis.

It is work that the really deserving men ask for, and it is work and not merely charity doles, that will do most good both to the man and to the community.

Church Missionary Society Notes.

Mr. H. C. John Asche, M.Sc., B.C.E., accompanied by Mrs. Asche, left Melbourne on 18th August for service at Holy Trinity School, Canton, under the auspices of the Church Missionary Society.

Mr. E. C. H. Lousada, of Kardella, Gippsland, has been accepted as a missionary for the Roper River Mission to the Aborigines, Northern Territory. He hopes to leave Melbourne at the end of September.

Farwell will be said by the Church Missionary Society to the Rev. Canon George Burgess of Nairobi, East Africa, and to Miss Lora Clayton, of Punjab, in the Chapter House, St. Paul's Cathedral, Melbourne, on Friday, 8th September.

Miss A. B. Nisbet, of the Birds' Nest, Kuyen, China, will come from Tasmania shortly to undertake deputation work for the Church Missionary Society.

A successful Missionary Exhibition was conducted by the Church Missionary Society in Messrs. Dennys, Lascelles' wool show floor at Geelong from 9th to 17th August inclusive. The ample proportions of this room allowed abundant space for the Society's exhibits, and for the hundreds of visitors who attended.

QUEENSLAND.

BRISBANE.

Varia.

Regular church services and Sunday school are to be continued at Pinkenba. After a lapse of years regular Sunday services have again been established at Bald Hills, where morning service is being held each Sunday in the Soldiers' Memorial Hall. A social evening will shortly be held to consider the future working of the parish.

A well-attended meeting of the parochial council, Yeronga, was held on July 26 to consider the building of a church. The majority of those present were in favour of a building in concrete.

Bishop Le Fanu recently received a letter from the Bishop of Salisbury, Dr. Donaldson, stating that he was sending a donation of £200 towards the purchase of the Church of England Primary School at Toowoomba. The amount to be forwarded has been subscribed by Colonel J. H. Stanley, Mr. M. F. Ramsay, and Dr. Donaldson.

SOUTH AUSTRALIA.

Annual Demonstration.

(From Our Own Correspondent.)

The C.M.S. annual demonstration was held last month in Holy Trinity Church and hall, and attracted large audiences. Following on the public tea, which was arranged by the Women's Missionary Council, a service was held in the church, at which the annual sermon was preached by the Rev. J. A. Powell, from the text, "Send out Thy light and Thy truth." The congregation was the largest so far in the history of C.M.S. in S.A. The public demonstration was held in the school hall. In the absence of the president, the Rev. W. H. Irwin presided over a large audience. Interesting vocal items and dialogue, representing missionary sentiment and needs, were given by the Holy Trinity Kindergarten, and by young people from St. Luke's, Adelaide, Glenelg, Kensington, and Norwood and Magill. The Magill girls conducted a sale of dolls in aid of the fund. Unfortunately they were provided with only a limited number, and the demand was considerably in excess of the supply. Sister Sillert, of Ranaghat, had a splendid reception, and gave an interesting account of Indian missionary work, especially from the medical standpoint. The Rev. C. W. T. Rogers, of St. Luke's, was very warmly welcomed. He is now the hon. secretary of the branch. Owing to the lateness of the hour, he was limited in time; still he managed to convey the impression of great enthusiasm for the missionary cause, and of personal affection for C.M.S. and all that it stands for.

NEW ZEALAND.

NELSON.

A Primatial Cross.

At a recent meeting of the Standing Committee, the Bishop placed before it a communication from the Very Rev. the Dean of Christchurch, stating that it was proposed to present to the Primate the first Archbishop of New Zealand an Primatial Cross, which he might use on important official occasions. It is proposed that this emblem of the high office which the Archbishop holds should be for use by all future successors and not merely a personal gift. The cost will be about £250 and contributions are invited from all the dioceses. The Cross will be of New Zealand material and workmanship, and it is hoped that it will be in every way worthy of the Church. The Standing Committee passed a resolution approving of the project and recommending it to the consideration of churchmen in this diocese.

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Notes on Books.

The Miracles in St. John's Gospel and their Teaching on Eternal Life, by T. W. Gilbert, B.D. (Published by Longmans, Green and Co. Our copy from The Church Book Room, London. Sydney price 3/- net.)

The book contains a set of lectures for Church Tutorial Classes in Oxford. The treatment of the Gospel is refreshingly new and suggestive; the author takes as his basic text St. John xx, 30-31, and in order, considers the several "signs" or miracles recorded by the Apostle in relation to St. John's stated purpose to produce faith in Christ in order to the attainment of life in Him. As Mr. Gilbert himself writes, "He has chosen these seven signs out of all Christ's miracles he says, and so arranged them in his Gospel that ye may believe that Jesus is the Christ the Son of God, and the resulting belief in the Divinity of Christ and His Oneness with God which the 'signs' produce, will give the further result of the possession of 'Life in His Name.' Hence our examination of this Gospel will concentrate primarily on each of the seven signs, we shall notice the purpose behind them, and so step by step we shall see the complete acknowledgement of the Divinity of Christ, and to a statement of the Life which belief in Him will bring."

Thus the plan of the book is to show how gradually through the "signs" the disciples were borne along to that conviction of His

deity which was voiced for them by Thomas in his great confession "My Lord and my God." The little book (59 pp.) would suit admirably for study circle work. It has a lot of close thought concentrated in its few pages and will repay study.

Confirming and Being Confirmed, by T. W. Gilbert, B.D., with introduction by the Bishop of Liverpool. (Our copy from The Church Book Room, London. Sydney price 1/3 net.)

This is one of the best confirmation manuals of recent years, and as the Foreword says, will be of use to clergy, adult confirmees and others outside the Anglican Church who often misunderstand the meaning and purpose of confirmation.

Each of the first eight chapters is preceded by an excellent summary and followed by a set of five or six questions on its subject matter. The order is mainly that of the Church Catechism, special attention being directed to the meaning of confirmation and Holy Communion. The salient passages of Scripture are carefully and simply explained. The marks of a sanctified scholarship are everywhere present. Chapter 8, on "The Value of Decision," is especially helpful. We cordially recommend this book.

A Soldier in Christ's Army. A course of instruction to candidates for confirmation. By Rev. E. R. Price Devereux, M.A., LL.B. (Our copy from The Church Book Room, London, price 3d. net or 20/- per 100.)

The pamphlet consists of class notes easily detachable for the use of the confirmees. The titles of the various lessons are suggestive in the treatment of the Catechism, and useful for remembrance. They are: The Army, The Soldiers' Enrolment, Renunciation, Faith, The Soldier on Duty before God and before Men, The Soldier's Prayer, The Soldier going to the Front, The Soldier in the Sanctuary.

The notes are well arranged and the explanations clear and well illustrated by scriptural references. We like the title of the lesson on confirmation—"The Soldier going to the Front." Bishop Westcott used to stress the view of confirmation as the ordination of the lay Christian for his or her life-work in the Church of God. (Any of these books may be obtained through W. G. Smith, Bookseller, 453 George Street Sydney.)

Educational Evangelism.

(By Rev. J. V. Patton, M.A., B.Litt., Director of Education in the Diocese of Sydney.)

(Concluded.)

It has been said of General Bramwell Booth, "For a year or two he was a wild man of evangelicalism, leading attacks on evil, challenging public attention, seeking imprisonment, courting martyrdom. But so deep and eternal was (his) hatred of evil, that (he) soon came to see that he must express it in some manner which would outlive the heady movements of a 'lightning campaign.' He settled down to express that profound abhorrence of iniquity in terms of organisation. . . . If he could not kill the devil, at least he could circumvent him." So it is through supporting this Spiritual

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League of Nations that the attacks of the devil on our children can be effectually beaten off.

Get Right with God: Keep Right With God.

When the Sunday School Association for the Diocese of Sydney was being formed, it was the writer's proposal to call it—An Association for Educational Evangelism. The term was found in an English journal of religious education. The writer frankly dislikes the term Religious Education, though at times it may be convenient to use it. But it tends to emphasise that false division of education into secular and religious—a division which Christian people must strenuously resist. The term Educational Evangelism emphasises the real end of our work for the children. Evangelism has many agencies—the pulpit, open-air preaching, house to house visitation, personal work, foreign missions. Religious instruction in public schools and Sunday Schools are equally evangelistic agencies. Teaching is as much a method of evangelism as preaching. Of Timothy it was said, "From infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus." This then is one end of religious teaching—that the children through knowledge of the Holy Scriptures may be made wise to obtain salvation, or that each child, to use the phraseology of the Catechism, may come to believe in "God the Son, who hath redeemed him and all mankind." The other end is also indicated in St. Paul's words to Timothy, "Every Scripture is inspired of God, and is useful for teaching, for convincing, for correction of error, and for instruction in right doing." This instruction in right doing includes teaching concerning the Holy Spirit, the Sanctifier, training in public and private worship, and in Christian service.

It is sometimes charged against religious educators that they lay too much stress on teaching methods and not enough on the ends to be attained. The lack of knowledge, shown in the work of religious education, of sound educational principles and methods, of instruction, leads to the stressing of things by educational leaders. But it is a danger, especially with young enthusiastic teachers, lest the real ends of Sunday School teaching be obscured or neglected.

The term then, Educational Evangelism, should prove welcome, since it keeps well in view the evangelistic aims or ends of Sunday School and other religious educational effort. These ends are to conclude the matter—Get right with God, keep right with God.

The meeting of Sunday School workers in Sydney preferred the description Sunday School Association to that of Association for Educational Evangelism, as being a better understood name for the new organisation. But two of the objects of the Association are fellowship in prayer and service in the cause of educational evangelism and action for the due recognition of the claims of educational evangelism in the diocese and in the individual parishes.

And behind the organisations and movements which have been mentioned above, there is a band of men and women whose hearts God has touched and Christ has fired with something of His own love for the child—men and women who trust by better organised effort to lead the Church to "feed the lambs" more effectively.

Need of Educational Evangelism.

It is not easy to arrive at any adequate estimate of the number of children enrolled in Church of England Sunday Schools in Australia owing to the lack of proper returns. What proportion of Church of England children remain altogether untouched by the Sunday School is quite unknown.

Mr. Pearce advised that steps should be quickly taken to prepare accurate statistics concerning Sunday School attendance in Australia. With a survey of the whole Australian field before them, the new Council of Religious Education should have a better understanding of the task ahead of them. Mr. Pearce ventured the statement that in Australia attendance at Sunday School was probably proportionately higher than in any other country. If this is really the case it is a matter for thankfulness, and of encouragement to go on to greater things.

In N.S.W. it is possible through returns furnished by the State Education Department to learn the number of Church of England children enrolled in State Schools. In the State Schools within the borders of the Diocese of Sydney there were during the June quarter of this year on the roll in round numbers 102,000 children designated as Church of England. This represents an advance of 9000 on the total for the corresponding quarter in 1920. Approximately 9000 out of the 102,000 are of secondary school age. The Church of England enrolment is more than half of the total enrolment.

To the 102,000 must be added a few thousands more representing Church of England pupils in attendance at Church and other non-State schools. One of the oldest and most experienced Sydney clergy estimates that 50,000 children are enrolled in the Sunday Schools of the diocese. Others think this estimate is high. In any case the effective attendance at Sunday School is much less than that at a State school with its special machinery to secure attendance.

The writer has often examined religious instruction classes in the State schools of the Sydney metropolitan area concerning Sunday School attendance. It has been a frequent experience to find that about half the pupils do not attend any Sunday School at all, the reasons given for non-attendance being, among others, playing in the streets and parks, Sunday excursions, and visits to week-end resorts.

Fortunately in N.S.W. absentees from Sunday Schools can be reached through the provision in the Public Instruction Act permitting the giving of religious instruction during school hours in the State schools.

But that there is need for a vigorous and aggressive campaign in the interests of educational evangelism no one who really appreciates the situation in Australia will deny. Mr. Pearce's great slogan, "Righteousness to be made co-extensive with intelligence," can only be made an accomplished fact in Australia by serious and intelligent effort.

It is surely an anomaly to find people who are keen on various Christian enterprises—Foreign Missions, for example—who yet do not appear to show much interest in the work of educational evangelism at home. But it may well be asked, Where are the future supporters of Foreign Missions and other enterprises to come from, if the present generation of children are not effectively evangelised?

At a recent Conference on Religious Education a clergyman stated that the average age of his congregation was 60, and he calculated that in ten years they would all be dead. He asked how was a church going to maintain her existence, if such a state of affairs was allowed to continue without any alteration. The visit of Mr. Pearce will indeed be fruitful of result if it has served as a rousing call to Church people to give heed to the claims of educational evangelism so that Australians—adults and children—may all heartily pray—

Ever may we Thee acknowledge,
All our ways to Thee confide,
Seek Thy kingdom first and foremost,
Always Thy law abide;
Thee confessing, may Australia
Rise, a nation great and strong;
Lead the way in truth and mercy,
Seeking goodness, fighting wrong!

"Our great enemy is secularism, and secularism must be overcome by secularised Christianity."—Dean Inge.

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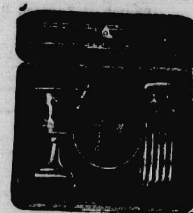
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The Control of Industry.

(Continued.)

(Lecture given by Mr. F. A. Bland, Assistant Director of Tutorial Classes, Sydney University, at the Chapter House, on 29/8/22, under auspices of the A.C.S. Union.)

When we approach the problem from the side of the functions of trade unions we find that a trade union is an association formed for the purpose of protecting its members and for improving the conditions of their employment. The protection has involved the restriction of the power of the employer to run his business without regard to the wishes of the employees, and it has been almost wholly negative control. "Improving the conditions of their employment" opens up the field for positive control, but here again the activities have been largely negative. The fact is that on its positive side, "control of industry" is more in the nature of a slogan and a rallying cry to the younger and more radical members of the trade union movement, and hence the "Times" was probably right when it remarked that the action of the Engineering Federation was in the nature of a safeguard against what might be attempted rather than against what had already been undertaken.

And yet it would convey an erroneous impression to leave the matter here. The fear of what the unions may attempt to do has a real foundation in past experience, and is fortified by their avowed intent. The miners and the railwaymen in England, the miners and the maritime unions in Australia, have definitely announced as their objective workers' control in England, the miners and the railwaymen elaborated schemes, even to the extent of draft bills to give effect to their plan. That of the miners is best known, and provided for nationalisation, together with joint control by the State and the workers. The industry was to be administered under a Minister of Mines by a National Council, chosen by the Miners' Federation, Decentralisation was secured by local district and pit councils similarly constituted. Even the Sankey Commission Report provided for representation of the workers upon the National Council. The Railwaymen sought similar powers, but when the Government last August (1921) definitely jettisoned the proposed nationalisation, the workers surrendered a claim to representation on the Council to administer the railways. Here in Australia the shipping dislocation due to job control is too well known to need reiteration, while the miners have recently (April 21st, 1921) elaborated a scheme which will give them complete control over the hiring of labour as a prelude to control of industry.

The Control Mainly Negative.

It is clear then that there is a definite demand for control by the largest union organisation in what are the key industries, coal and transport. On the other hand, there is a sullen resentment at the present status of the worker which may easily be transferred to a positive demand for self-government.

It will be better to commence our analysis of the question of control by considering those restrictions which the workers have been able to impose in the face of great odds and powerful opposition upon the management of industry. By the instrument of the union and the method of collective bargaining, and with the co-operation of the Legislature, they have won at least a measure of control over the rate of pay, the length of the working day, the details of the daily life as far as these details are manipulated by the employer, both on and off duty (e.g., the engine driver sacked for drunkenness off duty, but reinstated by intervention of Government after a strike); the qualifications of the worker to be hired; the right to inspect and check, either through a State official or their own official, the conditions of the place of employment or the amount of work done (e.g. the checkweighman), and so on. These are real gains, and have attenuated or wholly removed some of the vices of the present system, although in securing these they have also destroyed some of the economic virtues of the system.

It is unnecessary to spend time in elaborating these restrictions, which are familiar to everyone, e.g., here, arbitration awards, and in England, trades boards fix the minimum wage or even the actual wages of all employees, whether time or piece; regulate overtime as to amount and rates of pay therefor.

While these restrictions have eliminated the superior economic pressure of the employer, they have operated to reduce all workers to a dull uniformity, and have destroyed the incentive to personal effort on the part

of the more energetic. Then again, in mining, transport, engineering, shipping, weaving, &c., which are highly organised trades, preference to unionists has restricted the right of the employer to engage any but union labor, and this has an important bearing upon the ultimate objective of control of industry, but it is doubtful whether the unions have recognised sufficiently the corollaries of the workers' so engaged. It has also an important bearing upon unemployment. Whereas on the one hand the employer is interested in finding men for jobs, the union is interested in finding jobs for men. Hence in times of depression there is strenuous opposition to overtime, demands are made for reduction in hours of work to make the jobs go round, and finally the vicious practice of restriction of output, designed to meet the circumstances, appears. And so one might present quite a long table of restrictions which the workers have been able to impose upon the conduct of industry, but it is clear that these are only negative. For example, restrictions as to apprentices, as to the right to dismiss an employee (N.S.W. bank officers can), as to the choice of foremen, as to the right to introduce changes in the conduct of industry, important as they are in protecting the workers and improving the conditions of their employment, are valueless as indicating any positive workers' control in industry.

Whether these demands upon the part of the workers to be free from irksome conditions to their employment can become demands to share in the real control of those conditions, and what that will entail, must now be discussed. It seems highly probable that the question of reconstituting the present government of industry will be forced upon us quite irrespective of the determination of the workers to secure control. Sir Allan Smith and Employers' Federations generally, profess to see in the growing unrest an attack upon property. Is not the unrest rather the expression of a profound repugnance to a system which enables a small minority of persons to direct the labour and activities of the remainder of the population for their own pecuniary gain and self-aggrandisement? This sentiment was accelerated by the war, and the spread of education has brought about such an attitude of mind that the majority of workers are unwilling to give of their best when those activities fail adequately to benefit either themselves or the consuming public.

(To be continued.)

Young People's Corner.

"BROKEN EARTHENWARE."

(By Bishop Whitehead.)

The most striking and interesting example of the influence of Christianity upon the Outcasts that came to our notice when at Dornakal was an elderly man who was baptised a few years ago and given the name of Thomas. His father died when he was only six months old and his mother brought him up, earning her living by weaving baskets and telling fortunes, the proper occupation of the Yerukala caste to which they belonged. When the boy was sixteen years old four Yerukalas happened to spend two days at his hut feasting and drinking. When they left they took young Lakshikadu, as he was then called, with them to a neighbouring village where they had planned a robbery. They proposed leaving him outside the village to keep watch over their belongings; but he insisted on going with them and taking part in the burglary. His daring spirit soon won their confidence and he became a regular member of the gang and took part in many robberies.

Later on he became the leader of another gang of four men whom he attracted by presents of toddy and beer. His account of the way in which the robberies were planned and carried out was most graphic and might furnish material for an Indian edition of "Raffles." It was an exciting life so long as it lasted; but the plunder was all spent in toddy and riotous living, and there were intervals of poverty and hardship. At last Lakshikadu was caught by the police. After a successful robbery the gang carried off, besides money and jewels, four pots of toddy, and there were his undoing. The gang got drunk and went off to steal a goat, leaving the money and jewels wrapped up in Lakshikadu's cloth by the roadside. The police found them and the cloth was identified by the dhoti's (washerman's) mark. Lakshikadu was arrested and sentenced to two months' imprisonment; but, in spite of severe pressure by well-known methods of "persuasion," he steadfastly refused to betray his comrades. After that he came to experience the truth of the saying that the way of transgressors is hard. Even his mother left him and went off to her own people.

However, Lakshikadu took to himself a wife, giving Rs. 200 for her, and later on, getting tired of her, obtained another for Rs. 150. But the police were now on his track and he was soon in prison again, and ultimately took to the forest and became a noted dacoit. On one occasion a body of police tracked him down and one of them found him seated on a rock. Lakshikadu slowly climbed down on the other side, but left his large turban on the top of the rock. The policeman fired and brought down the turban! When he ran up to seize his man Lakshikadu sprang upon him, and tied him to a tree with his own turban, broke his rifle, and decamped. However, he was caught in the end and imprisoned for a month for breaking the rifle.

On his return home, after his release, he passed the night at a police station and met there a Christian policeman from Madras who advised him to give up his lawless life, leave the Niam's Dominions and become a Christian. The alternative was to spend his life trying to evade the police and ultimately be caught and hanged. His recent experiences helped him to realise the soundness of this advice; so he promised to follow it and signed a paper undertaking to go and live where they were Christian teachers. When he went back to his home he found that his wife had come under the influence of an Indian Christian missionary of the Dornakal Mission. She begged him to go with her and hear the preaching. For some time he refused in spite of her importunity, but at last she adopted the principle of non co-operation and declined to cook or eat anything till he went. This brought matters to a crisis and he gave way and attended the Christian services.

But the path of repentance was not by any means a smooth and easy one. He was persecuted and beaten for attending Christian meetings, and only escaped by taking refuge in the mission compound at Dornakal and putting himself under the protection of the Indian missionaries. After three months he and his wife were baptised with the names Thomas and Prema (Love). After his baptism he entirely gave up drinking, learnt carpentry, and for some years was a voluntary, self-supporting worker in the mission. His wife is still a mission teacher and has a thorough knowledge of the Bible. The police exempted him from supervision when they saw the change in his life and gave him liberty to go where he pleased without a pass. He is now a respected and valuable member of the local Church Council and has recently been elected as a member of the Dornakal Diocesan Council. He is a striking illustration of the great work that the Christian Church is doing in many parts of India for the reclamation of the criminal classes. From C.M.S., Mass Movement Quarterly.

THE OUTCASTS.

Down from the heights of glory
 To a world of sin and shame,
 To a life of lowly service,
 The sinless Saviour came.
 And ever adown the ages
 The sad and lowly press
 To the lowly Man of Sorrows
 To comfort their distress.

In One by men rejected
 The outcaste finds his King;
 To One despised, forsaken,
 The scorned pariahs cling.

Christ came to raise the lowly,
 To enquire the weak,
 To save the sad and hopeless,
 The wanderer to seek.

Yearning o'er India's outcastes,
 He calls for workers true;
 'E'en as the Father sent Me,
 So likewise send I you.

Gladys I. Mather.

Aurangabad.

A Good Beggar.

A priest in the South of Ireland who wanted to get a bell for the chapel addressed the people as follows: "You all know we want a bell for the chapel. If you will subscribe properly, sure we shall have one. I do not like to be personal, but there is Mr. Foley over there. Now, Mr. Foley, if you were to put your hands in your pockets and fetch out a £5 note for the bell, what kind of a bell should we have at all? One of those little tinkling kind of bells, and every time you heard it it would seem to say, 'Mean Foley, Mean Foley.' But, Mr. Foley, generous man that you are, if you were to put your hand deep down in your pocket and pull out £500, what kind of a bell would we have? A big, deep tolling bell that would reverberate through your native hills, which, when you heard it tolling, would seem to say, 'Holy Foley, Holy Foley.'"

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Current Topics.

We reprint from "The East African Standard" a sermon preached at Nairobi by Archdeacon Black and White. Owen, a C.M.S. missionary. The utterance has evidently attracted a great deal of attention and met with some severe criticism. One Nairobi correspondent protests very vigorously. She says:—

"It was intimated in the sermon that we were not doing unto the native as we would have him do to us, and in other words that we were not giving him a square deal. I say it is untrue. He is very well paid for the amount of work he does and in most cases when he richly deserves punishment gets off scot free.

"The black man is not the equal of the white man in any country in the world.

"It is a fallacy to say or believe that because subject races in the past have turned out ruling races that it is bound to happen again. Mind you, never in the history of the world has a black race turned out a white race.

"Preaching of this kind can only lead to discontent and sedition, which in its turn would bring much bloodshed in its train, and leave the native in a far worse position than he is in now.

"If it took 2000 years for us to evolve from a state of savagery, and you give those people half this time—which is a very generous margin—it follows as a natural sequence that this sermon has been preached 1000 years before its time."

The extract is interesting as revealing something of the strange mentality of a section of British residents among such subject races. But we are glad to see that the editorial of the E.A. Standard does not sympathise with this correspondent's point of view. It says:—

"The sermon which we published yesterday was notable for its unusually forcible presentation of a problem with which, as we have constantly affirmed, British Government in Africa is always confronted, though its form and force varies from time to time. Criticism may well and profitably be directed, perhaps, to the Archdeacon's distribution of emphasis on the points of his sermon, the stress he lays on some features and the light touch he gives to others, but we feel that the essential validity of his conclusions is as incontestable as his purpose is worthy of praise. For it must be said at once that in no place does Mr. Owen suggest that British Imperialism here must crash as other Imperialisms have crashed elsewhere in the past. He does not state that the common fate of Imperial Power—servitude to former subject races—is the unavoidable destiny of our race in this continent, but he quotes history, we take it, to point the moral which will give to Britain a closing glory more lovely than that of Wilhelm at Amerongen, Napoleon at St. Helena, or Rome in her farewell to Britain."

In the current issue of "The Churchman" there is a suggestive article by Rev. W. J. L. Sheppard for entitled "The Advantages of non-Churchgoing." It is not an ironic title, but is the text of a discussion of the lessons the Church might well learn from that decrease in church attendance which so characterises the present-day situation.

Mr. Sheppard adduces one cause of the decrease which should provide a tonic to discouraged workers. He says, and we believe rightly, "Churchgoing as a matter of form—as a kind of amiable custom continued in deference to an effete superstition—is rapidly dying out. The Church is found to be all the stronger and better for it. The greater the proportion of really spiritually-minded people in a congregation as compared to the number of formalists, who act as a continual dead weight on the Church's life and work, and cumber her progress at every step, the more keen and earnest will the Church as a whole become."

But towards the end of the article Mr. Sheppard suggests that "the present distress may point equally clearly to wrong methods of work. It is certainly significant that the same period which is marked by the decrease in churchgoing is equally marked by the Church's imitation of the world around her, and her endeavour to win people by providing the world's amusements within her own boundaries. During the last five years scores of parishes have adopted the cry that despite the clear statements of our Lord and His Apostles, the Church must be broad and not narrow, that friendship with the world is quite compatible with friendship with God, that Christians were never meant to be 'not of the world,' and that the right attitude of the Church to the world is not separation but fellowship. Accordingly, in numbers of parishes, the Church has become feverishly active in organising and promoting parochial theatricals, dances, whist drives, apparently believing that these methods would prove avenues to public worship and furnish the adequate material for the building up of spiritual character."

After all it is the aim of the Church that requires rectification. The good seed of the Kingdom, according to Christ's teaching, needs depth of soil and abundance of thorns for the production of its fruit. And so the time of "God's fellow-workers" is ill-spent in the provision or nurture of worldly allurements, when it is so urgently needed for the deepening of the life and the nurturing of the seed which, in God's intent, is to be productive of a glorious harvest. Superficial cultivation may cover plenty of ground, but its results are beggarly as compared with the results of an intensive cultivation.

There is a very wholesome provision made in the presentation ordinances of most Australian dioceses that the Congregationalists' various units of Church life shall be reasonably represented on the Board

which considers the appointment of ministers to parishes. First, there is the local unit represented by the parish nominators whose business it is to see that the parochial point of view is adequately considered. Then there are the nominators elected by Synod to guard the wider diocesan interests from being unduly subordinated to the narrower interests of the parish, and to bring to the general consideration their larger outlook and experience. Along with these two bodies goes the diocesan, who is representative of the wider Church life still. These provisions, as we have said, are eminently wholesome in principle, but in practice the objects they are designed to secure are upset either by parishioners taking too little interest in the election of nominators to make them truly representative, or by one section of the presentation board setting up itself as a caucus against the other. Thus it sometimes comes about that what was intended by the ordinance to be a conference of representative churchmen out to secure the best interests both of diocese and parish degenerates, into a battle between opposing sections. If one part of the composite board makes up its mind as to whom it wants before the conference with the other section has taken place, and practically takes up the attitude of refusing to consider any other name, it may imagine that it is showing strength, but it is really defying the mind of the Church. For diocesan nominators to take up this attitude is to rule out the local interests which the ordinance specifically sets out to preserve; for parochial nominators to do so is to cease to be Churchmen at all; it is a mark of the purest congregationalism.

The Metropolitan Mission in Melbourne is gradually getting into its right line of work. Quite recently a Labour Bureau has been inaugurated at the Mission of St. John's, Latrobe St., and some hundreds of men were immediately enrolled. The Labour Bureau is in the hands of the unemployed themselves, and the Missioner's work in connection with it is for the relief of the necessitous and the assistance of men who are seeking for work. It is a joy to find the Church in a city like Melbourne really tackling her problems—problems upon whose right solution depends largely the success of the Church's spiritual ministry of salvation and hope.

At last, after long discussions and attempts, Goulburn seems to have evolved a scheme of insurance which has some prospect of permanence, as it has the backing of an old-established British Company of