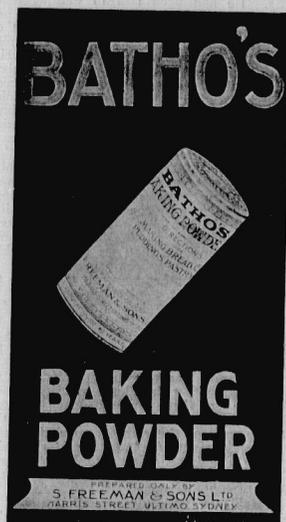


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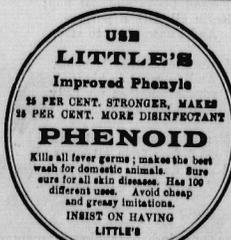
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"THE INDUSTRIAL CONFERENCE."—By F. A. Bland, Esq. (p. 8).
"ANGLICAN EXCLUSIVENESS."—Sermon by Prof. Headlam (p. 13).

The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

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Current Topics.

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

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

On Sundays, January 1 and 8, five hundred and ten signatures were received from members of that congregation to the following declaration:—

"We, the undersigned members of the congregation of St. James's, desire to associate ourselves with His Grace the Archbishop in the courageous protest which he has again and again made against the opening of the Royal Agricultural Show on Good Friday, and to assure him of our united support in any further steps which he may take to prevent the recurring continuance of what we can only regard as a public profanation of the most solemn day of the Christian year."

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

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

We hear so much these days about those defects in the Church and ministry which are alleged to be the reason why so many men do not attend our services, that it is refreshing to read something on the other side. The following letter in a

recent issue of the C.F.N. states this other point of view rather well:—

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

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

"This doctrine of assurance, of justification by simple faith, hides in forms, as against the 'true and lively faith' of our articles, is that which is approved of in

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

Dr. Ivens is at liberty, of course, to think what he pleases, and as one-sidedly as he pleases; but we object to his foisting on to the teaching of our Articles of Religion a meaning which is clean contrary to what is intended. One of the fairest of our Church historians, and one certainly with no party bias in the direction of "evangelicalism," was the late Canon J. H. Overton. His estimate of the great Bishop Beveridge was that he was a thoroughly representative English Churchman. "He who would catch the spirit of the English Church could not do better than read and digest the sermons of Bishop Beveridge" (Life in the English Church, 1660-1714). We may anticipate then that Beveridge's interpretation of the Article will be on truly "Catholic" and not pseudo-Catholic lines. Here is his comment on the Article to which Dr. Ivens makes reference:—"Who justifieth the ungodly, for so long as a man is ungodly he cannot be said to be justified by any inward and inherent, but only by an outward and imputed righteousness. . . . How was Christ made sin for us? Not by our sins inherent in Him, that is horrid blasphemy; but by our sins imputed to him, that is true divinity. And as he was made sin for us, not by the imputation of our sins to him, so we are made the righteousness of God in him, by the imputation of his righteousness in us. . . . this doctrine, that we are justified by faith only without works is not only wholesome and comfortable doctrine, but also consonant both to the Scripture, reason and the Fathers." We rather suspect that Bishop Beveridge and Bishop Ryle are in full agreement on this question as against the unanglican and unscriptural and therefore uncatholic interpretation of the writer of the article.

The "Church Times" is very unhappy over the Prohibition movement. Every now and then it tries to raise a scare over the supply of wine for Prohibition. Holy Communion. At other times it prints news from America tending to make its readers shudder at the awful possibilities of moral degeneration in store for England if ever the Prohibitionists should gain the day. Here is the latest canard it prints in the interests of the Liquor Trade:—

"A correspondent who returned last week from the United States is horrified by the amount of drinking that is going on among all classes of society in the cities he visited. It is no longer considered disgraceful to be drunk at a dance or a party, and girls of sixteen and seventeen under the influence of liquor are a common sight in private houses.

English Church Notes.

Personalia.

Our correspondent, who is well known to us, and has many friends in America, found on his recent visit that young men of his acquaintance who, prior to Prohibition, were extremely moderate drinkers, had since its enactment become hardened and heavy consumers of almost every potable form of alcohol. The fact is that drinking has been given a spice of adventure and the allurements of forbidden fruit. The practical failure of Prohibition is seen not only in increased drunkenness, but in the warped moral sense bound to follow upon systematic evasion of the law."

We wonder who the correspondent could have been. What a pity the "Church Times" has not interviewed the well-known Rev. R. J. Campbell, whose views on the subject we quoted in our last issue. The "Church Times" attitude right through has been one of deliberate antagonism to Prohibition. At first it ridiculed the very idea of its ever coming into operation in England; of recent months the editorial has been more serious in its hostile treatment of the question. Can it be that the "Church Times" has a lurking fear that the impossible dream of "wowsersism" may be actually realised in Old England?

We quoted in our last issue a statement re Prohibition in America by the Rev. R. J. Campbell. Since another writing the above, a copy of **Witness**, the C.F. Newspaper has reached us containing a further reference by Dr. Campbell to the same subject. He says:—

The Bishop of Fredericton, New Brunswick, writes: "I have just read in the "Church Family Newspaper" your statement in regard to Prohibition. Will you permit me to say how profoundly thankful I am that, as the result of your recent visit to the United States, you have found yourself able to make such a public statement? Nothing could be more sad than the way in which the entire question is so often treated in the English press, and, to our shame be it said, not seldom in the Church's religious press. So far as I am able to judge from this distance, the actual effects of the prohibitory law, both in the United States and in Canada, are persistently, and even viciously at times, misrepresented in England. No thoughtful person would deny, of course, that there are far too many evasions of the law, but, on the other hand, it cannot be questioned that the amount of excessive drinking, and, indeed, of drinking that is not excessive, has been enormously decreased as the result of prohibition. My own firm conviction is that the economic, moral and social gain far outweighs the possible losses. I rejoice to know that you have reached the same conclusion."

We hope that the editor of the "Church Times" will have his attention drawn to this statement and "read, mark, learn and inwardly digest it," for the sake of the Church and her witness for righteousness and truth.

THE BIBLE.

(By the late Charles W. Moule, M.A., of Corpus Christi College, Cambridge.)

Go, mighty Book, through every land,
Go, mighty Book, through rolling ages;
Thou Voice, the child may understand,
Thou Deep, unfathom'd by the sages!

Thou Sword divine, thou firm-set Rock,
Thou Guide, with whom the wise man
goeth;

Green Pasture for the hungry flock,
Wheretho' the living Water floweth!

Great Prophet of the thoughts of God,
Severe or gentle Word in season;
Bright Star, that shew'st the Christward road
To faith sincere and reverent reason!

Thou bidst us hearken, serve, obey,
As serve the swift-wing'd angels-legions;
Thou bidst us tell the Father's way
Of life and love to utmost regions.

There are, who into shreds would tear
And flout thee a legend hoary;
There are with graver critic-care,
Who prove thee, and discern thy glory.

Go, mighty Book, To friends and foes,
To all the world, thy light be given;
Until at last the Inspirer close
The Writing in the light of heaven.

The enthronement of the Rt. Rev. St. Clair G. A. Donaldson, D.D., D.L., Bishop of Salisbury, took place on December 21, in Salisbury Cathedral in the presence of a large congregation, including most of the clergy of the diocese.

The consecration of the new Bishop of South Tokyo, the Rev. Samuel Heaslett, took place on St. Paul's Day in Westminster Abbey.

Dr. Waite Hockin Stirling was, at the age of forty, consecrated Bishop of the Falkland Islands, in Westminster Abbey, on December 21, 1869. After 52 years he is still living, and has only recently resigned his Canonry of Wells, with the assistant Bishopric in Bath and Wells diocese.

The Rev. H. D. Salmon resigned at the end of last year his position as Head of the Cambridge Medical Mission Settlement in Bermondsey, in order to make way for a younger man. He will be succeeded by the Rev. Earnshaw Smith, until lately C.M.S. Missionary at Zaria, Northern Nigeria, who before going abroad, was a worker at the Mission for some years. It is sixteen years since Mr. Salmon started the Cambridge Medical Mission, and it is owing to his untiring efforts that it has reached its present state of efficiency. He will still be responsible for the training and support of ordinands, and will continue his connection with the Mission as a member of the committee and one of the trustees. Mr. Salmon visited Australia some four years ago as special missionary for the Grafton Diocese.

Sir John Kirk, who accompanied David Livingstone to Africa, as "medical officer and naturalist," entered his ninetieth year in December. He lives quietly at Sevenoaks, but, unfortunately, has been blind for a considerable time. Kirk did a great work in supporting the movement for the abolition of slavery in Africa, especially while he was Vice-Consul in Zanzibar. The Cathedral now stands on the site of the old slave market in Zanzibar.

Rev. John Sinker, Vicar of Lytham, and Rural Dean, has accepted the important benefice of the parish church of Blackburn, in succession to the late Archdeacon Richardson. He is one of the sons of the Rev. R. Sinker, Fellow and Librarian of Trinity College, Cambridge.

On St. Thomas's Day, the Ven. Archdeacon C. A. Howell Green was consecrated first Bishop of the new see of Montserrat, by the Archbishop of Wales assisted by his diocesan of St. David's, Bangor and Llandaff.

Dean Wace of Canterbury celebrated his 85th Birthday on December 10. The occasion was marked by the presentation to him of the Freedom of the City for the great services he had rendered to the Cathedral, and to the educational and philanthropic life of the city.

The deaths are recorded in December of two of the greatest lawyers of the age, Lord Halsbury, aged 98, and Lord Lindsay, aged 93.

Lord Halsbury was intimately associated with the work of the Victoria Institute, and he took great interest in the adjustments of the relationship between religion and science. Himself a humble believer in truths of Divine revelation, he ever cast the weight of his great influence on the side of the Bible and the Christian faith. He will be greatly missed, for he retained his intellectual vigour almost to the very last.

Rev. R. B. Jolly, of the C.M.S. staff, has accepted the living of St. John's, Reading.

Rev. P. M. Herbert, M.A., vicar of St. George's, Camberwell, has been appointed Suffragan-Bishop of Kingston.

It is reported that the Archbishop of York is resigning the chairmanship of the C.E.M.S. owing to pressure of engagements.

The Arthur Pearson Memorial Fund.
The Arthur Pearson Memorial Fund, St. John's Lodge, Regent Park, London, is now in existence. Of this fund one-third will be devoted to St. Dunstan's for the care and after-care of the men who were blinded in the war; one-third will be given to the National Institute for the Blind; and one-third will be divided amongst all other recognised blind charities throughout the Empire. Before these divisions are made 21 per cent. will be deducted from the total for the Fresh Air Fund, which was Sir Arthur's first charity. The donations to all these funds will be in the form of an endowment, which will be a lasting and practical memorial to the late founder of St. Dunstan's.

Church Ornament.

The Bishop of Bath and Wells (Dr. Wynne-Willson) has directed the Vicar of St. John's

Taunton, to remove from his church the statue of the Madonna and Child and the tabernacle in which the sacrament has been reserved. The Bishop's predecessor, Dr. Kennion, made a similar ruling nearly two years ago when taking action against the previous vicar, who was deprived of the living. The present vicar, the Rev. A. J. Hook, has informed the congregation that the Bishop's orders will be carried out, and that an ambray will be substituted for the tabernacle.

London Diocesan Fund.

A meeting of Church officials in the diocese of London was held at the Church House, to consider the best method of raising the £100,000 which has been budgeted for by the London Diocesan Fund for 1922.

The Bishop of London, who presided, pointed out that in five London parishes a regular and systematic collection of money from communicants on what was known as the "envelope system" had been introduced with excellent results. He thought that other parishes might with great financial advantage adopt a similar scheme of collection. They wanted to change the spirit as well as the method of giving. A careful computation of contributions throughout England showed that people of the Church of England were only giving one per cent. of their income to God instead of something like a tenth of their income, which was contributed by members of the Catholic Apostolic Church. So long as people did not contribute enough to their Church, it was no good their talking about pulling down City churches.

Lord Justice Bankes, chairman of the council of the London Diocesan Fund, mentioned that there were 179,266 communicants in the diocese, and pointed out that if a scheme could be adopted whereby each of these communicants contributed to the Fund a quite small sum—a little over 6d. a month—the money they wanted could easily be raised. It was, he said, surprising how much money could be collected if they only asked often enough. They would never raise the £100,000 by the ordinary church collections. They must organise their collections on a more scientific basis. He suggested the formation in each parish of some system for the regular collection of the contributions. Many people had some idea that the Church was endowed, and that if they put something in the plate on Sundays they had done all that was expected of them.

REUNION COMMITTEE GENERAL SYNOD.

Two papers have recently been issued by the committee, and may be obtained on application from the Registrar, Diocesan Church House, George Street, Sydney:—

1. A list of books and pamphlets bearing on Reunion.
2. A short Litany of Intercession for Reunion.

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C.M.S. and Holy Scripture.

In consequence of some criticism of a lecture delivered at the recent C.M.S. Summer School in England, the C.M.S. committee have re-affirmed the following resolutions passed by the C.M.S. Committee in February, 1918:—

(a) We assume the acceptance by members of the C.M.S. of the views with regard to revelation and inspiration which are expressed in the formularies of the Church of England. But since these formularies have been variously interpreted, we think it right to state that to all of us these views involve a recognition of Holy Scripture as the revelation of God mediated by inspired writers, and as holding a unique position as the supreme authority in matters of faith.

(b) At the same time, since it is impossible to define the mode of inspiration, we deprecate any attempt to lay down a formulated definition. It is, however, clear that in Articles vi. and xx., inspiration, in whatever way defined, is attributed to Holy Scripture as a whole.

(c) Convinced as we are that no knowledge of Holy Scripture is adequate which does not lead to a personal knowledge of the Lord Jesus Christ, we recognise that our use and treatment of the Bible should be in harmony with His.

(d) It is the duty of the student of Holy Scripture, under the guidance of the Holy Spirit, to employ every faculty in its study, and to take into the fullest consideration every light that scholarship and saintliness can furnish.

(e) The grave responsibilities of the Candidates Committee, as well as their high privileges, have long been recognised by the Society, and we have no reason to believe that the present committee have failed to maintain the high level of loyalty and devotion to the Society exhibited by their predecessors. Having regard to the special difficulties of students and young people at the present time, we suggest in their case:

(1) That every student should be interviewed by some who know and understand the life of students to-day.

(2) That personal devotion to Christ as Lord and Saviour should be a primary condition for acceptance, and that such doctrinal definitions as are more appropriate to maturer years should not be required.

(3) It is desirable that among the officers of the Society there should always be one or more attached to the Candidates Committee who possess a personality attractive to students as well as to other candidates, so as to carry on a work in the student world calculated to show that the Society is neither out of date nor impervious to new ideas or new methods in working.

Evangelical Unity.

The National Church League is issuing the following manifesto:—"We have been reminded again and again, since the Lambeth Conference met last year, that one great hindrance to the spread of the Christian message is division in the Christian ranks, and many efforts from the most opposite directions have been made to promote a spirit of unity. The present moment, therefore, makes an appeal to evangelical churches to seek for a closer union amongst themselves, in order that they may more effectively contribute their part to the life and thought and work of the church. Other bodies have definite aims, and a definite policy for attaining them, and evangelicals are called upon for a similar unity of aim and policy. Such union and united action should not be difficult to attain, for there is a real agreement upon fundamental principles among evangelicals.

"Union, however, will not be reached by any policy of mere negation or opposition. Diverse elements may combine against a common antagonist, but their agreement is only temporary, and breaks up when the occasion for it has passed. It is the truths, we believe, not the errors we oppose, that unite us, and it is only on the basis of positive affirmation that we shall find the strength that comes from fellowship in a common purpose and work.

Among the truths which specially call for emphasis at the present time are the following:—

"The Being and attributes of God, the Maker and Sustainer of all things; His infinite perfection, righteousness, holiness and love; His providential ordering of the world.

"The essential Deity and true Humanity of our Lord Jesus Christ as manifested in the four Gospels and further declared in the Epistles.

"The work of the Holy Spirit as the Giver of Life, the Sanctifier, the Teacher who is to guide into all truth.

"The unique Inspiration of the Holy Scriptures and their supreme authority in matters of faith and morals.

"The reality and hatefulness of sin as

the transgression of the perfect law of God; a corrupting taint and tendency in man's inmost being; its disastrous results; the need for pardon and redemption.

"The salvation of men from the guilt and power of sin as the central purpose of the Gospel, and as resting solely upon the one perfect and complete propitiation made by Christ upon the Cross.

"The immediate Justification by the free Grace of God for Christ's sake of every sinner who with hearty repentance and true faith turns to Him.

"The direct access of the human soul to God through our Lord Jesus Christ, the sole Mediator between God and men.

"The efficacy of the Sacraments as means of grace only by the blessing of Christ and the working of the Holy Spirit in those who by faith receive them.

"These are not mere doctrinal formulas, but living and germinating principles, the ground work of all true spiritual life and of all effective preaching of the Gospel. They represent God's provision for man's fallen and sinful state, and contain the promise of his redemption. If Evangelical Churchmen will, in dependence upon God, unite in a concerted effort to promote a knowledge and understanding of them, they will go far to remove the difficulties which retard so much of our religious and social work.

"The Council of the National Church League earnestly desire to bring Evangelical Churchmen together in a forward movement on these lines, and they cordially invite your co-operation and effective support.

WORLD CONFERENCE ON FAITH AND ORDER.

By the courtesy of the Bishop of Willochra we learn that the World Conference Committee have fixed the eight days ending on Whitsunday as a week of prayer for the Reunion of Christendom.

MISSION OF HEALING.

The Bishop of Willochra has received word that Mr. J. M. Hickson hopes to visit Australia at the end of this year or early in next year.

PRAYERS FOR UNITY.

O God of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery, and, by the tranquil operation of thy perpetual providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up and returning to perfection through Him from whom they took their beginning, even through our Lord Jesus Christ. Amen. (Gelasian; Bright transl.)

O God, who hast taught thy Church to keep all thy heavenly commandments by loving thy Godhead and our neighbour; grant us the spirit of peace and grace, that thy universal family may be both devoted to thee with their whole heart, and united to each other with a pure will; through Jesus Christ our Lord. Amen. (Leoning; Bright transl.)

Almighty God, who art able to do such things as pass men's understanding, give us an heart earnestly to believe that thou art able and willing to do all those things for the good of thy Church which, of ourselves, we are unable to perform. Cast out from our hearts, we beseech thee, the spirit of unbelief; and help us so to humble ourselves before thee and to open our hearts and minds to the teaching of thy spirit and the leading of thy will that those things may be accomplished which shall unite in one body thy faithful people; through Jesus

Christ our Lord. Amen. (Rev. Raymond Calkins.)

O God of peace who through thy Son Jesus Christ didst set forth one faith for the salvation of mankind; send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other, in the unity of the spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy Holy Name. Suffer us not to shrink from any endeavour which is in accordance with thy will, for the peace and unity of thy Church. Give us boldness to seek only thy glory and the advancement of thy kingdom. Unite us all in thee as thou, O Father, with thy Son and the Holy Spirit, art one God, world without end. Amen. (Rt. Rev. C. P. Anderson, D.D.)

Personal.

Archdeacon Martin, of St. Clement's, Marrickville, Sydney, is credited with having the finest "Men's Services" in that metropolis. From May 28th to June 4th he will hold a Mission for Men in Brisbane.

Rev. H. K. Vickery has been appointed chaplain to the Newcastle branch of the Missions to Seamen.

Rev. H. G. J. Howe, rector of All Souls', Leichhardt, N.S.W., has been invited to participate in a church conference to be held at Wellington, New Zealand, in March.

Hon. L. E. Groom, a well-known Churchmen and member of C.E.M.S., was sworn in as Attorney-General of the Commonwealth by the Governor-General in Sydney on January 15.

Rev. R. Hawkins, rector of Cobarr, has been spending his vacation in Sydney.

Rev. E. A. and Mrs. Colvin, who have been on an extended visit to Sydney, are returning to England by the R.M.S. "Ormonde," which leaves Sydney on February 18th, at noon.

Rev. and Mrs. W. Morris, of St. Michael's, Surry Hills, Sydney, are leaving Sydney by the "Ormonde" for a nine months' tour in England.

Miss M. F. Wright has accepted the office of Secretary to the Ladies' Home Mission Union of the diocese of Sydney.

Mrs. Hodges, widow of the late headmaster of the C.E.G.S., North Sydney, is leaving for England this month.

Rev. A. L. Wade, B.A., and family, of Hornsby, are enjoying a holiday at Austimmer.

Rev. H. N. Powys, assistant minister at St. Ann's, Strathfield, has accepted the rectory of St. Mark's, Pictou, N.S.W.

Rev. O. V. Abram, B.A., Th.L., has been offered the parish of Holy Trinity, Erskineville, N.S.W.

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The Stretch family has received one of the British Government War Memorial Plaques commemorative of the service of their brother Lieut. T. H. N. Stretch, M.C., M.G.C., who was killed in action in France on March 25, 1918. The plaque is of a circular form, about five inches in diameter, and embossed upon it is the figure of Britannia, holding a laurel wreath over the embossed name, "Thomas Noel Meath Stretch." At the feet of Britannia is the figure of a lion. The only other words besides the name are "He died for Freedom and Honour."

Dr. J. M. Steward, Bishop of Melanesia, who returned to Auckland by the mission steamer "Southern Cross," has improved very much in health since his last visit to Auckland. He will remain in New Zealand to attend the meeting of the General Synod at Auckland in April, after which he will leave for England to arrange various matters in connection with the Mission.

The late Mr. Besley, of Port Nelson, N.Z., was a faithful and sympathetic churchman. His generous thought for his parish church and his interest in the religious instruction of the young has been manifested by his leaving a legacy of £1000 to All Saints' Church for Sunday School purposes.

Rev. D. J. Knox and family, of St. Luke's, Adelaide, are spending their annual holiday at Wentworth Falls, N.S.W.

Rev. P. E. James has been installed as Canon of St. Mary's Cathedral, Auckland.

Rev. J. Jones, B.A., was inducted to All Saints', St. Kilda, by the Dean of Melbourne, on Saturday, February 4, at 8 p.m.

Rev. T. McKeon, who has been on sick leave for some time, has now recovered his health and resumed his duties.

Rev. S. J. Kirkby, of the Bush Church Aid Society, will be in Melbourne early in February.

Miss Rene Majendie has been elected to fill the vacancy in the general committee of the Victorian C.M.S., occasioned by the resignation of Mrs. D. R. Hewton.

Mr. F. A. Elgar, M.A., lay reader at St. Bede's, Drummoyne, and for the past three years tutor in English and Latin at Moore Theological College, has resigned owing to his appointment as modern language master at the new Broken Hill High School, N.S.W.

Rev. A. J. Pierce, of Inverleagh, and the Rev. C. J. Peterson, of North Geelong, have effected an exchange, and have been inducted by Archdeacon Hayman to their new parishes.

A small fire, which did no particular damage, broke out in the Holy Trinity, Coburg, Vicarage. But the shock was very trying to the rector, (Rev. C. Hudson), who was ill at the time and had to be carried into the church for safety.

Mrs. Babbington is now the official helper of the Mothers' Union in the diocese of Melbourne, and is at the office each morning from 10.30; prior to that hour she gives a Bible lesson in various State Schools that need assistance.

From the end of Easter Term, the Vice-Principal of Moore Theological College, Rev. Alan Whitehorn, M.A., has resigned the dual post of Vice-Principal and that of Priest-in-Charge of Darlington. Mr. Whitehorn is leaving on three years' leave of absence from the diocese to pursue educational research in psychology and psychopathology. He intends visiting America, Europe and the Old Country, and finally intends to return to the diocese.

In the death of the late Mr. G. Snowball the parish of Drummoyne, Sydney, has lost a much valued worker. For 19 years he has been associated with the parish, having held the offices of churchwarden, synod representative, parochial nominator and church councillor. Prior to his coming to Drummoyne he was associated with St. Andrew's, Summer Hill, being one of the first members of the Gleaners' Union in that parish. He was an earnest and liberal supporter of God's work both at home and abroad.

Rev. W. Burvill, B.A., of St. Aidan's College, Ballarat, and formerly of Melbourne, has joined the staff of clergy in Willochra Diocese, S.A.

Rev. John Caton has reached the jubilee of his ordination. He is one of the last small band now remaining ordained by Bishop Perry in St. James' Old Cathedral, Melbourne, on Sunday, December 17, 1871. He hopes to celebrate his 81st birthday on the 19th of this month. He is living at "Furdogh," Nicholson-st., Moreland.

A "Men's Hour" will be held on Sunday, March 5, 1922, from 4 to 5 p.m., at St. John's, Latrobe-st., when a short address (the first of a series) will be given on "Modern Objections to the Bible," by the Rev. Ainslie A. Yeates.

Rev. A. Killworth, M.A., LL.B., is taking duty at Holy Trinity, Dulwich Hill, during the absence of the Rev. G. A. Chambers, M.A., who is acting as special commissioner for the New South Wales C.M.S. for six months.

Our Melbourne Letter.

(From our own Correspondent.)

The Diocese of Melbourne is on the qui vive. All the future is focussed more or less on the new Archbishop. There is a unanimous desire to give him a hearty welcome, and every report that comes to hand confirms the opinion that we are getting the right man. What we need above all things is a spiritual leader, a man who will impress us not merely with brilliant gifts, but with a sense of personal power, of sympathetic outlook, and of common sense. Personal power—rather than mere official authority; approachableness due to sympathetic understanding—rather than dignified pomposity; and common sense which can view events other than through ecclesiastical spectacles. In a word, we want a man of God rather than a mere ecclesiastic; and we have reason to believe that our new Archbishop is such a man.

"It will be for church-people," says the "Messenger," "to be respectful, not subservient, to give official title on occasion and not with fulsome and destructive reiteration, and to report what is true and not only what is pleasant. The hindrance to every official position is that those nearest so often hide the greater world beyond, and only what they know and think, or

prefer to believe, filters through to the knowledge of the individual they surround. This has been the downfall of kings, and is the danger of all officials in the Church. A bishop of the Church of God will require first-hand and deep knowledge of men and women, and how can it be his if people do not approach him and reveal what is in their minds?"

The Archbishop arrives on Tuesday, 14th, and the enthronement will take place on Wednesday at 10.30 a.m. There will be a public welcome to him in the Town Hall on Thursday at 8 p.m., admission to which will be free—no tickets being required. On Friday there will be (also in the Town Hall) a Young Peoples' welcome for representative pupils of Church Day and Sunday Schools only. On Tuesday, 21st, will be the Garden Party at Bishoppourt, and on Wednesday, 22nd, an At Home in the Town Hall at 3.30 p.m., this last being not part of the official programme but given by the Church Missionary Society.

The Ivanhoe C. of E. Grammar School is proving a most successful venture. Two years ago the headmaster (Rev. Sydney Buckley) and council of the School, purchased a property of 24 acres with a fine house, now the school's home for boarders. It is expected that with the coming term the house accommodation for fifty boarders will be fully occupied. Years ago I heard someone say of the headmaster: "When Mr. Buckley makes up his mind to get a thing he gets it sooner or later—generally sooner."

THE NEW LECTIONARY.

Feb. 12, Septuagesima.—M. Ps. 104; Gen. i-ii. 3; John i. 1-18 or Rev. xxi. 1-14. **E.** Pss. 147, 148; Gen. ii. 4 or Eccles. xlii. 15; Mark x. 1-16 or Rev. xxi. 15-xxii. 5.

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

Feb. 26, Quinquagesima.—M. Pss. 15, 20, 23; Gen. xii. 1-8 or Eccles. i. 1-13; Matt. v. 1-16 or 1 Cor. xii. 4. **E.** Pss. 30, 31; Gen. xiii. or xv. 1-18 or Eccles. i. 14; Luke x. 25-37 or 2 Cor. i. 1-22.

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Christ and the Crowds, Or The Master and the Multitudes.

(By Rev. E. A. Colvin.)

It has been pointed out that our Lord never wrote a book, never led a church, and it might be added never wore an ecclesiastical vestment. Those things (and some others to which undue importance is given in the present day) had nothing to do with His Church when He first called it into existence, and established it as a mighty spiritual force amongst men. Here is a great fact: Our Lord went straight to the people. He had a great message for the people, and he knew that the hearts of the people everywhere needed His message. Moreover, the acceptance or rejection of that message meant life or death to every one. It is the most beautiful and wonderful picture in all human history—the Saviour of the world in all simplicity, sincerity and reality, seeking, seeking the people every day, and all the day, just to tell them the story of His great redeeming love.

The picture, I'm afraid is in striking contrast to too many ecclesiastics of the present day—the dignity of office, the severe distinction in dress, the multiplicity of mere official engagements, the incessant serving of tables, and their practical isolation from the people, make them so unlike Him who always went in and out amongst the people doing good. A bishop's daughter once said to me, "The saddest thing about my father's life is its loneliness, and all because he is a bishop." Surely there is something wrong when that is the case with the leader of the Church of Christ to-day? Our Lord, in this way, was never lonely just because, with Him, it was the people—the people during the whole course of His earthly ministry—He began His ministry not in the temple, synagogue, or building of any kind, but out on the shores of the Sea of Galilee. "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men; and they straightway left their nets and followed him" (Matt. iv. 18-19). Our Lord went where the people were, the men he wanted. In Matthew vii. I find Him in the very thick of the battle—"When he was come down from the mountain great multitudes followed him." And in Matthew xi. I read "He departed thence to teach and preach in their cities."

A Fresh Start.

And it is upon the Master's own original lines that bishops and clergy and Christian men and women must start afresh to work if the present deplorable state of things is not to go from bad to worse in the Australian Commonwealth. The Bishops of Peterborough and Southwark have set good examples by their pilgrimages on foot from parish to parish through their diocese; and the Bishop of Exeter (Lord William Gascoigne Cecil) has put the case before the Church in the old country. He says "We must once, and for all, recognise that our first duty is to rechristianise England—to make the law of Christ the law that works in the hearts of our masses. Nothing less will be of any practical value. Yes, yes, "Our masses" would be the one great subject for prayer, and conference, and thought, and service by Bishops, clergy and all earnest Christian people in these solemn days in which we live. And if the masses are to be reached, and touched, and won for Christ there is nothing plainer to-day than this, that we must go to them. That is the one practical burning question the Church of Christ has to face. To keep on ministering to the comparatively few people who come into our churches, and neglect the masses outside, is to cease to have any claim to be called the Church of Christ, except in name, for the Spirit of Christ is not kind of common, and he does not gather around the Lord's Table Sunday after Sunday, and never go near the outside masses to tell them of a Saviour's love? Surely they are not part and parcel of the real Church of Jesus Christ in any parish! There is no stronger evidence of the low spiritual condition of the Church than the neglect of the perishing multitudes. And, let me here say, that I never knew a time in the history of the Sydney diocese when so little open-air work was done; where there was so little aggressive effort to reach the masses. And yet there never was a time when such work was so sorely needed. The late Rev. J. H. Mullens, and the late Mr. John Daunt (my S.S. superintendent at Dulwich Hill for many years) carried on open-air work at the Cathedral gates year after year, till death removed Mr. Mullens, and Mr. Daunt went to Melbourne for C.M.S. work. Why should not that same

work to-day be part and parcel of the work of the Cathedral? Why should not the Mother Church of the diocese set an example in this direction to every parish?

I began my ministry, as curate, with Rev. J. D. Langley (now Bishop Langley), at Surry Hills, Sydney. Every Sunday afternoon clergy and workers preached to crowds in the open-air, and with blessed results. The people were invited to the Sunday evening services. Every Sunday evening without exception "after meetings" were held, and large numbers, especially of young men, "were brought out of darkness into light and from the power of Satan unto God." The atmosphere of Surry Hills in those days was the atmosphere of Heaven itself.

I earnestly maintain that similar results would follow to-day if the same spirit, the same earnest, persistent pleading with God, the same passion for souls, the same whole-hearted service, and the same methods were seen with the clergy and all their Christian workers. I believe the world is hungry still to hear the gospel—not really hungering for supper, concerts, and dances and cinemas—but heart-hungry for a real, loving, adorable Jesus who saves, and heals, and fills human lives with the purest joy, and a happiness that absolutely satisfies. Go out and preach Him to the people. Tell them what He still is, and what wonders He can do for them, and empty churches will soon be filled, and there will be great joy in every parish.

Spiritual Athletics.

Open-air work should be undertaken in every parish, if possible, if only for the sake of Christian workers themselves. There is nothing so helpful to our spiritual life as publicly and courageously witnessing for our Lord—spiritual athletics are a necessity for a strong, robust Christianity just as golf and tennis are for the body. And a weak and cowardly Church to-day is the result of the neglect of this bold, and holy, spiritual exercise. When one thinks of the wonderful field for spiritual work in this direction at the various surf-bathing resorts, is it not a sin and a shame that the Church of Jesus Christ should exist in the City of Sydney and no organised effort of any kind be made to reach the tens of thousands who are to be found every Sunday at Manly, Cooze and Bondi?

Bishop Knox, who recently resigned the See of Manchester, went, year by year, to Blackpool to conduct a mission for the crowds who gathered there in the summer months. If two or three of our young and strong country Bishops would do similar work at our Sydney resorts they would preach the gospel to more people in a month than in their own dioceses in the course of a year.

During the last 10 years spent in England nothing has given me more hope for the Master's cause than the earnest and aggressive open-air work carried on by so many different Christian organisations.

The Church Army.

And I would put the work of our own Church Army at the very forefront. The C.A., amongst many aggressive enterprises, sends out C.A. "Flying Columns" to the various dioceses for open-air work in city, country towns, and villages, and their work amongst the masses is simply glorious. Some of the "F.C.'s" consist of Church Army sisters only. They go up, joining forces with the vicars, and their church workers, and needless to say, crowds gather in every place, and the gospel message is lovingly and faithfully proclaimed.

During the war we learned the advantage of taking the offensive even as a means of defence. The Army that simply awaited attack was not a conquering army—it was liable to lose its morale, and was preparing itself for ultimate defeat. Therefore our Generals attacked at stated intervals if they were unable to do so continually.

The attitude of the Church for too long has been that of defence, not offence. It has been so busy answering its critics that it has forgotten to do things. The Lambeth Conference struck the note that this era of apologetics must end, and that the Church, believing its own message, will attack and convince men of error and sin when they depart from Christian principles. This is the very thing that was done by the apostles in the early Church, and they were not afraid of causing trouble through the preaching of their God-given message. When will our leaders in Australia rise in a mighty attack upon the forces of evil, and a big aggressive campaign to extend the Kingdom of Christ according to the Lambeth resolution?

I would like to mention that the "Flying Columns" of the Church Army contain, in addition to experienced workers, a number of young cadets in training, and the value of the experience gained by them in public speaking, and witnessing for Christ must be great indeed. If the Rev. A. R. Ebbs

could organise such bands in connection with the C.E.M.S., it would be the very life of the Society as well as a wonderful blessing to the whole Church.

The Church Pastoral Aid Society

As its name implies, corresponds in some measure to the "Sydney Home Mission Society" of the Sydney diocese, except it is not official, or diocesan, but a great organisation of English evangelists. And, it does not confine itself to merely raising funds for parochial purposes. It carries on a vigorous evangelistic campaign all over the country with gospel motor-waggon. Its watchword is: "Our country for Christ." This is a splendid rallying cry, truly! But, thank God, it does not end there. The leaders and evangelists of this noble society are men dead in earnest in seeking to bring souls to Christ. They seek to encourage the clergy in open-air work in their parishes. And, to this end, parochial evangelistic conferences are held from time to time. The C.P.A.S. says, "We stand, not merely for evangelical principles, but for evangelistic methods in the preaching and

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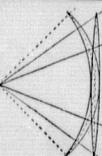
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(By "Spermologos.")

application of these principles." I wish indeed that could be said of all evangelicals, especially our bishops and clergy.

And here I would say again, with deep regret that evangelistic methods are not used to-day in Australia as in past years, diocesan and parochial missions, e.g. were quite common in Australia 15 or 20 years ago, and were greatly blessed. Their great object was to reach the careless and indifferent. But one seldom hears of such missions now. And yet, of all the reports of the Archbishops' various committees in England, in the great mission of Repentance and Hope" the one on "Evangelistic Work" was the most wonderful and inspiring document. It ought to be in the possession of every clergyman. It says: "To evangelise is to present Jesus Christ to those who know Him not that they may accept Him as their Saviour, Lord and King." And yet this presentation of Christ in a definite and special mission has been dropped in recent years by the Church!

The Laymen's Open-air Mission.

As far back as 1853 the late John Macgregor, M.A., Esq., founded this undenominational mission in England. Since that day Christian laymen have carried on the work with wonderful results. During the war no other mission did better work in the various military camps throughout Great Britain. The present president is Capt. Dawson. Lord Kinnaird is treasurer, and the hon. secretaries are Lieut.-Col. MacKinnon and Frank Cocker, Esq. There is also a committee of management, and the work is well supported by the Christian public. Some of its objects are as follows:—

1. To appoint and support evangelists to proclaim the gospel of the grace of God throughout the land.
2. To unite Christian workers of all evangelical denominations to make known the glad tidings of salvation by means of open-air preaching.
3. To undertake the visitation of races, fairs, regattas, etc., to hold services and special missions wherever the masses assemble out of doors.

It is impossible to speak too highly of this great work, and it would be a glorious day for Australia if some Christian laymen organised a similar movement.

The Salvation Army

Of course carries on as usual its open-air work in Great Britain. But I must confess that I have been disappointed at not seeing their work more in evidence, and I have compared their work in the first 10 or 15 years of its existence, the Army to-day, in my opinion, is quite a different organisation. It has turned very largely aside to rescue work, and caring for the bodily wants of men; but it has undoubtedly lost its spiritual power, and its old fine enthusiasm and passion for the salvation of immortal souls.

Conclusion.

I can say emphatically that the dear old Church of the nation is to-day the greatest spiritual force in England. Her clergy and laymen chiefly have kept the Keswick Convention going for 46 years. The Church Missionary Society touches the whole country, and could raise, just after the war, in the year '669,000. That is a wonderful proof of the life of evangelical Christianity in England.

The Church Army, instead of being side-tracked to mere material things, has increased year by year in spiritual efficiency and usefulness. The bishops and clergy, on the whole, influence the nation for righteousness more than any other section of men. And God is waiting to use her still, not only in the whole Empire, but in the world at large, if only her sons and daughters will consecrate themselves to that Christ who is soon to appear amongst men as King of Kings and Lord of Lords.

CRUCIFIXION.

(Translated from the Greek by E. Parry.)

Why dost thou shake, O lofty dome,
Broad heaven of darkened bound!
Why do the stars come out by day,
Why moan the seas profound?

Behold! the King who rules on high
Has met man's direful doom!
His first abode on earth a stall,
His latest is a tomb!

'Tis thus man's vile ingratitude
Repays Almighty Love;
God, dark Eclipse, and hide the sun
And spread the pall above!

In the Market Place.

(By "Spermologos.")

"The conies are a feeble folk," as the Scripture saith, and so apparently are we Anglicans. But unlike the former we are not "exceeding wise." We have a date in our Anglican Church calendar which possesses tremendous appeal—the anniversary of the First Christian Service on our shores. It is calculated to stir the national (or say religious) sentiment which runs so deep at this time. It contains an interest that would find response in the hearts of some of our hardest citizens, that is if we let them know about it. Our trouble is that we don't. In Sydney we hold a service in commemoration of the great occasion. With laudably big ideas of the fitness of things we advertised (an extravagant three-quarters of an inch in the "dailies") and arranged a procession to some alleged historic ground situated in the vicinity of some smelly walled store in an out-of-the-way street. The Salvation Army came to the service with its band, and with brave show and a clerical representation that reached to the sacred number of seven the dominant Church in New South Wales marched off from the Chapter House "like a mighty army"—but a sharp shower of rain meeting them at a hasty retreat—no, Mr. editor, nothing so ignoble—the gates the processionists beat a hasty retreat, and an Anglican Bishop rear and hugged the shelter of door-way and porch. Of course no one may be blamed for the rain, so we pass that by. However, the subsequent service in the Cathedral was quite inspirational. With the Army band leading the singing, a Presbyterian Moderator in knee breeches and silk stockings reading the Lesson, and an Anglican Bishop giving the address, we really thought that reunion was in sight. But we could wish that such historic occasion be regarded as an opportunity for more striking witness for Christ in the city. The Church is not roused to the possibilities of the situation. The feeble showing of clergy, in a diocese numbering about 300, the inadequate representation of C.E.M.S. members, should make Church-people think. Once before in this journal has the wisdom of a Sunday celebration been questioned. If the Men's Society would be "exceeding wise" they might well consider the advisability of a big week-day demonstration in Martin Place. A mid-day service of 60 minutes there would have far greater influence than two or three hours anywhere else.

"We love the sacred font,
For there the Holy Dove
To pour is ever wont
His blessing from above."

To stand in a church and to hear a congregation engaged in singing the foregoing lines to a tuneful melody is a pleasant experience, but to cast one's eyes down to the west end of that same church and to note that the font has become a temporary hat-rack for a careless churchwarden, or a receptacle for tattered hymn-books, or stand for some lady's umbrella, is a decided shock and offence. Yet there it is, and in not a few of our churches is there temptation set before the unthinking or the untaught by our manner of placing the font at the farthest door of entrance to the church. Surely we need not be wholly guided by pre-Reformation practice. Surely the supposed symbolism of the position at the western door is not important enough to prevent our moving it into a more fitting position, say, in or near the chancel. The Sacrament of Baptism is of high significance, like that in prominent view of the faithful in the congregation why not also the Font? Moreover baptism is supposed to be administered in the face of the people during Morning or Evening Prayer. How can those take their part in that service if they have to twist themselves round in the narrow pews by which our churches are usually cumbered? The sorry fact is that with the Font situated as it generally is the administration of the Sacraments at one of the

ordinary services becomes almost an impossibility. Resort then is made to what is not much more than semi-private baptism at 4 p.m. on Sundays or 7.30 p.m. Wednesdays; and for semi-private clandestine baptism in the Church of England there should be no place or liking.

"Nil nisi bonum de mortis" is a saying worthy of all acceptance, even when we feel constrained to make pulpits reference to the death of His Holiness the Pope. It is to be regretted that one of our own Bishops should have gone further and should have taken public occasion to call upon his people to pray for the dead prelate. Whatever may be the Bishop's private opinion about prayers for the dead is no great concern of anybody. What we are concerned about is that his private opinion should form part of his public and apparently official teaching on a matter on which the Church's formularies are singularly silent. The Church of England at a certain period of her history cast out prayers for the dead from her Prayer Book. She has not yet re-inserted them. It is a pity that one of her illustrious sons should give a lead as though she had.

A parochial journal wishes learned and eloquent on the subject of mitres. What a lot some of our churchmen are missing because some of our Bishops are not wearing them. And if report be true (and not yet has it been denied) mitres are symbolic of the cloven tongues which appeared at Pentecost. But if it be so then mitres are not for Bishops only. The right to wear them belongs to every believing soul, for not even the stoutest advocate of "Apostolic Succession" would hold that the Petecostal gift came upon "twelve" only. Who can imagine the sensation that would be caused if the worshippers at the parochial journal's church paid full heed to such symbolic teaching and appeared at service Sunday next with such extraordinary "ornaments" upon their heads!

S.O.S.

Sir,—Two appeals have come to our office and we feel that they are of such nature that you will readily grant us the courtesy of your columns in order that they may be the more widely made known.

1. A rector in a northern town is in sore need of adequate clerical assistance. For considerable time he has laboured without any help. Work has grown, the parish responsibilities have become heavier; even the fine progress which has been made has only increased the burden. He writes us believing that in Sydney or in Melbourne there is some young man who for the Kingdom's sake will be willing to make a venture and come to his assistance. From our own knowledge of the sphere we can recommend it as affording useful experience in the ministry, also opportunity of some heroic service. Incidentally, a veteran worker will be encouraged and his people heartened.

2. Help is desired to enable a valiant worker to take a much-needed holiday. A young man in orders willing to take on such temporary work and not afraid of "enduring hardness" would be able to spend six busy weeks and come back with a story to tell concerning the real Australia. The Bush Church Aid Society is prepared to help a suitable applicant reach this particular field.

In both cases the work is worth while. Anyone wishing to hear more may write us at our address, S. J. KIRKBY, Church House, Sydney.

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The Church Record.

FEBRUARY 10, 1922.

The Industrial Conference.

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

The Prime Minister's recent utterances have served to emphasise the seriousness of the existing economic situation. His belated summons to a conference might, in the light of his pronouncements of some months ago, be explained by his apparent belief that the then psychology of the employers and employees was unavourable to frank and helpful discussion. Has the position changed now? Full disclosure of all relevant facts without reservation is the central feature of his present appeal. Its absence reduced to a fiasco the conference on unemployment called at the instance of Sir George Fuller some two months ago. Root causes were dismissed, and the discussion centred aimlessly and fruitlessly upon effects of and palliatives for unemployment. If anything is to be achieved by the proposed Federal conference, the situation must be examined in the light of principles and in a spirit of sweet reasonableness.

Prejudice or Light.

Will the conference approach the problem in a scientific manner, abandoning all preconceived ideas as to remedies and as to the permanence or excellence of the existing economic system, and will they consider all the factors involved? Already the utility of the conference has become suspect by the demand for reduction of wages. Is this the only matter of discussion? As Bishop Westcott says, "It is impossible for us to rest idly in the conclusions of the past. In each generation the duty is laid on Christians to bring new problems . . . into the Divine light and to find their solution under the teaching of the Spirit." It is clear that insistence upon a rigid adherence to the existing methods of conducting industry will be as useless as dangerous. Granted that these methods have been evolved as a result of long experiment, it is also true that institutions which are formed by the slow growth of social habits tend in time to become rigid and obsolescent. Ideas of yesterday crystallise into forms and methods which are too cramped for the social ideas and needs of to-morrow. The problem for the conference is obviously one of readjustment of the ideas of yesterday to the needs of to-day, of reconciling the legal and economic formulae of yesterday with the living realities of to-day. Is there the will and the social spirit equal to the change? The readjustment will, of course, be a slow process, which makes a commencement even more imperative, and it is of prodigious importance to the well-being of the community that it should be on the right lines.

Labour and the Church.

It is as to the direction of the change that there is such passionate divergence. The left wing of the labour movement is pressing blindly forward with its programme, but the whole mass is gravely disturbed. The labour movement is the greatest portent of modern times. The Church is not called upon to bless all its objectives, but neither should it condemn it merely because it is the labour movement, nor because its proposals are novel. After all the most extravagant ideas of to-day become the veriest common-places of to-morrow. Nor can the Church afford to stand aloof. Its attitude must ever be that of sympathetic inquiry and examination of proposals,

alert to bring the Christian influence to bear upon them at every strategic point.

Man and Strategy.

On the other hand, there are those to whom change is not only dangerous but sacrilegious. They ignore the fact that our social, economic and political institutions are in the main man's handiwork, and base their reverence for the status quo upon an appeal to the working of Providence or natural law. These agencies in the past have usually had to shoulder the blame for man's ignorance or stupidity, but that is surely inexcusable to-day.

The Problem Stated.

R. H. Tawney, who is known to Churchmen as one of the draftsmen of the report of the Archbishops' Fifth Committee of Inquiry on Christianity and Industrial Problems, insists that any recovery of economic health waits upon a change in the government of industry. "On the one hand there is the question of the purpose for which industry is carried on, of its relation to the consumer, of its function which involves the whole question of the disposal of the surplus which arises when all costs have been met. On the other hand there is the question of the internal organisation of an industry, of the relation between the different groups engaged in it and in particular, of the point in which authority and responsibility for the conduct of the industry is to reside." Industry "is successful, if its return in dividends is considerable. It is a failure if it is not." "Labour consists of persons, capital consists of things. Things should be employed in the service of persons not persons in the service of the owner of things. The centre of authority in industry, therefore, should not be the owners of capital, or their agents, but the working personnel."

He would therefore reorganise industry by removing control from the shareholders, and vesting it in the personnel, and would restrict the return to capital to an agreed upon rate of interest according to the nature of the enterprise.

Wealth or Welfare?

Whether Mr. Tawney's opinions as to the direction of the change in the industrial system are correct or not, it is clear that industry is ceasing to function in Australia for the reasons he gives. Works are closing down, their products, not because the men do not want employment, but because the returns are not sufficiently large to satisfy the present controllers of industry. They prefer to precipitate the whole community into severe suffering in the hope that employees will be compelled to accept their terms, rather than that they shall readjust their businesses to meet the changed situation. How many businesses, for example, which capitalised their earning capacity during the war have faced the question of reconstruction to meet the existing conditions? The economic conception that men and women exist for industry holds sway, and is a perpetual challenge to the Christian principle that industrial processes must accommodate themselves to human welfare.

The Purpose of Industry.

The purpose of industry is to supply economic satisfactions, and thereby minister to the good life of the community. But these satisfactions will only be supplied to-day at the price demanded by the individual. There is thus set up a conflict of loyalties, and a vital necessity is to reconcile the interests of the community with those of the individual. The existing economic system has been built upon base foundations of individual selfishness, and the psychological result is to induce the individual to think first and foremost of his own economic advantage and to obscure the end of social service. Life is subordinated to the material means of existence, and instead of our treasures promoting the deeper and wider communal interests and aspects of life they have but ministered to our cupidity and inflamed our dissensions.

Hands or Partners.

Allied to the problem of the purpose of industry is that of the status of the personnel. Until something of the spirit of democracy is infused into industry, there is little hope that the purpose of industry will be satisfactorily determined. The principle of definite partnership must be conceded. The machinery to give effect to this principle is subsidiary, but it will present little difficulty if approached in a spirit of goodwill. It cannot be denied that the establishment of a living symbol of partnership in a common service would not only improve the relationships between employers and employees, preventing many misunderstandings, but it would give a new status and dignity to all who are engaged in in-

dustrial activities. The exclusion of employees from any share in the direction of industry is wasteful and dangerous. Employees have much to contribute on the one hand, while on the other energies which are now devoted to combating rival tactics could be beneficially employed elsewhere. Admitted to a share in responsibility employees will learn the soundest lessons on matters where ignorance is now a grave social and industrial danger. Made accountable for results, they will learn the importance of efficient administration, gain prudence in lessening the hours of work, understand the risks of limiting output in a society where there is still an insufficiency of goods, and, finally, they will appreciate more fully the desirability of co-operating with all the other factors in production.

The Alternatives.

In the face of the repeated refusals of the parties to work the existing industrial machinery, some alteration is imperative. Victory for the preconceptions of either side in the present crisis will be but the prelude to a gathering of greater resources to precipitate a struggle at a more favourable opportunity. Why not adopt the formula of the Archbishops' Report as to the purpose of industry, and definitely admit as partners that considerable factor which in the existing condition is called upon to take the supreme risk in the struggle for existence?

THE NEW BISHOP OF NEW GUINEA.

(From our own Correspondent.)

Port Moresby.

The Right Reverend Henry Newton arrived in Port Moresby en route to Dogura for his enthronement as Bishop of New Guinea, by the Marsina, on Wednesday afternoon, January 18. He was met at the wharf by His Excellency the Administrator of the Territory (the Hon. Stanforth Smith) and by the rector (Rev. C. Saunders), who escorted the Bishop to the Institute, where an assemblage of residents had gathered to greet and welcome him back to Papua. The gathering was an extremely sociable one, and old friends of the Bishop were delighted to find that they had not been forgotten, but were instantly recognised by their old friend. Many old memories were recalled over a cup of afternoon tea; during the course of the proceedings the rector voiced the welcome of the Anglican residents of Port Moresby to him who was shortly to be their Bishop. His Excellency the Administrator next gave a cordial welcome on behalf of the Government and people of Papua, and in the course of his remarks he paid tribute to the work of the Missions. The Rev. J. B. Clarke, L.M.S. Missionary at Port Moresby, spoke as the representative of his Society, and offered the Bishop cordial greetings.

The Bishop preached at a service in St. John's Church at night, and celebrated the Holy Communion the following morning. During his stay in Port Moresby the Bishop was the guest of His Excellency the Administrator at Government House. The Bishop left for Samarai on the Thursday evening.

C.E.M.S. Outing.

The Melbourne C.E.M.S. annual church outing will be held at the Lido Tea Gardens, Hampton, on Saturday, February 18, 1922. Special arrangements have been made for the comfort of visitors and to ensure a successful outing. The grounds will be available to visitors from 2 p.m. A short open-air service will, commencing at 2.45 p.m., be conducted by the Rev. W. E. Ramsdell, Th.L., Vicar of Holy Trinity, Hampton, when an address will be delivered by the Rev. A. R. Ebbs, National Organising Secretary, C.E.M.S., to be immediately followed by a varied programme of sports, commencing at 3.30 p.m. The Hon. L. E. Groom, M.H.R., in the evening will distribute the sports prizes, after which other prominent C.E.M.S. members will address the gathering, followed by a grand concert by the Brighton Orchestral Society.

THE ARCHBISHOP OF MELBOURNE.

The Most Reverend H. Lees, D.D., will be enthroned at St. Paul's Cathedral on Wednesday next, February 15, at 10.30 a.m.



On January 26, seventy-five members of the Sydney branches in the Eastern Suburbs gathered at St. Mary's, Waverley, for Corporate Communion, at 8 a.m., which was followed by breakfast in the parish hall, over which the Rector of St. Mary's, Rev. E. A. North Ash, presided. Amongst those present were the Very Rev. the Dean of Newcastle, Rev. A. R. Ebbs, Organising Secretary of the C.E.M.S., Rev. J. Jones, and Mr. H. C. Byrne, Hon. Lay Secretary for N.S.W. After justice had been done to the good things provided by the wives of the members, the Dean of Newcastle gave the following stirring address, which commanded the attention of every man present:

"The particular thing that is for ever challenging the church is what we call the world. And one of the most pressing questions that faces the church to-day is the attitude she should take towards the world, in order that she may win it. On her ability to answer this question largely, wisely, and according to the mind of Christ, the future of the world, and the future of the church, very largely hangs.

The Church and the World.

The New Testament attitude to the world is not easy to define. Our one word translates at least three different conceptions. The word is used in at least three different senses as—(1) a system—the cosmos or universe to which we belong, (2) a place—the inhabited globe, and (3) a period, in particular, the age and its spirit, in general, human society regarded as organised apart from God. In the Synoptists the word occurs but seldom, and there is little suggestion of hostility displayed towards the world. It appears rather as our normal human climate. In John's Gospel, however, and in the Epistles, a new and more hostile attitude comes into view. The word, moreover, is used eighty times in the Gospel, and twenty-two times in the First Epistle. This attitude of hostility is easy to understand in these latter writings, for the days of persecution had begun. Subsequently the world changed its attitude towards the Church. Persecution proved futile. It began by tolerating the Church and ended by enthroning it. This strengthened the Church, and also weakened it. The Church came out into the world. Unfortunately the world, too, came into the Church. The Church began to use the world's carnal and coercive weapons.

The World To-day.

And the Church, as she stands in the same world to-day has got to make up her mind how she is going to face and win it. The task is a stupendous one. It is a world in which material things are obviously enthroned, and yet the world is far from content with this enthronement. It is more than suspicious that all is not well with it. It is restless. It is lost in "the greatness of the way." It is taxed in the tempest of its freedom. It is faint and bleeding with its self-inflicted wounds. Its mood to-day is desperate and baffled. It has no bugle-note within its ears, no high purpose in its heart—its only craving for relief, forgetfulness, and rest. And yet its irreligion is not all materialism. There is something of earnestness in it. It is busy searching its conventions to find out which of them are ideals. It is, putting the acid on everything. One thing, however, it must learn. Ideals it must have. If the old lamps are fading, it must get new one, or die.

Are We Winning.

When we ask what progress the Church is making in the world to-day, the answer is a two-fold one. There is going on a two-fold process of contraction and expansion. On the Mission Field, among the child-races, and, to a much lesser extent, amongst the ancient peoples of the East, there is a tale of progress which is heartening and amazing. But in our Western communities, particularly in our city life, there is a process of contraction going on. We are losing our hold on the coming generation. A contracted line, we know, may mean a strengthened front. But it is questionable whether our lessened numbers, our reaction on society to-day is really more intense. The Church seems sometimes to be in danger

of sinking to the level of a sect, in a community which is becoming increasingly pagan. This is partly the fault of the world, of its obsession with the material, its obvious contentment with a frankly biological view of sex and of life, its absorption in a saturnalia of pleasure. It is also the fault of the Church, sometimes of its narrowness, and sometimes of its cowardice.

Two Policies.

How is the Church going to win the world to-day? Two answers are given, the second one of which I believe to be the right one. The first view is that the Church should withdraw entirely from the world, or if she does go into it, must go in merely as a moral policeman, the censor of the people's morals. She must aim at being an aristocracy of enlightenment in a darkened world. She must set the "godly" against the "ungodly." She must take a frown, but she must never wear Christ's smile. And this Church of pillar-sainthood is to win the world by its isolation and its remoteness. We are to stand by "on the hills like the gods together, careless of mankind" in blissful contemplation of our own superiority, while we watch a world we are afraid to touch go down the steep into perdition.

The Death of Deism.

Now there has been a time when this type of witness was impressive. But that time has gone by, at all events, in our Western world. But the old Deistic God has ceased to move the modern mind and heart. Men feel to-day that either God is everywhere or He is nowhere. And the Church, while keeping Transcendence, must reassert the Immanence of Deity. The only Church that can touch our modern world is a Church that will go out into it, and after it, to love it first of all, and loving it, to heal and bless it. A Church that leaves the world alone may keep up its wickets, but it will make no runs. There will be no growth, no conquest, no adventure. Its Christ will have no Advent. It will save nothing. The sinner will find no home in it, no way of a return. The wayfarer man will feel the chill wind from its doors, and shudder, as he passes by. Moreover, it will kill itself. It will die of its own lovelessness, its mere respectability. It will become a stagnant pool.

The Aftermath.

We have been following this path from the seventeenth century onwards, and what has happened? The drama has become debased, pleasure has become paganism, art has sunk into materialism, sex has gone unredeemed; international life has gone back to the jungle; politics have at best accepted our assurance that religion has nothing to do with them; industry has become a sordid dog-fight. And the Church lives on, increasingly a sect, in an increasingly pagan world.

Another Way.

But there is another and a better way for the Church to take. It is to go back to the method of the Incarnation and to become penetrative of life, transfiguring where it penetrates. It is for Christians to go out into the world, using the world, as not abusing it, knowing that the fashion of the world passeth away. The Church can send men out into the battle and the crush of life, who will fight with virile and robust, carrying with them the infection of a good courage, standing four-square to every wind that blows. It can, if it will, fill our theatres with men and women who instead of abusing the drama and casting it to the dogs, will keep the drama clean. It can send into our ballrooms, men and girls who will redeem the dance. This is a Christianity that will cleanse sport, sweeten pleasure, transfigure Art, and save society. Nothing else will. Negations save nothing. Prohibitions are not a solution, but an escape.

Its Dangers.

This is the brave way, and like all brave ways, adventurous and dangerous. The world can swamp us. It can make at least two inroads on us. One is sorrow; another is sin. Against these inroads we must keep a sanctuary. There is sorrow first of all. There are "the corroding cares." For all of us there comes a day, when Autumn gathers and the leaves begin to fall. Against that hour we need a sanctuary. The other danger is always with us, when we are brave enough to take our Christianity out into the world. It is the danger of being caught in the moral currents that surround us, till the old ideals are smothered, the vow of the first Communion, of the Confirmation-night are gone.

The Inner Shrine.

Therefore we need within each heart a central sanctuary, an inner shrine, some central cove of ideals and convictions, shut

against the world, but open to the Divine, to a Living Christ passing on His conquering way to the claiming of His Kingdom." At the conclusion the chairman moved a hearty vote of thanks to the Dean, which was seconded by Mr. G. Anderson, and carried unanimously.

The business side of the meeting was then entered upon, and it was decided to form a federation of the branches in the Eastern Suburbs, with the Rev. E. A. North Ash as the first president, Mr. H. Dawson, of St. Luke's, Clovelly, as chairman, Mr. G. Anderson and Mr. W. W. Simpson, of St. Mary's, Waverley, as secretary and treasurer respectively.

A cordial vote of thanks was accorded the ladies for the assistance they had rendered in the pleasant gathering, and an adjournment was made to the cricket field, where St. Mary's and St. Mark's were the opposing teams.

The Church in Australasia.

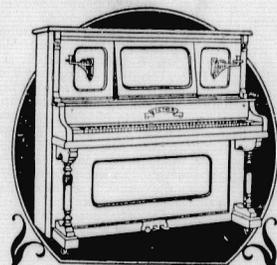
NEW SOUTH WALES.

SYDNEY.

Towards Reunion.

"We continue our efforts to advance the great cause of Reunion. I have now presented the Lambeth Appeal to the heads of the principal Christian Church in Australia, as requested by the General Synod. We are also making preparations for the first general official conference, to be held in Sydney on March 28 and 29. I ask that intercessions may be offered for the guidance of those who meet, and also for a spread of intelligent interest in the great problems involved, by careful study of the subject amongst our Church-people. I could wish that study circles might be formed in different centres at which several parishes might join. Such a book as 'Headlam's Bampton Lectures on Reunion' would supply a most fruitful basis for the leaders who conduct the study. It is only by careful attention to the history of Christianity that the many prepossessions which hinder reunion can be removed.

"I am receiving many letters which show that the opening of the Royal Agricultural Show on Good Friday is causing much concern to many Church-people who have said nothing about it hitherto. It is necessary to create a sound public opinion on the subject if this source of damaging loss to our spiritual life is to be abated."—The Archbishop's Letter.



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PALING'S

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Jubilee Celebrations.

The parish of Kangaroo Valley has been celebrating its jubilee. A little more than 50 years ago Mr. Allick Osborne gave the land on which the parish church and rectory now stand. He, with many other stalwarts of those days, then raised the funds, the outcome of which was the building of the beautiful church of the Good Shepherd. In connection with the 50th Anniversary, the rector, the Rev. W. Kingston, prepared a finely illustrated Souvenir of the history of the parish, and also made excellent arrangements for the celebrations. Canon Charlton was the special preacher on the actual jubilee date, January 26. Services were held at 11.30 a.m. and 7.30 p.m., with a picnic gathering of past and present parishioners during the afternoon in the spacious rectory grounds. On Tuesday, January 24 there had been a great parish tea and concert. Thanksgiving services were held on Sunday, January 29, when the Rev. S. H. Denman, a former rector, took the morning and evening services, whilst the Rev. Edmondson addressed the children in the afternoon. Thank-offerings were received this day and amounted to £131. Many messages of congratulation and God speed were received from former rectors and old residents, while a spirit of sincere appreciation and enthusiasm marked the whole week. Splendid work is being accomplished in the parish, and the aim is to re-roof and renovate the church in time for the Archbishop's visit during April next.

Memorial.

A handsomely carved cedar credence table was recently placed in St. John's Church, Ashfield, in memory of the late Mrs. Hart, for many years a worshipper and worker in the church. The table, which was given by her family, is the work of Fredk. W. Tod and Co., and reflects great credit on the firm.

Historic Anniversary.

A downpour of rain on Sunday afternoon prevented the annual commemoration of the first Christian service held in Australia on February 3, 1788, from being carried out as usual at the junction of Broadway and Spring Streets. The intended procession was abandoned, and the service was held in St. Andrew's Cathedral, which was completely filled.

In addition to representatives of the various Protestant denominations there were present the Lord Mayor and several city aldermen; members of the Army and Navy Veterans' Association, the Naval Commanders Association, the Royal Historical Society, and contingents of Boy Scouts and Girl Guides. The Congress Hall Band of the Salvation Army, under Adjutant Shepherd, led the hymns; and Mr. J. Massey presided at the organ. The Scripture lessons were read by the Rt. Rev. J. Edwards, M.A., Moderator of the Presbyterian Assembly, and Canon Bellingham, M.A., the Bible being that used by the Rev. Richard Johnson, at the first service. The Bishop of Bathurst preached.

He said that the most imaginative man at the first service could not have foreseen what great things were to happen; that their means were so weak for the task which lay before them, but they went onward little knowing whether they were being led. "To us is given the great opportunity in a vast continent of people, one in tradition, and one in political organisation, to make it a great place of human life, and a spiritual abode for the human spirit," continued the Bishop. "Combined with it is the opportunity to make a united people and a glorious Commonwealth. Unfortunately we get divided into factions. Visitors might think, judging by the utterances of our politicians, that we were disunited. But that was not a true picture; there is a deep Australian sentiment."

The people of Sydney where the first settlers landed, added Dr. Long, should lead the continent in fine ideals. In the great tasks which lay ahead of necessity the great cities were looked to for the supply of the constructive minds of the nation. Only by forgetting factions and hiding hate would Australia be built up. There was no time to be wasted in internal strife. There was only a handful of people to hold the invader from these shores.

Old Boy's Day.

The 91st Annual Commemoration of Old Boys' Day will be held at King's School, Parramatta, to-morrow. There will be a celebration of Holy Communion at 8.45 a.m. and service for Old Boys' and parents at 5.30 p.m., at which Canon Langley will be the preacher. The cricket match will begin at 11 a.m.

COULBURN.

Hume Reservoir Camp Mission.

The dedication of the Church of the Ascension, Hume Reservoir, was performed

by the Archdeacon of Wagga, on the evening of Wednesday, January 25. Immediately the clergy entered the door, the "Petition for the Licensing of a Church for Divine Worship" was read by the deacon-in-charge (Rev. C. R. Jessop) in the name of the deacon-in-charge and the Ven. Joseph Pike, Archdeacon of Wagga. The reading of the petition was followed by prayer for God's guidance in the work which had begun.

As a representative of the laymen of the church and mission district of the Hume Reservoir Camp, the Bishop's license was read by Mr. Jones, of the Department of Public Works (acting chief engineer). The license stated: "That this, our said license, shall suffice to guard the said church from all profane and common uses, until the same be consecrated by our definite sentence and final decree." The sermon was preached by the Rev. W. Parkes, rector of Holbrook, who took for his text Tim. iii. 15: "That thou mayest know how thou ought to behave thyself in the house of God, which is the church of the living God, the Pillar and ground of the Truth."

The Cathedral.

The annual meeting of the cathedral parishioners was held on January 24. Archdeacon Ward, Vice-dean, presided over a representative gathering. The three retiring wardens—Messrs. F. L. Webb, E. Gould and C. Blumer—were re-elected.

The remainder of the business resolved itself into an interesting discussion and frank survey of parochial problems and work, the discussion commencing round the published annual accounts, and ranging over every one of the parochial activities. Appreciation was expressed of the fact that for the first time in the history of the Cathedral the parish and all its organisations is entirely free from debt.

The financial statements submitted by the outgoing council revealed a very satisfactory state of affairs. The collections in the cathedral and daughter churches during the year amounted to £356 (exclusive of West Goulburn, whose accounts are balanced separately); the envelope system brought in £98, whilst direct subscriptions for various objects amounted to £386. In all, the total direct giving amounted to £2001. Endowments, indirect giving (bazaars, etc.), brought this total for the year up to £3414. The chief items of expenditure, apart from stipends and salaries, were as follows:—Special objects other than parochial, such as missions, Church Society, etc., were granted or given, £319; repairs and improvements absorbed £225 (mostly on the Church Hall); general church expenses, including municipal rates and insurance, £437. In all, debts amounting to £2029 disappeared during the year.

BATHURST.

A Legacy.

The Diocesan Treasurer received from the Executor of the Will of Mrs. Anna Frances Hill, late of Winga Blaney, the sum of £50, bequeathed to the Bishopric Endowment Fund by the deceased lady.

Orange Notes.

As we write, we are thinking of our well-esteemed, versatile and fine church-worker, Mrs. C. H. Hodges, who leaves the State early this month by the "Ormonde" for England. Her farewell presentations were held for January 24. The opening of our Girls' Hostel should take place during the first week of the month. We are waiting for gifts of various kinds from church friends and parents interested (as country people should be) in furnishing our Girls' Hostel. We need contributions as soon as possible. The securing of a Boys' Hostel is a matter of the near future. Meantime, we note the Methodists have leased the late Prince of Wales Hostel as a Boys' Hostel. Harvest thanksgiving services should be arranged for some of the Sundays this month at the parish church and country centres. They should be in the fullest sense thanksgivings for many mercies and blessing bestowed upon farmers, orchardists and others. Next month ushers in our Lenten Season, with its period of self-discipline, self-denial, increased love and devotion and this year offerings towards our church missions in these southern seas. May it bring to us all a truer and happier realisation of the Presence of God and growth in grace! Whilst we cherish this hope, we know that in all parts of our State we shall, during the next two months, as electors be compelled to hear the voices of political partisans, and to observe and endure the many distressing experiences of a General Election. Let us trust that the issues of the direful political contest may lead to better and saner government.

Russell Lowell, the great American, in his essays upon "Josiah Quincy," "No Seeker of Office," and the great manly "Lincoln," writes:—"The people often make blunders in their choice: they are apt to

mistake presence of speech for presence of mind. It is time that fit honour should be paid to him who shows genius for public usefulness, for the achievements of character, who shapes his life to a certain classic proportion and comes off conqueror on those inward fields where something more than mere talent is demanded for victory. . . . It is curious that in a country which boasts of its intelligence the theory should be generally held that the most complicated of human contrivances, and one which almost every day becomes more complicated, can be worked at sight by men able to talk for an hour without stopping to think."—From "Church News."

VICTORIA.

CIPPSLAND.

Pew Rents.

At the annual meeting of the Cathedral parish on Monday next, the matter of pew rents is to come under discussion and Canon Haultains is hopeful that the vestry meeting will decide to abolish them.

QUEENSLAND.

BRISBANE.

Synod.

The Archbishop announces that the Synod will begin on Tuesday, June 13. The synod service will be held on the evening of Monday, June 12, when the sermon will be preached by Canon Davies, Rector of St. James's, Toowoomba. The Retreat for Clergy will begin on the evening of Tuesday, June 6, and close on the morning of Friday, June 9. The name of the conductor of the retreat will be announced later.

St. Martin's Hospital.

A cheque for £1000 has been received for the Central War Memorial St. Martin's Hospital by an anonymous donor, given as a Christmas gift. This munificent donation was given in memory of a soldier of the 45th Battery, A.F.A., A.I.F., who, after three years service in France died from injuries.

CARPENTARIA.

The Bishop's Departure.

Bishop Newton, in his farewell to the diocese of Carpentaria to take up duty in New Guinea, wrote: "It has been proved that the aborigines can be raised to a high level of spiritual life and economic value. I have had dreams and plans for developing the work of the church amongst the people of our own race and amongst the aborigines and other, but now the course for the future must be shaped by another." The Rev. F. W. Slade, sub-dean of the cathedral at Thursday Island, has been appointed vicar-general of the diocese of Carpentaria until the new bishop takes up his duties.

SOUTH AUSTRALIA.

ADELAIDE.

Varia.

The Rev. W. A. Moore, L.Th., has accepted the charge of Robe and Kingston, and will begin his work there at the beginning of February.

The Bishop has appointed the Rev. Henry Edward Stafford Dyson, A.K.C., who has just returned from England, to the charge of the Koolunga District as from February 1. The Rev. A. H. Nutting, A.K.C., resigns the charge of Enfield and Islington at the end of February, and leaves for England in March.

The Rev. Canon Murphy has resigned the chaplaincy of the Stockade. He has held this post since July, 1909, that is for twelve and a half years, and his work has been beyond praise, and has been warmly appreciated by all connected with the establishment. The Rev. H. E. Inger, B.A., rector of Salisbury, has been appointed in his place.

The Bishop has presented to the Church of the Prince of Peace at Tweedvale the silver chalice made in accordance with the will of the late Mrs. Green from her silver jewelry, and given to the Bishop.

The Bishop has appointed the Rev. Adrian Stokes, B.A., to the charge of Enfield and Islington. Mr. Stokes has been Rector of Yankalilla since 1914, and will begin his new work in March.

The living of St. Mary's, Wallaroo, has been offered to and accepted by the Rev. Eric Thomas Wylie, Th.L., who has been working for the last three years at Loxton.

TASMANIA.

C.M.S. Summer School.

The second C.M.S. Summer School, to be held February 12 to 17, in connection with St. George's Church, Hobart, promises to be as great a success as the first. The subjects for address and the matter for discussion will bring home to all who listen, the possibility of the Divine Order of the "Brotherhood of Nations" which is the great hope of all who serve the Lord Jesus Christ. That that "Brotherhood" may find its consummation in the one Head should be the aim of all Christians and the object of a Summer School is to give an inspiration and on impetus to the great hope.

Canon Burns, Nairobi, B.E.A., will be chairman, and the speakers will be the Bishop of Tasmania, Archdeacon Aickin, of Melbourne, and Sister Erwood, of Palestine. Archdeacon Aickin, who "is well known for his scholarly and spiritual Bible Readings" will take as his subject for morning readings—"Revelation of St. John related to our hopes of the Nations." The whole programme is inspiring, and in the words of the Rector, "the success of the school will depend on the prayers and work of every missionary-hearted person." That the parish itself is missionary-hearted is borne out by the fact that the sum of £439 was its contribution for such purposes last year, which the Rector is confident will be surpassed this year.

We wish for the Rector and the Summer School "showers of blessing."

NEW ZEALAND.

CHRISTCHURCH.

The Divorce Laws.

The recently passed provisions of the Divorce Act are arousing very much resentment all through New Zealand.

Some 400 or 500 people took part in the demonstration held in Christchurch on December 12 as a protest against the provisions of the much-discussed Divorce Amendment Act passed by Parliament. The demonstration took the form of a procession and brief gathering in Latimer Square. The C.E.M.S. band headed the procession, and after the handsomeness came His Lordship Bishop Julius, who was followed by the rest of the gathering, who marched in fours and contained more than a sprinkling of Anglican clergy. Arrived at Latimer Square, Bishop Julius mounted a table, and briefly addressed the throng.

Mr. G. Stenning then moved: "That this meeting of Christchurch citizens calls upon Parliament to repeal sections 3, 4, and 5 of the Divorce Act, 1920, on the ground that the increased facilities for divorce thereby afforded are a menace to the home life of the people, and to the true well-being of the community." Mr. Stenning characterised the latest divorce laws as "one of the rottest pieces of legislation ever placed on the Statute Book." There were not statesmanship, but a piece of political quackery, and the remedy was worse than the disease. They set up a conception of sexual relationship that must lower the moral standard. These laws meant that true home life was nothing at all.

The motion was seconded by Mrs. W. G. Roberts, president of the Mothers' Union of the diocese, who said that she was speaking on behalf of 16,000 Canterbury people who had signed the petition for the repeal of the Act. The mothers' first object was to uphold the sanctity of marriage. The present question was one for women, and particularly for mothers, who felt that if the new laws were allowed to remain, their children would look forward to marriage as merely a temporary contract instead of the greatest thing on earth.

THE CHRISTIAN FAITH AND THE LETTER P.

It occurred to us recently in preparing a Sunday School lesson, what a number of words dealing with the Christian faith began in English with the letter "p" and we were led to draw up the following which might yet be further amplified:—

The Kingdom of Heaven

or

The Pearl of Great Price.

As members of the Kingdom we are assured of the perpetual presence of a personal God who pities us and promises us:—
Pardon.
Peace.
Power.
Progress onwards to Perfection.
Permanence.

These with perils and persecutions, but we shall be protected in them, the Paraclete providing for our pilgrimage and pouring into our hearts a passion for God and the souls of men. Other gifts which He provides are perseverance, patience, possession of ourselves, poise and a sense of proportion, perspicacity and prudence, so that we have a pleasure in living and the sense that though having nothing we possess all things.

There is, however, a price that we must pay for these gifts, viz., there must be on our part:
Poverty of spirit.
Penitence.
Panting for righteousness.
Perpetual dependence on God.
Perseverance in Prayer.
Pondering on the Word of God.

Partaking of Holy Communion.

We must put on the Lord Jesus and press on towards the prize.
But Christianity is not a selfish religion, we must prepare a path for Christ in the hearts of others by preaching and proclaiming His Passion until all men break into a cry of Praise.—H.E.I., in the Adelaide Church Guardian.

Notes on Books.

Cheplaghan.—The Christmas number of the magazine published by the students of St. John's College, Armidale. This is the fourth issue of this publication and is in every way a credit to those responsible for its appearance and contents. The table of contents is quite impressive with its thirty items. The Warden's Letter advocates and describes the Summer School for the clergy which is to be held early this year at the College. The College artist has been at work and cleverly illustrated the peregrination of past students. The sketch will surely give rise to healthy ambition including as tools a "gaistered" cleric, dignified and portly. We trust the enlarged heads in the picture mean nothing more than enlarged knowledge and vision. Cheplaghan has flights of fancy from grave to gay, and indicates a healthy college tone.

The Year Book of the Church of England in the Diocese of Goulburn (Price 1/- from the Diocesan Registry, Goulburn). The booklet contains reports of the Synod of 1920-21, the clergy list, the various Synod committees and regulations and instructions for clergy and church officers.

The Bush Brother for January, 1922, the quarterly paper of the Dubbo Bush Brotherhood. The Principal writes usefully concerning the duties of god-parents in relation to Confirmation. There is some editorial comment on General Synod and the Sydney attitude towards the Nexus Question. The comments just bear out the contention that the keen spirits for the breaking of the Nexus are importations from the older country. In view of the attitude of some Churchmen of by gone years towards the mother diocese, it is interesting to read: "In the early days of the diocese of Sydney did live up to its position and lead the whole church; nowadays she is the one diocese that will not move in this vital question." The suggestive article on "Interpretation of Dreams," by the Rev. E. H. Burzman, will give food for reflection, all the more because of the highly debatable statements found in it. We hardly agree that Joseph fits the theory so easily. Mr. Burzman assumes. There are quite a number of ambitious youths in the land; we wonder how many have had such striking dreams as Joseph had, and such dreams so strikingly fulfilled. We note one of Dr. Ivens' remarkable articles. He is evidently (pace the Church Standard) to be regarded as a theological teacher. We can only be sorry for the taught.

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A REMARKABLE SERVICE.

It is difficult to realise that New Zealand was entirely heathen just over 100 years ago. Samuel Marsden was the pioneer missionary, and he held his first service on Christmas Day, 1814, which like this year, fell on a Sunday. He began by singing the Old Hundredth Psalm, and preached from St. Luke ii. 10, "Behold I bring you good tidings of great joy, which shall be to all people." Dr Eugene Stock has well said: "The very existence of the now flourishing colony of New Zealand is due to the courage and faith of Samuel Marsden in flinging himself upon the Maoris." His mission tamed the race and then in poured the colonists. It is well that these facts should not be forgotten.

Life's more than breath and the quick round of blood:
'Tis a great spirit and a busy heart.
He most lives
Who thinks most—feels the noblest—acts the best.

Some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought
How'er we fail in action.

J. R. Lowell.

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A fine Sports Ground has recently been acquired by the Council.

There are a few vacancies for boarders. Next Term begins 14th February, 1922. Prospectus and other information required are obtainable from the Head Mistress, Miss Elkington, or the Bursar.

Humane Sunday falls on

March 19th, 1922

The Clergy are respectfully informed that His Grace the Most Rev. The Archbishop has approved the Society for the Prevention of Cruelty to Animals (better known as the S.P.C.A.), asking the Clergy of his Diocese to bring before their congregations on the above date the need that exists for the more humane treatment of Animals. (See 1916 Sydney Synod Resolution on above subject.) This is not an appeal for any share in the collections, but for the promotion of the Practise of Kindness.

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

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Headmaster—REV. F. T. PERKINS, M.A.
Cranbrook was formerly the State Government House (N.S.W.), and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. A Science workshop has lately been equipped, and next Term the senior boys will be able to take a Practical Course in Electricity and Magnetism. Special arrangements have been made for the accommodation of Junior Boarders from 9 to 13 years of age. Next Term commences Feb. 7, 1922. Full Particulars may be obtained from Secretary or Headmaster at School.**STRATFORD SCHOOL FOR GIRLS.**

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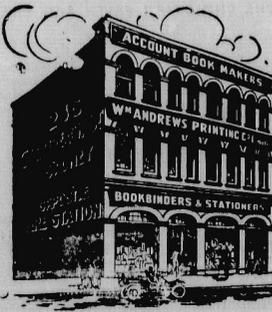
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you can elsewhere.**Anglican Exclusiveness.**

(A sermon preached in Christ Church Cathedral, Oxford, by the Rev. A. C. Headlam, D.D., Regius Professor of Divinity in the University of Oxford and Canon of Christ Church.)

"For the Jews have no dealings with the Samaritans."—St. John iv. 9.

If we study the Jewish people in the time of our Lord as they appeared to their contemporaries we shall find that what was looked upon as their most marked characteristic was their exclusiveness. While in the great cauldron of the Roman Empire every nation and people seemed to be mingled together and not one kept his own religion or customs or traditions, there was one nation which stood out in contrast—the Jews. They retained their religion, they refused to make any compromise. They retained their morality, they retained their customs. Whatever inconvenience it might cause the Sabbath must be kept. Nothing would prevent them from adhering to their rules as regards food or intercourse with their neighbours. They were a narrow, exclusive, separate body of men, naturally looked upon as unsocial and easily experiencing popular hatred.

Jewish Exclusiveness and its Origin.

Now this exclusiveness goes back in its origin to the very beginnings of the people. They came into Palestine a body of desert wanderers, and they looked with scorn on the settled inhabitants of the hills and valleys they had conquered; but often human nature was too strong, and there was much intermixture of Jew and Canaanite and much contamination. But in the days after the Exile this exclusiveness was intensified. The Jewish Church, divorced from national life, existing as an artificial creation in that little barren State of Judaea, developed itself on its own lines with singular disregard to other people's customs. Although there were times when this exclusiveness was broken down, as in the great invasion of Hellenism at the Greek period, yet the old Jewish tradition always asserted itself and Judaism remained the religion of a small body of people, partly concentrated in Judaea, partly scattered throughout the world, separate, peculiar, apart from all others.

The Preparation for a Great Message.

Now this exclusiveness was not a meaningless or a purposeless thing. It seems to have been the means of preparing a great message for the world. Enshrined in the hard and stern envelopment which Judaism created were two great truths which were fundamental to Israel, the worship of the one God and a belief in a righteous God. The fundamental fact of the identity of religion and morality and the belief that the God of the Jews was the God of the whole earth, and that there was not one religion in one place and another in another, one principle of morality for Judaea, another for Rome, was created and preserved through all the changes and turmoil that the ancient world had to endure. But the time came, the fulness of time as St. Paul calls it, when this precious inheritance had to become part of the possessions of the world. Christianity meant the consummation of all the spiritual aspirations of the Jewish people, and when Christianity came, this exclusiveness had to be broken down. Our Lord taught only the people of Israel, but in every word of His Message, as we read it, we see how it is absolutely universal in its essence and scope; every word that He taught to the Jewish people was equally applicable to every nation of the world—that is, He had transformed the Jewish religion into the universal religion, and very quickly the exclusiveness went and Christianity inherited all the universal potentialities of Judaism. The Jewish people refused the message and they have continued since a living witness to the truth of that which they rejected, still exclusive, still isolated, still fruitless. The Jewish Christian could not see the issue clearly, and for a time tried to keep up some of the exclusiveness of Judaism under the cloak of Christianity, but the new wine quickly burst the old bottles, and Christianity as the universal religion carried the message which Judaism had preserved for all those centuries through the world.

A Method of Human Progress.

If we study the history of human society we shall find that this working through exclusive bodies seems to be a method of human progress. For a long period a nation or a people live their own life and cultivate their own traditions, their national characteristics become intensified, and then there comes a time when the exclusiveness is broken down and the message they have broken learning is disseminated throughout the world. The Greeks were an exclusive

nation; they spoke of the rest of the world as barbarians; they developed within the sphere of the Hellenic world a wonderful tradition of life; and then the time came when through the conquest of Alexandria their message was distributed throughout the world and the exclusiveness very largely broken down. Rome did not attain the consummation of its purpose until the privilege of citizenship was given to the whole Roman Empire and the old Roman law became the great philosophic code of the world.

The Grounds of our Exclusiveness.

Now I want to apply these analogies to the history and mission of our own Church. Up till quite lately Anglicanism has been very exclusive—it has been the religion of one race and only a section of that race. It has been exclusive on various grounds. There has been great social exclusiveness. The Church of England has been in its essence the religion of the English gentleman, and it has exhibited a good deal of the exclusiveness which characterises us as a nation, an exclusiveness, I think, which does not rise so much from social pride as from a developed and intensified habit of mind. . . . We have been so satisfied with our own particular religious development that we have found it very hard to accommodate ourselves to others, or even to put forward our own point of view to those who have been brought up in different traditions:

"Academic" Exclusiveness.

The exclusiveness of Anglicanism has been in the next place very largely an academic exclusiveness. It has been, in a way, a marked way, the religion of men brought up in the two Universities of Oxford and Cambridge, and as, until a comparatively recent time, no one was admitted a member of those Universities who was not a member of the Church of England, there was no body of persons outside that charmed circle with whom the Church of England Christian could have great community of mind. The exclusiveness of our Universities, from which all members of Nonconformist bodies and all Roman Catholics were excluded, certainly intensified the isolation of Anglicanism, and built up a strong barrier between it and Nonconformity on the one hand and Roman Catholicism on the other.

Religious Exclusiveness.

And then, thirdly, there was religious exclusiveness. The fundamental maxim which underlies that was the belief which has always been very widely held that it was only through episcopacy that a valid and regular commission can be given to the clergy, and that thus only valid sacraments can be celebrated. All those who are without this commission are really unauthorised intruders wherever they may be, and therefore they are not part of the Christian Church. This belief has been held with varying degrees of intensity and in somewhat different forms, but it has given its fundamental colour to the Christianity of the Church of England and has formed a great barrier of separation between it and other Churches. Ever since the time of the Reformation there have been these elements of exclusiveness in our Church, and a certain form of piety, a certain tradition of life and worship, certain somewhat fundamental theological doctrines, have been part of our characteristics. Various circumstances, which are sometimes held to have been accidental, have combined together to separate the Church of England from the religious bodies which were organised at the time of the Reformation. The Church of England has been, marked by the stress it has laid on historical continuity, on its preservation of the ideal of corporate Christianity, on exhibiting a rational, ethical, wholesome doctrine of the Sacraments, on preserving the great ideal of the Catholic Church, and part of the instrument—if we may call it so—by which these great theological ideals have been preserved has been the acceptance of the historical Episcopate.

The Church of England and Reunion.

A time has come when there is much stirring in the religious world; people are no longer satisfied with the divided Christianity which had almost been taken as axiomatic, and many people have pointed to the Church of England as a body singularly fitted for carrying on the work of Christian union. We are naturally and rightly proud of our Church: we believe that it presents a wholesome form of Christianity; we are ready to claim for it a mission in the world, but we have to remember that this claim is made not by ourselves only, but by others. There was no one able to survey the field of history and of modern ecclesiastical conditions with the same combination of wide historical knowledge and practical experience so well as the great Old Catholic theologian, Dr. Dollinger, and he

was ready to ascribe this mission to the Church of England. Others have echoed his words, and many have turned to us at the present time. I do not think we need shrink from the office that men would put upon us; we should rise to the opportunity and be ready to do our work. But if we are to be able to do this, we must remember that we must break away from our old Anglican exclusiveness. If we are going to remain insular, the Church of a class, out of a school, we can never accomplish anything. We must get rid of old barriers; we must be prepared to change our hearts and our dispositions if we are to do the work that we think lies before us. Anglo-Catholicism has preserved and created a wholesome ecclesiastical ideal, but it has combined that with a narrow exclusiveness. We cannot give that ideal to the world unless we are prepared to give up our old exclusiveness.

Exclusiveness and its Meaning.

What does that exclusiveness mean? It means first of all the refusal to look upon as a part of the Church all those who do not come up exactly to our own formal traditions of ecclesiastical law, to refuse this Church because it has not episcopacy, that to say that no one who is not confirmed is a member of the Church, to deny the spiritual efficacy of the sacraments of Presbyterians or Congregationalists, to limit Christianity by our own particular presentment of it. Do we realise how absurd that must appear to those outside? You visit Scotland. There is there a Scotch Episcopal Church; it numbers sixty thousand communicants out of a population of nearly four million. It is not superior in the eloquence of its preachers or the learning of its divines or its standard of Christian piety or of missionary zeal, yet it claims to be the Church of Scotland. It may well be that it has preserved elements of religion and life which other portions of the Church have lost, but to make any claim of being the exclusive representative of the True Church in that country is ridiculous. So in the same way, if we go to America, the Protestant Episcopal Church, as it calls itself, is but a small body among the many great Protestant communities of that country. If we go to the Mission-field, we find how small and unimportant are even uninspired the Anglican Mission often is compared with the Presbyterian or Congregational or those of other bodies. Clearly the rigid application of our principles is landing us in something which may seem to be an absurdity. I have no objection to those whose loyalty to their Church makes them prepared to assert that theirs is a wholesome and good representation of Christendom, and that they have preserved many elements essential for the United Christian Church of the future; I am as proud of the Church of England as any one, but I can see no justification for its claim to possess a monopoly of true Christianity, or of Churchmanship in any way. We must believe that the commissions of our clergy are good, but we have no right to deny the commission of the ministers of other bodies, who may often excel us in their spiritual powers, their spiritual influence, and their theological knowledge; we have no right to claim that we are the Church and they are not, when we see among them so many fruits of true religion. We have no right to maintain that our sacraments are true and theirs are mere barren rites when we see the life nourished on those sacraments show such abundant sense of grace.

The Parting of the Ways.

We may hope in the future to build up a wide, free Catholic Church; we may believe that that Church will preserve just those elements which we feel are so healthy; but we cannot build up that Church unless we lay aside our pride and exclusiveness, and are prepared to go to others without pretension and without assertion; unless we are ready to recognise their work as often much better than our own, their Orders as exhibiting all the signs of a true commission as known by their fruits. The Church of England is at the parting of the ways; she is called, I believe, to take her place in building up the religious unity of the world, but she will fail in her mission unless she is prepared to lay aside her exclusiveness and is ready to go out humbly to meet all other Christians. You cannot be the heralds and harbingers of the great Catholic ideal unless you lay aside Anglo-Catholic narrowness.

"March we forth in the strength of God,
with the banner of Christ unfurled,
That the light of the glorious Gospel of
Truth may shine throughout the world;Fight we the fight with sorrow and sin to
set their captives free,
That the earth may be filled with the glory
of God as the waters cover the sea."

A Message of Hope.

Writing to his diocese a message for Christmas and the New Year, the Bishop of London said he could not help being struck by the prevailing pessimism, and therefore he sent to his people a message of hope. The Bishop said:—

"Hope has never yet come to her own; she has been looked upon as something pretty, as a luxury of life, as something which depends on a man's or woman's temperament, not as a strong Christian virtue, on a par with Faith and Love.

"And yet it is not too much to say that hope won the war; it was hope that carried our men through the long winters in the trenches, up to their waists in cold water; it was hope that led them over the top; it was hope that nerved the mothers to receive the fatal telegram and yet keep a brave face to the world; it was hope that supported the nation through those long five years of strain; and it was no idle fancy that I seemed to see at the head of the Victory Procession, in front of the colours of the Allies, in front of the sheen of the Navy and the 'blue' of the French army—the figure of triumphant and radiant Hope.

"Of course the troubles which are depressing the spirit of the nation are very real ones. The age-long Irish difficulty, which has approached a deadlock as I write; the apparently insuperable difficulty of decreasing land forces of nations *pari passu* with the sea forces; the appalling fact that one and three-quarter million of our people are out of work, a far greater number than I have ever known during thirty-one years' work in London, constitute most real difficulties; while as for the Church, it cannot be said that the last meeting of the National Assembly was particularly hopeful, with its eternal harping, on its empty exchequer and the economies which become necessary in consequence.

"But it is when there are such difficulties to surmount that hope becomes at once a virtue and a duty, and when once we realise that we Christian people alone can produce what can save the country, and indeed the world, it will show the importance of the work, even in the smallest parish in Middlesex, into which I hope this letter will eventually penetrate.

"For indeed the world itself is beginning to find out that it is only in Christianity that there is any hope at all.

"It is just a year ago to-day that I preached in Manchester Cathedral on the second Sunday in Advent, and on my way back in the train a man came into the carriage and asked to speak to me. He gave me his card, which bore the name of one of the best-known financiers in England, and he said, 'I want to tell you, Bishop, that our only hope of saving the situation, even financially, is in you Christian people; if you

can get a new spirit into the nation, then we can pull through, but not unless.'

"It was a brave confession of failure on the part of the Church; and an inspiring challenge to the Church; and the more you think over it, the more certain it becomes that the financier was right. The malady is a spiritual one. The depression comes from either:—

"The lack of a Christian spirit between nation and nation and class and class, Trust and love must take the place of suspicion and hatred;

"Or, secondly, from a disbelief in the power and love of God Himself;

"Or, thirdly, from an insufficient grasp of the reality and happiness of life in the other world, into which so many of our dear sons and brothers passed during the war;

"Or, fourthly, to an utter disillusionment about human nature, 'I could bear the loss of my husband,' said a poor widow to me, who had been left with five children, 'when he was actually killed, as I thought it was going to be a better world, but it has turned out a worse world, far worse.'

"Now may I say to every clergyman in London, and if he will read it, to every layman, a few words on those four causes of depression, causes which, if not removed, will lead to veritable disaster.

"(1) Hard as it is to forgive what seem intolerable wrongs, yet we must make the attempt to do it, if the nations of the world are ever to become a family of nations once again. The League of Nations will never become what it ought to be until a repentant Germany (and it must be repentant) and a chastened Russia (and it is being chastened) have joined the League.

"God made of one blood every nation upon earth, and it is for the Christian Church to make a brave effort to re-introduce into the world that atmosphere of brotherhood and peace which was the original idea of God, but which has been broken into by 6000 years of strife and bitterness. As the Prime Minister said at the Guildhall, 'Man is a stubborn brute, and, though so badly scourged, now wants to fight again.' Paradoxical as it may seem, the first essential even for a revival of trade is a renewal of the Christian spirit.

"(2) Then turn your attention to the evidences of the Power of God. I have been reading lately the fascinating series of Professor Thompson's, 'Outlines of Science,' and when one realises that God, day and night, is holding in the hollow of His hand millions of worlds, each larger in all probability than our own solar system, it gives one some idea of the Power of God. That same Power, though held back and restrained for the purposes of the Incarnation, flashes out in every page of the Gospels. It comes thundering down at Pentecost in rushing mighty wind and tongues of fire, and has been shown for 2000 years in every saint in every walk of life, who, out of weakness, has been made strong in the strength of God.

"This strength is at the disposal of a believing Church; even Christ could do no mighty work in certain places because of the unbelief. Is it too much to hope that, with such unfathomable and inexhaustible strengths at our disposal, we may be able indeed to bring in a better world?

"(3) But perhaps hope is on her strongest ground when she points to promises made by the Son of God about the other world. Not only does she point to direct promises, such as 'In my Father's House are many mansions; if it were not so, I would have told you,' and 'I am the Resurrection and the Life; whoso believeth in Me shall never die,' but also to the most enlightening saying of the Risen Lord, 'Behold and see! it is I Myself.'

"He seems to have tarried on earth for those forty days on purpose to make us sure that the other life was a real and human life, and one that our boys can enjoy, and Hope is on strong ground in pointing out that One Who understood young men so well in this life is the very One likely to make them happy in the next. One can almost hear at Christmas the very one whom we most miss from his place at the table say, in Christ's own words, 'Behold and see! it is I Myself.'

"(4) But then comes the last and final difficulty—Is human nature capable of peace and love and brotherhood, or is the 'stubborn brute' an animal quite irreclaimable? And the answer to that question really depends on our answer to the question, 'What think ye of Christ?' If, as Mr. Gladstone said, 'The Incarnation is the one central hope of our poor, wayward race,' and we believe in the Incarnation, then we shall believe in the possibility of turning the stubborn brute into a Christian knight, with nothing of the manliness or power left out, but with the power of the Spirit ruling every thought and word and deed.

"It seems clear, as we have seen, even to the man of the world, that there is no other way to a better state of things, but the Christian's firm belief is that there is one way, and that Christ is the Way, the Truth, and the Life.

"As we approach, then, the New Year, Hope reviews the situation; can she advance, or must she retreat? If Hope retreats we are lost indeed; but she need not retreat; she finds a firm footing in what the Christian Spirit has done in the past; she fastens herself very securely on the Power and Love of God; she shades her eyes and looks up with great confidence through the thin veil which hides the other world, and sees enough to make her smile through her tears; and then she advances to her task. Mankind rose to great heights of self-sacrifice and courage during the war; why should it be incapable of them in times of peace?

"Man shall be capable of it; man shall rise to the heights at which he was meant to live; man can if he believes in and uses the Power of God."

For the Sake of the Children's Saviour—Help to Save the Children!

GIVE A NEW YEAR'S GIFT

"Never in the World's History Has Help been More Desperately Needed."

—Dr. Fridtjof Nansen.

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

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

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

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

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

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

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

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

LORD WEARDALE'S SOLEMN PLEDGE

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

property is diverted from the children for whom it is intended, the Fund will immediately

leave Russia and state in its public announcements the reasons for its action.

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

Correspondence.

Humane Sunday, March 19.

(The Editor, "Church Record.")

Sir,—It will be within the knowledge of your readers that the Sydney Diocesan Synod passed a resolution in 1916, that the Archbishop should request the clergy to occasionally preach on the subject of the better treatment of animals.

His Grace willingly consented to do so, and authorised the S.P.C.A. to write the clergy on the matter. Hence, on April 18, 1920, and again on January 30, 1921, in consonance with the Archbishop's approval, and in compliance with the Society's request, Humane Sunday was very generally recognised by the Clergy throughout the State. The Society's Council regrets that it has not been possible this year to avoid the Lenten Season. Inasmuch, as the Society is not making any request for a share in the offertories, but simply asks that the clergy will, on March 19, summon the community to a fuller recognition of its obligation to show mercy to the animals about us, there can hardly be anyone who would regard a request for the community to love mercy and practise the same, as in any sense repugnant to Lent. This practice of Mercy must react for good upon the individual.

On behalf of the Council of the Society,
GEO. B. DUFF, Secretary.
27 P.O. Chambers, 114a Pitt-st., Sydney.

Evolution and Personality.

That it is true the Scientist affirms! All creatures grew from their primordial germs.

Through untold aeons in the long ago,
Which by increase invisible did grow;
Germs that through realms of Ether happily came

From some far distant orb without a name!
These forms minute through endless ages grew

Mid mosses glancing with primeval dew;
The germs expanded and by nature fed
Increased in beauty o'er their structure shed;
While some their wings invisible outspread;
Or on the wave with fin and shining scale
They take their course and o'er the storm prevail—

These infant forms in sunshine or in shade,
So finely wrought and exquisitely made
From earliest forms to higher states then grew

Until the forest, prairie, depths of ocean knew
The countless myriads passing human thought,

Which God to full perfection now hath brought,
Yes, thought! There is the only key which solves

The mystery through Nature which evolves!
Through all are seen contrivance and design,
A purpose clearly writ by Hand divine.
Where there is thought, a Thinker surely is,
Whose glorious aim to plan a world like this!

We worship Him in every leaf and flower
Who doth with beauty all creation dower!
In wing of insect, animalcule small,
Monsters primæval of creation, all
Proclaim His power of thought and love sublime

Who hath done all things well throughout
All time!

If Evolution leads from grade to grade,
Improving on the earlier model made,
'Tis not fortuitous, a thing of chance,
But is throughout a wisely planned advance—

A grand ideal which illumines the whole,
And guides each step until the final goal—
In every stage beneath Divine control!
Man is above all other creatures crowned
Since God in him alone Incarnate found!
Thus in the image of God's self is Man,
The crowning glory of Creation's plan!
A little lower than the Angels placed,
And as a child of God forever graded!
Man hath a personality, a Soul,
A conscious Self, Eternity his Goal;

He hath an Ego and a Will that's free;
He knows his birthright—Immortality!
If man is great, then greater far is He
Who is Himself a Personality—
The source of conscience, intellect and love;
Who reigns supreme creation far above,
Yet who comes near to us in Christ the Son,
Who with the Father is forever One!
W. H. H. Yarrington.

"Every little word you say
May be happy, bright and gay.
Every little deed you do,
May be good and useful too.
Day by day you bigger grow
Day by day more kindness show.
Pleasing God and serving man,
Doing all the good you can."

The Parish Bookstall Society.

(Publications by the Rev. A. Law, B.D., Th.Schol., St. John's, Toorak, Melbourne.)

The Parish Bookstall Society is entirely a private venture. No revenue is paid from it to its proprietors, but all profits are given to various Church of England Diocesan (not Parochial) causes needing help. However, the chief purport of the Society is the Dissemination of the Religious Literature listed usually upon the back page of the Booklets.

That a real and great need exists for these publications is proved by the regular and ready sales since the commencement of the work in 1917.

The following are designed to meet the Needs of Parish Bookstall, Confirmation, School and Home.

Guide in Church.—A Churchgoer's Catechism, and not for children only. (Copyright.) 3d.; cloth cover 9d. **The Church in Australia; or How Christianity came to us.**—An Anglo-Australian Church History. Third Edition. (Copyright.) 2d.; Cloth cover 6d. Useful as a class lesson book in day schools. **Prayer Card of a Child's Prayers.** Fourth Edition. 1d. each. **My Child's Prayers.**—A letter to parents with simple prayers. Fourth Edition. Plain 6d. Sixth Edition: Coloured presentation cover and illustrations, etc., 1/- (Copyright.)

The above could be given to parents at Holy Baptism, and to children attending school. **From Baptism to Communion.**—An Australian Confirmation Preparation. In form of question and answer. (Copyright.) 6d.; Presentation Edition 1/-. **Our Churchmanship; or, What the Church of England Stands for.**—With hints to Communicants, and convocation questions and answers on the Church. An adult confirmer's handbook. Second Edition. 3d. **Hints to Communicants.**—In size to suit Prayer Books. 2/- per 100. **Communication with the Departed.**—Spiritism examined. 3d. **Theosophy.**—A brief study. 3d. **An Australian Lent.**—A leaflet. 1/9 per 100. **Church History Tableau.**—'Hope, Conflict, and Victory.' Performed several times in Melbourne. Words 3d. **Protestantism in Bible, Prayer Book, and Church of England History.** 3d. **Prayer and Confession of Sins to Blessed Mary and to the Saints.**—Neither Scriptural nor Catholic. Price 3d. **Words of Guidance on Difficult Questions.**—1d. each, or 5/- per 100.

Any of these are obtainable from the Secretary of the P.B.S. Society, c/o Diocesan Book Depot, Melbourne.

Young People's Corner.

IN THE LAND OF PALM-TREES.

(By Miss M. F. Sibson, Awka, Nigeria, West Africa.)

One of the first reading lessons of British school children extols the cow. In the land of the Ibo people of Nigeria, cows are not so much in evidence, so the compiler of the Ibo Primer chose the palm-tree. The lesson in graphic native idiom runs something like this:—

"The palm-tree is a very good tree. It grows in the land of the black people. It will not grow in the land of the white people because their land is filled with cold too much. It likes a country filled with heat. From it we get oil and rubbing oil, kernels, wine, house mats, brooms, and many other things."

Truly the palm-tree does supply half the requirements of the Ibos. Scarcely a leaf is wasted, and as soon as the crown of the tree is formed the lower fronds begin to be chopped off. Women weave them into mats with which men thatch the mud houses, placing them exactly after the manner of our roof slating. Not a nail is used, but every mat is securely tied to the palm-wood framework by means of single leaves which serve as string.

The principal varieties of palm-trees are oil, wine, and cocoa-nut palms, of which the first is both the most valuable and the most abundant.

At the base of the fronds, high up on the oil-palm, grow bunches of nuts. At first they resemble purple grapes; later on the colour changes to brilliant yellow and red. To gather the nuts boys jerk themselves up the tree by means of a grass rope which encircles both the trunk of the tree and the body of the climber. After the women have stripped the nuts from the stalks they are placed in a wooden mortar and vigorously pounded with a heavy wooden pestle until every kernel has been beaten from its fleshy covering. The whole mass is then carried to the stream, a hole is scooped out of the bank and filled with water into which the

pounded nuts are cast. The women stir the water, and gradually the kernels and fibrous matter become separated from the oil which rises to the surface and is skimmed off.

The kernels are sold separately, though sometimes a few are cracked and fried in order to extract the rubbing oil which gives the body the great brilliancy, for black people always look their best when their bodies are well anointed with oil. Refuse from the nuts is used as fuel, and the ashes go towards the manufacture of native soap, though more often the ashes are used in place of soap.

Palm-wine is extracted mainly from the ngwam palm. The fresh juice is often as much appreciated by thirsty Europeans as by the Africans. In a slightly fermented state the former use the wine to raise their bread.

Cocoa-nut palms are the most graceful. The flesh of the kernel, which is encased in an enormous green ball of fleshy matter, is chewed between meals as an extra; what is really valued is the milk. Notable men are allowed the luxury of a half cocoa-nut for a pillow. Ordinary people do not require one.

The Ibos retain what they want of all palm-tree products and sell the rest, much of which finds its way into the British market. Do English farmers, when they feed their cattle on palm-nuts and palm-oil cake realise that they owe these valuable foodstuffs to the industry of the African?

The Ibo women walk long distances to market with enormous "variety" loads balanced on their heads. A wife's value is largely determined by her skill at marketing, so girls begin at an early age, and even tiny children know how "to turn the cowrie-shell the right way round." After their day's work at market or on the yam patch, the women return home to cook the evening meal. This is the principal feast of the day and consists of pounded yam (which corresponds to our potato) and soup. The soup is cooked in a separate pot, and contains palm-oil, pepper, salt, herbs, dried fish, and sometimes meat. The pot is placed on the ground in the centre of the group of diners, each of whom has a ball of yam from which he pinches off portions and dips into the relish. An enormous amount is eaten, and little more food is required until next evening.

The picturesque side of this evening scene, with the firelight playing on black faces, old and young, cannot fail to strike us. The people are, as a rule, happy and contented; but one thing is lacking and that is the realisation of the unseen presence of Christ. Close by where they dine stands the family's group of idols, the most important of which is carved from a block of eukrao wood to represent a man with horns. These may be bought in a native market, where no more respect is accorded to them than towards any other article displayed there; but when they become the property of a householder they are consecrated by means of an offering of palm-wine and kola-nut.

Around the cooking ground cones of clay rubbed with chalk are set up by the women to ward off poisoning of food during cooking. Sometimes feasts are made in honour of these gods; the pounded yam and soup which have been offered to the deities is afterwards eaten by the children.

SAVE THE CHILDREN FUND.

The following donations have been sent in to the "Church Record" office in aid of the Starving Millions of Europe:—

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

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

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Post Free.)**Current Topics.**

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

We are glad to find ourselves in
hearty agreement with the "Church
Times" in the warning it em-
phasises against the tempta-
tion to the Church to let quite
secondary issues cause her to
neglect her primary task of
seeking to turn men to God. In an
editorial note we read:—
"The 'Manchester Guardian' last week
printed a thoughtful article entitled 'Reli-
gion without God,' in which the writer,
whose initials point to a well-known Noncon-
formist, spoke of the tendency in the life
of the Church to suffer things which are not
the first things to get into the first place.
The difficulty was well understood by Dr.
Denny, whom the writer quotes, along with
Dean Church and Dr. Dale of Birmingham,
when he said, 'There is a whole crowd of
ministers going in for "social" reform,
mainly because they have no Gospel, and
because like a certain class of politicians,
they think this is the way to secure a fol-
lowing.' The problem, as Dr. Denny saw it,
was how to say this without throwing
cold water on Christian zeal for improving
the conditions in which people live, and
without seeming to be heartless or indiffer-
ent to the wrongs of the poor. In some
ways, the most telling quotation in the ar-
ticle was from that remarkable novel, 'If
Winter Comes,' by Mr. A. S. M. Hutchinson,
in which one of the characters protests
against the Church' playing down to men
in whose souls there is a hunger and a crav-
ing for other food than earthly stuff. He
scorned the madres who came down and
drank with the men and danced jazz with
them, and called it making a religion a liv-
ing thing in the life of the people. Lift the
hearts of the people of God, say some,
by showing them that religion is not incompat-
ible with having a jolly fine time. The
tragedy of that, as the novelist sees it, is
that 'there is no God there, and a man can
that 'there is no God there, and a man can
understand for him to be lifted up to.' We
believe the danger to which the 'Manchester
Guardian' points to be a very real one. To

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

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

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

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

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

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

Unemployment.

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

It will be found on examination that there
is a very close connection between this
problem and the principles which were enun-
ciated for the Industrial Conference in the
first article. Yet most of the preliminary discus-
sions in the press in connection with the in-
vitations made one despair. "Practical busi-
ness" expedients jostled with "revolutionary"
proposals in hopeless confusion.

Futile Extremism.

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

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

"That the organised workers of the
State, in collaboration with those of other
States, proceed to issue credit for the
purpose of restoring consumption."
"That all profit be abolished," and
so on.

Socialism—True and False.

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