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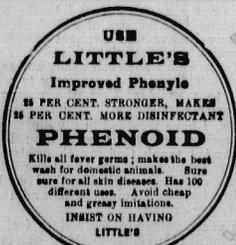
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For Australia and New Zealand.

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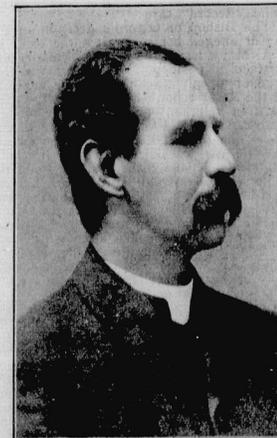
Current Topics.

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

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

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

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



REV. CHARLES BICE,

For 30 years Missionary in Melanesia.

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

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

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

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

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

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

English Church Notes.

Personalia.

Rev. C. T. Horan, Chaplain of All Saints', Cairo, and Canon of St. George's Cathedral, Jerusalem, has been appointed by Bishop Gwynne as Archdeacon of the Church of England in Egypt.

The Bishop of Jerusalem has installed the Rev. Ibrahim Baz as Honorary Canon of the Cathedral Church of St. George, Jerusalem. It is the first time that a Palestinian has held this position. Mr. Baz has been over forty years in Holy Orders, and is the senior priest of the C.M.S. in Palestine. He is well known as a ripe Arabic scholar. During the war, when it was a grave risk even to be known to have any pro-English sympathies, Mr. Baz boldly and openly visited the British and prisoners in Jerusalem, and did them many services, and read the Church of England service over those who died.

Rev. P. J. R. Kirk, Dr. Campbell's successor at Christ Church, Westminster, has been Director of Industrial Christian Fellowship since 1918.

The appointment of the Rev. F. E. Murphy, vicar of St. Matthew's, Bayswater, the important rectory of Walcot, Bath, in succession to Prebendary C. W. Wilson, who will be leaving shortly for Swansea, is one that will give genuine satisfaction to all who value Evangelical truth. Walcot has great traditions, and Mr. Murphy will worthily maintain them. He has wide vision, and his great concern is the advancement of the Kingdom of God.—Record.

The death occurred in January at Bourne-mouth of the Right Rev. James Leslie Randall, formerly Bishop-Suffragan of Reading, at the age of ninety-three. A late Fellow of New College, Oxford, he graduated in 1852, and was ordained in the same year. The death is announced of Canon H. D. C. Nunn, of Ripon. He was ordained in 1868. He was dean of Ripon for 32 years.

The Heresy Charge.

The "Record" says:—"The Bishop of Oxford's decision in the case of alleged heresy against the Rev. H. D. A. Major leaves the matter in a very unsatisfactory position. Mr. Major was accused of openly teaching doctrine concerning the Resurrection which is contrary to the Christian religion, and, indeed, with 'extreme candour' and 'almost exaggerated emphasis,' he himself declares that he cannot reconcile his teaching with the Catholic tradition." Yet the Bishop, acting upon the opinions of three Oxford Professors, has decided to take no further steps in the way of formal inquisition. The full statements are not available—they are to be published later—but Mr. Major has already prepared his reply, and when these documents are available it will be possible to see what really is the point at issue. But this much we may say—that upon the fact of the Resurrection of our Lord Jesus Christ from the dead there is no room for compromise. In this connection we may quote from the Bishop of Liverpool's paper at the Islington Conference on Tuesday: "The Resurrection of Christ, which I firmly believe to be the actual rising of His Body from the dead, which seems to be the natural flower and crown of such a life as His, has sealed and completed His revelation of God and Man, and brought Life and Immortality to light. Our faith is built on the fact of the empty tomb, and we know that He is alive for evermore." This is the truth most assuredly believed among us: It is the only possible interpretation of the Gospel story. So it has been preached all through the ages, and so we have believed."

The Rev. C. E. Douglas, who brought the charge against Mr. Major before the Bishop of Oxford, has appealed to the Provincial Synod of Canterbury. The Archbishop's in-disposition has delayed his grace's reply.

Livingstone's Companion.

It is so long since Livingstone died that most people will hardly credit the news that one of his closest companions and helpers has just passed away. This is Sir John Kirk, K.C.B., who died in January last, a month after entering his ninetieth year. A Scottish doctor like Livingstone, he joined him on the Zambesi as his medical officer, and for five years, from 1854, was a close friend and confidant. Sir John shared with Livingstone the privilege of being the first white men to see the Victoria Falls, while with even greater men he shares the honour of having stamped out the slave trade. This work, started by Livingstone, the explorer-missionary, was continued by Kirk, the scientist-administrator, for, for over twenty years up to 1887, Sir John Kirk was stationed at Zanzibar, where, at what has been called the "Wall-street of the Slave Trade," he dealt with and conquered the evil. Today a church stands in the slave market, and it was Sir John Kirk who suggested to the

Indian who owned the land that he should present it to the missionaries for their cathedral.

After retiring from the Consul-Generalship at Zanzibar in 1887, he went on a special commission to Nigeria to inquire into a cannibal feast of the Akassi, whose presiding chief had been educated in the Isle of Man, and had built a church in his capital. This, however, had not prevented his people eating forty comrades and washing them down with champagne. Sir John lived at Sevenoaks, Kent, surrounded by memories and relics of his African life.

GENERAL SYNOD SUNDAY SCHOOL COMMISSION.

The General Synod of Australia, at its session in Sydney last October, passed the following resolution, moved by Canon H. T. Langley, of Melbourne—That this Synod, recognising the need for stimulating, providing for, and co-ordinating the work of Church Sunday Schools throughout Australia, appoints a select committee to make enquiries and, if found advisable, to take action and to bring in recommendations to the next session of General Synod. A representative committee was appointed, with power to add additional members. A preliminary meeting was held in Sydney before the proceedings of the General Synod were ended. The two hon. secretaries of the committee—Canon H. E. Langley and the Rev. Roscoe Wilson—called a meeting for the afternoon of Wednesday, February 15, last, at the Diocesan Registry, Melbourne. The Bishop of Wangaratta presided, and there were also present the Bishop of Bendigo, Archdeacon James (Ballarat), Canon Langley, Revs. J. A. Schofield and Roscoe Wilson (Melbourne), D. B. Blackwood (Tasmania), W. J. Cakebread and J. V. Patton (Sydney), W. B. Docker (Adelaide), and Champion (Goulburn). The business paper included the following topics for discussion:—Reports on unified systems for Sunday Schools of the Church of Canada and the Protestant Episcopal Church of America, Sunday School Magazines and other publications, proposals for co-operation and united action appointment of organisers or directors of Sunday School work, Sunday School Congress, Financial provision.

The Revs. D. B. Blackwood, W. J. Cakebread, and Roscoe Wilson gave much valuable information concerning the organisation of Sunday School work in Canada and the United States, and laid on the table copies of publications for teachers and children. The impression conveyed by the description given and the publications shown is that the Episcopal Church in Canada and the United States is far ahead of that in Australia with respect to Sunday School organisation.

On Wednesday evening, in a sweltering heat, under the chairmanship of Archdeacon James, a sub-committee, including Canon Langley, Revs. D. B. Blackwood, W. J. Cakebread, W. B. Docker and J. V. Patton met and agreed upon certain proposals concerning schemes of lessons, provision of a monthly magazine, and organisation.

The proposals of the sub-committee were brought before the committee at a meeting on Thursday, February 16, when the Bishop of Wangaratta again presided. The proposals concerning lesson schemes and the provision of a magazine were well discussed. It was agreed that the committee should meet again in mid-June in Melbourne (as the most central place), and that for that meeting the Rev. W. B. Docker (organiser for Sunday Schools in the Diocese of Adelaide) should prepare a scheme for the organisation of S.S. work in the Commonwealth; the Rev. J. V. Patton (Director of Education in the Diocese of Sydney) should work out the details of the proposed lesson-schemes,

and that the Rev. Roscoe Wilson (formerly Director of Sunday Schools in the Diocese of Melbourne), should obtain information concerning the production of the proposed magazine. The matter of organisation of Sunday School work in the Church of England in Australia is most urgent, and it is surely a step in the right direction that several trained minds are now at work for the benefit of the whole Anglican Church in the Commonwealth. A feature of the committee meetings was the splendidly arranged report, presented by the Rev. W. J. Cakebread (hon. secretary of the S.S. Committee, Diocese of Sydney), of the organisation (or lack of it), of S.S. work in the various Australian dioceses. The committee was unfortunately unable to secure an interview, owing to his absence from town, with the organiser of the Presbyterian and Methodist United scheme of "Australian Graded Lessons."

The Cry for Deliverance.

(A sermon preached in Westminster Abbey by the Rev. J. K. Mozley, B.D., Principal of Leeds Clergy School.)

"O wretched man that I am! Who shall deliver me out of the body of this death?"—Romans vii. 24.

This is not the verse we should naturally think of in remembering St. Paul; rather do we associate the strong Apostle of the Gentiles with a word of triumph such as:—"In all these things we are more than conquerors through Him that loved us"; with a word of deep and glad inner experience, "For me to live is Christ," "I live, and yet no longer I, but Christ liveth in me." Yet we cannot say that in the deep gloom which broods over the latter part of this seventh chapter of the Epistle to the Romans St. Paul is describing an experience he never knew, nor do I find it possible to suppose, though this has been the view of many commentators, that he speaks of the experiences of a time previous to his conversion. What ever be the true setting of that experience, this at least remains certain—the Apostle knew the final problem of the human will at first hand, knew it from inside, knew it in its abiding uncertainty and its prolonged torture, knew its final dilemma, "The good that I would, I do not; the evil which I would not, that I do." It is the old heathen poet's "Video meliora proboque, deteriora sequor," but in how far more tragic a key! And then, as he realised what it all meant, the misery of it broke over him; there was not life in that state; and so from its depths he cries, "O wretched man that I am! who shall deliver me out of the body of this death?"

The Reality of Evil.

To know that state is to know evil in its reality, and he who knows it will not be troubling himself with questions whether the third chapter of Genesis is to be regarded as history or allegory; he will not be puzzling his mind with the problem of original sin; he will not be imagining that any doctrine of evolution does away with his need of redemption; for everything goes down for him in the appalling fact of a conscience condemning and a will impotent. He who knows that knows the worst of wretchedness that there is to know.

The Healing Action of the Church.

So long as the world lasts this tragic experience of heart and conscience will be known, and the Church of Christ will claim the power to cure, for if its Gospel is not in action here, at that very point, in those lowest depths, where men and women need it most, it would be vain to look for it elsewhere. And in that healing action help will doubtless be gained from modern psychological discoveries, as more is learnt of the working of the mind and will, and of the effects upon them of the sufferings which they experience. Surer will be the Church's grasp on all that may be needed to bring the broken will into touch with the healing and creative powers of Christ. And the old Gospel of the grace of God Who forgives our sins will become more intelligible and powerful when it is possible to read more clearly the mind of the sick man who needs the physician. But such thoughts lie beyond the scope of what I wish to say; rather do I desire to consider two facts which stand out from this cry of the Apostle's—in the first place, the light that shines through its

darkness, and secondly, the responsibility that it throws upon others.

Dangers of the Acquiescent Conscience.

This cry of tormented conscience is not simply a cry of gloom, but from the gloom there bursts a passionate longing for deliverance, and while that longing lasts there is hope. He who wishes to be free has the possibility of freedom. It is the conscience acquiescent which is in the deadliest danger; it is the giving up of the fight which means the passing of hope; it is when the deep inward protest against evil ceases that the wound has sunk almost too deep for a cure. "Quench not the Spirit," said St. Paul, and though it was of something else that he thought, we may apply his command to that voice of conscience which means, if anything means, that the Spirit moves and works within us. And the longings for deliverance bears witness and the world is so made that deliverance is possible, that conscience does not mock us. Any one who can say, as says the Apostle in the next verse, "I thank God through Jesus Christ our Lord," knows that that very misery of his was God's opportunity. You will remember, near the end of Bunyan's "Pilgrim's Progress," how that almost from the gates of heaven there is a way to hell; and the reverse is true. The great sin becomes the great saint; where sin abounded there—just in that one man, or one woman—grace did far more abound, a grace more intense, more real than ever was the sin. Nothing is more distinctive of Christianity, of the Gospel, than its claim and power to answer this desperate cry, "Who shall deliver me?" And if ever that other saying of St. Paul, "For the word of the Cross, unto us which are being saved, the power of God," if ever this, which was for him the fullest and most compelling note of his evangel, could find no echo in Christian experience, then we could close our churches, and never again allow their myriad memories descending upon us from the past to deceive us into supposing that they mediated the life which is life indeed. For no Christianity which is merely an intellectual creed or a rapt mysticism will ever maintain its hold upon the strength of men.

Christianity and the Common Human Responsibility.

But the cry is not only light through darkness, not only a witness to hope, but a trumpet-call to the Church and to all Christian people to take up the burden of a common human responsibility. For that cry is a cry for help which only God indeed can give, but which again and again He gives through men. There are more ways than one in which that cry can be met, but first it must be heard and recognised for what it is. Not always are our ears open to that deep cry which rises from our brother's soul. This power of hearing those cries of need was one of the most blessed characteristics of our Lord's humanity displayed before us in the Gospel story. Think how again and again He says the word which shows that He knew the need of each longing soul. To the paralytic he says first—Not Rise, take up thy bed—but, Thy sins are forgiven thee. To that woman of the city who was a sinner He speaks the assuring word which brings to her soul the certainty of her cleansing from the stains of her past life. To Zacchaeus, seeking freedom from love of money, anxious to make amends for any wrongful exaction, He gives the great pledge of restored health of soul—"This day salvation come to his house," and seals that pledge by His own presence under the tax-gatherer's roof, and the willing enjoyment of his hospitality. And then the multitudes besides—those publicans and sinners unknown and unnumbered, those lost sheep upon the mountains—what was it that drew them to Him? Was it not this, at least, that He understood because He saw and heard all the burden of their souls? Because He could help them find in Him what they found nowhere else, in sympathy and the power, the oil and the wine which alone could minister to their needs.

Refreshment in the Conflict.

This mid-Lent Sunday is sometimes called Refreshment Sunday. It represents, as it were, an oasis of partial relaxation before we pass on to the graver mysteries of Passion-tide and Holy Week. May we not take it as a type of one great truth—but a permanent one—in the Christian life? The truth that for the soul most heavily burdened or most sorely tried there is always refreshment nigh at hand, always a shelter from the fiery heat of life's trials and afflictions. It is the refreshment, the cooling streams which spring from kindred Christian souls who themselves have experienced the dust of the conflict, and have learnt amidst it how to strengthen their brethren. And that power they have learnt because they have first learnt to know, though it be but a little, their Master and the power of His Resurrection and the fellowship of His sufferings. It is the great saints who have come to know Him best, and have descended from the mount where they communed with Him to minister to those who are suffering below. But not to the great saints alone does this power belong. All may have it and use it. For this is no gift bequeathed but sparingly to genius, though it be Christian genius, but the grace which our Father gives to us that we may show ourselves to be indeed His children, that in this we may begin to be perfect, even as our Father Which is in heaven is perfect.

science may need the insight and sympathy of the understanding heart before it can begin to respond to the Gospel. How little we often think of word or tone or look! They may seem to go out into the void, to go from us—as the old Greeks would say—unwilled; and yet it is just because they do go unwilled that they are in what they have the power to do, for by tone or look or work we can reach the hearts of others far more often than we know. I do not mean that we should always be consciously thinking of it; that would be to run the risk of lapsing into an unnatural and quite un-Christian pedantry and prigliness; but we, as Christian men and women, must walk through life with our ears open to hear the cry which at any moment may smite upon them and enter them, if open they be—the cry that may be expressed in many a different way, the cry that may have no words to voice its misery, but the cry which always means one thing, "O wretched man that I am! who shall deliver me out of the body of this death?" Our ears must be open to hear, our mind prepared to understand, our heart enlarged to feel, our will prompt to help. The great fight for good is not an individual fight, it is a soldier's battle, where each must help his neighbour; but we, as Christians, may be our example; there we may follow the steps of His most holy life.

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Jesus, by Thy Lenten Fast,
Teach us, we implore,
How to grieve for evil past,
How to overcome at last,
How to love Thee more.

Through this Lent we vain would bring
Something, Lord, to Thee,
For the sake of Christ our King,
Giving up some little thing,
In humility. A.R.G.



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

Miss Mabel Crossley, C.M.S. Missionary to the Central Provinces, India, reached Melbourne on February 16, by R.M.S. Narkunda, for furlough. The Rev. J. W. Ferrier travelled from Ceylon by the same vessel.

A meeting of the Council of the Church Missionary Society has just been held in Melbourne. Important business was transacted. Representatives of the branches in New South Wales, Victoria and South Australia attended.

Rev. C. C. Robertson has been appointed to the temporary charge of Beaudesert.

Rev. G. A. Luscombe, who has been relieving the Rev. Mr. Baker, at Harrieville during the latter gentleman's illness, has been appointed vicar of St. Mark's, Eidsvold (Diocese of Brisbane).

Rev. W. G. Marsh has returned to Adelaide highly delighted with the reception given him in America. Mr. Marsh retains much of the freshness and vigour of youth although 80 years of age.

Last week Rev. C. Stubbin was entertained by his parishioners at Wollongong and presented with a cheque on the occasion of his departure for Ryde (N.S.W.). His wife and daughter were also recipients of farewell gifts.

Rev. N. F. Fettel, Th.L., a graduate of St. Aidan's College, Ballarat, Vic., has commenced duty at his old college as bursar. His last appointment was at Holy Trinity Church, Buninyong, Victoria, but he was there only a few months when he accepted work at St. Aidan's.

The Archbishop of Melbourne preached at St. Matthew's, Prahran, on February 26, and at St. John's, Toorak on March 5.

Rev. A. A. Yeates, Melbourne Metropolitan Missioner, presided at a harvest tea at St. John's, Toorak, held under the auspices of the Junior Missionary Guild.

The Archbishop of Melbourne, during the voyage out, preached every Sunday and rendered himself popular in many ways. He was sports organiser and the "noble art" received its recognition.

The wife of the Rev. E. J. Durance, vicar of Chelsea, Victoria, has given birth to twin boys.

Rev. H. K. and Mrs. Binns, of the Church Missionary Society, who have been spending furlough in Tasmania, sailed on February 6, by the s.s. Runic, to return to their work in East Africa.

In consequence of the pressure of business Mr. L. Leplastrier, accountant, has resigned the management of the "Church Record" which he has held since the inception of the paper. We are glad to state that the Board of

Directors have been able to secure the services of Mr. H. A. Pocklington, a well-known Sydney churchman and member of the Lay Readers' Association to fill the vacancy. Mr. Pocklington has been intimately connected with business and church life in Mudgee and Newcastle as well as in Sydney.

Mr. Arthur Massey, at present organist of St. Peter's, Watersleigh, has been appointed organist and choir-master at St. John's, Parramatta.

Rev. J. W. Ferrier is acting as locum tenens at Wollongong. We understand that the Rev. D. J. Knox has been offered the rectorship.

Rev. H. J. Noble, rector of Pymble, N.S.W., is leaving for England on leave of absence in April.

Rev. D. E. Graves, of the Melanesian Mission, is in Sydney. Mr. W. Lee, a recruit for Melanesia from England, will accompany Mr. Graves to the Solomons.

The Archbishop of Sydney is expected to return to Sydney in the course of the next few days.

Mr. C. E. Baber, eldest son of the late Rev. Charles Baber, formerly rector of All Saints' Petersham, Sydney, has been appointed registrar of the diocese of Pretoria, South Africa. Mr. Baber has been resident in South Africa since the Boer War—and is on the staff of the Deeds Office.

Our Melbourne Letter.

(From our own Correspondent.)

The Archbishop does not look his fifty-one summers; more than one paper has commented on his youthful appearance. "Dark his useful head" because happy and broad and strong his outlook on life. He says no Christian has a right to be a pessimist unless he intends to quit. In nearly every speech he strikes the note of happy confidence. At Sassafraes he spoke of the "Gospel of the Happy God"; and may we not say with reverence that God is not only happy but, so to speak, young. To depict the Eternal in the form of a man of aged mien was surely one of the mistakes of ancient art; grey hairs are the first sign of senile decay and such ought to have been for ever excluded from any attempt to depict God in art. "Thou art not yet fifty years old."

Of course we all know the type of airy optimist who contrives to keep sunny by means of a clear conscience, a good liver, and a satisfactory income. This sort of man shuts his eyes to ugly facts, and obtains his solace, not from seeing what is doing, suffering, being; not from noting life's conditions, but in "cleaving to the Dream and in gazing at the Gleam whereby all things golden seem." Such men may be pleasant companions but they are not efficient leaders.

Dr. Harrington Lees is far from belonging to this dreamer type. He knows life, he knows the difficulties which beset his task. But he has a supreme faith in God which makes him face and tackle his difficulties. He believes every difficulty is an opportunity for God to reveal His power, and so he moves on undaunted and expectant.

At a gathering of clergy in the Chapter House, a presentation of plate was made to Archdeacon Hindley in recognition of his able administration of the Diocese during the two years that have elapsed since Archbishop Clarke sailed

for England. The Dean presided and the presentation was made by Archdeacon Hayman. Canon Baglin spoke on behalf of the senior clergy and the Rev. C. L. Crossley for the junior men. The latter commented on the invariable courtesy Archdeacon Hindley extended to interviewers. "He makes one feel that he is genuinely glad one has come" said Mr. Crossley, "while at the same time he manages to convey the idea that he will not be sorry when one leaves. To accomplish both these ends at one and the same time reveals a remarkable skill which must be an invaluable asset to a busy man."

Prayers for Unity.

O Almighty Lord and Everlasting God, vouchsafe, we beseech thee, to hear the supplications of thy people, who earnestly pray thee for the restoration of peace and visible unity amongst all who confess thy holy Name. Look graciously upon the weak and wandering, and bring all who are in error to the knowledge of thee and of thy dear Son, Jesus Christ, our only mediator and advocate. Amen. (A.P.U.C.)

God and Master of all things, make us the unworthy O lover of men, worthy of this hour, that we, remaining pure from all guile and hypocrisy, may be united together by the bond of peace and love, being established by the sanctification of thy divine knowledge, through thine only-begotten Son, our Lord and Saviour Jesus Christ; with whom thou are blessed, together with the most holy, and good, and quickening spirit, now and ever, and to ages of ages. Amen. (Liturgy of St. James, Neale and Littledale transl.)

O Lord of heaven and earth, who hast promised to reveal thy glory by Jesus Christ among all nations; remember, we beseech thee, thy Church throughout the world. Unite all who profess and call themselves Christians in the bond of a living faith as the body of Christ, and so replenish them and us with the grace of thy Holy Spirit, that we may bring forth abundantly the fruits of peace and good works, and may turn many to righteousness by the preaching of the gospel. And grant that, having persevered in the way of godliness to the end, we may, with the prophets, apostles, martyrs, confessors and saints of all ages, come into full communion with thee and with one another, in thine eternal and glorious kingdom; through our Lord and Saviour Jesus Christ, Amen. (Book of Common Worship.)

O Christ, the word of the most high Father, who wast made flesh to dwell among us, enter into our hearts, that all we who have been redeemed by the mystery of thine incarnation may remain united in the fellowship of perpetual peace. Amen. (Mozarabic. Bright transl.)

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Correspondence.

"What Keeps Men Away From Church?"

(The Editor, "Church Record.")

Sir.—A paragraph under the above heading appeared in your issue of February 10. C.F.N. gives six so-called reasons in answer to the questions, but after all they are mere statements of facts as to present conditions of things, and do not go to the root of the matter and show where the Church has failed in that such a condition has arisen. W. E. Jones gives six reasons, but they seem to me merely superficial. Everyone must recognise that for some years past there has been a falling off in the religious life of the home as exemplified in the neglect of family worship, etc., and it seems to me that here will be found the root of the whole matter. Is our Church in any way responsible? Being the largest body it is natural that whatever affects the religious life of her people very soon spreads beyond her borders. Now, seven or eight years ago great emphasis is put upon the office of the "Priesthood" and such terms as "Spiritual Pastor" and "Cure of Souls" drop into disuse. When I was a boy one rarely ever heard of his clergyman being called a Priest. Now any young curate is quite indignant if he is not called a Priest. "Pastor" services are being multiplied and the tendency is to take the religion out of the home and to teach the people to go to the priest for everything. To illustrate what I mean, I quote the utterances of three different clergymen made in my hearing.

No. 1 stated that the Holy Communion was the only service of worship. "And there is none other." As regards Morning Prayer it is one of the Hours of Pain." Of course if the Holy Communion is the only service of worship as stated, we can only worship God with the intervention of a Priest. What use, then, to go to Morning Prayer or have family prayer if there is no worship?

No. 2 stated, on two occasions, to Sunday School teachers that they must not teach doctrine as only those holding the Bishop's license were allowed to teach doctrine. Has the Bishop to license parents before they can teach their children the truths of the Gospel?

No. 3, in giving notices of classes being formed for preparation for confirmation, said that he did not intend to look up candidates. It was their duty to apply for confirmation, and he was not going to run after them. The Master said that He came to seek and to save.

The incidents quoted are typical of a great deal of the teaching we get at the present time. Is it any wonder if there is a falling off in home teaching and as a consequence a falling off in attendance at Church? They may be attracted occasionally by good music and a good preacher, but if there is no worship there will be no regularity. C.R.B.

The Economic Crisis.

(The Editor, "Church Record.")

Sir.—Will you permit me to comment briefly on the articles by Mr. F. A. Bland on the economic crisis, which have appeared in your last two issues. Mr. Bland's articles struck me as very remarkable, but remarkable more for what they omitted than for what they stated. The same peculiarity was shared by the discussions at the recent economic conference.

Imagine a discussion of the prospects of an industry which requires an abundant supply of water, in which discussion everything else about the industry is fully dealt with, but the question of the available water supply is ignored, indeed it is not dismissed such a discussion as futile and useless? All our industries do not need to use water in large quantities, but they all without exception do need to use land, both directly and indirectly. But to read Mr. Bland's articles one would never suspect this to be so. For all he shows to the contrary our industries might float in the air, and the workers in them evolve the products out of their inner consciousness.

I would like to ask Mr. Bland if he will venture to deny any of the following propositions:—

(1) No industry can be carried on, and consequently no labour employed without using land.

(2) If more labour is to be employed than at present, it can only be done by bringing more land into use.

(3) If any obstruction exists, which prevents land from being used as freely as required, then some labour must inevitably be unemployed.

(4) Such an obstruction does exist in our present system of unrestricted private ownership of land and natural resources, since the owner of valuable land is under no obligation to use it himself or to permit others to do so, and very often prefers to hold it

out of use and wait for the higher price that he knows he will get in the future, or else offers it for use only at a price based on his expectation of future value, and bearing no relation to present conditions, so that no one could profitably use land bought at such a price.

(5) A tax on the economic rent of all land (whether used or unused) would tend to make the holding of unused land unprofitable, and to compel its owners to use it themselves or to part with it on reasonable terms to those who wish to use it.

(6) So much additional land would thus be brought into use as to cause a large additional demand for labour (since no land can be used without employing labour), so that everyone capable of working could obtain work, and the unemployed problem would be solved.

These propositions all appear to me to be undeniably true. I would very much like to hear Mr. Bland's opinion about them. In any case I would like to ask him if he does not think that any discussion of our economic difficulties which ignores land is rather like Hamlet without the Prince or a ham sandwich with the ham left out.

So much for the economic side of the question. Now from the moral standpoint, I would venture to ask Mr. Bland if, as a Christian, he considers the absolute ownership by a few of the natural wealth which God has provided for the use and enjoyment of all his children right and justifiable or not? And if he considers that it is not, whether in an article dealing with the causes of our economic troubles from the Christian standpoint, he should not have said so, instead of ignoring the matter altogether? He condemns palliatives for unemployment, but fails to state that the only radical cure for it is to give men the freest possible access to the natural wealth which is the only possible field of labour, and which is at present unjustly withheld from them.

March 6, 1922. B. SCHLEICHER.

A SCANDAL.

In our last issue we published the correspondence between the Primate and the President of the N.S.W. Agricultural Society, regarding the opening of the Show on Good Friday. The committee refused to alter their custom and the Show will remain open. That is a sufficient affront to the Christian sentiment in the community. But the committee have gone a step further in their scandalous behaviour and have refused to renew leases for merchants and others unless they guarantee to keep their premises on the Show Ground open on Good Friday. Consequently one well-known and honourable firm have felt constrained to notify their clients of the reason of their absence from the Show this year. The handbill which this firm have issued reads as follows:—

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The Royal Agricultural Society has refused to renew our lease unless we guarantee to open on Good Friday. We are unable to do this. For the past quarter of a century we have been regular attendants at the Show, and venture to claim our Billies of Tea have been a considerable convenience to the public, and it has generally been admitted that they are the best value given on the Show Ground. We have always in the past closed our premises on Good Friday, and will not under any circumstances alter this custom. We are thus excluded from the Show."

If only other firms and patrons of the Show who share the Christian conviction as to the sacredness of the Day of the Cross would follow this excellent example, the committee would probably find it necessary to review their past decisions.

THE NEW LECTONARY.

March 19, 3rd Sunday in Lent.—M.: Ps. 119, vv. 73-104; Gen. xxxvii, or Ecclesi x. 12-24; Matt. xviii. 1-14 or Heb. x. 19. E.: Ps. 119, vv. 105-144; Gen. xxxix, or xlii, or Ecclesi xvi. 1-26; Mark xiv. 53 or 2 Cor. v. 20-vii. 1.

March 26, 4th Sunday in Lent.—M.: Ps. 119, vv. 145-176; Gen. xliii, or Ecclesi xxvii, 30-xxviii. 9; Luke xv, or Heb. xii. E.: Ps. 39, 40; Gen. xlv. 1-14, 8 or xlv. 16-xlvi. 7 or Ecclesi xxxiv. 13; Mark xv. 1-21 or 2 Cor. ix.

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The Islington Conference.

The Islington Clerical Conference of 1922 will long be remembered for its devotional atmosphere and for the helpfulness of the papers. Much time was spent in prayer. Three during the morning session and twice during the afternoon were intercessions offered, and it was evident that alike in those who led them and in the assembly itself there was the true spirit of waiting upon God with the intense desire to know His will and to seek power and guidance for carrying it into full effect. Nor was the mode of confession wanting—confession of failure and shortcomings, of indifference and sloth; for these things were sought for the past was asked, and grace sought for the future. The closing moments of the meeting, according to time honoured use, were also spent in prayer, and men went away strengthened, uplifted, and inspired by this season of communion with God. The subject of the Conference was essentially one that needed the devotional setting of the day, is, as we were again and again reminded, "the power of God unto salvation to everyone that believeth"; men are entrusted with the great privilege of making known the Good News, but it is God alone who can bring it home, and with power to men's souls; and we believe that those who were at the Conference received a new vision of the greatness and splendour of their task.

There was a happy unity in the papers which augurs well for the future, and shows that in "The Gospel," in the acceptance of its truths and in the proclamation of its message, men of various views may find a meeting place for reconciling their differences and for realising afresh their real fellowship in Christ. The President led the way most effectively with a survey of the present position and an enunciation of the unchangeableness of the Gospel, and of its application to the needs of to-day. It has never failed where it has been given an opportunity, and it will not fail now, but it must be presented faithfully and witnessed to unflinchingly. Mr. Hinde very beautifully pointed out that there can be no separation between the Lord Jesus Christ and the Gospel, for "He is His Gospel"; and, appropriately enough, "the Gospel revealed in Christ." The Bishop of Liverpool lifted the mind of the assembly to the heights of the Divine revelation. His paper was a study in Christology for which the whole Church may well be thankful. Not ignoring current controversies, he pointed out with convincing force the cardinal teaching of our Lord about God and man, and few who heard it will ever forget his four-fold appeal for belief in the Gospel, for presenting it boldly, for living it out, and for tender sympathetic, patient dealings with the doubter. But the subject was not exhausted, and the Rev. R. Howard, the Principal of St. Aidan's College, Birkenhead, brought out fresh truths and beauties of this wonderful and inexhaustible theme. His paper will well repay the closest study and attention. The Gospel revealed in Christ is recorded in the Bible, and upon this branch of the general subject two powerful papers were contributed. The Rev. A. Taylor showed the Scriptures "do speak a plain and a helpful message, simple enough and profound enough to carry conviction," and his exhortation to lay the Bible open for every man to read, to guide him with reverence and sympathy into the wonders of a Father's love, a Redeemer's sacrifice, and a Spirit's gracious indwelling, was effective. The Rev. S. Nowell-Rostron proved himself an able champion of the Bible record as against those who would minimise or weaken the directness of its message, and his clear and cogent reasoning greatly impressed the Conference. But it is in the application of these truths that room is afforded for the most practical outcome of the Conference; and in the afternoon the theme was "The Gospel Needed in the World"; (1) For the life that now is; and (2) For the life to come." Prebendary C. W. Wilson was delightful in the stress he laid upon the old truths, and his emphatic declaration at the close of his paper, "I am not ashamed of the Gospel of Christ," was most inspiring. Canon Guy Rogers was, as always, strikingly fresh, original, and courageous, and his paper, like the preceding one, was warmly applauded. The closing address was given by the Rev. F. Mellows, and his eloquent words and practical suggestions formed a fitting conclusion to the deliberations for the day.

And after Islington—what? We believe that the Conference will lead those who were present at it, and the still larger number who will read the papers in print and catch, as we hope, something of their splendid spirit, to be more devoted, more zealous, and more persistent than they have ever been before in proclaiming to a world that needs the Gospel—and its feeling its need—the unsearchable riches of Christ. And while

we have such a holy task in front of us, is it not un speakably sad that men should spend time and thought and energy upon the things which divide rather than upon that which unites? The greater our devotion to the Gospel, the closer will be our union with the one with the other.—(The Record.)

Notes on Books.

PUBLICATIONS RECEIVED.

Probing Prohibition.—Evidence collected and submitted by the Business Men's Efficiency League of N.S.W. (Our copy from W. Geo. Smith, 12 Q.V. Buildings, George-street, Sydney, price 4d.). Whoever wants to get at the truth about Prohibition in U.S.A. will find this little pamphlet packed with information. Business men in N.S.W. have collected the evidence from business men in U.S.A. and 73 per cent. of the replies received say that "Prohibition is good for the country in general and for business in particular."

Mothers in Australia for March, with the children's supplement, "A Leaf out of Mother's Book." An altogether good number, containing Mrs. Radford's paper to the Churchwomen's Conference on "The Christian Standard of Home," a useful article on the training of children and a chatty letter from a mother to her married daughter in the country on the management of the baby. We should call it an invaluable article, and so would the husband.

The Mothers' Union.

We wonder that more Christian women do not join that splendid organisation of Christian mothers, the Mothers' Union. The objects are such as should be freely sought by all true women, viz.—

(1) To uphold the sanctity of marriage.
(2) To awaken in mothers of all classes a sense of their great responsibility as mothers in the training of their boys and girls (the future fathers and mothers of the Empire).
(3) To organise in every place a band of mothers who will unite in prayer, and seek by their own example, to lead their families in purity and holiness of life.

The beautiful Mothers' Union prayer just expresses what should be the natural desires of every Christian mother's heart. It runs:—

"O Lord, give me Thy Holy Spirit that I may firmly believe in Jesus Christ and love Him with all my heart; wash my soul in His Precious Blood, make me to hate sin, and to be holy in thought, word and deed. Help me to be a faithful wife, and loving mother. Bless me, and all who belong to the Mothers' Union. Unite us together in love and prayer, and teach me to train my children for Heaven. Pour out Thy Holy Spirit on my dear husband and children. Make my home a home of peace and love, and may I so live on earth, that I may live with Thee for ever in Heaven, for Jesus Christ's sake. Amen."

In many parishes helpful meetings are held in order to deepen the spiritual life of the members and encourage social intercourse. A quarterly magazine, "Mothers in Australia," is issued in Sydney, and contains articles of interest and help for mothers. Mrs. Barclay, the president of the Mothers' Union, tells how she came to take up the work of a speaker. One day she was chatting with a friend, and she remarked: "I often wonder how it is that you always run a mothers' meeting wherever you live, and yet you have never married?" "Well, I'll tell you the story as you asked me," the other replied. "When I was a girl of 18, my dear mother died, and as I was the eldest, I had to take on the management of a large house. Mother had also taken the greatest interest in the village, and ran the mothers' meeting, and taught us to help in the social life of the little place. About this time an old Quaker aunt came to stay to help to take my mother's place as much as possible. One day the subject of the mothers' meeting came up. At once I said: 'Of

course I couldn't do that.' The old lady drew herself up, and with great scorn replied: 'No thou couldn't not, but Christ can use thy lips as well as another's.'—And so I have had my mothers' meeting ever since." Mrs. Barclay was much impressed, and the words kept ringing in her ears, "God could use thy lips as well as another's." The need for Mothers' Union speakers was very great, and so, with great fear, she volunteered to try. To-day Mrs. Barclay is one of its finest speakers.

Chronology.

Many people are perhaps not aware of the fact that the year 1921 was more correctly the year 1926. This is owing to the fact that in the sixth century a priest of the Church of Rome (Dionysius Exiguus) was deputed to arrange the chronology of Christianity. In doing so he undoubtedly made the serious mistake of placing the date of A.D. (Anno Domini) five years, at least, too late. Christ was born five years before A.D. 1, so that although it sounds like an anomaly our Lord was born in B.C. (before Christ) 5. The world has acknowledged this wrong date for A.D. ever since. It must be expected that there should be difference of opinion on questions of this kind and some think that our Lord was born six or seven years before A.D., but B.C. 5, at least, is generally acknowledged as correct. According to this the crucifixion took place in A.D. (the customary use) 29, on Nisan 15th (the Jewish month) which answers to our 15th of March. Our Lord was, in the year A.D. 29, about 33 years of age. Good Friday, when we remember the crucifixion, alters in date according to the Paschal or Passover, Moon, which is almost always at the full on the night before Good Friday. It is a very interesting fact that in the year 1921, which may be quoted as A.D. 1926, Good Friday was exactly on the correct date of the crucifixion, viz., March 18th. This will not occur again until the years 1927, 1932 and 1938 (usual reckoning). Y.

At a Harvest Festival.

(By "Woodbine Willie.")

Not here for high and holy things,
We tender thanks to Thee,
But for the common things of earth,
The purple pagantry
Of dawning and of dying days,
The splendour of the sea.

The royal robes of autumn moors,
The golden gates of spring,
The velvet of soft summer nights,
The silver glistening
Of all the million million stars,
The silent snow they sing.

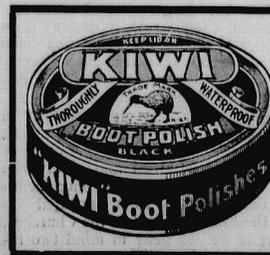
Of faith and hope and love undimmed,
Undying still through death,
The resurrection of the world,
What time there comes the breath
Of dawn that rustles through the woods
And that clear voice that saith:

Awake, awake to love and work,
The lark is in the sky,
The fields are wet with diamond dew,
The world awakes to cry
Its blessings on the Lord of life
As He goes meekly by.

Come let thy voice be one with theirs,
Shout with their shout of praise,
See how the giant sun soars up,
Great Lord of years and days,
So let the love of Jesus come
And set thy soul ablaze.

To give, and give, and give again,
What God has given thee;
To spend thyself nor count the cost,
To serve right gloriously
The God who gives all world that are
And all that are to be.

G. A. Studdert-Kennedy.



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Stain Polishes—Light Tan, Dark Tan,
Nigger Brown, Ox Blood, Brown.

EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, 'THE EDITOR, 'CHURCH RECORD,' 44 Royal Arcade, Sydney.' Nothing can be inserted in the current issue which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

MARCH 10, 1922.

THE PRIME MINISTER'S CHALLENGE.

The Christian Church of Australia cannot overlook the arresting challenge and appeal of the Prime Minister of the Commonwealth. Mr. Hughes is always dramatic and earnest in his great public utterances; but perhaps never more so than in his stirring appeal to the Churches to definitely seek to influence the political world, and the statement of his clear conviction that "religion is the hope of man," and that the Christian Church is face to face with a great opportunity out of the welter or turmoil and unrest to bring order and peace.

The occasion of this remarkable utterance was his presence at the N.S.W. Methodist Conference in Sydney last Monday week, at which Mr. Hughes was invited to speak; and the conference may well be grateful for the tonic to their discussion that utterance supplied.

The whole speech was a sane estimate of the world conditions and an attempt to show one way and a chief way by which relief may come. Mr. Hughes was completely frank in his survey of the horrors of Russia and their cause. He said that to the Soviet and Bolshevism was due the fact that Russia, which before the war was a great and mighty country, with great cities and 140 million people, was today a ruin and a desolation. Twenty million people had been condemned to die, and the responsibility for the cataclysm rested upon that system which the workers of this country were told was the one gospel by which they would be saved. The world could not be saved by a gospel of destruction.

He does not blind his eyes to the fact that the gospel of hate and selfishness must bring disaster to any country, whether it be on the side of Capitalism or Labour.

It was said that Labour was in chains, the Prime Minister proceeded, that the working classes of Australia were slaves. In this country Labour needed but one thing in order that it might find salvation; it needed to purge its soul of evil thoughts and doctrines. It needed great courage and resolute purpose to achieve this by means compatible with and worthy of the things they sought. It was said, further, that the capitalist system was responsible for the spectacle which faces them today. He did not admit that without most important qualifications. In Samara there were 20 million starving people. The capitalist system was not to blame; the cause was the remedy which the workers of the world were urged to accept.

"Order and system must reign throughout the world, for anarchy and bloodshed will never save us."

It was a curious circumstance, continued the Prime Minister, that the revolutionary workmen were being taught to believe that there was some short cut which led to a world in which things would be different from what they are now—a world where there was no conflict of opinion or of arms. Every economic revolution, such as those which occurred in France in the century before last and recently in Russia, first began by destroying religion—the hope of man. The world could not be saved by material means alone. That was impossible. Man needed hope and faith. The world lacked faith to-day. It did not believe in anything, and until it believed it could not be saved. Was it the Church's province to stand aloof as though it were a matter outside its functions? If it did, then, so far as it was a human institution, it would perish.

"It is sometimes asked," Mr. Hughes proceeded, "why men do not go to church. Perhaps the fault lies with the Churches. The whole world to-day is concerned with the great industrial and economic questions. Labour is looking for a leader, and the Church is its natural and proper leader. If Russia is to be saved, it will be by the Church and by no other agency. If, then, I am asked what the Church is to do, how it is to secure that commanding position that it deserves, I say it must go down into the arena. It must set its face against inequality and sacrifice. The cause must be just, and I submit that the Church does not ally itself with any cause that is not just. If it is to substitute something for the class war, it must so conduct itself that no worker can suspect it of being the champion of those who oppress him. I believe that the people of this world want wise counsel. There seems to be no cohesive force at present. Nothing that is material in essence can bind the people together. No doubt there is injustice. No doubt the capitalist system is still far from perfect. But it is evolving into a new system more fitted to the circumstances of modern civilisation. It is suggested that the capitalist system has broken down, and must inevitably perish. If that is so, then we must look to the Church to come forward, and out of the chaos bring forth order. Who, indeed, should speak for the Christian religion, and who minister hourly and daily to the spiritual needs of the people.

"I do not, therefore, agree," concluded the Prime Minister, "that if it is the duty of the Church to hold aloof from political strife. I think, however, that it should hold aloof from party politics. It should be concerned with the uplifting of the whole of the people. If all the Churches were alive, we should hear less of this gospel of hate, less of this abysmal guilt which separates employer and employee. The Church these days has a task of great responsibility and great opportunities." We venture to say that the Australian Church, using the term in its widest sense, cannot rightly disregard an appeal and a challenge that has come from one who is placed in such a representative position as the Prime Minister of the Commonwealth.

How will the Church respond? In the first place we make bold to say that nine men out of every ten, or perhaps nine hundred and ninety-nine out of every thousand, at once identified the Churches thus appealed to with the "officialdom" of the Churches. But it is well to bear in mind two rather essential facts: The one that every

Christian, qua Christian, is a member of Christ's Body, the Church, and accordingly is just as necessary to that Body's fulness of working as any other member. The other fact is that, in the teaching of St. Paul, the ministry is given by Christ to the Church in order to adapt or prepare the several members of that Body for their ministry in building up that Body. (Eph. iv.)

The mystical Body, in like manner with the natural Body, of Christ is for the self-expression of the Spirit of Christ; and it is the bounden duty of every loyal Christian to let the principles of Christ manifestly dominate his or her every-day life in the world so as to witness to Christ and His power, and to bring that power to bear upon the common life amidst which he lives, and of which he forms a part. What a difference to our common life if every Church member lived really along these lines, and allowed the love of God to be the all-prevailing principle of life. If, as Mr. Lloyd George puts it, the Churches are the generating stations, the Power Houses on which the community depends for light, then it becomes every Churchman and Churchwoman to let that light shine in the living of lives so full of love and love's sacrifice as to illuminate the darkness of the chaos which at the present is oppressing us.

And so the Prime Minister's challenge to the Churches is a challenge to consistent Christian living, day by day, to every Christian man and woman.

But we go further: What is the Church as a body to say to the appeal? It seems to us that those placed in the position of leadership might well take up the challenge, or respond to the cry of the appeal, by getting together and after prayerful conference, formulate some bold scheme, including a season of definite prayer, to be followed by a mission of witness to the living and loving Christ on the part of the whole Church in Australia. The power that saved men to serve throughout the ages is as strong and as vigorous to-day as it was at any epoch in Christian history. And in that power, the power of the Spirit of the Risen Christ, the Church must go forth to her holy war against all that makes for unrighteousness in the life of man.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

From the Archbishop's Letter.

"Amongst ourselves, we have again to face the pronouncement of the council of the Royal Agricultural Society that they are unable to see their way to abate the scandal to our feelings as Christian men in using the Christian opportunity of Good Friday for making profit by the opening of the Sydney Show on that day which, to us, has its special solemnity. The refusal is couched in courteous terms, but it is none the less definite. The god of this world has so far blinded the eyes of otherwise excellent men. It is an incentive to those who teach the Christian faith in our communion and in others to redouble our efforts to awake the Christian instinct on this matter, not only in our own diocese, but throughout the whole of New South Wales. The voice of the country ought to be even louder in this matter than the voice of the city, for it is the country that is especially interested in the Show, on its educational side. We ought never to despair of the Christian inspiration if only the Christian teacher does his work, and the Christian people recollect that their chief weapon is intercession for the coming of the Holy Ghost, Who alone can open eyes that are closed.

"With the issue of the great Washington Conference in front of us, Christian men

C.M.S. Appeal.

One generous friend of the C.M.S. has promised to subscribe the sixth thousand when the £2000 mark has been reached in the present effort. It is confidently expected that the various parishes will enthusiastically and prayerfully join in with the Lenten self-denial effort, and that the threatened deficit will be averted.

Home of Peace.

Miss Pallister sends out a strong appeal for help for this most excellent institution. She writes:—

For Those Who Suffer So.

"Time has now come when we feel it our duty to draw attention to the great need of completing the new part of the Home of Peace. In 1919 the committee considered whether it would be advisable to effect some necessary alterations and repairs to the old building, but the decision after many consultations was that it would be inadvisable and costly. Plans were then drawn for a complete new hospital, but only a new wing, which cost £1750, was then built. This wing was furnished by interested friends and opened free of debt. The old part of the hospital is really in a bad way, and the nursing and attention given to the patients, still our doctors and matron, with many others, press the need of the completion of the new building at the earliest time possible. The kitchen and other arrangements are very old and inconvenient, which give a good deal of extra work to the staff. The old-fashioned dwelling-house has filled a great need, but for the regular nursing of dying cases, many of them suffering from the dread disease of cancer, a better building must be erected. It will take something like £6000 to complete the building, and as our hon. treasurer has £2500 in hand for us we invite all who can to help us raise this amount. Is it too much to hope that it may come in by freewill offerings and without further organisation from our hard-worked and painstaking hon. secretary and committee?"

"No more valuable and practical proof of the genuineness of Christian faith could be given than the existence and prosperity of a Home such as this. Since its establishment in 1907 nearly nine hundred poor sufferers—men, women, and even some children—have received every comfort and kind attention that it was possible to give in order to alleviate their pain. Last year 114 cases were admitted, and there were sixty deaths. Persons of all denominations are received without any question as to creed. They are cared for by an efficient working staff, and doctors attend gratuitously, giving their services very willingly.

"All right-minded citizens will admit the duty of helping the miserable, but the Church of God must do more, and here we have an unique opportunity, perhaps as a memorial for some loved one or some special gift of thanksgiving. This Home of Peace is for those in the last stages of illness, to provide a quiet, peaceful place under Christian care so that the poor, spent body, nearing the Valley of the Shadow of Death, may yet have the glorious knowledge of redemption from evil and of future glory when the pain and trial of life are past.

"Blessed is he that considereth the weak (or sick); the Lord will deliver him in the day of evil."—Marginal reading, Psalm xli. 1.)

Diocesan Festival.

The Home Mission Society will hold the annual festival in the Town Hall on Tuesday, May 30. His Excellency the Governor-General has provisionally promised to preside.

S.U.

A branch of the Young People's Scripture Union, in connection with St. Mary's Mortlake, has a membership of 100, with an average attendance of 80 at a weekly meeting. This augurs well for the future of Mortlake.

NEWCASTLE.

The Cathedral.

The annual vestry meeting of Newcastle Cathedral was held in the Cathedral Hall on Tuesday, February 28, the Dean (Very Rev. H. Crotty, M.A.), presiding. The hon. treasurer's statement of accounts for the year shows a very satisfactory result. The figures greatly exceed those of last year, which were then a record for the parish. The total income was £3374/4/6 and the total expenditure £3170/18/11, the former being almost £200 and the latter almost £510 more than the corresponding figures for last year. Not only was last year's deficit of £144/8/6 wiped out, but this year ended with a credit balance of £58/17/1.

The Dean, writing in his annual letter and speaking of some of the problems confronting the Church, said:—

The Problem of Character.

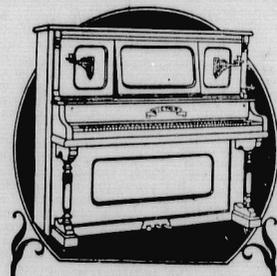
There is setting in in Australia to-day a perilous state of drift which, if it be not checked, must sooner or later prove our undoing. Duty to God or man is becoming a forgotten commonplace amongst us. The one great problem that confronts us in Australia to-day is the problem of character. I am satisfied that we have never faced it, and to-day the mass of our people are still dead to any real sense of its importance. If we are failing, if confusion is beginning to cover us, as with a cloud, it can only be because of this. We have everything in Australia that we need. Room to build, the prodigious resources, an opportunity for which history provides no parallel, everything except the inherent capacity to live seriously, to live highly, and to live well.

Industrial Unrest.

We are threatened in Australia today, and in Newcastle as perhaps nowhere else, we feel the pressure of it, with a serious industrial collapse. What is behind this threatened breakdown? Economic causes we know there are, with world-wide ramifications. But this breakdown—and it is nothing less than a breakdown which threatens us—is in the last resort a breakdown of character. And on no other basis than that of Christian character will industry ever be built up again. The workers and their ideals, we may grant, are saturated with materialism and selfishness. So, too, is the system against which they have rebelled. To-day there is no road out of the impasse save a Christian character and a Christian will that, at present, we are lacking. The Prime Minister has called together a conference representative of the conflicting interests. Here again the fate of that conference will depend upon the capacity of both sides to call out again from their buried depths those forces of character and idealism, of mutual unselfishness and goodwill, without which no industry and no society can endure an instant. Until, from both sides, there comes a general recognition of this necessity, there seems to be little more that the Church can say upon the question.

Missionary Exhibition.

A united Missionary Exhibition is being held in West Maitland. C.M.S. and A.B.M. representatives, including several missionaries on furlough, are taking part in the Exhibition. Arrangements are being made to transfer the Exhibition to Singleton.



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PALING'S

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GOULBURN.

Clergy Support.

The Bishop has addressed the following circular to the churchwardens of the diocese:

"I am still conscious of the strain upon the clergy homes of the diocese by the cost of living and transport.

"The clergy are naturally reluctant to ask for help to meet the burden. I feel that it is for their bishop to make an appeal on their behalf. I venture, therefore, to appeal to you again this year to consider at an early date in consultation with the church council the question of providing some relief from this burden.

"For the sake of simplifying the question throughout the diocese, I suggest that the collections in every church on Easter Day this year be made on an Easter offering to the parish priest in accordance with an old church custom, and that notice be given beforehand in all the churches in the parish to this effect in order to enable parishioners to make a special contribution for this particular purpose. But I should welcome any other way that you may find more practical and effective.

"Thanking you for all that you have done in this direction during the last two years, and trusting that you will give this appeal of mine your heartiest co-operation and will find it met with a generous response from the parish."

A Memorial.

The church at Boorowa has been enriched through the presentation of a very handsome oak eagle lectern by the Hughston family in memory of their parents. Acting upon recommendation, they gave the order to the Church Stores, who have carved a magnificent bird with outspread wings, standing upon a large ball. This rests upon an eight-sided pillar supported at the base by carved Gothic brackets. The whole is of solid oak and is highly artistic in conception and execution.

Council of the Diocese.

The council met at 11 a.m. on Thursday, February 23 and sat all day. The morning session was devoted to the consideration of a scheme of delegation of the council's functions and powers to sectional sub-committees. This was turned down in favour of appointment of a strong sub-committee to prepare and present the agenda and business of the council, and to act as an intermediate committee for action on matters arising between meetings. The afternoon session disposed of a tremendous agenda. A grant of £70 formerly allocated to Dalgety was reallocated to the new church at Kadindra, and grants of £25 each were voted to church building projects at Beverdale, Bronte, and Wildellama. One hundred pounds was voted towards the erection of a rectory at Dalgety. Considerable attention was devoted to sugarcane matters, and it was determined to enforce the provisions of the new Widows and Orphans' Ordinance in respect to compulsory membership on the part of married clergymen. A grant was made to a diocesan student and steps taken to revise all agreements with ordinands and ordinand candidates. The date of the synod was fixed for April or May, 1923. Considerable business was concerned under the new ordinance delegating certain powers of synod, viz., an ordinance from Queenbeyan and two promoted by the C.E.P. Trust to give effect to certain directions of synod. The bishop's travelling expenses were met from the admittance fund. The registrar was granted a month's leave of absence, and staff matters and office equipment were dealt with. Considerable attention was given to the matter of fire insurance, and steps were taken to give effect to the direction of synod in this respect. Matters arising out of synod, viz., Reunion, and the place of women in the councils of the Church received preliminary consideration.

VICTORIA.

MELBOURNE.

Letter from the Archbishop.

"I have not yet been able, as you will readily understand, to get into touch with the real workings of the diocese in any but the most general sense. But the Messenger seems a convenient medium through which to express at the earliest moment my very grateful thanks for the cordial welcome which has been extended to Mrs. Lees and myself by the diocese and by the province; indeed, I may go further and say by the Church in Australia, for telegrams and letters from all over the Commonwealth have voiced the kindest feelings. We feel, if I may so say, that the hand of God sent us, brought us, and drew us hither, going before us, coming behind us, and accompanying us. And now that each day adds to our

knowledge and experience, and as the circle of acquaintance and friendship grows, we feel that the work is going to be fascinating as it will be difficult. We believe that its fruitfulness will equal its responsibility. We are full of hope and of courage. We feel, nevertheless, the sense of novelty and unfamiliarity which makes such a path a place of possible slip or entanglement, and each corner in the road an opportunity of being 'bushed.' So that you will forgive unintentional omissions, and pardon positive mistakes.

"We are more indebted than we can say here to the open and warm hospitality of Government House in our first two weeks of arrival. It was impossible to feel that we were strangers in a strange land. And it is only right that the Church should realise the indebtedness of its leader in this State to their Excellencies for a deep personal service.

"I should like further to thank the Diocesan authorities and the reception committee for the way in which the services and meetings of welcome were planned and carried out. After the first rush of actual arrival, which was not easy, nothing could have been better calculated to bring the Archbishop into close touch with his people of every variety of thought and age, than the series of inductions.

"We are, next, to work hard at making 'Bishopscurt' ready for our habitation, and you will be patient and understanding while we do this. It takes a little time.

"I should like to repeat here what I have said many times already: that everybody and every school of thought may count me as father and friend, if they will. There will be no holding back on my side. I desire to see the diocese a united whole. Only thus can we be sure of that blessing which God commands where brethren dwell together in unity. It means give and take all round. The difficulty is that many of us have been ready to take, but not to give. It is worth pondering over.

"I propose, when in the city, to be at my vestry every Tuesday and Friday from 11 to 12 a.m., to see any of the clergy who desire advice or an interview. I am sure you will understand me when I say that in the present condition of overwhelming rush, I do not mean merely a call for goodwill only. We shall have other opportunities for that. But I want to be accessible to men in real need of counsel or help. I hope to be with you on Tuesday, March 14. I hope, too, that in the kindness which makes many of you send me invitations, you will try at first only to invite me to what I may call representative gatherings. Nothing is small in God's service, but a bishop must try to serve the greatest number, and he can only do this if he does not apportion his time to small groups as a rule, especially in the city. In the country it is wise that areas should, as far as possible, combine.

"I may say, in conclusion, a very warm tribute to the very hard work which the Administrator in the interregnum, Archdeacon Hindley, has performed. You know more about it than I do; but I cannot help saying, in the name of all the Church, what a great debt this Diocese owes him.

"God bless and keep you all, and make this Lenten season a time of full devotion, willing self-sacrifice, and quiet learning in the things that matter most—the desire to know God's will, the inflow of Christ's grace, the transforming by the Holy Spirit. "Your affectionate friend and Archbishop, "HARRINGTON C. MELBOURNE."

Varia.

At the entrenchment of the Archbishop there were present 91 honorary readers and theological students, 51 clergy from other dioceses, and 182 clergy of the Melbourne diocese. The visiting clergy included some from Sydney, Tasmania and Riverina.

The Rev. R. E. Sutton, B.A., Th.L., curate of Christ Church, South Yarra, has been awarded the Lucas-Tooth Scholarship which was established by the late Sir Robert Lucas-Tooth to assist men desirous of serving in Holy Orders in the Church of England in Australia to obtain in England and elsewhere opportunity for a wider culture. Mr. Sutton, who is a son of Canon Sutton, vicar of Holy Trinity, Kew, served for three and a half years during the war, first as private and then as lance-corporal.

The Seamen's Mission in Melbourne is losing the services of both its senior chaplain (Rev. G. Goldsmith) and one of his assistants (Rev. K. Collins). The latter is returning to England in May, his term of office having expired. Mr. Goldsmith has been granted nine months' leave of absence owing to ill-health.

The Archbishop will lay the foundation stone of the new Church of St. Anselm, Middle Park, on Saturday, March 11, at 3 p.m.

St. Luke's Church, South Melbourne, has received a gift from its vicar of a set of Communion Vessels, comprising chalice, paten, flagon and cruet.

Lenten Lectures.

The Social Questions committee announces the title of the Lenten lectures now being arranged:—"Social Forces in the Making of Character." The lectures will be delivered in the Chapter House on Mondays in Lent, except the first, which will be given on Tuesday, March 14. The Deans of Sydney and Melbourne, Archdeacon Davies (of Moore leze, Sydney), the Hon. L. E. Groom, and others will make an attractive list of lecturers. The S.Q.C. Sunday evening services in Lent will be delivered by visiting preachers at St. Luke's, South Melbourne.

BENDIGO.

News Items.

The Board of Patronage, after two long and careful meetings, nominated to the Bishop the Rev. Henry Stafford Needham, for the vacant parish of Kyneton. Mr. Needham is at present rector of Narrogin, in Western Australia, and Canon of Bunbury Cathedral. Having gained his Th.L. from the Clergy College, Perth, he was ordained Deacon and Priest in the years 1904 and 1905, and in different parishes in the West has done yeoman service. Canon Needham hopes to be here about the middle of April. Meanwhile, Rev. W. M. Madgwick is ably acting as locum tenens at Kyneton. We trust that all will pray that Canon Needham's work may be much blessed.

Mr. H. Whiteman has just arrived from England in order to become a Reader, leading, we trust, to Holy Orders, in this diocese, and has taken up his quarters at the hostel. We offer him a hearty welcome. The hostel, by the way, has been completely lined internally and otherwise improved.

The Bishop left on Wednesday, February 22, for a holiday in Tasmania. The Bishop of Wangaratta and Mrs. Armstrong were on the same boat.

The Bishop has appointed the Rev. W. M. Madgwick as his Domestic Chaplain, in addition to the Rev. Canon Carrington, whose inability (owing to distance) to attend services in Bendigo, makes it highly advisable to have a second chaplain. As a matter of fact, the Bishop has experienced so much help from Mr. Madgwick that the latter has, on many occasions, practically been his chaplain.

GIPPSLAND.

Report of the Cathedral Chapter.

The report and financial statements for the year ended 31st December, 1921, show total offerings, both ordinary and special, of £599, as compared from £583 for the previous year. Contributions to Foreign Missions totalled £146, including £100 to O.O.M. (Miss Bendelack).

The rectory renovation account, which stood Dr. £285 at the beginning of the year, was entirely liquidated—£214 by the splendid efforts of the Ladies' Guild, and £61 from general funds.

The Ladies' Guild have inaugurated a lasting memorial to the memory of the late Mrs. Pain, and this will take the form of a Kindergarten Hall, a building very much needed, and the erection of which will complete the equipment of the parish. The cost will be at least £750. One of their members (Mrs. Pearson) has kindly lent them the sum of £600 for a term of years.

The erection of our new bell was completed during the year, and was formally dedicated by the bishop at a short service, in memory of the late Hon. William Pearson. Both the bell and belfry are suitably inscribed.

In the church itself the electric light has been installed in place of gas. The asphalt-paving of the path from the entrance gates to the cathedral door was also attended to.

A beautiful brass lectern has also been presented to the cathedral by Mrs. Walden, in memory of her late husband, Jonathan Walden, for many years a leading member of the congregation.

Diocesan Synod.

The third session of the sixth Synod of the diocese has been convened by the bishop for Wednesday, April 26, 1922. Synod Sunday, April 30. Quiet Day, Monday, May 1 (St. Phillip and St. James).

The Pope's Death.

The Bishop wrote to the R.C. Bishop of Sale expressing the sympathy of Anglicans with their brethren of the Roman Church in the decease of the late Pope.

"I entreat you, my brethren, I entreat you by the mercies of God, to remember that it is possible that sometimes you may be mistaken."—Cromwell to an assembly of divines.

QUEENSLAND.

BRISBANE.

Missionary Exhibition.

The Archbishop will open a missionary exhibition in the Bulimba School of Arts at 2.30 p.m., on Saturday, March 11, and it will be open on Sunday from 2 to 6 p.m. The speakers will include the Archbishop, the Rev. P. C. Shaw and Mrs. Shaw (New Guinea), Rev. and Mrs. Powell (New Guinea), Rev. W. G. Pope (South Africa), Rev. Mr. Caulfield (South Seas), Rev. W. H. Leem-bruggen (Fiji), Canon Garland (Palestine), Rev. J. Done (Torres Straits), and Rev. S. J. Needham (Australian Aborigines' Mission).

Mission to Men.

The executive charged with the arrangements for the forthcoming Church of England Men's Mission, at a recent meeting decided to form a general committee, to consist of 200 laymen from metropolitan parishes, from whom four sub-committees will be formed for propaganda work. The general committee held its first meeting last Tuesday, with the Archbishop as chairman.

A New Departure.

Community singing is becoming increasingly popular in various parts of the world, and the church has benefited by its popularity. The movement has not hitherto taken much hold in Australia, but the Brisbane Ruridecanal Chapter recently appointed a small committee to see what could be done, and arrangements have now been completed for an experiment on a fairly large scale. The parishes of Brisbane have been divided into four groups, each of which is being asked to practise simple congregational music for a festival evensong, to be held on Ascension Day (May 25). A community singing service book has been prepared, containing hymns and psalms with appropriate tunes, and a number of verses and responses for unison singing. Preliminary practices for each group are being held at St. Colomb's, Clayfield, Christ Church, Milton, and St. John's School, Ann St., and at St. Andrew's (South Brisbane) Parish Hall.

B. and F.B.S. Secretary's Visit.

Rev. Dr. Ritson, secretary of the British and Foreign Bible Society is to visit Australia next year. Dr. Ritson has held the responsible position mentioned for many years, and is coming to confer with the representatives of the Society in the Commonwealth. The welcome news was read in the correspondence at a meeting of the committee of the Queensland auxiliary recently, and a motion expressing pleasure at the prospective visit was carried, along with a regretful expression at the resignation of the Rev. Nowell-Rostron (Dr. Ritson's colleague), who has accepted preferment. The visit of Dr. Ritson will coincide with the biennial meeting of secretaries of the Australian auxiliaries, to be held in Brisbane.

Clerical Conference.

Seventeen clergy assembled at Pialba for the conference on February 22, including the Archbishop of Brisbane and Archdeacon Osborn, who presided. Votes of welcome were accorded his Grace the Archbishop, the Rev. A. S. Henry (Rural Dean), and Rev. H. Gladwell (diocesan organiser). The Rev. A. E. Atkins was elected secretary. A telegram was received from Deacons (Hobart), wishing the conference every success. The secretary was instructed to write to Canon Beasley regretting his inability to return to Queensland owing to health reasons, also to the Rev. C. C. Compton (secretary to the conference), wishing him success in his work at Beulah. Discussions took place on church finance, diocesan Sunday School lessons, synod committees, and country representation, a ruri-decanal conference, parish boundaries, and preparation for confirmation. A motion proposed by Rev. L. J. Hobbs, asking the stipend commission what steps were being taken to carry out the synod resolutions of last year, and particularly the one which directed an appeal to be made for funds to carry out the resolutions was passed. The present diocesan Sunday school lessons were condemned as useless, and Rev. A. E. Henry was requested to introduce the subject in the synod conference.

The Rev. L. J. Hobbs was asked to move a resolution at the commencement of the next synod in June in connection with elections to diocesan committees in order to secure more adequate country representation. It was decided to hold a meeting of the ruri-decanal chapter at Maryborough about October. At the evening session a very helpful discussion took place on the question of the Church's progress.

Ordination.

A service of ordination will be held at St. John's Cathedral on March 12, when the

Revs. C. D. Gillman and T. E. Bird will be ordained as priests, and Messrs. Eric Emlinton and C. Henry Glazier will be ordained deacons. The candidates will go into retreat at Bishopsbourne, under the direction of the Rev. F. Maynard, prior to ordination. The ordination service will be preached by Mr. Maynard.

ROCKHAMPTON.

Longreach.

"The Gazette is being issued earlier than usual in order that it may be in everyone's hands before we enter upon the Season of Lent. This being the case, I take the opportunity of writing a word to ask for a due observance of these days which lead up to the commemoration of the death of our Saviour. Lent is perhaps above all things a time for growing in self-knowledge, and yet it is impossible to concentrate our thoughts upon self alone; for 'No man liveth in himself.' Any complete survey of ourselves necessarily includes the consideration of our relations to others.

"First then as regards ourselves. One object of placing some temporary restrictions upon our pursuits or pleasures is that by simplifying our life we may see ourselves the better. And he who sees himself seen in penitence and colour. Not that there is only sin in us. There is much else besides, which we must know in order to know ourselves. But there is sin everywhere. It runs through mind and soul and body, and we must understand it, before we can understand ourselves.

"Let Lent then be a time in which we aim at gaining a deeper knowledge of ourselves with special reference to sin which prevents us from being 'alive unto God.'

"But the course of our reflections—if it be thorough—must lead us to that larger self outside us which is no less truly a part of us—ourselves as merged with others in the family—the Church. So shall we gradually be led on to ask, among other things, what are the needs of our particular parish, of the diocese, and to consider our duty towards this town. It is because our people do not always realise that membership involves obligations, that we are often prevented from covering the full ground of our responsibility. Take a special application of the principle: We have embarked upon the policy in the diocese of supplying a long-felt want, viz., Church schools. It will only be possible for this policy to be carried fully into effect if we as Church people realise our individual duty in the matter. The dis-association of education from religion is gradually becoming more marked, and in consequence there is a growing alienation of people from religion. A vigorous policy of Church schools will help much in checking the drift. One question which may well occupy a leading place in our Lenten duties, is intercession on behalf of this diocese, and it will be a Lent well spent if in addition to the personal application of the opportunities of the season to our own spiritual lives, we gain a fresh vision of our membership to the Church. Take your share in helping forward the work your own diocese has undertaken, or in sharing it."—Rector's Letter.

SOUTH AUSTRALIA.

WILLOCHRA.

The Brotherhood of St. Paul's.

We have received the rules and regulations of the Port Pirie Brotherhood of which Rev. F. E. Watts has been appointed Principal by the Bishop. The obligations are for a period of three years, and are three in number:—(1) Rigid economy, (2) Abstinence from marriage or any engagement to marry, (3) Loyal obedience to the Principal. The regulations have been carefully drawn up so that the Brotherhoods work and regulations are subject to the approval of the Bishop. The appointment of the Principal, when there are four fully ordained members

of the Brotherhood is subject to the approval of the Bishop, the diocesan nominators, the parochial nominators of Port Pirie, and a majority of the representatives of the various Brotherhood centres assembled in a central parochial council. The service of admission is simple and impressive.

"Instead of carrying our preconceptions to the Divine Word, and judging it by them; discarding from our Canon of Scripture, or from our system of doctrine, everything in Revelation which squares not with our ideas of what God ought to do and (let me say it plainly) of what God ought to be; let us open the oracles of truth for an opposite purpose; to learn what God has said, and what God has done; what He has judged necessary in the way of retribution, and what He has declared Himself to be in His estimate of the sinfulness of sin."—Dean Vaughan.

"Tell me in brief the Christian's daily rule, Live Christ, give Christ! This sums it up in full. We live a Person, and that Person—Jesus. He saved from sin, from self He comes and frees us: This done, new joy thrills every dawning day. What joy like giving a full Christ away?"

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CATECHIST seeking appointment, recommended by Rev. F. B. Mullens, Cabramatta, who will give further information.

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The following Exhibitions fall vacant this term:—

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Further particulars and application forms may be obtained from the Principal, Forbes Street, Darlinghurst.

Entries close on the 31st March, 1922.

CURATE WANTED for St. Luke's, Concord and Burwood, married man preferred. Apply Canon Claydon, St. Luke's Rectory, Concord.

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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Next Term commences Feb. 7, 1922. Full Particulars may be obtained from Secretary or Headmaster at School.

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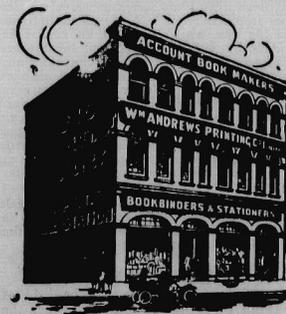
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Wages.

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

The Lambeth Conference.

At the Lambeth Conference in 1920 the Bishops reaffirmed the principle that "the Christian Church which holds that the individual life is sacred must teach that it is intolerable to it that any part of industry should be organised upon the foundation of the misery and want of the labourer. The fundamental Christian principle of the remuneration of labour is that the first charge upon any industry must be the proper maintenance of the labourer—an idea which it has been sought to express in popular language by the phrase 'the living wage.' This must not be interpreted as a bare subsistence wage. There must be sufficient to live a decent and complete, a cleanly and noble life." (P. 70.)

This pronouncement raises at once the issue between the rights of property and the rights of labour of every kind. It would take us too far from our present question to deal adequately with this conflict, and it is unnecessary since most readers are familiar with Tawney's discussion of "The Acquisitive Society." Notwithstanding the Lambeth Conference, the fact must be stressed that wages are not a first charge on industry.

Are Wages a First Charge?

Orthodox economic text books usually give as the order of distribution of the product of industry, wages, rent, interest, profits. In other words, property is always thought of as the residual legatee, taking whatever remains after wages have been satisfied. A little analysis will serve to refute this. It will be shown (a) that property income enjoys priority of claim upon the proceeds of industry, (b) that industrial dislocations affect property rights less severely than those of the workers in industry, while (c) the concentration of property rights in few hands gives to those possessing them economic power and security never enjoyed by owners of capital prior to the evolution of the joint stock company.

During the present world depression, it is clear that labour is bearing the heaviest economic burden. Employees are either paid off altogether or are asked to work short time. Rent, and interest on debentures must be paid because factories and works cannot be dispersed like the hands. These charges have always been fixed, but dividends are now being placed upon the same footing under the ingenious devices of modern business methods. In good years the entire profits are not distributed, but surpluses are accumulated for the purpose of equalising dividends in bad years. By this means dividends may be kept intact even when industry is at a standstill. But even if dividends are withheld, rent and interest continue while the earnings of employees stop altogether or are seriously reduced by the system of short time. Again royalties and such forms of property rights enjoy a priority, and before a shaft can be sunk, or a tree cut, or a sod turned, these rights must be satisfied.

The Labourer's Proper Maintenance.

Now let us turn to the next question, the proper maintenance of the labourer. Despite the diffusion of more accurate knowledge arising from discussions in the Courts and before Wages Boards there is still a very hazy idea as to what the proper maintenance of the labourer involves. The complacent judgment that employees "are paid all they are worth," and the dogmatic assertion "that wages are too high, anyway, and must come down," disclose little acquaintance with the real facts. In the case of employers, however, who should know the facts, the problem is complicated by the prevailing practice of dealing in abstractions. "Labour" and "Capital" in the abstract are very different things from A.B. labourer, with a wife and three children to support, and C.D., head of the well-known firm is noted for its advanced treatment of its employees. In planning an undertaking so much land, capital and labour are required. The tendency is to think of these in terms of price. Hence the dehumanising treatment of labour as a commodity, which violates at once the fundamental assumption of Christianity that every soul is of infinite and equal value because all men are children of one Father. Men and women are treated as means and not as ends, as mere instruments of production instead of as the end in whose service industry functions. Aggregate wages costs are looked at, and since in times of depression costs of production must be reduced, wages are attacked as being the path of least difficulty. But our Labourer, A.B. looks at the proposed reduction in a very different light. From bitter experience he describes

a whole vista of probabilities, he is oppressed by the gloomiest forebodings for his family, and fiercely rebels against a system which threatens his very existence. He says "wages must not come down."

The Inadequacy of Wages.

The fact is that the world over the wage actually paid is grossly inadequate to discharge the obligations laid down by the Lambeth Conference. U.S.A. is usually quoted as a country of high wages, yet in the manufacturing industries of that country over 90 per cent. of the adult male workers are, according to the last census, paid less than a thousand dollars per annum, i.e., £250. In Australia, according to the Commonwealth Statistician (Year Book, p. 385), the average salary for industries paid to managers, accountants, and clerks, is £264 p.a., and for all other types of male employees, the average wage is £160. If both salaries and wages are averaged the result is £169 p.a. Granted that averages are unsatisfactory, it will not be seriously contended that wages are "high."

How are Wages Paid?

The employees are "paid all they are worth" suggests a positive and accurate method of calculation. While it is perfectly clear that all wages and salaries and income of every character are provided from the goods produced and services rendered in the community in a given time, there is no device for measuring with any real accuracy the actual worth of a given individual. Wages and salaries are fixed by custom, convention, consent, agreement, or are dictated by force. Once established the principle of a living wage, and it is perfectly obvious that the worker is not paid according to the value of his production; he is paid that wage because society considers that he cannot fulfil life's functions with less. But if there is still insistence upon the statement that these "men are paid all they are worth," do we not raise again the whole question of the rights of property as against the rights of service which we discussed earlier? What is the criterion of worth? Is mere ownership more worthy of reward than actual service? We shall probably have to admit that many recipients of income are "unworthy" when tested by this principle.

The Living Wage.

Let us now pass to the final question raised by the Lambeth Conference—the living wage. Few will be found to cavil at this principle, but in its application we encounter the supreme difficulty of attempting another reconciliation of incompatibles of which our existing economic system is full. Already we have seen a conflict between property rights and the claims of service. There is another conflict between distribution according to need, and distribution according to superior economic force. All are familiar with the formula of the minimum living wage applied by our Arbitration Courts. It is, however, being challenged by the practical problem of the minimum economic wage which industry can afford.

The Application of the Living Wage.

In spite of controversy there is general agreement regarding the "living" wage, including the standard that must be satisfied, its application either to the family or the individual, the regimen that is essential to its cost, and the amount allowable for contingencies. In passing we may say that while the "minimum" wage is determined according to the cost of living, that minimum will never be altered, whatever the nominal wage may be. And while it is so determined, fluctuations in nominal wages up and down must be accepted. This rigidity, however, may be minimised by a more liberal view of the amount required for contingencies. There are, however, other questions which are still unsolved. The first is the area of application. A "national" living wage is unfair, because of variations in the cost of living. It must be declared for different localities, and this will require the collection of more elaborate statistics. A further refinement which is imperative, is the allocation of that minimum. The recent war gave us the proper basis, with the system of separation allowances. It is unnecessary here to amplify this. Readers are referred to the excellent presentation of the case for revision by Mr. A. B. Piddington in "The Next Step." But one must insist that this question of a minimum "living" wage is fundamental for social health.

The Business Man and the Employee.

People who are convinced that "wages are too high, anyway," might stop to analyse the expenditure of that wage as a business proposition. For after all the wage earner is engaged in a business undertaking of sufficient magnitude. He is involved in the precarious business of supporting himself and a family. The orthodox business man

has evolved a highly satisfactory method of allocating his income. His gross receipts are used first of all to defray running expenses, then he pays his taxes, interest, insurance, and estimates the amount of depreciation to be provided for. From the balance which represents his net income or profits, he pays dividends, makes improvements, and carries out extensions to his plant and business. But real stability is assured only when all profits are not immediately distributed. He builds up reserves, and carries over a surplus to equalise dividends in bad years. Such procedure betokens wise management, and is the acid test of the prosperity of a firm. Take the labourer on his "minimum" wage and notice how their principles will apply. From his gross income he pays the upkeep of his family, i.e., food, clothing, housing, medicine. Next he will attempt to insure himself against the future, and provide for depreciation of his labour capacity which old age inevitably curtails. The surplus which remains he should allocate to himself and his wife as their remuneration for the hazardous enterprise of rearing a family, and should provide a reserve against such untoward but inevitable events as births, deaths and prolonged sickness. That it is done at all reveals a greater capacity for efficient management than is ever credited. That it has to be done furnishes the most arresting challenge to the existing order. Is it any wonder that there is unemployment when this class, which is so extensive, provides the precarious purchasing power for such quantities of the world's commodities?

The Minimum Economic Wage.

Finally there is the problem of the minimum "economic" wage, i.e., the wage that each industry can afford to pay without competing with the competition of similar industries in the Commonwealth or overseas. For this wage cannot be constant for all industries, but must vary from industry to industry. What this wage should be at the moment defies calculation, since there is no data available. Our census returns do not enlighten us. Further we are faced with the prospect of large sections of the community either acquiescing in or actively campaigning for the scrapping of the very agencies which help to elucidate this problem. The Interstate Commission has been jettisoned, and the N.S.W. Board of Trade is threatened with extermination. If a solution is ultimately to be made we must know positively the actual costs incurred in industry, e.g., the numbers of wage-earners as compared with the salaried and firm members, the actual wages and salaries paid in each class, the actual amounts paid in dividends, the number of shareholders and debenture holders and their holdings, the amount of capital subscribed, the watered stock, the reserves, time lost due to strikes; to the organisation of the business, etc.

Mene, Mene . . .

Space forbids further treatment. Enough has been said to prove conclusively that the present system falls lamentably short of the minimum material conditions deemed by the bishops of our Church essential to the mere maintenance of life. It is clearer too that reduction of wages while offering some immediate relief to one section of the community seriously complicates at the same time the problem of existence for another. Labour is intimately interested in the short view despite all that is aimed of the wisdom of a long vision. Is it a wonder, as Professor Huxley affirms, that many people think it high time some change was effected? And does not our examination point to the fact that one of the most pressing changes is a reconciliation if possible of the claims resulting from ownership, and those arising from some positive service rendered to the community?

The Christian Ethic.

Let us conclude with a passage from the Archbishop's report upon Christianity and Industrial Problems (p. 22): "Once more therefore the Church may commend its witness by asking the comrades with whom it joins in asserting the fundamental principles of social welfare and progress to recognise the real springs and securities of those principles. The sacredness of each human life, the rightfulness of claims for liberty of development, the duty of mutual help and corporate service; these are indispensable and sovereign things. They depend to a degree which is easily overlooked, upon the fundamental human faiths which Jesus Christ finally made the property of the race, that God is, that God and man are akin, that His Love gives value to every least human life, that He has taken action for man's redemption in Jesus Christ and established His Church to be the home of human brotherhood, that the power which really works to carry human development onward to its goal is the power of God Himself working through Christ in the consciousness and efforts and characters of men."

The Authority of the Church.

(By the late Rev. H. M. Gwatkin, D.D.,
Dixie Professor of Ecclesiastical History
in the University of Cambridge.)

It is always good counsel to begin by defining our terms, and such counsel is nowhere more needed than in questions of religion, where most of the mistakes arise from a careless use of technical terms, or (what comes to much the same thing) from leaving unexamined the metaphors which are our only means of expressing spiritual things. How many of you, for instance, have carefully compared such metaphors as Redemption, Presence, Atonement, Person, Sonship, with the spiritual things they are meant to signify? In our own case it is idle to discuss the authority of the Church till we know what we mean by authority, and what we mean by the Church—for both words are ambiguous.

Authority Defined.

Shortly, then, and reserving explanations for the moment, authority may be a claim to obedience, or a claim to believe, or any one who has either claim may himself be called an authority. The Church may be the ideal or heavenly Church of the Creeds, or it may be some invisible Church of the elect; or, again, it may be some aggregate of visible Churches, or it may be our own or particular or national Church. We shall have to pick our way with care among these meanings, for what is vital truth when we use the word in one sense, may become pernicious untruth if we slip into another.

A claim to obedience arises when we receive a lawful command, delivered to us; and a claim to believe, when an opinion is given to us by anyone whom we suppose competent to give one. Now, before we go further, there are two things to notice. The first is that no authority of common men in either sense can be absolute. It is the powers that be are ordained of God, they are very capable of making mistakes; and even if a message came from heaven, no man born in sin could deliver it in perfect understanding of all its meaning. None but the sinless can have absolute authority in either sense of the word. In practice, both forms of authority have definite limits. Thus a claim to obedience must always be subject to a higher authority, if such there be. We do well to disobey the law of men which conflicts with the law of God, or an order of the town council contrary to the law of the land. Nor does the strongest claim to belief dispense us from using our own judgment. If I believe what the doctor tells me, I do not believe him blindly, for I keep a certain watch on my case, and ask for another opinion if I have reason to think that he does not understand it.

The other thing to notice it that on questions of right and wrong a claim to belief may find an echo in our own hearts, but not on questions of fact. In the latter case a new fact may suddenly disprove to-day what all the world believed yesterday. But in all cases authority—a claim to believe—is a presumption that we shall find evidence if we look for it, and often a strong presumption, occasionally laying on us a solemn duty of seeing for ourselves what the evidence really is.

The Church.

Having defined authority, we come to the different meanings of the Church. The invisible Church may be dismissed at once, for it is plain that things that are invisible can make no claim to obedience or belief. This definition of the Church in out of favor now; and rightly so, though it stands for the vital truth that the Lord will not acknowledge workers of iniquity. The theory was an unsuccessful attempt to meet the real difficulty that the glorious things which are said of the Church are outrageously false when applied to the actual Church at any period of its history.

If the Church is real, it must also be ideal; and this brings us to the Holy Catholic Church of the Creeds. This is the Church of which all things said are true, and we believe that there is such a Church, because we believe that who love their Saviour are one in Christ. This is our unity—the unity of charity—and the only unity worth having, for the unity of government without this would be a unity in Satan. But this Church is one—one in the love of Christ—and bears its witness in heaven and earth to the love of God revealed in Christ our Lord and Saviour; and every Church on earth is, in so far, one with this, as it fulfils the heavenly ideal.

Its Authority.

Now what is the authority of this Church? Its claim to belief is the very highest, for it is in the witness of thousands of all ages and all countries, who claim to know in Whom they trust, and to speak of that they know. But this Church has no specially commissioned officials to declare the mag-

nalta Dei, because all are so commissioned. Men, women, children—all that know the love of God—are priests of God, and prophets charged with words of God to all around them. They bear witness from without, and the Holy Spirit is also witness from within, and he that disbelieveth is condemned. We are free to refuse their witness, but we shall do so at our peril.

Claim to obedience the Holy Catholic Church has none, for the simple reason that it issues no commands. It bears witness and does not attempt to bind the Church of the Creeds in some visible Church or Churches is one of the most disastrous mistakes that Christian men have ever made. When Constantine drew together the Churches of Christendom into a great confederation alongside of the empire and under its protection, men were dazzled by this majestic image of the kingdom of God on earth. And if Christ is with the two or three, surely the Spirit of Christ will not be wanting to the hundreds of his ministers who gather to Ephesus or Chalcedon. So they turned the officials of the confederation into officials of the Holy Catholic Church, found its laws, or the decisions of councils, and verified them by the current beliefs and customs of the Churches.

But what a parody of holy things is this! If the Church militant came to the council, the Church triumphant was not present. And sometimes the Church militant was militant in other wars than those of Christ, fighting heresy rather than sin, and calling down fire from heaven on all that follow not with us. It was vain to set up the Holy Book of the Gospels in their midst, when storms of unholiness howled around it. Doubtless many of their decisions were just and right, and for these we may be heartily thankful; but surely the spirit of truth, which is freely given to every lover of truth, was never tied to majorities of mobs of carnal men like these. Nor does our solemn faith that Christ is with His people all the days compel us to believe that every custom or opinion prevalent in His Churches is well pleasing to Him. We can ourselves respect the imposing majesty of general councils, and we can well understand its fascination for the men who walk by sight and not by faith. But the entire course of history confirms the measured words of our own Church, that general councils may go wrong, even in things pertaining to God and for one believe that God speaks in history.

We have now partly dealt with the conception of the Church as an aggregate of visible Churches. If it be claimed that such aggregate is the Holy Catholic Church of the Creeds, this claim is false, and depends on an unspiritual and degraded conception of the kingdom that cometh not with observation. We have now to ask whether some such aggregate may not have authority for other reasons. Claim to obedience it has none, and can have none, because it is not a single body. Even if the aggregated Churches issued a common decision, it would reach the individual as a decision of his own particular Church, and the agreement of other Churches would be irrelevant. This holds as long as the Churches are independent, and if they merge their independence in a closer union, the aggregate ceases to be an aggregate, and becomes a particular Church with sundry parts—for there will always be Churches outside it till human nature is greatly changed.

But an aggregate of Churches has some claim to belief. The agreement of Churches is a weighty presumption, like the agreement of nations. Thus on spiritual experiences there is a general agreement in all ages, all countries, all ranks of life, and all stages of culture. The accounts we get are very variously expressed, but they all tell much the same story of the love of Christ, the victory of faith, the peace that passeth understanding. It hardly matters where or how we draw the line, for on spiritual things the saints without agree with those within. It is much the same with the broad facts of the Saviour's life and death—the Gospel proper—to which His Church specially bears witness. But when we come down from the historic facts to the systems of doctrine and worship founded on them, we find every variety of dogmas, sound and unsound, and customs good and bad. We can point out false beliefs and demoralising customs that were almost universal in past ages, and perhaps we have some ourselves—so that even a general agreement on these matters needs constantly to be checked by scripture and the rest of the revelation, and judged by the united strength of heart and soul and mind, which the Lord of truth will bless to them that have received the love of truth. Blessed are the pure in heart, for they shall hear a voice behind them saying: "This is the way," when mistakes of reason turn them aside from the elementary laws of human kindness.

Our own particular or national Church has authority in both senses—a claim to belief, and a claim to obedience. The claim to belief is much the same as that of the aggre-

gate church, and subject to much the same limitations. Our own Church denies infallibility to other Churches, and claims none for itself. Then it goes on to say that the Church—meaning the particular or national Church, as is evident from other Articles—hath power to decree rites or ceremonies and authority in controversies of faith. It is not a Church at all or even a society, if it has no power to declare what beliefs it requires. True or false, there are the beliefs of that Church, and those who refuse them cannot ask for its ministrations as a matter of right.

Limits of Authority.

The claim to obedience is of course limited by the law of God, and some will say it is further limited by the law of the land. More precisely, our Church law is ultimately made by the King in Parliament, and interpreted by the King in his courts of justice. That authority is over all persons, and in all causes supreme, and those interpretations define the doctrine and discipline of Christ, as this Church and realm hath received the same. And the Church of England is as independent of foreign powers as the State. We owe them much charity, but no obedience. The beliefs of other churches may be true or false, their customs may be good or bad but they are no more binding on us than ours on them. In these our doings we condemn no other nations, nor prescribe anything but to our own people only. And the yoke we bear is lighter than that of most Churches. When the sick man is questioned of his faith, no more than the Apostles' Creed is required of him; and if many things are commanded, few of them are declared binding on all Christian men. Even the clergy do not promise to do all things contained in the Book of Common Prayer.

The authority of our Church is a solemn thing, for it is ordained of God to be a blessing in the midst of the land. I cannot think lightly of the men who stand for us to the Church which puts in their mouth a curse against us. Whatever motive takes them there, it is not often truth or charity. The champions of the Church are many, and loudly do they clamour; but those who love and value it are fewer, and less noisy. Yet with all our sins and shortcomings, it is a Church for which we may well thank God. No Church more earnestly preaches Christ; no Church tells the tale of love divine with less admixture of men's invention; no Church more frankly invites its people to seek the face of Christ and know their Saviour for themselves. Our Liturgy with its intense and high wrought for its grandly veiled by language unsurpassed in dignity and stateliness, worthily represents the best side of the English nation as the Reformation shaped it, with the lofty self-respect and iron energy, and sober sense of duty which made our ancestors the envy of the world.

In Relation to Other Churches.

One more question. In the light of the authority of our Church, what is our relation to those outside? We pass no judgments on other Churches, except the few that stand recorded in the Articles; and our only anathema is against the triflers who count one belief no better than another. And though we have a domestic rule of Confirmation for our own people, we do not fence the Table of the Lord from strangers. It would indeed be scant charity if we refused one that came with a credible profession of intending to lead a new life, following the commandments of God, and walking in His holy ways. We cannot be too thankful that we are rid of the inhuman Church discipline which drove the weak to despair, and manufactured hypocrites in thousands. It is not loyalty to our own Church which refuses fellowship with our Nonconformist brethren, who hope in Christ as we do. They, too, are the sheep of Christ, and if some of them left us without good cause, we turned out others without good cause. It is foolish and worse than foolish to lay down rules which Christ never gave, and on the strength of these to outlaw Churches which He has owned in many a glorious work of pureness, of knowledge, of long-suffering, of kindness, and of love unfeigned. In this direction—in abandoning this Christian Pharisaism—lies the most hopeful step towards the healing of our unhappy divisions. Mere unity of government is worse than nothing: a universal Church of sinners would be as disastrous as a universal empire, of kind nations redeem each other, so do Churches; and if no Church brings out things new and old in greater variety than our own, yet it may be that some things are better understood by others. If no one man born in sin can grasp the fullness of that which is in Christ, neither can one Church or one nation. We are members of one another spiritually as well as socially. It is with Churches as with men, for none of us liveth to himself, and no man dieth to himself. We need the help of our brethren, and they need ours, to fulfil the all-embracing law of love which is our ever-living Lord and Saviour's last command.

The Archbishop of Melbourne.

(An Impression by "Gipsplander" in the
"Church News.")

My first view of Melbourne's new Archbishop—and own own—was gained as he marched in procession on the day of his enthronement down the broad aisle of St. Paul's Cathedral. He crossed my line of vision like a flash, but in that brief moment I caught a glimpse of the real man. In the alert figure and decisive tread I saw the man of clear purpose and determined action. I should imagine that most men about to assume such weighty and responsible office and surrounded by the impressive nature of the occasion would have marched in silence, but Dr. Lees was pouring out his soul in praise with the abandon and enthusiasm of a new convert. I believe that it was for this very reason that so many people failed to recognise him as he passed by. He seemed to be the most "free from care" man in that great congregation. I was reminded of his best known work, "The Joy of Bible Study." Here was one who finds a joy not only in Bible study, but a joy in service and in life itself. So here was our Church on its leader in the province—a leader with decision of character—a man with a joyful heart. Like many other leaders, Dr. Lees is small of stature, but his handicap is more than overcome by the obvious largeness of his heart and the youthful buoyancy of his well-knit frame.

The quality and power of his voice were revealed in his answer to the Administrator's opening question, and all doubt as to his capacity to be heard in our largest buildings vanished later on as the sermon proceeded.

I heard him on three or four occasions under widely differing circumstances, and in each case the utterance was timely and appropriate. There could not have been a more fitting theme for the enthronement sermon than that of Elijah's mantle as it fell from the departing prophet and was grasped by Elisha his successor, with the words of triumphant challenge, "Where is the Lord God of Elijah?" Its application was obvious and the consequent appeal for a higher aspiration, a deeper devotion, a wider outlook, and an abounding hopefulness—most telling.

The after-dinner speech in the Chapter House was a fine blending of sparkling humour, sanctified common sense and spiritual passion. But what impressed me as his finest effort was his address in reply to the Mavoral reception—with its generous offer to the civic authorities of help and companionship in the time of crisis, its stirring appeal to break down the artificial barrier between the secular and the religious, and best of all its witness in such a distinguished company to the fact that his own father had manifested the principles of Christ in a business career in Liverpool extending over fifty years.

His spoken addresses, like his published utterances, all reveal a master of terse and epigrammatic speech, and a remarkable capacity for illustration. Jan Maclaren, I

think it is, warns us against the preacher given to "anecdoteage." But illustrations are a different matter, and those of the Archbishop are so apt and forceful that they always illuminate, express and simplify the truth or fact he is seeking to expound. In his study of Barnabas in "St. Paul's Friends," Dr. Lees speaks of the "ministry of helps," or as he finely puts it, "the ministry of hand-grips." This ministry he himself exercises, and if his simile be a benediction then his hand-grip is a stimulus and strength. Truly nature has richly endowed our new Archbishop, and his bright and forceful personality has evidently gripped the heart and the imagination of the multitude. But gifts of nature are not enough. If he is to lead his people to those higher aspirations, to that deeper devotion, and to that wider love of which he spoke, then gifts of grace are the supreme requirement, and with these he can only be fully equipped in answer to his own, and the prayers of his faithful people.

Young People's Corner.

THE POWER BEHIND THE SICKNESS.

(By the Rev. S. J. King, Tanganyika,
East Africa.)

The majority of the people of East Africa live a healthy life. As yet, except when it rains, they are in the fresh air and sunshine. Their food is simple and suits them well apart from indiscretions in eating. They take things as they come, and are not given to worrying much, so they do not suffer from "nervousness."

But these advantages are discounted, to some extent by other things. A native hut is often a vile place; it has no proper ventilation, no light, except from the fire, and no adequate means of letting out the smoke, and it is no wonder that the African suffers from trouble in such unhealthy conditions. Eye-trouble is widespread, and bad chests are common. Much sickness is caused and spread through dirt, the great all of sickness and disease especially is this true of the sores and skin diseases, so well known to all who have been in East Africa. During the rainy season, fever and colds abound.

The Victim of an Evil Spirit.

When a heathen African becomes ill, he has any theory as to the cause? Well, he knows nothing about microbic infection. He ascribes all sickness to the evil intention of some spirit. When he is ill, he believes himself to be the victim of an evil spirit who has been offended. Perhaps some person who is in league with a spirit has bewitched him? Or it may be that twin babies have cut its upper teeth first, both of these events are regarded as most unlucky and are supposed to anger the spirits, who therefore visit some innocent person, or even the whole village, with trouble. Or the sick person may have picked up some object which has passed on to him the sickness of another,

the displeasure of the spirit thus being transferred to him. Some time ago, a woman missionary picked up an ankle of beads at a place where two paths cross—a favourite spot for supposed communications with evil spirits; the Africans suspected that the ankle had been left there in accordance with instructions received from a "medicine man" in order that the malady might be transferred to whosoever picked it up. The missionary experienced no ill effects!

These are some of the means by which sickness comes, according to the heathen African's theory. So you see, there is not only the disease itself to contend with, but also the evil he is the object of some evil spirit's anger fills the sick man with fear.

A Visit to the Medicine Man.

What does the poor fellow do in the plight he believes himself to be in? He goes to a native "doctor" or "medicine man," an individual recognised as possessing superior knowledge on all mysterious subjects, especially those connected with the spirits.

There are several lines of treatment which this, generally, cunning old rascal will prescribe. He will pretend to know the spirit which has been angered, and may order the patient to offer a sacrifice, or to give a gift. He may also order a charm to be worn, one especially manufactured by himself, and calculated to procure the aid of some spirit. Or he may endeavour to drive away the evil spirit by means of an all-night drumming. He may also use native drugs. Some of these are quite good, and are generally too strong as used, and sometimes produce fatal results; others are quite useless. There seems to be the idea that if the part of the tree or plant used as medicine resembles the disease it will act as a cure. He will wash the patient with swollen tubers is used for gonorrhoea; for an ulcer a powder is taken from what resembles an ulcer on the bark of a tree. One form of treatment for a sore is a plaster of dirt and charcoal dust. In spite of his many failures to cure his patients, the medicine man is implicitly believed in.

A Mission Dispensary.

When rumours reach the sick of medical help received by others at the Christian mission as a last resource they come to our dispensary. We are not "medical missionaries," but we do what we can to relieve the sick who come to us; some who need skilled treatment, we persuade to go on to the mission hospital at Mombasa, over 200 miles distant, which is our nearest hospital. One evening last year, a man of the Masai tribe arrived at the Mombasa mission house with a badly wounded hand. He had been in the act of shooting a spirit who had exploded and nearly blew his hand to pieces, and he had walked for two days in order to get treatment at the mission dispensary.

Needless to say, while trying to relieve bodily sufferings, we also teach of Him Who came to save the world from the fear and power of evil spirits. And we who have listened to His message of love have found Christ as their Saviour.—"The Awake."

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

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

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

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

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

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

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

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

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

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

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Current Topics.

Surely there is one need to-day, and that is the constant proclaiming and the application to our **The Old Gospel**, whole life as a people of the Old Gospel! It

is still the power of God unto salvation of the individual as well as of the corporate life. And yet we cannot but have misgivings and forebodings at the tendency abroad to adapt the old Gospel to the spirit of the age, to present Christianity as a mere philosophic system, to preach a sort of Christian idealism, and in doing this to put in the background the Gospel of salvation from sin. The Bishop of Madras some time ago made reference to this matter owing to the attitude of some missionaries in India. His testimony is so immensely valuable that we venture to quote a few sentences. They are most useful for us to-day. His lordship said:—

"This Gospel of salvation from sin is the Gospel which the peoples of India—high-caste and low-caste, educated and uneducated, in city and village—imperatively need. And it is the preaching of this simple Gospel which can alone bring them to Christ. When the Oxford Mission first went out to Calcutta, thirty years ago, they were filled with the idea that what the educated Hindus needed was a more philosophic presentation of Christianity, and for many years they tried their best to meet this supposed need. The result was that they seemed at first to get into real contact with the Indian mind. Long and interesting discussions with inquirers went on for years. But they led to nothing more. As time went on it became clear that the real needs of the students are moral, not intellectual. They need first a conviction of sin, and then a Gospel of salvation. That certainly was the conclusion I came to myself, as a result of sixteen years' residence in Calcutta. The same has been the experience of the most successful mission to students held in Calcutta during the last twenty years. The missionaries had crowded meetings of from 700 to 800 students every evening for a week, and at the end a large number pledged themselves to study seriously the claims of Christ. But throughout the whole mission the philosophic aspects of Christianity were studiously ignored. The missionaries simply spoke of sin, and of Jesus Christ as the one Saviour from sin, and then appealed strongly to the hearts of the Calcutta students, and met their moral needs.

"After an experience of twenty-six years in India my own conviction is now far deeper than it was when I first landed, that what the peoples of India need is the old-fashioned Gospel of salvation from sin, and that the highest wisdom of the missionary to educated Indians is, as far as possible, to avoid philosophic discussion and, like St. Paul, at Corinth, to determine to know nothing among them but Christ crucified."

Two items of news in the columns of the English Church papers reveal encouraging progress in **The Extension of the Kingdom in Africa**. The first item looks official and uninteresting enough until we scan the names and give a few moments' thought to their significance. It reads thus:—

Ordinations.

"By Bishop Oluwole (for the Bishop of Lagos), on Sunday, December 18, at St. Peter's Church, Aremo, Ibadan:

"Deacons.—Aina, Amos; Alalade, Emmanuel; Mof Olorunso; Adeyinka, Simeon Peter; Gesinde, John Ayokunni; Omideyi, Adolphus Ayoado; Ogunrinde, Samuel Ayanjobi; Sobande, Samuel Adeniji.

"Priests.—Akiola, Michael Oluweye; Dekeke, Theodosius Daniel Oluwole, B.A.; Jones, Daniel Famakinwa Adekanmbi; Okunribido, Abel Awolaja; Olovede, Samuel Theophilus; Soremekun, Emmanuel Oluasanya Ladipo; Sodipe, Stephen Akiwumi, B.A."

The latter portion of the extract chronicles the event of an ordination by a negro bishop of seven negro deacons and seven negro priests.

The other item is a report by the Bishop of Lagos to the Home C.M.S. of work in the Ilesha district of his large diocese. The bishop writes:—

"In spite of the fact that I had large confirmations in the Ilesha district last year, we have already examined over four hundred candidates. I say 'we' for my wife shares in this interesting but exacting work. After I have inquired into the lives of the candidates and marriage questions, and tested their knowledge of the Catechism and their understanding of what the Rite of Confirmation means and implies, and I am satisfied on these points, they pass on to her, and she finds out whether they can read the Bible, and what is more, whether they can understand what they read, for, although the whole Bible has long been translated into the Yoruba language, many have learnt to read in such a mechanical fashion that the meaning of what they read may never dawn upon them. In the case of all our young converts, we insist on their being able to read the Word of God intelligently in their own tongue. This is important in two ways. It is a test of their earnestness, for, if they attend the classes regularly and make sufficient effort, they can all learn to read, and services and Bible classes are few, and they must read for themselves if they are to feed on the Word of God. It will show how young the Church is in these parts when I mention that of over four hundred candidates examined, less than ten were baptised in infancy."

We publish in another column a very interesting statement of the Church's position in relation to **An Evangelical Voile Face!**

it, Mr. Dale, the writer, gives a well-balanced statement, and, considering the question involved is that of "Doctrinal Unity in the Church of England," is careful to adhere to the Church's statements as elucidated by men not biased by evangelical principles.

The "Church Times" finds tremendous encouragement in the article, and thinks that it reveals the fact that "the wall of partition between Catholic and Evangelicals still stands, but it is thinner than of old."

It says:—
"Mr. Dale's statement of what he believes to be the position of the Church of England on the matter, though it is not complete, since he omits all that is said regarding the confessions of the sick, and though it is not entirely satisfactory to us, goes a great deal farther than would have been tolerated by an earlier generation of Evangelicals. He allows that the ministry of

private confession and absolution has been retained; he allows that an individual may go to confession if he chooses without being a disloyal member of the Church. It is significant that the writers from whom he quotes, as representing the teaching of the Church of England, are Bishop Creighton and Bishop Wilkinson, neither of whom were Evangelicals in the older and narrower sense. If Evangelicalism has already reached the moderately High Church position of those two prelates, there is no saying what further revelation the next thirty years may have in store. Certainly we need not despair. The passage of the years sees the abandonment of one Protestant position after another. Thus it is quite possible that the objection to habitual or frequent confession will disappear as the objection to confession in itself has disappeared."

We fear that in all this criticism "the wish is father to the thought," for, as our readers can easily see, Mr. Dale's quotations from men of Bishop Wilkinson's doctrinal position, is an argument that gets right home. Even the "Church Times" is unable to charge Wilkinson Creighton, and Wilberforce with Protestant bigotry. Consequently they are very good witnesses where-with to show the non-Anglican character of the self-styled Anglo-Catholic.

We confess to some measure of surprise that the "Church Standard" makes quotations from the "Church Times" article on this subject without any qualification.

The Mother State is in the throes of an election, and the issues are considered so serious that **The Church and the Elections**, used body is taking a hand. The Romans, as ever, are organising politically—they have their own party which, with that egregious effrontery that is so characteristic of that highly autocratic Church, is named "The Democratic Party."

It is, of course, in the highest degree probable that the mere catch-phrase will get a good many votes from a "gullible" public. But as well, dragged into the fight by the trickery of Rome, the Orange Lodge has issued an appeal to Protestants setting out an ominous list of public offices under the control of Roman citizens. Then the Prohibition campaign leaders have issued their manifesto, urging support of those candidates who are democratic enough to pledge themselves to the ordered referendum on the Liquor Question. Of course these are in addition to the multiple organisations of the varied political parties.

In the midst of the opposing cries the Churches are calling to the Church's children to fulfil their duty and to vote. The Churches, apart from Rome's quota, are maintaining on the whole a strict attitude of impartiality so far as parties are concerned, for the Protestant Churches realise their responsibility to their people as a whole, and refuse to let any merely party politics interfere with their primary task to commend to every man and woman the saving power of the Crucified. As