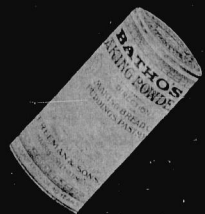


Diocesan Book Society

Rear of St. Paul's Cathedral, Melbourne.
Best house for all descriptions of Church and
Sunday School requisites. Books for
Private and Devotional Reading.
Write direct and save time.

BATHO'S**BAKING
POWDER**

40 YEARS' RECORD
NOTHING BETTER
A Pure Baking Powder.

HURSTVILLE.

EXCELSIOR BAKERY

J. McCALL

Baker and Confectioner.

Householders, please note address—

Phone Edgecliffe 532.

MORTIMER'S

Groceries and Provisions will give entire satisfaction.
208 NEW SOUTH HEAD ROAD, DOUBLE BAY.

All goods new and best quality. Butter and Eggs fresh in daily. Let us collect
and deliver your order.

LIDCOMBE.

OLIVETTE, late YANDOO REFRESHMENT ROOMS

C. A. JERROLD, Proprietor.

All kinds of Confectionery. L. Way's famous Cakes and Pastry.
Refreshments at all hours.

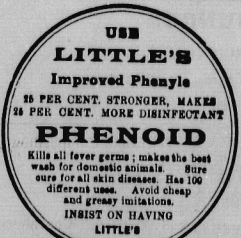
A. HARRISON & SON

Blacksmiths, Wheelwrights & Farriers,
SECOND STREET,
WENTWORTHVILLE
Repairs executed at shortest notice. Shoeing a
Speciality.

Irvine's GARRAMALT

The Speedy Remedy for Coughs
Carrageen (or Irish Moss) combined with Extract of Malt
2s.; posted 2s. 6d.

IRVINE LTD., DISPENSING CHEMISTS
Phone Drum. 120
Country Orders despatched next mail.



ANTHONY HORDERNS'

Prices are Reduced

Price re-adjustments at The House of Economy bring forward big reductions. Anthony Horderns' have ever adopted the policy of giving their Customers the best possible value always, and because the last few weeks have seen the advent of reduced costs The House of Economy presents reduced prices throughout the Store.

Anthony Hordern & Sons Limited,
BRICKFIELD HILL, SYDNEY.

Telephone Kog. 70.

E. WEBBER & CO.

The Leading Drapers

Clothiers and House Furnishers

Has it occurred to you
that you can shop as
PERFECTLY AND ECONOMICALLY

at
WEBBER'S

as in Town

YOUR WISHES are regarded!
YOUR DESIRES anticipated!
YOUR WANTS satisfied!

at the ONE BIG STORE

Opposite Town Hall, Auburn.

BANKSTOWN.

JAMES L. DAWSON

Grocer, Tea and Provision Merchant

SOUTH TERRACE (at Station)

Our Teas a specialty.

JENNINGS

The Cheapest Draper in the District,

HALDON ST., LAKEMBA.

Phone Petersham 209.

WILLIAM H. OSGOOD, LTD.

Licensed Plumbers, Gasfitters and Drainers

Estimates for all kinds of House Repairs.
284 Marrickville Road, Marrickville.

Try

J. HENLEY

For your Groceries and Provisions.

(The very best for the very least.)

187 Bridge Street, Drummoyne.

Telephone Drum. 96.

STAINED GLASS MEMORIAL WINDOWS

Specially Selected Subjects for

Soldier Memorial Windows

References as to work executed in Australia and

Great Britain.

F. J. TARRANT, 24 & 26 Taylor St.,

off Flinders St., Darlinghurst, Sydney

HOUSEHOLDERS PLEASE NOTE—

HARRY CUE (Late A.I.F.)

CASH GROCER.

157 CLEBE ROAD, CLEBE.

Every attention to all orders with despatch.
Your kind favours appreciated.

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. VIII., No. 15

JULY 29, 1921.

Price 3d. (Post Free.)

Current Topics.

August 7 has been chosen as a Day of Prayer, throughout the Commonwealth and New Zealand, for the World's Student Christian Federation. No one who has any knowledge of the potentialities and actual influence of this movement, can help recognising the great need in the Christian Church for earnest and urgent intercession on behalf of the great mass of student life amidst which the W.S.C.F. is working.

In another column we publish, with a large measure of relief, a portion of the Bishop of New-castle's Synod Charge on the subject of gambling, and incidentally the

bishop deals with the question of raffles. The bishop puts the case against the raffles quite simply and clearly, and rightly contends that the use of raffles for the raising of Church funds "will lower the moral standards of the Church and help to mar her witness for righteousness." We venture to hope that Dr. Stephen's protest will have a wide circulation, including the Diocese of Bunbury, where the bishop has been giving utterance to a most remarkable (!) defence of such methods of lightening a Church's financial burdens. In his last monthly letter to his diocese, as published in the "W.A. Church News," Bishop Wilson writes as follows:—

"The motive in gambling seems to me to be to take money from someone else, and to carry it off in one's own pocket. The motive in a raffle is to sell an article, or to take money from your own pocket and to give it to a cause that you wish to help. In the latter case you are not enriching yourself at the expense of your brother, but making yourself poorer by giving to him. You are not violating the law of Love in any way. It is by this criterion that this and all other practices must be tested. Gambling is essentially selfish, unloving and unbrotherly, for you enrich yourself at your brother's expense. Church raffles for articles which are too expensive for people to buy are only an expedient for selling them, or for robbing in persons who will never give their money without getting something for it, even though it be only a chance of getting something.

In my opinion, therefore, raffles are only an indirect way of giving or selling, not ideal, but not to be classed with gambling."

A notice of a meeting in connection with this subject may well cause a feeling of wonderment in the minds of our readers. Some regard it as one of the many signs of the end of all things that the Bible

is so misrepresented, criticised with apparently hostile animus, and contemptuously set aside by so many men of outstanding intellectual gifts. It is sometimes forgotten or overlooked, that the wealth of intellect is by no means on one side, and that very many of the world's greatest thinkers of all

times, have been humble readers and students of the Book they have regarded as "The Word of God." There are many shades of modern opinion concerning the Bible. Mr. H. G. Wells desires an altogether modern Bible something on the lines of the present one and including such wonder stories as Gulliver's Travels. Professor Bethune Baker would cut out the Old Testament altogether as an integral portion of the Bible, while the Rev. J. Edwards is only prepared to accept the Pauline writings as expressive of phases of thought current in Pauline days and in some ways only valuable as illustrating men's conceptions of the Divine working, in the first century of the Christian era. In view of these varied ideas concerning the Bible, we cannot wonder that there should be such a call to "Loyalty to the Word of God."

So comments the esteemed subscriber who has sent us a little book written by a Theosophist, criticising unmercifully the position of the "Liberal Catholic Church." Evidently the Theosophical Society is not very proud of its relationship with this freak of blasphemy. Incidentally, the booklet reveals the moral obliquity (to use a gentle description) of those who we understand are leaders in the theosophical movement. The writer is absolutely unsparring in piling up evidence to show how mendacious is the claim of the L.C.C. to Orders "acknowledged as valid throughout the whole of those Churches of Christendom which maintain the Apostolic Succession of Orders as a tenet of their faith." And the writer is equally unsparring in referring to the sordid immorality of which some of its leaders were guilty. The purpose of the pamphlet is to emphasise the statement that "there is no connection whatever between the Theosophical Society and the 'Liberal Catholic or any other Church.'"

Sin.
Rebuking
Satan

[The Validity of Orders in the Liberal Catholic Church examined by a Member of the Theosophical Society. On sale at Skinner's Book Arcade, 121 Castlereagh Street, Sydney. Price 6d. Posted 7d.]

That according to one of the characters in Alice in Wonderland, is the way to make an untrue thing true. "What I tell you three times is true." Exactly so. We have

the counterpart over and over again represented by men of Anglo-Catholic ideas who really think along the same mad lines. In the Waiapu Church Gazette for July, there is an unsigned article on "Ceremonies," which consequentially becomes representative of official teaching; an article full of the usual dogmatic and plausible bluff which has come to be characteristic of that section of Churchmen. The writer most unfairly imputes to Evan-

gelical Churchmen the throwing of the apple of discord in the matter of the controversy over the Eastward position. Every fair minded man will admit that for 300 years the North end position was the recognised position in the Church of England; and Bishop Benson in the Lincoln judgment (or mis-judgment), only declared that the E.P. was a legal position. There had never been any such trial over the North end position for fear would be hardly enough to attempt to get any court to declare against it legally. The men responsible for the discord are those who contrary to the custom and plain direction of the Church have dragged in a usage and terminology which have very unwholesome associations and tendencies. Yet this writer, who assumes historical accuracy, has the effrontery to write the following tearful and "twistful" complaint:—

"It is very sad that so much controversy has arisen in the Anglican Church over such a small matter as the position of the priest at the Consecration of the Eucharist. For more than two centuries men have been wasting their energy and stirring up strife about ceremonial details instead of uniting together in love to do the command of Christ. The Devil seems of set purpose to have chosen the most sacred act of the Church as the centre round which to stir up controversy and bitterness. The trouble arose from the attempt of men in Edward VI.'s reign to abolish every ceremony that suggested that the Church of England had any part or lot with the rest of Christendom. . . . When Elizabeth became Queen 'injunctions' were issued that the Table should be kept in the old position in the Chancel except at Communion, when it was to be brought down into the body of the Church, so that the people might hear. In large churches, such as are common in England, with long chancels as big as a New Zealand Church, there may have been something to be said for this on the grounds of convenience. As time went on it became customary to keep the altar in the Sanctuary and to celebrate there. This was allowed by many Bishops and in 1662 the Prayer Book, which we still use, prescribed that the altar might be either in the body of the Church or in the Chancel. Throughout the whole of this time of controversy the place at which the Celebrant stood was the long side, not the end; when the table stood lengthwise he faced south, when it stood altarwise he faced east. There is nothing very magical about the points of the compass. Those who make a bogey of Rome and think the eastward position Romish should consider that throughout all Christendom from earliest times before Rome became dominant, and ever since, in every part of the Church, the natural common-sense custom of standing before the altar has prevailed. When a deputation approaches a Minister of the Crown the spokesman stands in front and the rest behind him. Surely when we approach the altar of God and present our prayer and thanksgiving it is pure silliness to want to stand sideways because our fellow Christians of Rome face the altar."

The history in the above is about as correct as its argument. We happen to have by us a recent True History, letter to one of the English Church papers over the name of a lay churchman of standing in the diocese of London. It is concise, historical and sane and reads as follows:—

Sir,—I am loth to touch controversy. But suffer me (without any personal allusions) to state concisely (in view of strange things in this correspondence) why it is that

some, like myself, who are students of history, deprecate the so-called Eastward Position, which, however, does not depend historically upon points of the compass.

First, on moral grounds. The Prayer Book, by deliberate alteration from the older rubric, directs the priest to stand at the north side of the table. No casuistry can make north mean west, or effectively justify standing with back to people as a compliance with a rubric directing a position side-ways to people.

Secondly, on historical grounds. The evidence is overwhelming that the prevailing Elizabethan position of the tables was, as in our modern churches, north and south, where oblong and not square. Matthew Parker's testimony, to cite one witness only is clear. The so-called lengthwise position of the tables appears to have been (with few exceptions) a Jacobean innovation. It had not, apparently "arrived" in Lancelot Andrewes' day, as he testifies to the north and south position as normal. Laud simply reverted to older precedent.

Thirdly, on ceremonial grounds. The so-called E.P. transforms the man-eater representation, in the Sacrament, inculcated by the Prayer Book, into a Godward re-presentation, which has no Prayer Book sanction (c.f., "To the end that we should always remember," etc.) So the E.P. mutilates the Sacrament by destroying (or at least obscuring) the anamnesis, although the Celebrant himself may not realise this.

Fourthly (and most important), on doctrinal grounds. In symbol and figure the so-called E.P. implicitly teaches Arianism, the presenting to the Superior Deity propitiation, needing to be continually re-presented or ceremonially "pleaded"; in contradistinction to the Spiritual teaching that "God was in Christ, reconciling the world unto Himself"; "Whom God sent forth to be a propitiation . . . to show His righteousness." The doctrine behind the E.P. divides the substance of the Godhead.

The position at the north side of the table, plainly, explicitly, and unequivocally prescribed by the Prayer Book, is absolutely non-partisan (and for that reason propounded by men who might personally have preferred a more significant position—what said old Latimer? "Where you should preach the benefit of Christ's death to the people, you speak to the wall in an unknown tongue"). The taking of any other position, however aesthetically attractive, presents itself to an historically minded layman as of the nature of a breach of faith with the Church.

ALBERT MITCHELL.

The most recent and most striking unconscious witticism or Irishism seems to have been perpetrated in Sydney during the past few weeks. On one day the newspapers, in bold lines, drew attention to the verdict of the notorious Convent Case.

Liguori v. Dwyer, Verdict of the Jury.

1. Did the defendant take reasonable care to inform himself as to the true facts of the case? **No.**
2. Did he honestly believe the information which he laid before the Magistrate? **No.**
3. Was he actuated by Malice? **No.**

Then in the Sydney Town Hall on Monday week, Archbishop Kelly and the President of the Catholic Federation are reported as approving the manner in which the Bishop of Wagga "had maintained the dignity and responsibility of his office." Bishop Dwyer himself, doubtless because he had to pay no damages, thanked God for the victory they had secured—truly a Pyrrhic victory in view of the Jury's answer to the second question!

We think the public generally will agree with Sister Liguori's view that the findings of the jury have vindicated her position.

Of Mohammedanism, Sir W. Muir has written:—"Three radical evils flow from the faith, and must continue to flow so long as the Koran is the standard of belief. First: polygamy, divorce, and slavery are maintained and perpetuated. Second: freedom of thought and private judgment in religion are crushed and annihilated. Third: a barrier has been interposed against the reception of Christianity."

English Church Notes.

Personalia.

The Bishop of Bath and Wells, Dr. Konnon, has tendered his resignation to the Archbishop of Canterbury, to take effect on August 1st next. "I am growing an old man," the Bishop writes in his diocesan "Gazette." "I am now in my seventy-sixth year, and for thirty-nine years have been a Bishop, first in Australia, and for the last twenty-six years, and somewhat longer, in this diocese. Four years ago I had a severe illness, when my life, under God, was only preserved by the skill of a great surgeon. Since that time, however, I have had occasional attacks of illness which have caused serious interruption to my work, and have made it obvious to me that the Bishopric ought to be filled by a younger man."

The honorary degree of D.D. has been conferred at Oxford on the Rev. W. J. Carey, M.A., Hertford College, Bishop-elect of Bloemfontein.

Rev. C. J. Smith, Fellow and Dean of Pembroke College, Cambridge, has accepted the offer of the Principals of Ely Theological College.

The Cheltenham Conference.

The Cheltenham Conference was to be held on June 27, 28, 29 last. The general subject was "Church Union and Government." An interesting experiment was notified in the invitation to two liberal churchmen, Dr. Glazebrook and Rev. C. W. Emmet, and two Anglo-Catholics, Revs. M. E. Atlay and G. H. Clayton, to discuss the relationship of Evangelicals with High and Broad Churchmen. There was to be a special after-session to discuss the addresses on this question.

The Primate and the Scottish General Assembly.

The Archbishop of Canterbury was present at the recent session of the General Assembly of the Church of Scotland, and gave an important address on the subject of reunion. In reviewing the consideration of the question at the Lambeth Conference, the Archbishop said they tried, as never before, to get a new outlook as to the Church's impact on the world, and to re-set, if that be needed, both the effort and the plan. They cast their eyes deliberately backward and outward and onward. Some of them knew, as he did, how hard it was for an old man to recast the thoughts which he has treated as axioms for a score of years, to reconstruct the familiar architecture of his spiritual home. But they did try. It came home to them that they must, simply must, appeal to all Christian people that they should "consider our ways" and see whether a larger and a newly devised unity might not be first a possibility, then a duty, then an element of power. And they found utterance in the "Appeal to All Christian People." It had had a reception to which his long experience offered no parallel.

He was not careful to press in detail the merits or the difficulties of what is at best but the tentative outline of a plan. "I prefer to leave you," said his Grace in conclusion, "with our vision, and, with all the earnestness that I can, to call upon you, if you will to co-operate with us in a sacred endeavour. We bespeak the aid of the National Church of Scotland as a force of extraordinary value towards the attainment some day of what we dimly see. On this point, or that, when you come to give attention to detail, you may not like our way of handling the question. Show us, then, a more excellent way. Only, if it is to meet the case, it must be consistent, remember, with our old principles—first a unity of life and action, not a federation of disjointed and mutually exclusive groups; and, next, a practically world-wide range for our corporate activity. The thing, we realise it to the full, is not going to come about quickly. There are no short cuts. I go so far as to say that it is in the rash enthusiasm of 'short cuts' that our chief perils lie."

The assembly adopted a resolution instructing a committee to take into consideration the Lambeth Conference appeal and report to the next General Assembly. Dr. Wallace Williamson, who moved the resolution, said he shared the great vision which the Archbishop had depicted, and invited his Grace to preach in the pulpit of Old St. Giles's Cathedral, so that they might sweep away certain traditions of the past that made the place uncomfortable and led to many misunderstandings.

The Ministry of Women.

"The Church Times" is responsible for the following note:—

Female "Parsons."—The proposal that women shall be allowed to officiate and give addresses in church was vigorously and unanimously condemned at an E.C.U. meeting in Maidstone last week. The Rev. P. Lambert, vicar of St. Michael's, said the movement, if unchecked, would not stop even with ladies claiming the priesthood, but we should be hearing of lady bishops and archbishops, culminating possibly with a grand wedding between an Archbishop of Canterbury and an Archbishops of York!

Rome and the Bible.

The following, apparently facetious, paragraph, from "The Church Times," is of interest in its reference to the Biblical Congress the Roman Catholic hierarchy are arranging in Cambridge. It reads as follows:—

"The proposal to approximate the Douay version to the Authorised Version is receiving very sympathetic treatment from correspondents in the columns of the 'Tablet.' Already there appears to be a movement of approximation to the Prayer Book, for the pastoral letter in which Cardinal Bourne announces the Biblical Congress at Cambridge opens with the familiar words, 'Dearly Beloved Brethren.'"

Bible for Crown Prince of Japan.

On the morning before he left England the Crown Prince of Japan received at the Japanese Embassy a deputation from the British and Foreign Bible Society, consisting of Sir Andrew Wingate and the secretaries, and accepted a copy of the Japanese Bible as a memento of his visit to this country. The volume, published by the society in Japan, had been bound in scarlet morocco, and contained a suitable inscription.

A Call to Prayer.

The Archbishops of Canterbury and York, after consultation with authorities of other Churches including the President of the Free Church Council, are urging upon clergy and laity throughout the country the duty resting on all Christians to pray for help and guidance at this time of anxiety. They recommended that a special Call to Prayer for the nation and the world, with particular reference to Ireland and to industrial and international conditions, should be made in all churches on Sunday, June 26.

The Quincentenary of Manchester Cathedral.

The quincentenary celebration of the ancient collegiate church of Manchester has just been celebrated. The enormous crowds which have filled the cathedral demonstrate the great affection of Manchester folk for the old church. Perhaps never in the history of the old collegiate church has there been such an imposing array of great preachers, nor a ceremonial so splendid as that which dignified the services. On the Sunday evening the Bishop preached to such a crowd as has seldom been assembled within its walls, and in order to minimise the disappointment of the large number that could not find admission the Dean and Canon Darbyshire conducted an open-air service in the grounds of Cheetham's Hospital, adjoining the cathedral.

Ridley College, Melbourne.

(From a Correspondent.)

The annual meeting of Ridley Theological College was held at the College premises, Sydney Road, Parkville, on Saturday afternoon last. In spite of the unfavourable weather there was a large attendance. The speakers, in addition to the Principal (Rev. E. V. Wade, B.A., B.D.) were Bishop Langley, who acted as chairman, and the Bishops of Gippsland and Bendigo.

The chairman made reference to the developments of the past which had led to the establishment of the college in 1910, and traced its growth and influence up to the present day. He said that future annual meetings would be held at the larger, newly-purchased premises in the Avenue, Royal Park, where Mr. Clements Langford had undertaken to carry out considerable alterations and additions. The plans were in the hands of Messrs. Gawler & Drummond, architects, who were busy with an elaborate design for the future buildings, part of which would be built at once. The land, which was twice the area of the old college property, would offer ample space for the erection of chapel and students' rooms sufficient for the college's needs for many years to come. The council had paid a sum of £6000 for the new property, and had incurred the outlay of a further £3000 in adaptation and additions.

Bishop Crounswick emphasized the new position which Ridley College now occupies owing to recent developments. It was the only distinctly Theological College of the Church of England within the diocese of Melbourne; for the first time Ridley College was officially recognised by the dioceses of Gippsland and Bendigo, and the two bishops were (ex officio) members of its council; never before had the college such a strong position financially; and the council were in possession of a splendid property with plans for the future in course of preparation. He hoped to see the college more and more recognised as part of a central provincial institution for the training of clergy. He congratulated the little band of men and women who had conceived the idea of the college and had held on persistently until they had before them its realization. Speaking to the students he urged them to think of themselves under the beautiful title of pastors or shepherds—a title which our Lord loved to apply to Himself. It meant that perfection of character which lies between hardness and gentleness—which is fearless and yet tender, which has sentiment without sentimentality, emotion without effeminacy. He urged private devotion as being the only way by which the pastor can become capable of seeing into the mind of Christ and conveying to the world the Divine Will.

Bishop Baker dwelt upon the task which lies before the Church in these days subsequent to the great war. There were hopeful signs in the forthcoming conference at Downing Street to secure, if possible, a settlement of the Irish problem, and in the proposals of President Harding for disarmament of the nations. But those of us who were true to our responsibilities were engaged in laying the foundations of civilization for future days. He saw a growing desire for unity both in the Church of England and within the many branches of the Christian Church of the world.

Principal Wade reported that at the Th.L. examination of the Australian College of Theology in September, 1920, eight candidates from the college sat for Part I. All but one were successful. Mr. C. B. G. Chambers was bracketed first among those who presented Part I, while Mr. S. T. Ball and Mr. H. A. Morton occupied the third and fourth positions respectively. Two past students of the college, Revs. R. G. Nichols, M.A., Th.L., and Rev. P. W. Stephenson, M.A., Th.L., had each obtained the degree of B.D. of the London University, and were among the very few of the Australian clergy who hold that degree.

It was hoped that in the future Ridley College would be able to give real assistance to men who wished to read for higher degrees in Theology, whether it be for the B.D. of London University or the B.D. of Melbourne College of Divinity, or the Th. School of the Australian College of Theology.

The Leading of the Spirit.

Sermon by Bishop Ryle.

The following sermon was preached in Westminster Abbey on the morning of Whit-Sunday, by the Dean, Bishop Ryle.

"As many as are led by the Spirit of God, these are sons of God."—Rom. viii., 14.

Whit-Sunday finds this country confronted with a crisis scarcely less grave than that which three years ago it faced heroically and finally overcame. Civil trouble is more dangerous than foreign war. No disaster is more calamitous than the paralysis of industry; no pestilence more deadly than that which poisons the life-blood circulation of honest work. We who worship together in this historic church of the British Empire need more earnestly than ever to use the opportunity and to exercise the duty of united prayer that the present dispute may be guided to a wise and humane settlement for the good of the country more than for the advantage or immediate victory of partisans. We are reminded by our Whitsun Festival of the Divine origin and the Divine guidance of the Church of Christ. It has been the Holy Spirit which, invisible yet irresistible, like a rushing mighty wind, has permeated the whole structure of mankind throughout the habitable globe. It has been the Holy Spirit which, with fiery heat of intermittent enthusiasm and with the constant witness of lights shining in darkness has enabled a vast army of individual saints and heroes to disseminate in each successive generation the good news of the Heavenly Father's love and of the redemption of the world by our Lord Jesus Christ.

The Contending Factions of Christendom.

I will not linger over any impracticable endeavours to define that which is indefinable. Where there is life, it has been communicated by the Holy Spirit. Where there is godliness, the Holy Spirit is its source. What Jesus Christ was in human form upon earth, even that and more is the Spirit that lives and moves and operates among us, that witnesses for Christ, that brings into our remembrance the things of Christ, that glorifies God through the beauty of truth and purity and humility and love and wisdom and courage and self-sacrifice. But, perhaps I hear some one objecting, if the Holy Spirit was outpoured upon the followers of Christ at the day of Pentecost, how is it that the world has not long ago been Christianised? How is it that Christendom is rent with contending factions?

The Operation of the Spirit Through Human Agencies.

We are apt to measure the existence of mankind by the lifetime of the individual, and to assume that two thousand years is an enormous period. As compared with the duration of human life upon earth, it is but a tiny span. So far from its being the end of the world, as agitated interpreters of prophecy are careful in each successive age of history to explain to a credulous public, we seem to be only advanced as yet a very little way in the annals of humanity. The growth of speech and reason, the development of primitive industries, the enterprise of combined human action, the expansion of religious ideas, have extended over scores of thousands of years. And what has been achieved has been won in the teeth of opposition from ignorance, temper, jealousy, fear, superstition, and violence. The operation of the Spirit in the generations of mankind is slow, because it is effected through human agencies, by constant appeal to the slow apprehension of human reason, and in never-ending collision with human passion, prejudice, cupidity, brutality, and fear. The Spirit has ever prevailed. Since the Day of Pentecost there has been a new spring of life. The civilisation of the world, though far from Christianised, has swiftly learned to recognise the power of the Cross.

The Unripe Pear.

Again, while the divisions of Christendom are a sorrowful reproach, and constitute a continual obstacle to progress; they have originated as often as not from enthusiastic endeavours to obtain spiritual revival and reform. We think of Montanists, Donatists, Priscillianists, in the Early Church, Luther, George Fox, John Wesley, and Irving and Swedenborg in more recent times. The divisions which were made too easily at white heat at moments of excitement, of impatience and indignation, will take many years to repair. Leaders who are justly desirous to draw more closely together are not always found representative of those whom they are leading. There is such a thing as plucking a pear before it is ripe. Reunion is a pear which must enjoy a long previous spell of encouraging warmth. Premature sporadic, individual action, however well meaning, imparts a spirit of irritable antagonism. Like frosts in May, they injure the blossom, retard the fruit, and sometimes spoil the prospects of the autumn. Great movements require great leaders; but where there is no general response there must be the interval during which the rank and file must be convinced, the doubtful persuaded, the indifferent stimulated, the opposer overcome.

Christianity and Paganism.

I believe that the grace of patience is no less a gift of the Holy Spirit than the ardour of enthusiasm. And though it seems a hard thing to say, we have not as yet advanced a great distance from paganism, and the tendency to relapse into pagan habits is always a temptation to which both the Church and its individual members are sadly prone. There is, perhaps nothing which impresses upon me such a vivid sense of the power of inspiration as the manner in which the New Testament emerges from the Apostolic literature. The angel of the New Covenant stands arrayed, as it were, in a white robe of spiritual simplicity and moral integrity. Yet how soon prayer was used as an incantation, and sacred rites degraded into magic; saints were elevated to take the place of demigods; and the worship of local deities was transferred to that of the Blessed Virgin, or some chosen benignant patron! The pagan world of Christendom was regarded as densely populated with mischievous demons, the power of the evil eye was everywhere baleful and suspected, and every toothless, ugly, half-witted old woman was denounced as a witch

deserving to be drowned or burned. The sign of the Cross was efficacious to escape poison, and to keep at a distance the demons of darkness. The physical flames of hell, and the fantastic tortures of purgatory occupy popular imagination up to the present time; and the methods by which purgatorial suffering in the intermediate state may be avoided by the parrot-like recitation of formulas, by the wearing of scapulars, and the payment for Masses recited by priests, are melancholy survivals of paganism substituted for the stern, less popular and more spiritual standard of Christian morals. And nearly everywhere it still seems to be assumed that God will judge us for the rightness or wrongness of our views of Churchmanship, rather than for the state of our hearts. That God so loved the world is our comfort, not that He so loved the orthodox. We like listening to the Parable of the Pharisee and the Publican. But the Lord's summary, "This man went down to his house justified rather than the other," cuts right across the popular interpretation of religion.

The Pauline Ideal.

We are still a long way off from St. Paul's ideal—"As many as are led by the Spirit of God they are the sons of God." To St. Paul the Lord is the Spirit, and even after so short a trial of Apostolic Churchmanship as less than twenty years, he could write to the people of Galatia and tell them that the fruits of the Spirit were recognisable as "love, joy, peace, long-suffering, kindness, goodness, honesty, meekness, self-control," and the opposite of the fruits of the Spirit are hatred, gloom, discord, touchiness, meanness, selfishness, time-serving, revenge, passion. The guidance and leadership of the Lord, the Spirit, bring us ever nearer to God. We are surrounded by His mercies, encompassed with His love. The sacraments of His Gospel are no narrow and precarious test of a rigorous orthodoxy, but pledges and instruments of the Divine life of which He makes us heirs and inheritors. The priest does not create the dear Lord out of a formula of consecration. He who is Spirit is present to the vision of our spirit. In the Memorial of His Death and Passion we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Him Whom we not seeing we adore. Yes, we too, are led by His Spirit to unite ourselves, in the humble purpose and solemn dedication of that Sacrament, with the Lamb of God that was slain on Calvary.

The Leadership of the Spirit.

The Spirit of the Lord leads us. It is not a leading to prosperity, or enjoyment, or luxury, but to God. He has led countless of His servants into suffering, hardship, sorrow, unpopularity, persecution, and disaster. He leads all of us through the accidents of life and the certainty of death into the fulness of the Presence. But His leadership has never been wrong. And the prayer of those whom He leads is not that the will and favour of God may be bent and altered to meet their own wishes and to crown their day with material comfort and pleasure, but that their poor earthly wills may be brought into harmony with the loving and perfect will of God, and that we may find continual outlet and ascent of soul to Him who is the Friend and Saviour and Lord. Oh! that we might surrender ourselves to that leadership! Yes, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Spirit of God, Spirit of Christ. In the last days of the age of transition in which St. Paul laboured he predicted the rise and sinister influence of two classes—lovers of self and lovers of money. In the present day of transition let us give ourselves to the leadership of that Spirit which asserts the rule of Christ and the Presence of God.

A PRAYER FOR IRELAND.

Authorised for use in the Diocese of Sydney.

O Heavenly Father, from whom all true wisdom comes; guide, we beseech Thee, the hearts of those in authority who are at this moment considering the methods of government for Ireland. Grant them a vision of Thy will. Take away all pride and prejudice, and whatsoever else may hinder godly union and concord: so that people may live together there in righteousness and freedom and peace, to Thy glory, for Jesus Christ's sake.

JONES BROS.

**Wood & Coal Merchants
and Ship Owners**

Best Household Coal.
Best Wood cut any size.
Supplied at Lowest Rates.

Foot of Bathurst Street, Sydney.

Phones: City 9003 and 9023.

A. D. JUDGE,

HIGH-CLASS BAKER,

Second Street - Wentworthville

Carts deliver to surrounding districts daily.
The favour of your recommendation is earnestly
solicited. Only the best flour used in the manufacture
of our Bread.

China & Glassware

Always Low-Priced,
and good at the
price, at

Nock & Kirby's

Big New Store,
GEORGE ST. (Circular Quay)

Commonwealth Bank of Australia

READ OFFICE

STONEY.

OPEN FOR ALL CLASSES OF

General Banking Business

In the Principal Cities and Towns of Australia and Rabaul (New Britain); London (2).

Savings Bank Department

at all Branches, and Savings Bank Agencies at 3184 Post Offices throughout
Australia, and at Papua, New Britain, Solomon, and other Islands of the Pacific.

3½% Interest on Deposits up to £1,000.

3½% Interest on Amounts over £1,000 up to £1,500.

JAMES KELL,
Deputy Governor

Sir DENISON MILLER, K.O.M.G.,
1921 Governor

Telephone No. 7 North Sydney.

Great Northern Bread Factory

W. G. HUNTER—Baker and Confectioner.

Vienna, Malt, Brown, Hovis and Milk Bread.

WEST AND ERNEST STREETS, NORTH SYDNEY.

Phone Redfern 1186.

Make the Church Attractive

Frederick W. Tod & Co.

Are expert craftsmen in Classically Carved Memorial Holy Tables, Reredos, Pulpits, Monour Boards, Prayer
Desks, and Church Furniture. Highest recommendations for best work in England and Australia.
Designs and Estimates for all resources. Temporary Phone, Red. 1186.

43 DAWSON STREET, SURRY HILLS, SYDNEY (near Station).

Take Zetland tram, get off at Dawson Street stop, between Devonshire and Cleveland Streets.

The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD.

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS
GIVEN AND SURVEYS made Free of Charge.

ASSETS EXCEED £18,000,000.

Head Office for Australasia 62 PITT STREET, SYDNEY.

Telephone J1281

The Premier Bakery, Victoria Avenue, Chatswood

A. E. FISHER, Baker and Pastrycook

One Trial Order respectfully solicited. Try my Wheaten Meal—A Speciality.
Catering in all its branches, Weddings, Schools, Picnics, etc.
Refreshments and Afternoon Tea at all hours.

Paint Protects your Property and Preserves it.

Save costly repairs by painting your property. Quality Paint will preserve wood and iron for years, besides
maintaining value. Don't imagine you are economising by postponing the painting day. DO IT NOW.

"UNITED" HIGH GRADE PAINT

Is the material that will give you faithful service. Will save you money and protect your investment.
Is the best Paint that Australia can produce, and will stand the Australian climate.

JAMES SANDY & CO. LTD., 326-328 George Street, Sydney

Telephone—Head Office, W 1223.

The F. PILCHER BAKING CO. LTD.

MACHINE-MADE BREAD FACTORY

BALMAIN ROAD, LEICHHARDT.

And 60 Evans Street, Balmain

Phone U 7203.

Hours—8 a.m. till 5 p.m.; Saturday, 2 till 5 p.m.

E. L. KINGSLEY & SON

MONUMENTAL MASONS,
RAILWAY STREET, LIDCOMBE.

KERBINGS, HEADSTONES, MONUMENTS, Etc. All other branches
of the trade executed in any part of the State. Terms Moderate.
Work Guaranteed.

Quotations and information re Cemetery matters free.

**Colonial Collegial Church
Music System****Country Courses of Study in Sacred Music.**

Specialised Instruction is given in Composi-
tion, Organ Choir Training, and
General Church Music.

Preparations for all Examinations if desired,
all subjects. Syllabuses upon request
and full information.

Address—

ERNEST WM. WAY, Mus. Doc.,
F.L.G.C.M., F.B.C.M.,

Local Secretary, Room 22 Carnegie's,
334 George St., Sydney.

Church of England Girls' School

CENTENNIAL AVENUE, CHATSWOOD.
Boarding and Day School for Girls.

Council: The Rev. Edward Walker, War-
den; T. A. Strudwick, F.I.A.A., Hon. Bur-
sar; Mrs. E. Carr Hordern, Miss G. Harriott,
B.A., G. W. Ash, D. J. Brownhill, Professor
Hon. I. B. Peden, M.L.C., Dr. Clarence
Read, H. L. Tress, Rev. Ainslie A. Yeates,
M.A.

Headmistress, Miss Elkington, assisted by
competent Staff of Resident and Visiting
Graduates.

For Prospectus and all information apply
to the Headmistress.
Telephone J.1200.

Telephone U 7150.

CHAS. J. PEGLER

Baker & Pastrycook

HARROW ROAD, AUBURN.

Auburn Road (near Station) Auburn.

H. E. BADMAN

Cash Draper.

Laces, Haberdashery, Hosiery

Arnott's**Famous****Biscuits****Personal.**

Will our subscribers please note that
in future a pink wrapper will enclose
the "Church Record" when their sub-
scription is due and a remittance at
their earliest convenience will greatly
oblige the management.

Mr. F. C. Martin, B. Sc., Mech. Eng.,
(Melbourne) has been accepted by the
Victorian C.M.S. for a position on the
Staff of the Fukuken University.

The Ven. Archdeacon Regg has
finally resigned from his ministry in the
Diocese of Newcastle. His kindly
courtesy and brotherliness will make
his departure a personal loss to many
of the clergy who have the privilege of
his friendship.

Invitations from other organisations
as well as from the Student Movement
have gone to Dr. John R. Mott, Chair-
man of the W.S.C. Federation, urging
him to visit Australia and New Zealand
in 1922. To these he has replied that
he hopes to be able to come next year,
but that he cannot give a definite re-
ply at present.

Rev. F. S. Fettel has been appointed
vicar of Holy Trinity, Buninyong.

Rev. F. G. Masters of Holy Trinity,
Balacra leaves for England on Aug-
ust 13.

By the death of the Rev. J. Barley
Sharp, Incumbent of Christ Church,
Brunswick, on Tuesday, July 19, the
Melbourne Diocese has lost one of its
oldest Clergymen. Ordained in 1878,
he served several parishes including St.
Matthias', Richmond, and St. Mark's,
Fitzroy. He had been twenty-five
years at Christ Church, Brunswick. The
funeral took place at Coburg, on July
21. He leaves a widow.

Rev. H. Kingston, Curate of St.
Clement's, Marrickville, has been ap-
pointed to the charge of Kangaroo
valley, N.S.W.

The Bishop of Gippsland will speak
on "Religion and Education" at the
Protestant Federation meeting in the
Melbourne Town Hall on August 7.

Rev. Thos. McKeon, of Vermont, is
said to be making good progress to-
wards recovery.

Dean Hart will address the ministers
of the Methodist Church on Friday,
August 12, on the resolutions of the
Lambeth Conference.

Rev. R. G. Nichols, B.D., has ac-
cepted an extension of time on his
present work of organising secretary
for Ridley College.

The Late Mr. J. M. Sandy.

In the death of Mr. J. M. Sandy, the
Sydney Diocese has lost another of her out-
standing members, and New South Wales,
a citizen whose splendid patriotism has been
manifested in unremitting service to the
whole community.

The loss has come as a shock to the
Church of which he was so devoted a son.
The deceased gentleman left Sydney in May
of last year for London, and has apparently
been in excellent health and spirits. A serious
operation was evidently the cause of his
sudden collapse. The late Mr. Sandy was
a great type of Churchman. So far as his
business allowed, he gave himself freely to
various departments of the Church's ac-
tivities. One of his chief interests was in
the Deacons House with the allied insti-
tutions, The Home of Peace for the Dying
and the Children's Home, and Moore Theo-
logical College, of which he was an active
Trustee. For over 30 years Mr. Sandy was

a member of Synod. In other philanthropic
work his name was also very prominent.
The Y.M.C.A., of which he was President
in 1919, and the Benevolent Society of
N.S.W., of which he had been a Director for
some 28 years.

The Church and City of Sydney have
lost one whose business capacity was ever
consecrated to the service of his fellows,
and whose genial and kindly disposi-
tion and invincible optimism made him
a valuable asset to all those charit-
able projects with which he was as-
sociated. To his sorrowing widow and
children, we tender heartfelt sympathy.

Correspondence

The Address of the Moderator of the
Presbyterian Assembly.

(The Editor, "Church Record.")

Sir,—The matter in dispute between the
Moderator and myself is no private difference
of opinion. It is a tiny outpost skirmish
in a great struggle into which the Church
has entered for the faith. I do not mean
to say that the Moderator is on the other
side, for he is not; he is on the side of
faith. But it is possible for a man to give
away positions to the enemy through mis-
takes, or over generosity of feeling; and this
is what many a man of faith is doing to-
day. The Moderator has not been able to
grasp my argument, for which my poor
presentation of it must be entirely respon-
sible. May I try to approach him from
another side? Every article from his pen
on the present controversy, leaves me with
the impression that he views theology too
much as being a matter of the intellect,
and the re-construction of theology as being
an intellectual problem. But surely we have
had, from the time of Schleiermacher on-
wards, adequate warning against the dan-
ger of this very thing. The centre of grav-
ity of theology is not in the intellect, but
in the experience. The marvellous experi-
ence of Christ, which the primitive church
enjoyed, preceded the formulation of that
experience in theology. Let me emphasize
that experience of Christ, and not abstract
truth or truths belonging to general know-
ledge about the world, is the proper subject
of theology, and the re-construction of
theology, and experience of Christ must go on
together. A new re-construction of theology
is the outcome of a fresh experience, and
before theology can be re-constructed to-
day for this modern world, the experience
has to be won, that Christ is the redeemer
of modern life. That is to say, we have to
prove, in practical living ways, that in our
Lord, in His teachings, example, cross and
resurrection, in a word, in Himself, there is
the solution for our vital problems. With-
out this basis, all talk of re-construction
is arguing in vacuo. Theology cannot cor-
relate modern knowledge with faith merely
by intellectual processes. The link between
the two is Christ lived out in this modern
world. Further, the starting point of re-
construction is all the past experience of
Christ. The mind cannot come empty to
face the problem. A tabula rasa is a myth.
The starting point is not abstract truth, or
truths of science, etc., but faith that Christ
is all and more than past experience has
found him to be. We must be clear on this
matter. The experience of Christ has
proved to be something absolutely unique
in human experience. It cannot be derived
from all other human experience, past or
present. It is therefore idle to imagine
that the uniqueness of Christ is to be made
subservient to general modern knowledge.
No one can insist more than I do, that the
two must be related—but in the right way.
And I do not think the Moderator is on the
right way. He deals with the problem from
the aspect of philosophy, not from religion.
His use of terms e.g. "spirit," "truth,"
etc., is philosophical, not religious.
"Spirit" in Christianity signifies the Spirit
of Christ, i.e., the One who reproduces the
life of Christ in us. "Truth" in the N.T.,
has no abstract connotation; it means re-
ality as it comes home to mind and heart
and conscience. The very word "re-con-
struction" is not a good one. It lacks the
idea of a living development which is
needed. The N.T. conveys the conception
by such words as "growth," "recreation,"
"renewal," etc., which mean something
far more profound and far reaching, than re-
construction. These leave no room for obscur-
antism, philosophical or religious. But
they stand for the thought that the same
living reality abides. The Moderator's
phrase, "spirit of truth," moves in a dif-
ferent realm altogether. In fact, he him-
self uses it in more than one sense. Some-
times it is subjective—the inner determina-
tion to follow truth, regardless of old pre-
judices. Here I can follow his meaning
with sincere approbation. But sometimes
he seems to think of an objective "spirit of

truth" as a standard to be appealed to.
Then I lose him altogether in what seems to
me to be a vague and unsubstantial Hegel-
ianism.
H. N. BAKER.

INDUSTRIAL UNREST.

(To the Editor The "Church Record.")

Sir,—I have read with very great interest
the various articles on the present social and
industrial unrest appearing in your issue of
July 1st. While in the strongest agreement
with the appeals for greater love and sym-
pathy and an attempt at a better understand-
ing and more confidence between all classes in
the community, I may, perhaps, be permitted
to say with all due respect that none of them
really seems to me to go quite to the root
of the matter. For the gist of the charges
made by so many against our present social
system is this, that under it, certain people
possess the right to exact from others ser-
vices without themselves giving any service
in return. Is this a fact or not? It seems to
me that this question must first be faced, and
that until it has been answered one way or
the other, any discussion of social problems
can only consist of more or less vague gen-
eralities, and will be little better than beat-
ing the air. Now I feel sure that anyone
looking at our present social system with
unprejudiced eyes must admit that there is
truth in this charge. Let me give an example
of what I mean. About the middle of last
century, a labourer, living in Sydney, wand-
ered, while in an intoxicated condition, into
an auction room, where land in the neigh-
bourhood of the then new settlement of Mel-
bourne was being sold. Without really real-
ising what he was doing, he bid for one lot,
which was knocked down to him for £10.
When he realised what he had done, he wished
to withdraw from his bargain, but was held
to it. He paid the money, and became the
owner of the lot. Shortly after this gold was
discovered in Victoria. Melbourne grew rap-
idly into a large city, and the value of this
piece of land increased by leaps and bounds.
It is now worth the better part of a million
pounds (apart from any buildings or improve-
ments on it), and its purchaser and his heirs
have during the past sixty or seventy years
been enabled to exact a sum amounting to
hundreds of thousands of pounds from the
people of Melbourne without rendering any
service whatever in return, and will be able
to continue to do so indefinitely, so long as
our institutions remain as at present. And
there are hundreds of other cases similar to
this one. Now is this power of exacting trib-
ute (for that is what it really amounts to),
which is conferred on certain privileged per-
sons by our social system, in accordance with
the principles of justice and righteousness,
which we as Christians believe must over-
rule all other considerations? This is a per-
fectly plain and straightforward question,
and is capable of an equally plain answer—
either "yes" or "no." I can hardly im-
agine how any thoughtful and conscientious per-
son can answer anything but "no," and if
this answer is given, what follows? Here is
a definite social maladjustment which can no
more be cured by appeals for an increase in

Good! Better! Best!

These stages have
marked the progress
of Griffiths Cocoa

Nothing better on the
market - Well
worth a trial -
Samples on application

Griffiths Bros Pty Ltd.
30 Hinders St.
Melbourne

The Leading Chemist of Five Dock
J. A. VINCENT, M.P.S.
 (By Exam. Ph. Bd. and Syd. Univ. with Honours.)
 Family and Dispensing Chemist.
 Telephone U 2005

H. R. BROWN, M.P.S., Ph.C.
 Chemist
 DOUBLE BAY
 Phone Edg. 14.

GRANVILLE.
NURSE M. TOWNSEND,
 (Certificated Midwife, A.T.N.A.)
 MEDICAL, SURGICAL and OBSTETRIC.
 "Ayrshire" Private Hospital,
 William Street, Granville.
 Tel. U 8701. Patients visited at their homes.

Nurse K. N. Large, ATNA
 "EMOH RUO" PRIVATE HOSPITAL
 GORDON ROAD, ROSEVILLE.
 OBSTETRIC CASES. Telephone J 2640.

Phone 137 Liverpool.
NURSE CHALLEN
 (Certificated.)
 (St. Margaret's Hospital, Sydney.) MIDWIFERY.
 RAILWAY CRESCENT, FAIRFIELD.
 Visits all parts of the District. Write, Call or Phone.
 Surgical, Accident, and all Cases other than infectious.

When a man is rescued from evil
 you save a unit; but when a child
 is prevented from evil you save
 a multiplication table.
 If this strikes you, then send along to—
The Australasian White Cross League
 56 ELIZABETH STREET, SYDNEY.

D. DUNSTONE
 Landscape Gardener, and Nurseryman,
 4 Newcastle Street, Rose Bay.
 Seedlings, Fruit Trees, Roses, etc.
 Agent "Yates' Reliable Seeds." Cut flowers fresh daily

Rockdale Baking Establishment
A. CROFT & SONS,
 CATERERS, ETC.
 Tea Meetings and Ball Suppers a speciality. Wed-
 ding Cakes a speciality. Wedding Breakfasts and
 Picnic parties provided on the shortest notice.

J. GRANGER & SON
BAKERS & PASTRYCOOKS,
 239 CHURCH STREET, PARRAMATTA.
 The Oldest Established Bakery in Australia.
 Phone U 8027.

Phone F 7428.
ROSE BAY BAKERY
 OLD SOUTH HEAD ROAD.
JAMES BROS.
 High-Class Bread Manufacturers.

PUNCHBOWL.
AUSTRALIAN BAKERY, CANTERBURY ROAD.
McCALL BROS.,
 BAKERS AND PASTRYCOOKS.
 Ball and Picnic Parties supplied. Wedding and Birthday Cakes at all prices.
 Carts through the District.

Try **L. Way & Co.**
 417 PARRAMATTA ROAD (opp. Railway St.), LEICHHARDT
 For all kinds of Cakes and Pastry. Wedding, Birthday and Christening Cakes a speciality. Con-
 fectionery from the best makers. Give us a trial, if satisfied, tell your friends, if not, tell the Manager.

RYALL'S IS EASILY THE **BREAD**
 BEST

Phone, Hunter 224.

B. C. MARTYN
 ARCHITECT,
 Real Estate Agent and Valuator.
 North Road, Gladesville.
 AGENT FOR
 Mercantile Mutual Fire Insurance Co.
 London & Lancashire Fire Insurance Co.
 Kilners Ltd., Removallists.

Telephone B 2660
 Hours 9 to 6
 Saturdays 9 to 1
Wilfred I. Wenborn
 (Established 20 years)
 Practising as
W. RANDLE WOODS
 Optician
 2nd CASTLEREAGH STREET
 (2 doors from Hunter Street)
 SYDNEY

C. N. CROSS,
 GROCER CAMDEN.
 Large up-to-date stock of all kinds of Groceries.
 Choice brands of Dried Currants, Raisins,
 Sultanas, etc.
 Orders carefully packed and punctually attended to.
 Phone—Camden. A TRIAL ORDER SOLICITED.

E. BROWN
 Practical Bootmaker and Repairer
 Penshurst Street, Willoughby, N.S.W.
 (Near Victoria Avenue.)
 Repairs neatly done—Charges moderate.
 Hand-sewn Work a Speciality.
 High-class Boots and Shoes always in Stock.

Householders please note address—
E. A. WARE
 Baker, etc.,
 Queen Street, Campbelltown.
 Carts through the District.

JOHNSON BROS. Late A.I.F.
 Victoria Avenue, Chatawood.
 GROCERS AND IRONMONGERS.
 Let us attend to your household wants in
 Grocery and Hardware. Low Prices.
 Phone J 2814. Quick Delivery Guaranteed.

O. GOLKE
 BAKER,
 CRINAN STREET,
 HURLSTONE PARK.

LORD BROS. Late A.I.F.
 CASH GROCERS
 Cr. Ramsay & Kingston Sts., Haberfield.
 And at Great North Rd., Five Dock.
 Phone U 2665.
 Families waited on for Orders, with despatch

sympathy and understanding and tolerance
 between different classes than a broken leg
 can be set by assuring the patient that he
 is quite well, and there is nothing the matter
 with him. If such exactions as I have de-
 scribed above are really unjust, it is as use-
 less to urge greater sympathy and co-opera-
 tion while they still exist, as it would be to
 go about in a country infested with brig-
 ands and urge as a remedy for this evil
 more sympathy and co-operation and a bet-
 ter understanding between the robbers and
 their victims.

Hoping that these remarks may induce some
 who are sincerely seeking the causes of the
 present social and industrial unrest to con-
 sider the question from this point of view.
 I am, yours, etc.,
 B. SCHLEICHER.

July 11, 1921.

Gambling.

(The Editor, "Church Record.")
 Sir,—For a long time I have been hoping
 that the Church would assert itself during
 these days of gambling mania. All will
 agree that gambling is a spiritual, social,
 economic and national danger. The habit is
 detrimental to the spiritual, as it is a policy
 of get rich quick. It hinders social pro-
 gress because the practice breeds social para-
 sites and all types of hangers-on, and also
 creates the spirit of exploitation rather than
 service. It makes the gambler's economic
 position uncertain. Again, gambling blights
 national well-being as it weakens character
 and obliterates any sense of civic responsi-
 bility. In my sphere of labour, gambling is a
 greater curse than drunkenness.

Now, who is to blame?
 Gamblers have quoted to me clergy,
 churchmen, kings, princes, governors, who,
 directly and indirectly, associate themselves
 with the evil of gambling. Legislation can-
 not wipe out the spirit of gambling. Has
 the Church a remedy? Will the Church
 grapple with the evil irrespective of per-
 sons? It seems to me that we have the
 remedy but we are afraid to make a move.
 On the other hand it is true that a few
 clergy and laymen have written on the sub-
 ject. But such efforts only supply interest-
 ing reading for enthusiasts. It does not
 formulate public opinion. This is the day
 of opportunity for the Church throughout
 Australia to formulate public opinion. Politi-
 cians call upon the Church to help them
 in national matters. It is about time the
 Church directed politicians in national af-
 fairs. Let her start with gambling.

Are we to wait till the "yellow peril"
 (gambling) comes to Australia from China?
 Chinese social reformers are applying the
 long and difficult method of cure. We in
 Australia can prevent the evil of gambling
 from going any further. Now discussion is
 the Church's monopoly, and is inadequate
 to meet pressing needs. Hard, consistent,
 and patient work is necessary. The gam-
 bling habit, grips. It is regarded as good
 sport. It is treacherously fascinating.
 I hope this weak effort to get "things
 going" will be taken up by those respon-
 sible for the "big push" operations of the
 Church. R.R.H.

The Cry of the Children.

The Editor, "The Church Record."—Dear
 Sir,—I was much impressed by the very
 sympathetic and practical suggestion of your
 contributor, E. M. S., in your last issue
 under the above title. The writer puts forward
 a strong plea for the Church of England
 Homes for boys and girls being brought un-
 der the notice of the children of the church
 on what is commonly spoken of as "Child-
 ren's Day." Far too little is known by our
 church folk of the splendid work which these
 various homes are doing for large numbers of
 necessitous children, who would, apart from
 the homes, be left to face the world with
 little chance to "make good." E.M.S. points
 out that Rome never refuses to take a child,
 and probably hundreds of our own children
 are thus coming under the influence of that
 active church. In the homes, which it is my
 privilege to represent, there are at present
 just under two hundred children—the major-
 ity being girls at the homes at Glebe Point;
 the remainder boys at the Carlingford homes.
 These children, as in all the Church's homes,
 are being trained and cared for in an at-
 mosphere of Christian influence which will
 make itself felt as the years go on. May I venture
 to express the hope that some practical result
 will come from the suggestion of E. M. S.,
 and that on the forthcoming Children's Day
 the claims of the Church's homes will be
 prominently brought before the congregations
 in many parishes.

I am, yours faithfully,
 W. E. COOKS.
 Superintendent C. of E. Homes for Boys
 Carlingford, N.S.W.

The Nexus Question

(By Ven. Archdeacon Davies, B.D., Principal
 of Moore College, Sydney.)

At the General Synod of 1916 a Commit-
 tee was appointed "to enquire into the basis
 of Church Constitution in Australia."

At the close of the resolution appointing
 the Committee there is a clause that runs,
 "The Committee shall forward to the Pri-
 mate a report of its proceedings at least
 nine months before the next ordinary meet-
 ing of General Synod, and the Primate shall
 forthwith supply each member of Synod with
 a copy of such report."

This report has been prepared, and I, as
 a member of the Committee felt bound in
 honour not to discuss it publicly until the
 report had first been presented and considered
 by the body for which it was intended, and
 which had requested it to be drawn up.

However, two reports have actually been
 published in a church newspaper, one issued
 by the Committee, and the other by a minor-
 ity. Hence, the whole question has been
 thrown open to public discussion without any
 adequate authority for doing so. It would,
 doubtless have been better to have arranged
 for the publication of the report, so that it
 could have been publicly discussed, and an
 opportunity thereby provided for gauging
 the mind of church people in Australia; or,
 at any rate, of educating them in the facts
 and principles involved in the question.

But no arrangement of the sort was made,
 and accordingly, it would have been "bet-
 ter form" to have regarded the reports as
 matters of private concern only to members
 of General Synod; and to have waited for
 General Synod to declare its mind on the
 question.

But, to repeat, the reports have been pub-
 lished, and any privacy that may have rightly
 belonged to them has disappeared. Hence, I
 feel at liberty to point out a few of the more
 relevant facts and considerations that have
 a bearing on the "Nexus" question.

The whole question has been before the
 Australian Church for years past. It was,
 for example, openly discussed at the Brisbane
 Church Congress in 1913, and it was before
 the General Synod of 1916. From time to
 time, statements about the activities of the
 "Nexus" Committee have been published in
 the Church papers. Various assertions of
 very different degrees of accuracy have occa-
 sionally appeared in the public press. There
 have been some prominent church officials
 who have not hesitated to make statements
 amounting to an assertion that the Church in
 Australia is "enslaved" (1) to the Church
 in England. They have never given any
 evidence for their statements, for an excel-
 lent reason that there is none.

However, the "Nexus" question, as it is
 called, has become a matter of immediate
 practical importance for several reasons (1)
 It has been pushed into prominence by a cer-
 tain party which has ends of its own in
 view. (2) The war has undoubtedly aroused
 and fostered the growth of a definite nation-
 al self-consciousness in the Commonwealth of
 Australia. (3) Recent events in England have
 raised the question on what terms shall the
 communion between the Church in Australia
 and the Church in England be continued. I
 refer to such events as (a) the Enabling Act,
 which grants to the Church in England a mea-
 sure of self-government greater than any she
 has enjoyed for centuries, and (b) the pro-
 posals for the revision of the Book of Com-
 mon Prayer, which are likely to be adopted
 in England in the near future. (4) There is
 also the big question of the Reunion of
 Christendom, which involves a fresh inves-
 tigation and re-consideration of standards
 of belief and worship.

That there is room for educating the church
 people of Australia on the question of "au-
 tonomy" is clear from the kind of statements
 that have been assiduously circulated for a
 certain purpose, and which have had the ef-
 fect of propagating the false idea that the
 Church in Australia is so tied and bound to
 the Church in England that we have no power
 to make any changes in our formularies of
 doctrine and worship, and that changes made
 in England are automatically operative in
 Australia. That is to say that the Church in
 Australia is subject to an outside authority
 which has power to make changes to which
 we must conform without our voice being
 heard in the making of them.

I say this is a widespread idea, and that
 it is a false idea. Yet I have heard it ex-
 pressed repeatedly, not only by members of
 our own church, but by members of other
 Christian bodies, who have publicly asserted
 it. I asked my students recently to write a
 brief essay on the "Nexus" question, and

the same false idea was expressed unani-
 mously.

Yet both reports, as published, definitely
 assert that the Church in Australia not only
 possesses autonomy, but has exercised its
 autonomous power. In fact, the present con-
 stitution of the Church in Australia was
 brought into existence by the autonomous ac-
 tion of the Church in the several States be-
 fore the Commonwealth was formed. The
 fact has emerged that the Church in Aus-
 tralia has the same powers as the several
 States and the Commonwealth itself in pol-
 itical and economic affairs. To quote the ma-
 jority report:

"The Courts of Law in England had given
 decisions declaring the status of the Church
 in self-governing colonies to be that of a
 voluntary society. In view of this fact it
 became desirable for constitutions to be ad-
 opted for the purpose of defining the trusts
 on which Church property was to be held,
 and of providing for Church government
 generally."

"The Dioceses of the Church of England
 in Australia and Tasmania, therefore, adopted
 standards and formularies of faith and order
 to meet the circumstances in which they were
 placed. There was thrust upon the Church
 the necessity of making a corporate auton-
 omous decision (N.B. 'autonomous') and of
 having this autonomous act (N.B. again) em-
 bodied in the various Constitution Acts or
 kindred documents. The decisions reached
 in that early stage of diocesan life in Aus-
 tralia were practically uniform throughout
 the dioceses of Australia. They adopted en-
 bloc the standards and formularies of the
 Church of England in England as these then
 stood, and took no power to interpret and
 give final decisions in their own courts upon
 these standards and formularies."

These two paragraphs contain a very fair
 account of what actually occurred. But there
 are two points that call for attention. First
 there is the significant admission that the
 Church of England in Australia does possess,
 and did actually exercise autonomous powers
 of the fullest description. Secondly, the last
 nineteen words state a disputable proposi-
 tion, which, in fact, is contradicted by the
 preceding statements as to the real autonomy
 possessed by the Church in Australia. What
 the Church in Australia did in time past it
 can surely do over again.

The real issue, therefore, comes to this:
 Is it expedient that the Church of England
 in Australia should revise or re-affirm its
 present standards of doctrine and worship?
 In a word, should we have a new prayer-book,
 a new confession of faith, and new machin-
 ery to make any kind of change whenever
 a demand arises for an alteration? Are there
 to be any fixed standards of worship and
 doctrine? If so, what are they to be, and
 how are they to be decided? What safe-
 guards will be provided against radical
 changes which will involve a breach of con-
 tinuity.

Now the minority report points out, as
 does the other report, that the Church in Aus-
 tralia possesses, and has exercised, and in
 many important matters still exercises full
 autonomy. The Church in Australia has set
 up synodical government, and a very great
 deal of business is carried out by the many
 and various synodical bodies. Church people
 in Australia are actually managing their
 own affairs in their own way without refer-
 ence to what is going on in England. We
 appoint our own bishops, and each diocese
 has its own method and machinery for choos-
 ing its bishop. We subdivide dioceses and
 form provinces, and create archbishoprics
 and divide parishes, buy and sell property
 and manage our own finances, admit men to
 orders on our own standards and conditions,
 conduct theological examinations and award
 theological titles and diplomas; in fact, the
 Church in Australia does a great many things
 by its own machinery which the Church in
 England cannot even yet do for itself. The
 only thing we have done to limit ourselves
 is to fix our standards of doctrine and wor-
 ship, but we are at perfect liberty to modify
 those standards by the same processes as
 were employed in years past to settle them.

The real question, therefore, is, has the
 time arrived when we ought to reconsider
 those standards and make such alterations as
 will adapt our formularies to the particular
 circumstances of your Church in Australia?
 But there is a bigger question behind all this.
 The present condition of the Church is such
 that the strict law of the Church, as regards
 the use of the prayer-book, is, technically,
 not fully observed by anyone. Services are
 shortened and otherwise modified. Then
 there are several parties in the Church. The
 great majority have no wish to alter the doc-
 trinal standard of the present book of Com-
 mon Prayer, but are prepared to allow a

wide freedom of enrichment and adaptation,
 e.g., making evensong different from matins,
 including more prayers for special objects
 and a wider selection of special psalms and
 lessons, simplifying portions of the bap-
 tismal and marriage services, etc. But there is
 a party that desires a reconstruction of the
 Holy Communion Office on lines which com-
 pletely change its character, and that wishes
 also to introduce other services which are
 contrary to the present doctrinal standpoint
 of the Prayer-book. Hence arises the ques-
 tion, is there to be a uniform standard of
 worship for all dioceses in Australia. If so,
 what is it to be? Or, will there be two or
 more recognised "uses," and on what con-
 ditions will they be followed? Will the pa-
 rishioners have a voice in deciding what kind
 of service is to be conducted in the parish
 church, or is General Synod to be entrusted
 with plenary powers, or, again, is each dioc-
 esan synod to be a law unto itself? I think
 I have said enough to show the practical and
 immediate importance of the questions raised
 by the reports, questions which will come
 before the General Synod in October of this
 year. The big question, therefore, is: Shall
 that body now known as the "Church of
 England in Australia" retain its unity and
 its comprehensiveness, or will there be a
 split in its ranks? Can we arrive at such
 an agreement among ourselves that we can
 approach other Christian bodies with definite
 proposals for a federal, or even a closer, re-
 union; or shall we become so irreconcilably
 at variance among ourselves that the eager
 hopes of reunion are indefinitely deferred,
 and the witness of the living Church to
 Christ weakened and perverted?

Finally, the majority report, and the voting
 on most points, was very close—practically
 asks Church people to sign a blank cheque.
 We are not told what changes we are to ex-
 pect, nor are we given adequate safeguards
 that the changes will be such as will com-
 mend themselves to the majority of church
 people. Changes must be made—many re-
 forms are overdue—but we want to know
 what they are before we commit ourselves
 to carry them out.

World Conference on Faith and Order. Bulletin 24.

Most religious people, whether they are
 members of churches or not, have a great
 desire for Christian unity. But they despair
 of it because they do not know how many
 other people all over the world share that
 desire.

The basis of the movement, in which all
 the great Trinitarian communions through-
 out the world, except Rome, have taken offi-
 cial part, is the growing conviction that con-
 ference affords the only means for the solu-
 tion of those questions on which the churches
 have been, and still are, divided, and which
 must be squarely faced before the world-wide
 desire for the world-wide and visible unity
 of the Church of Christ can ever be fulfilled.
 The progress already made in the World Con-
 ference movement shows how well-founded
 that conviction is, and how not only ecclesi-
 astics and theologians, but plain lay people can
 co-operate effectively toward that end.

CHARLES H. BRENT, Chairman.
 ROBERT H. GARDINER, Secretary.

KIWI
BROWN
 Stain—Polish
 is the CORRECT
 Shade for use on
 The Popular
NIGGER= BROWN
 FOOTWEAR

EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, Church Record, 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

We, MR. 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."

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepiastri, 64 Pitt Street, Sydney. Telephone B.1530.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

TERMS OF SUBSCRIPTION (in advance).
In Australia ... 7s. 6d. per annum (post free).
Beyond Australia ... 10s. per annum (post free).

ADVERTISEMENTS.

Small Advertisements (prepaid).
Per insertion—10 words, 1s. One penny for each additional word.

Standing Advertisements.

Rates will be quoted by the Manager on application.

The Church Record.

JULY 29, 1921.

A BLANK CHEQUE.

We have received a copy of the Report of the General Synod Nexus Committee, and reprint for our readers' information the salient portions. It will be noted that a minority report over several weighty names of sane Churchmen, calls attention to the fact that the proposed Determination does away with all standards of doctrine or usage, and leaves it completely to any generation of Church legislators to have any kind of religious basis they please for our church in Australia, by whatever name it happen to be called. Surely there must be some residuum of differentiating doctrine upon which all members of the Church of England are sufficiently agreed that might be put into the new constitution of the Church of England in Australia. The Church has a right to know why it is that so essential a matter has been omitted. The constitution proposed is altogether too loose for those who are convinced of the truth of the New Testament revelation concerning the Godhead, the Person of our Lord Jesus Christ, and are also thankful to God for the deliverance the Great Reformation brought from the "paganisms" of medieval darkness. There is one little item in the S. Australian "Defender," a paper run by a handful of Anglo-Catholics, and full of the kind of "bluff" that usually characterises the journals of that extreme section; this little paragraph arouses an unpleasant suspicion that some undercurrent of disloyalty to the Reformation settlement is at work in our midst. The paragraph referred to is as follows:—

Anglicanism Overseas or Overboard?

It is significant that at a recent meeting of the S.P.G. the subject for consideration was "Does a replica of Anglicanism overseas spell failure?" We are certainly moving. The Australian Church Union could have given a fairly definite answer to that question. The Church in Australia has got to face it. It is the policy of the A.C.U. to help her to face it. As long as we are "the Church of England" in Australia, with all the trammels of a seventeenth century Anglicanism about us, we shall never rise above the position of a sect. Would it not be more honest to say Anglicanism has failed, why not try the one religion, Catholicism?

"Catholicism!" Well, that is exactly what this new Determination provides for; anything and "everything" can be put into it. "Catholicism!" It might very well be another name for the Theosophical Society, whose first object is

"To form a nucleus of the Universal Brotherhood of Humanity without dis-

tinction of race, creed, sex (the Anglo-Catholic might choke at this), caste, or colour."

It is because we are not satisfied that Christianity and the Catholicism, so much talked about, are convertible terms, that we prefer to keep Christianity as our religion, the Christianity of the New Testament as recovered for our Church at the time of her glorious reformation. We are not prepared to jeopardise that sacred deposit of truth, won back for us so dearly by men like Cranmer, Ridley, Latimer, etc., men who perished at the stake because they dared to deny, not merely papal supremacy, but Rome's idolatrous teaching concerning the Sacrament of the Lord's Supper and access to the Divine Presence.

In considering the necessity of safeguards, the Committee rightly point out that "The Church is not at the mercy of forces which are merely human; and we may trust that the Holy Spirit, Who gives it life, will also give wisdom." But such a consideration is no justification for a proposal to jettison all the experience of the past. We may well believe that the Holy Spirit was the guide when the Church creeds were adopted in order to provide standards of doctrine to act as fences to keep out the wild boar of the woods. We may well believe that the same guiding Presence was in evidence when additional safeguards were provided, in Reformation days, to keep the teaching and worship of the Church free from the adulteration and idolatry, which has gradually accumulated under papal encouragement. To make a fresh start without provision of any doctrinal basis is surely a retrograde step, as foolish as it is serious; and we trust the proposal will meet with an opposition strong enough to ensure sanity. Of course the undemocratic basis upon which General Synod is constituted would have to be altered before any serious legislative power could be given to it, and that is a question that will have to be seriously faced.

PUBLIC DANCES.

We regret more than we can say the necessity of protesting against the Bishop of Bathurst's action in bringing our Church in unenviable notoriety in connection with public dances. We are quite forward to acknowledge that many dances, such as the bishop has attended, may be free from the objectionable and on the whole clear of the incentive to vice of which mention has been made. But the bishop has seriously erred, in our judgment, in not providing that his public utterance, in defence of his own private action, was so qualified as to save his Church from the imputation that she lends encouragement to a form of exciting pleasure which in a large majority of cases, is sought under conditions that provide no safeguard against, but rather minister to a social vice that spells ruin to many a young life.

The Church knows no distinction of classes and masses, and it would be certainly inexpedient for her to give encouragement to a form of pleasure, whose pursuit in one section or another of our community, is notoriously dangerous to the moral life of the individual of that section. At the same time, in view of recent protests from those professionally interested in the dance, we are far from being satisfied that any section of our community is free from the dangers that beset the public dance.

We can hardly imagine that Dr. Long

was serious in his attempt to buttress modern dancing by scriptural reference. A writer in Hasting's Dictionary of the Bible says that "Social dancing, as we understand it, was almost, if not altogether, unknown in ancient times."

Our Melbourne Letter.

(From our own Correspondent.)

Ridley College is now the only Theological College in the Diocese of Melbourne. Alterations in the constitution have now made it possible for it to be made the official College for the Dioceses of Bendigo and Gippsland. It is, thanks mainly to the energetic work of the Rev. R. G. Nichols, in a good financial position, and it will soon move into its new and more commodious quarters.

These are the four outstanding facts commented on at the Ridley Annual Meeting. Ridley men are gradually making their presence felt in the Province. The type of man this college is turning out is on the whole just the type needed—the constructive, broad-minded evangelical, with a knowledge of men as well as of books. Occasionally one meets a man of vast erudition who, though he appears to be a walking encyclopedia of universal knowledge, yet seems somehow strangely ineffective, because with all his learning he has not yet learned the language of the human heart. His mind is buried in books. He resembles a book—with a very stiff exterior and very sharp points. He resembles George Eliot's "Bards," who was one of those scholars who lie overthrown in their learning, like cavaliers in heavy armour, and then get angry because they are over ridden.

Ridley aims to produce men who not only have sound book-knowledge, but who can stand foot to foot with their fellow men, appreciating that point of view and sympathising with their difficulties, are wearing down much of the prejudice against "parsons" by showing that the parson can be a man and a "sport"—at least if a "sport" is taken to be what the following definition indicates: "a sport is one who meets life with a laugh and not a whine; who enjoys taking a fighting chance; who never goes back on a friend, nor fails to face the music; and who gives as fair a deal to foe and stranger as to a friend."

The new missionary for the City of Melbourne (Rev. A. Yeates, M.A.), was over here for a few days and met in conference the members of the Mission Zone Council, by whom he was entertained at dinner, on Wednesday 20th. He has big visions of the possibilities of his work, and under him (by God's grace) it ought to flourish. The Vicarage will shortly be vacated and set in order for his coming, and his induction will take place at St. James' Old Cathedral, on August 18. On the following Sunday he will preach at St. John's, Latrobe Street.

It is a notable fact, that Mr. Yeates has had "five important offers" since he became rector of St. Stephen's, Willoughby. The fifth he has accepted. He comes to us with "the echoes of the past within his brain, the sunrise of the future on his face."

It is long long past the time when the Church should have begun a big constructive social work in the city. Melbourne Churchmen will pray that the advent of the first Missioner will usher in an era of great things.

An ounce of Revelation outweighs a mountain of speculation.



A BIG CHALLENGE.

The Church of England Men's Society in Australia.

President, The Bishop of Bathurst.
National Secretary, Rev. A. Root.

I am grateful for the courtesy of the Editor of the Record, who permits me from time to time to speak to the whole Church of the doings of the Society.

During these past four months, I have been deeply impressed with two big factors in our national life which, in my judgment, constitute an immense challenge to the manhood of our Communion. The first is the most serious situation which arises from the fact that in all probability, more than half of the population of the Commonwealth is out of touch with all organised religious influences. In that number there are probably half a million of men who are not influenced by any section of the Church, many of these men have counted the Church out, turned it down as they say, because, they affirm, it has no interest in them and they no interest in it. And out of this great body of men are emerging many national leaders, men occupying high positions of great importance in a Christian land, who at the same time have little if any sympathy with Christian ideals. The practical effect of so great a number of people being out of touch with the Church is seen in many directions, two of which I mention here. It is evident in the widespread immorality which so seriously threatens our whole national fabric, and also in the alarming increase of gambling; the latest phase of which is the deplorable proposal of the N.S.W. Cabinet to legalise the abomination of a State Lottery to bolster up the Motherhood Endowment Scheme.

The second disturbing factor is the strong spirit of pessimism that more or less pervades the whole Church and is crippling it for intensive service. Many of the clergy and laity all over the Commonwealth are dispirited and disheartened. They see the backward swing in national life, yet feel incapable of applying remedial measures. This arises, in my opinion, to a considerable extent from the lack of nation-wide united courageous, outspoken leadership on the part of the manhood of our Church. It also emanates from our seeming isolations and separations, by reason of our diocesan exclusiveness, and through our artificial State barriers.

I want straight away to sound the note of ringing optimism as my mind traverses the lessons of history, and as I remember we follow an all powerful Leader in the person of our Blessed Lord. And I am intensely hopeful because I see the possibilities in this our nation-wide Brotherhood. The mobilising of our manhood, the marshalling of our resources, the ranking up of our men is the answer to the challenge. And thank God, these men are not only falling into line every day, but they are getting to work, they are beginning to tackle big jobs, they are feeling that it is more than time they threw their pessimism to the winds and went forth as conquerors. And we are to conquer, that is the point to stress—conquer because of our splendid resources of manhood, because the nation needs us, and because of the eternal promise, "Lo I am with you always, even unto the end of the age."

And humbly but determinedly we mean business in our national programme. I love this motto which I sometimes read outside a bootmaker's shop in Sydney "My work is my recommendation." This is what the Society stands for in these great and compelling days. First Spiritual work in the hearts of men: to enkindle a deeper love to their Lord, to nourish their souls with the daily reading of the Bible, to give themselves to the great task of prayer, to love their Church with all its inspiring associations with an ardent devotion, to boldly witness and diligently work in humble co-operation with all other church people for the extension of Christ's Kingdom. It is possible that several thousands of men will be linked up under the new Rule of Life within the next twelve months. Think of the possibilities for effective service as the members increasingly catch the spirit of the Society's new watchword. Second, we are determined to stop the annual drift of hundreds of our own destitute and orphaned children into the Roman Communion by co-operating with churchmen in the establishing of our own homes. We have to do our own work, to discharge our own responsibilities straight away. The founding of hostels for young churchmen in cities and in big country centres stands on the foreground of our programme, and, further, we desire to inspire our men with the true missionary spirit—to feel a deep concern for their brethren in the parish with which they are con-

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Fatal Opuence.

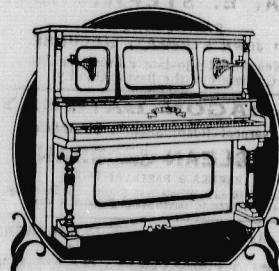
The Rector of Willoughby, in his "Parish News," takes his parishioners into his confidence regarding his acceptance of the appointment as Missioner to the City of Melbourne. Mr. Yeates writes:

"The one thing you will be expecting me to write about this month is my appointment to be Missioner of the City of Melbourne. It may seem strange to some of you that I should be leaving you so soon after declining another important offer, but it is not at all difficult to understand if you remember that every true clergyman is a servant of Jesus Christ, and that he must be ready to go wherever his gifts will find full employment for the service of the Kingdom of God. The previous offer was an important one, but in my opinion less important than my work at St. Stephen's, and in the Diocese of Sydney. On the other hand, there can be no doubt that the opportunity afforded me in Melbourne is vastly greater than my present one. You will acquit me of the charge of lightly forsaking the parish when I tell you that this is the fifth important offer I have had since I have been Rector of Willoughby.

In Melbourne, two old parishes in the heart of the city—St. James' and St. John's—have been amalgamated to form one city mission area. If the mission proceeds, it is thought likely that the area will be extended until there will be some 100,000 people under the pastoral care of the Missioner.

You may have heard that my official income is to be £1,100 a year, and no doubt there may be those who will be kind enough to suggest that my real motive is, like any ordinary man of the world, to go where the best money is. I comfort myself in the reflection that those who know me best, and have seen something of the inside of my heart will acquit me of this charge, and will rather believe that I have been attracted by the wider field of usefulness. All the same, it may comfort you all to know that I am delivered from any danger of falling under the benumbing influence of a fatal opulence by the provision by which I pay back £500 per annum into a Curate's Fund.

What this means is that my own income



The name

"VICTOR"

on a piano is a guarantee of quality. It has proved itself the most reliable and dependable piano in Australia.

Write for Catalogue.
Sold on Easy Terms.

PALING'S

338 GEORGE STREET
SYDNEY

Lord, in the darkness I wander:
Where is the light? Is there no light?
Nothing know I, but I wonder—
Is there no light? Where is the light?
Lord, in the vastness I wander:
Where is the way? Is there no way?
How may I reach Thee, I wonder?
Is there no way? Where is the way?
—A Tamil Poet 1000 years ago.

HYMNS FOR SPECIAL SERVICES

Compiled by

Ven. Archdeacon Martin, M.A.

A compact booklet containing 50 familiar Hymns, suitable for small congregations and every kind of special service, including missions.

Clear Type. Neatly Bound.

3d. Each. 5s per 100.

CHURCH STORES.

Daking House, Rawson Place
SYDNEY

Spend Less — Yet Buy More

Church Stores
One-Month Sale

Commencing 1st August

Undeniable Reductions

In

NEEDLEWORK: Surplices, Vestments, etc. The ancient art of embroidery in modern perfection.

BRASS AND SILVER WORK: Communion Vessels, Book Rests, etc. Classic designs conforming to ecclesiastical standards.

WOOD WORK: Prayer Desks, Lecterns, etc. Exquisite carving, revealing artistic workmanship.

BOOKS: Prayer and Hymn Books, etc. Wide range of Literature covering all Church requirements.

GRASP THE OPPORTUNITY
Call or send for Catalogue

Church Stores

Daking House, Rawson Place, Sydney

Obstetric. Tel. Kog. 991.

MATRON A. PITT

A.T.N.A. Certified.

NURSE FREEMAN

"Cynthia" Private Hospital, Bay St.,
ROCKDALE.

Outdoor Cases Attended.

Householders, please note address—

A. E. STEPHENS

CASH STORES,

21 JOHN STREET, LIDCOMBE.

A New and Up-to-date Provision Store.
All Goods are of the Best Quality.

PARAGON BAKERY

Liverpool Road, South Strathfield.

MACLEAN & GRANT

BAKERS & PASTRYCOOKS.

High-class Bread. Wholesome Bread a Speciality.
Carts deliver to surrounding districts daily.F. H. REED H. L. STEPHENS
Proprietors both late of A.I.F.

THE LONDON BAKERY

We shall be pleased to supply YOU with Bread. Specially appointed Agents to the Child's Study Association. Our carts deliver daily in every Suburb.
Phone your orders to M 1547 or U 4178.

11, 13, 15 WELLS ST., ANNANDALE.

THE CHURCH MISSIONARY SOCIETY

Of Australia and Tasmania (N.S.W. Branch)

Harvard House, Castlereagh Street, Sydney.

"NO RETREAT"
1920-1921

To Avert Withdrawal of Missionaries

Proposals for Wiping Out Deficit.

Amounts to be contributed by Parishes or Individuals for this specific purpose.

	£	1000
10 Parishes or Individuals at	£100	1000
15 " " "	£50	750
35 " " "	£20	700
50 " " "	£10	500
100 " " "	£5	500
1000 " " "	£1/10	1050
1000 " " "	10/6	525

5025

Will you make one of the required number of Subscribers?

Promises and Donations should be sent to the Hon. Treasurer at the above address.

and that of two Curates are assured, which means that to start with there are to be three of us to face up to the opportunities. Then I am assured that there are endowments large enough to provide me with another three or four Curates, as well as Deaconesses, if I can outline a sufficiently bold and businesslike policy for the development of the Church's work amidst those teeming multitudes, with their various problems and needs. It is a glorious thing to think there is money thus available for the work of practical Christianity in the heart of a great city. We have no such opportunity in Sydney or anywhere else in Australia."

Two Great Churchmen.

"We enter this new month grievously crippled in our work as a church by the unexpected loss of two eminent church laymen, who have been removed by the hand of death. Sir John Russell French passed away after a very brief illness, full of years, but yet working to the last. He never hesitated to lay his great financial gifts at God's disposal in the service of the church. Although one of the busiest of bankers, and in constant demand for counsel by both State and Commonwealth, he yet never failed to be present at meetings of the Church Property Trust, etc. . . . This service was carried on over long years and to the end. We thank God for the devoted services by which we are all the gainers, as churchmen, to a greater extent than we know. At the same time, we are not unnaturally staggered for the moment when we are deprived of this constant source of strength. Let us have faith to believe that, as always God who removes his workers, yet carries on His work. More than this, we may be certain that the good example thus set will have its effect."

Another great loss following close upon the heels of the other reached our ears in the cable that bore the sad tidings of the death of Mr. James Sandy, in England. When I had the pleasure of seeing him there on several occasions, he was full of anticipation of returning soon to take up his important work amongst us, but it was not to be. A sudden operation, ending in collapse, has ended this useful life on earth, and we find ourselves confronted with another loss which, if we did not believe in the over-ruling hand of God, we should characterise as irreparable. He was another church-man, who, like Sir John Russell French, found time amidst crowded engagements of a great business to devote long hours to the service of the church, both in parish and diocese; and also to strengthen all great enterprises by his timely and liberal generosity. One of his last acts before sailing for England was to be one of the guarantors for the Building Fund of the new Hostel for the G.F.S. . . . Our sense of loss in his case, also, must be mitigated by the hope that his example will inspire men of the younger generation to come forward and carry on the work that their fathers have been doing so well." (The Archbishop's Letter.)

Junior Clerical Society.

The July meeting was held at St. Michael's Church, Surry Hills, at the kind invitation of Rev. A. E. Morris. A fair number of members assembled. Among the business items, the most important was the decision to hold a retreat again, similar to previous years. The Rev. F. Cash read a profitable paper on "The Literature of the Apocrypha," and a general discussion followed. Archdeacon Davies, on behalf of members, expressed thanks to the host and hostess and friends for generous entertainment. The next meeting is at St. James' Church, Sydney, August 22nd.

"Loyalty to the Word of God."

On Tuesday, August 2nd, at 7.45 p.m., a public meeting will be held in the Chapter House, adjoining St. Andrew's Cathedral, and will overflow into the Baptist Church, Bathurst Street, and then into the Y.M.C.A. Hall. The meeting has been arranged to provide the opportunity for an expression of loyalty to the Bible, by those who still believe that the Scriptures of the Old and New Testaments are the inspired, infallible, and authoritative Word of God.

All are cordially invited to rally to the gathering.

Canon Bellingham is the Chairman of the Committee responsible for the meeting, and the Ven. Archdeacon D'Arcy Irvine, Vice-General, will preside. Amongst the speakers are representatives of the Anglican, Presbyterian, Methodist, Congregational, and Baptist Churches.

Moslem Sincerity.

The Rev. E. C. Claydon, of St. Luke's, Concord, N.S.W., who is at present in

Hyderabad, India, contributes this item of interest in a letter to his parishioners:—

"This great city is from point of view of population a Hindu city and yet though far less in numbers, it is entirely dominated by the Moslems. The reason is that the Mohammedan puts his religion before everything else. At half past four every morning a gun is fired and immediately afterwards can be heard the Muezzin call to prayer. It only consists, it is true, in the repetition of certain words and performances of certain prostrations, but they are never omitted. I woke up early one morning in a railway train to find my fellow passenger out of his berth and trying to prostrate himself with his face towards where he believed the sacred city of Mecca to be, and one may see scores of men in the public park at sunset kneeling on the mat carried for that purpose and repeating their formula. Again and again I have felt how ashamed we Christians ought to be at our lack of witness for the true prophet of God, the Lord Jesus Christ. We profess to hold a faith in things which are real and eternal, and yet sometimes hold it so lightly that no one knows that it has any effect on our lives. The poor Hindu worships a sacred cow and will let the beast roam through the bazaars at will and take what she fancies to eat from any of the stalls without a murmur. Compare that with the professed Christian who does not go to God's House for worship because he would be invited to put some small coin in the offertory plate. I believe we can much to learn from the heathen and Mohammedan as well as something greater, and better, and mightier, even the Truth as it is in Jesus, to pass on to them."

NEWCASTLE.

"Full of Days."

From the Parish of Paterson the following note appears in the diocesan organ: "The Grim Reaper" has been busy amongst our aged folk this fall, and has carried off no less than six during the past four months. Their names and ages were: Richard Martin (40 years verger of St. Paul's Church, Paterson), aged 83; George Rae, 83; Louis Reinhardt, 80; William Arnold (for two years blind and bed-ridden), 81; Mary Ann Koellner, 76; and Henry Eastcott, 79. These ages amounting in the aggregate to 482 years."

VICTORIA.

MELBOURNE.

Varia.

A memorial hall, which was erected at a cost of £2900, was opened by Archdeacon Hindley at St. Thomas's, Essendon. The honour roll was unveiled by Sir Brundell White. It contained the names of forty-three soldiers (members of the church), who lost their lives at the Great War.

The Roman Catholic Archbishop of Brisbane, in speaking of Dr. Donaldson, said: "I never read an address of Archbishop Donaldson's without the deepest interest. I never see one that I don't read, and I never read one that I don't learn something from."

The annual meeting of St. Hilda's Missionary Training College at East Melbourne was addressed by the Rev. H. I. Howden, of Clurra, on Wednesday, 19th inst.

St. Barnabas Church, South Melbourne, is installing a two manual pipe organ shortly. At a meeting of the St. John's (Malvern) Branch of C.E.M.S., four short papers were read by members on "My Favourite Book of the Bible." The books chosen were—Matthew, Genesis, Isaiah, and Psalms.

The "Church of England Messenger" (Melbourne) wants to know why more Church workers do not come forward from the ranks of Public school boys and girls.

Bridley College.

Organising Secretary's Report.

Inability to make engagements with parishes is responsible for only a modicum of progress this month. I had hoped to book up parishes in the Bendigo Diocese at Synod last month, but unfortunately many of them are already fully occupied with parochial and diocesan liabilities.

Our report last month ended with the campaign at Rochester. Only two parishes have been worked during the month, but several days were spent in various other parishes which had not been completed. A number who promised donations to Bishop Langley were looked up in connection with their quotas to the Maintenance Fund. . . .

The campaign in Maldon parish was solely in the interests of the Bendigo Theological Hostel. The Vicar, Rev. E. S. Yeo, Th.L., received his training in the former Theolo-

gical Hall at Bendigo. The response was almost unanimous. Maldon has lost seventy church families in the last five years through the decay of the mining industry, and in view of this exodus from the parish the result of £76 is encouraging. The church people evinced a very keen interest in the training of men for the ministry. Among their past Vicars were Bishops Green and Stretch.

A hearty invitation from one of the evangelical "fathers" of the Diocese—the Rev. T. Quinton—to make the appeal in Leopold parish, was much appreciated. We have never asked for a church collection, but here we received the offerings at Ocean Grove and St. Alban's, and proportion from Leopold. There was not great scope at Leopold, but at least no one refused. Several are to advise us of their help. Mr. and Mrs. Quinton and their people have helped Ridley every year since its inception. They have been staunch and loyal friends of our movement.

It was a disappointment to find that opportunity is not given me to appeal for Ridley in Geelong parishes. Over £1200 came from Geelong and district when Ridley was first established. No doubt much of the enthusiasm of ten years ago has abated, but I had hoped for strong and liberal support from Geelong.

Our campaign is now within view of its termination. For the present it is not possible to make the appeal in Gippsland Diocese. The College has received constant support from Gippsland in the matter of students for training. Twenty-five out of the total of sixty-one Ridley students have come from Gippsland Diocese, and seven Gippslanders are in residence at present.

It is not possible to plead Ridley's needs in several parishes in Melbourne and Bendigo Dioceses. On the part of some there is a prejudice against Ridley, and in others local needs are too pressing. . . .

However, for the opportunities afforded, and the generous support given, we must be thankful and grateful. Cannot we feel that the good hand of our God has been upon us? I must express my gratitude for the sympathetic way in which the appeal has been received. Now and again one recoils under the lash of ungenerous criticism and rancorous comment, but they are only sporadic outcries on a field rich in the more valuable realities in life. May God bless abundantly all who have been led to help on our needy and very necessary work.

The total promised and collected amounts to £5405.

Church Missionary Society Notes.

The Rev. and Mrs. Stephen Wicks have reached Melbourne from Pakhoi, South China. They have been compelled to resign from the service of the Church Missionary Society owing to ill-health, and are at present resting in the country.

Miss E. J. Digby, of Ellore, Kisan District, India, writes that the heat this year has been very great, and several deaths have taken place. A College Professor, going for vacation, died in the train. Miss Digby also refers to "Open doors and more eagerness to hear than I have ever seen."

Word has been received that the ketch "Holly," purchased for use in connection with the Roper River Mission, reached the Mission Station safely on 4th May on her first trip.

The annual meeting of St. Hilda's Church Missionary Society College will take place at the College, Clarendon Street, East Melbourne, at 3 p.m. on Wednesday, 20th July. An address will be delivered by the Rev. H. J. Howden, M.A., of Western China.

GIPPSLAND.

Constructive or Real Protestantism.

The Protestant Federation local branch at Bairnsdale, has financed the appointment of an inter-church deaconess for the space of six months—Miss E. M. Rodda—of St. Saviour's, Collingwood, who was recently installed in the position at a combined service, in which the Methodists and Presbyterians joined with Archdeacon Young. The deaconess will work especially in connection with the young people.

"The Vicarage on Wheels."

6th June, 1921.

The Van (the Vicarage on Wheels) manned by two members of the Brotherhood of St. John the Evangelist, has now been working in the Croajingolong area six weeks, since its dedication by the Bishop in Bairnsdale.

The sad news reaches us as we go to press of the death of the Lord Bishop of Grafton.

The first object was to make a complete tour of the district, visiting the scattered houses, and holding services where possible en route. The van has received a warm reception from every quarter by the bush people—who were very pleased at the prospect of having regular services established in their midst. On two occasions, where it was not known, the situation became humorous, e.g., at dusk one evening the vehicle was stopped by a boy, who said: "Will you be calling round, as father wants to buy a new suit?" Evidently, he mistook us for the Indian hawker. A similar mistake occurred a little later, when the foreman of a road camp asked if he might buy a "flannel." The driver expressed deep sorrow at having to disappoint him, but offered him a good line in A and M's.

The result of the tour showed that the area could be worked from three definite centres. On account of the distance between each centre it was only possible for the van to be stationary for a few days each week-end. This time enabled the Brothers to separate for services and house-to-house visiting.

In the whole district, covering an area of 2000 square miles, there is only one small wooden Methodist Church, which is at Noorinbee. For the last six weeks an Anglican service has been held there once a fortnight, but now there is a Methodist missionary in the district, it will only be available once in every four weeks. Every other service has been conducted in the small State schools, while two or more services have been promised, one in a private house, and another at one of the road camps. In most of these places where there is no organ or other musical instrument, the people manfully sing some of the old Church hymns unaccompanied, and take their part in common with other congregations, both far and near, in one or other of the services for the day.

One thing has been noticed, that in these out-back places, parents are most anxious that their children should be trained to become God-fearing citizens of our Empire. The Brothers have been approached on several occasions by people who deplore the fact that children are unable to receive any religious education, with a request: "Is it possible to start a Sunday School here?"

—Church News.

QUEENSLAND.

NORTH QUEENSLAND.

Roper River Mission.

We were glad to welcome a large party of missionaries of the Church Missionary Society, who arrived in Thursday Island on April 9th, on their way to the Roper River. There were six members of the staff, amongst them the Rev. R. Joynt, Mr. and Mrs. Dyer (who had been south on furlough), Mr. and Mrs. Forbes, and Mr. Perriman, new members of the Roper River Mission staff.

The party remained in Thursday Island for a fortnight, and then left for the Roper River in the auxiliary ketch, "The Holly." The missionaries had a very busy time getting the boat ready for sea before they left on April 23rd, intending to call at Mapoon on the way. The last news we had of them was that they left Mapoon on April 26th.

The Bishop celebrated the Holy Communion in the Cathedral, Thursday Island, with special intercessions for the work of the mission on Saturday, April 23rd, when all the missionaries communicated. This year there is to be an extension of the work of the Mission to Groote Island, and those who are responsible for this new development will need all the support we can give them. Let us at least remember them in our prayers. The C.M.S. are to be congratulated on making this forward movement of work amongst the aborigines. Church people are very slow in realising their duty to the aboriginal country of which they have taken possession.

A Memorial.

(From the "Northern Churchman.")

St. George's Church, in far-away Mareeba, is being enriched with a memorial lectern to those who fell in the war, and the names of eight who left the parish in the call, to return no more, are carved on the front panel.

around a neat cross and A.M.D.G. The design is of a dignified character, artistically carved in the Gothic style, and excellently made of oak, with cluster columns up the shaft, which have a very imposing effect. Fred. W. Tod & Co., of Sydney, executed the work.

(Communicated.)

SOUTH AUSTRALIA.

ADELAIDE.

The Missionary Exhibition.

A most successful Australia-Pacific Missionary Fair and Exhibition was held in the Exhibition Building, Adelaide, from July 6th to 13th. The Governor performed the opening ceremony on the Wednesday afternoon. The Bishop of Adelaide was in the chair. The attendances were excellent, and the financial result will be something over £2000. It was especially gratifying to see how the parishes rallied to the cause and kept the stalls well provided with saleable articles. One of the attractions of this exhibition was a cinema show, depicting life in different countries, introduced with lectures explanatory of the needs of the land. The exhibition stalls were erected by Mrs. Marshall, of the office staff, and the Rev. H. Woodger, Japan was represented by the Rev. and Mrs. E. R. Harrison (on furlough); Melanesia by Rev. W. H. Sage (late of that Mission); while the Aborigines were well represented by David Uniapou, a full-blooded aboriginal, whose lectures were a special feature of the exhibition. Rev. J. Jones (Chairman of the A.B.M.) and Rev. G. Downton (of New Guinea) were also amongst the speakers. Much credit is due to the Rev. W. B. Docker for the admirable arrangements and result. There can be little doubt that much interest has been aroused in the Church's Missions by the Exhibition.

Canon Wise.

The Church Advocate (Mr. E. E. Cleland, K.C.), has informed the press that the Bishop desires the case against Canon Wise to be withdrawn.

NEW ZEALAND.

NELSON.

The Cathedral.

The Town Council of Nelson had again under discussion the matter of the safety of the Cathedral. The final decision arrived at was that it was sufficient that the Cathedral authorities had had their attention drawn to the matter, and it was felt that they would do their best to rectify the position as quickly as practicable.

TASMANIA.

The Founding of the Diocese.

A week of festival services and meetings was to commence in Hobart on July 27, in commemoration of the 78th anniversary of the founding of the diocese. Bishop Nixon was installed in old St. David's on July 27, 1843. On Monday August 1, a great meeting for women is to be presided over by Lady Allardyce.

WANTED, a Young Girl for office work in the Church Missionary Society. Apply the Secretary.

ST. ANNE'S, RYDE.

COLLEAGUE still wanted. Same conditions as previously mentioned. Stipend £250 for single man, £300 for married man.

SMALL CHURCH BELL needed for a newly-formed District. Will any Church having a disused bell assist by passing it on. Rev. C. Hughesdon, Croydon.

FOR SALE.

OPTICAL LANTERN, acetylene light (4 burners), sheet 12 x 10. Plain and beautifully coloured valuable slides, 250. Many subjects scriptural, historic, humorous, floral, etc., etc. A valued tip on parish work. Particulars on application to "Recorder," c/o "Church Record."

Wood, Coffill Ltd. The Leading
Funeral Directors

Carriage and Drag Proprietors of the Commonwealth.

Head Office—510 GEORGE STREET, SYDNEY (next to Christ Church)

Phone City 9236 (four lines)

Blue Mountain Grammar School, Springwood.

Day and Boarding School for Boys of all Ages.

Preparation for all Examinations. Education under healthiest conditions.
Illustrated Prospectus on application.
Telephone Springwood 3. E. K. DEANE, Principal.

GRANBROOK SCHOOL, EDGECLIFF, SYDNEY.

Church of England Boarding and Day School for Boys.

Headmaster: RAY. F. T. PERKINS, M.A.
Granbrook was formerly the State Government House (N.S.W.), and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. The School was opened in July, 1915, and has now about 500 boys enrolled. A Junior House (Residential) for boys from 9 to 15 years of age has been established at "Wyaga," in close proximity to "Granbrook." Particulars may be obtained from Secretary or Headmaster at School.

STRATFORD SCHOOL FOR GIRLS.

Resident Boarders and Day Pupils.

Lawson, Blue Mountains.

Principal—MISS WILES.

Assisted by a Competent Staff of Teachers.

The School's Scope of Study embraces the usual English Subjects. Pupils are prepared for MUSICAL EXAMS. also for the INTERMEDIATE LEAVING CERTIFICATE and Matric. Exams.
Physical Culture is Compulsory.
The School's great aim is to develop Christian Gentlewomen. Prospectus on Application.

St. Leonard's Grammar School

Facing North Sydney Oval (Alfred St.)

A BOARDING AND DAY SCHOOL FOR BOYS

This School is a small one with accommodation for only 100 boys. This ensures small classes, with greater individual attention to the boys. Country boys are provided with a sound education under happy conditions.
Boys attend St. Thomas' Church of England.
All Examinations to Leaving Certificate.
T. A. LAPPIN, B.A.

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst. Religious instruction throughout the School, Chaplain, the Rev. Canon Beck. Matriculation, Art and Music Courses. Conversation Classes in Modern Languages.

Tennis, Basket Ball, Swimming and Rowing.

Branch Schools at Bowral, North Sydney and Hunters Hill.
For Prospectus, etc., apply to the Principal.

CAULFIELD GRAMMAR SCHOOL MELBOURNE.

DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural or Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

LINDFIELD COLLEGE,

DAY AND BOARDING SCHOOL FOR GIRLS.

Principal, MISS A. STUDDY, B.A., Sydney University.

The General Course of Instruction includes English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Class Singing. Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.

Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

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

Principal: Miss CERTRUDE WATKINS (Cambridge Teacher's Training Certificate)
Assisted by a Highly Qualified Staff.

A Sound, Modern Education is provided, leading to the University. Resident Pupils receive every care and individual attention.

TRINITY GRAMMAR SCHOOL

DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the Bursary Endowment Fund.

Visitor: The Archbishop of Sydney.

Warden:

Rev. G. A. Chambers, M.A., B.Sc.

HEADMASTER:

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

Swag and Surplice

Go together in the work of the Bush Church Aid Society.

On the Great Grey Plains of the West beyond Cobar and Wilcannia to far-off Broken Hill;

In the Big Scrub of the Queensland Border;

'Mid the noisy activity of the Construction Camp on the Murray;

By the Mountains of the East in Victoria;

At the Far West Mission round the Great Australian Bight—

You will find the men whom it assists.

Will you join in this great enterprise for the sake of the Church in Australia?

Become a Member. (12/- p.a.)

Send a donation.

Read the "Real Australian." (1/6 p.a. posted.)

Call, write or send to

Rev. S. J. Kirkby, B.A.,
Organising Secretary,
Church House, George St., Sydney

The Home Mission Society and MISSION ZONE FUND

The Extension of Christ's Kingdom in our own Home Land!
President—The Most Rev. the Lord Archbishop of Sydney

Are you a member? If not, why not join?

What shall be our Limit?

Was the question asked when considering the needs of our Mission Zone Area—Woolloomooloo, Surry Hills, Waterloo, Ultimo, Erskineville, Pyrmont.

There need be NO LIMIT if we have you

Personal, Prayerful, Practical Support

Donations will be gratefully acknowledged by—

CANON CHARLTON, Gen. Sec.,
Diocesan Church House, George St., Sydney.

L. T. INGRAM

(Late A.I.F.)

DENTAL SURGEON

Forest Road, Hurstville (Opp. Station).

Crown and Bridge Work. Artificial Teeth.

Painless Extractions.

A. R. BALL & CO.

Pharmaceutical Chemists,

WARDELL ROAD,

Opposite Railway Station,

MARRICKVILLE.

Tel. J.2822.

J. STUART SINCLAIR, M.P.S.

(Gt. Brit.)

Pharmaceutical Chemist,

Victoria Avenue,

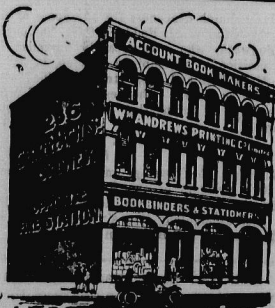
Chatswood.

If you want Goods of Quality, visit

C. J. MACKEY

The Gladsville Mercers and Hatters
Tram Terminus, Gladsville

Where you can obtain everything in Men's Wear
of a better quality and lower price than
you can elsewhere.



The Nemesis of the Lottery.

(A Portion of the Bishop of Newcastle's Synod Address.)

But now we may consider a breach of fellowship. According to the newspapers, it is proposed to raise part of the money required for a new scheme of Motherhood Endowment by means of a State lottery. As members of a Christian Church we ought to examine this project with some care. First consider the teaching of history. Probably every nation has at some time adopted a similar expedient. In England State lotteries were common in the 17th and 18th centuries, but were abolished early in the 19th century. It was found that the money raised was too costly. It was at the expense of the national character. All European countries came ultimately to the same conclusion, and at last the Principality of Monaco stood alone in drawing its revenues from gambling. America also tried it with the same result. The case of the State of Louisiana is instructive. In 1868 a lottery was established by Charter, and a contribution of \$8000 a year made to the State. The people became demoralised, and saving ceased, and the Savings Banks closed their doors. In 1893 a new charter was applied for. The promoters offered to pay off the whole of the State debt, and pay an annual subsidy of \$60,000. This huge bribe was supplemented by money privately distributed amongst the legislators, and the required majority was gained. The Governor vetoed the measure, and during the subsequent discussion, the Federal Congress intervened, and the Louisiana lottery was compelled to migrate from American territory to Havana. As far as history is concerned I may put the matter briefly. One after another every civilised nation has found the effect upon public morals to be disastrous, and has dropped the practice. And yet in this country we are following the ancient and vicious path. Tasmania has set a bad example by permitting the establishment of Tattersall's in Hobart, and demanding a share of the profits for the State revenue. Queensland recently followed suit by the legalisation of the Golden Casket lottery, and now we are threatened with this abomination in New South Wales, in defiance of the experience of older nations. But we may go a little further. From our own experience we have learned that the gambling spirit is a curse to the country. Test it by any test you like, and it stands condemned. We inherit the British love of sport, and it is one of the useful factors in our national life. Is it not a fact that as soon as any form of sport is touched by gambling it is blighted? Or think of the effects on character. It holds before men's eyes the lure of large profits without working, and renders its victims impatient of the slower but necessary methods of industry and thrift. It tempts to dishonesty, and the temptation is fatally strong. Examine the records of horse-racing, of speculation in mining shares, of embezzlements, and you will see how largely the gambling spirit is responsible for moral failures. Apply a common-sense test. If you were choosing a trustee for your property, would you dream of selecting a man who was a gambler? If you think mine is a narrow or prejudiced view, listen to Mr. Justice Pring, when passing sentence on a young man for embezzlement: "There is hardly a newspaper you pick up but in it you see some young man has been brought to his downfall by yielding to the cursed fascination of betting. You talk about drink; it is not responsible for half the crime that betting and gambling are." Or listen to Mr. Justice Cooper, of New Zealand:—"A very large proportion of the crimes of forgery, embezzlement, and breaches of trust were committed by those who had become victims of the gambling habit. Our welfare was being menaced, and the tone of the community was being lowered by the prevalence of the habit. Men and women should learn that gambling was vicious and immoral, and against the best interests of the home, the family, and the State." Or judge it on the ground of principle. It offends the Christian conscience in two ways. In the first place it involves an un-Christian use of property. According to Christian teaching, property is a trust, and we are responsible to God for its use. It must not be used as our inclination may prompt us, but as reason and conscience may decide. But in purely gambling transactions, the transfer of property is determined by chance. Reason and conscience are put aside. The higher qualities of manhood are in abeyance. The property which is held in trust by us as men, which is to be used by us as intelligent and responsible beings, is handed over to the control of accidents from which intelligence and duty are wilfully excluded. It is a dishonour to our nature, for we suppress its higher elements for the mere pleasure of excitement. It is an offence against God, for we neglect the trust He has committed to us. In the second place it involves an un-Christian selfishness. Let me quote the opinions of two men, both of whom were free from any prejudice due to religion. Proctor, in his book on "Chance and Luck," says: "I regard betting as essentially immoral, as soon as its true nature is recognised. The feeling underlying is greed of gain, however disguised." And Herbert Spencer's condemnation is well known: "In betting the happiness of the winner involves the misery of the loser. This kind of action is therefore essentially anti-social; it sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character and conduct." An Australian Bishop has put this last thought in simpler language: "There are few things which make a man such a thorough cad as the desire to do his companions out of their money." However, that is the judgment of moralists; that gambling is not only a wrong when carried to excess, but it is in its very nature essentially selfish. Of course, there are many defences that are urged. There are many cases on the border line between what is evil and what is permissible, many cases where exact definition is difficult. It may be said that the mutual consent of fellow-gamblers removes the wrong. But you would hardly defend duelling, for instance, in these days, on the ground that mutual consent to be killed removed any taint of crime. It may be said that if a man risks only small sums, he is not really a gambler. Well, if he does not care whether he wins or loses one element of selfishness disappears. But he cannot claim that he is wholly guiltless. He has not himself only to consider. The stake may be trifling to him, but it may be of importance to his neighbour. The person from whom he seeks to win may be poor, and may have risked more than he can spare. But this the gambler neither knows nor cares about. He thinks solely of his own gain whether in excitement or money. He looks at the matter from the selfish, that is, the un-Christian standpoint. Let me sum up the whole matter. Here is a habit which has already a strong grip on our people, a habit which is essentially selfish, an offence against God and man, a habit which experience shows to be demoralising to character, and which has been discouraged by the laws of every civilised people. And yet at this critical time in our history, when we are hoping and praying that the war has not been fought in vain, but that a new and better world will rise from the ruins of the old; when the needs of the world and the conscience of the world are calling for stronger character and higher standards of life, this is the time that our legislators are to choose for encouraging the spirit of gambling among our people. But whatever may be the result of this fatuous and iniquitous proposal, I hope that we, as a Church, may keep our hands clean. I have been told that in some parishes it is still the custom to raise money by raffles and similar methods. Now it is possible to argue that raffles are free from the evils of gambling because those who subscribe to them don't really care whether they win or lose. In some cases this may be true, but even so, there are two points to be remembered. In the first place there is no doubt that as far as children are concerned, raffles are a form of gambling. They don't pretend indifference as to the result. They don't talk about helping the church. They put in their money for the sake of the prize. For them it is as much gambling as buying a lottery ticket. It seems to me that when we thus encourage our young people in an evil habit, we come perilously close to the sin of "causing one of these little ones to stumble." In the second place, we weaken our protest against this national evil. You may draw your delicate distinctions between the various appeals to chance; but the average man needs very simple outlines of duty. And if he goes to a bazaar on Saturday and finds clergy and people investing gaily in raffles, any denunciation of gambling that he may hear on Sunday will seem to him to be rank hypocrisy. I would say to the clergy who are tempted to allow these methods in their parishes: You may possibly raise a few more pounds, though this is not certain, but you will pay heavily for it. You will teach your people the wrong way to support the church. Incidentally you will disregard the resolutions of synod, and the advice of your Bishop. You will teach your children that gambling is a harmless amusement. You will lower the moral standards of the church and help to make her witness for righteousness ineffective. Do you suppose that any gain in money will compensate for such a moral failure?

Notes on Books.

PUTTING ON THE KING'S LIVERY.

We have recently received a copy of a new manual on Holy Baptism by a well-known English clergyman, one of the younger theological teachers and members of the Church. The subject is worn threadbare from some points given, but its treatment in this book is fresh and illuminating. The writer, in his preface, says that this essay is a fresh presentation of the subject for consideration and criticism, and a small contribution to the Re-union Movement, which is to-day so much in the thought and prayer of Christians. Some of the chapter headings, e.g., "The Heavenly Birth," "Some Facets of the Diamond," etc., suggest that the writer has determined, as far as possible, to get away from the stereotyped method of discussion of the great subject. The result is a book that will be readily understood by the ordinary lay Christian. The meaning of the term regeneration is carefully and simply explained in its fulness, and the New Testament position emphasised, that the normal and qualified candidate for Baptism is one in whom the change has taken place. The illustrations of the coming of the Holy Spirit upon our Lord at His baptism is very apposite and helps us to see how our Baptism and Confirmation may be connected with a more realised presence of the Spirit of the Risen Christ. There is a very interesting chapter describing "Easter Eve Among the Early Christians," the description of a Baptism ceremony and its preparation in the beginning of the third century.

In reference to the method of Baptism, we are not disposed to grant what Mr. Boughton calls "the natural inference," from Rom. vi., 4, and Col. ii., 12. In the former passage the context does not bear out the inference at all. St. Paul always stresses the identity of the Christian with Christ, and over and over again insists that that identity carries with it the inference of the completely representative character of all Christ's human experience. The Christian, qua in Christ, is crucified, dead, buried, revived, risen, ascended, and reigning in Christ. The second passage sets out the same perfect identity. We are even "circumcised . . . in putting off the body of the sins of the flesh in the circumcision of Christ."

The least convincing portion of the book is its contribution to the subject of Infant Baptism. The writer purports to take into consideration all the phrases in the service concerning the spiritual condition of the child, assumes that of them all the priest's declaration: "This Child is Regenerate," is "the crucial phrase," and then makes the assertion that the regeneration "must be subsequent to" the service, and a good many years subsequent to it. That "regeneration is the correlative of repentance and faith" we quite admit, but of what spiritual blessing are they not that correlative? What is the value of prayer without faith and repentance? And yet we teach infants to pray. What do we mean by praying in the Baptismal Service, "Mercifully look upon this child; wash him and sanctify him with the Holy Ghost"? Are we asking for a blessing to be given the child some years subsequently? Are we to assume that when Christ blessed the infants the blessing was only in pledge, to be received by them in after years? Why cannot we take the plain words of Holy Scripture in their straightforward meaning, and believe that "the promise of the Holy Spirit is to our children," and that our children are "holy," i.e., within the kingdom of our Lord Jesus Christ? And if they are within the Kingdom, then, as the King's subjects, they have every right to the King's livery, as we may quite scripturally term Baptism. After all, repentance and faith in the adult are the qualification of discipleship and lead naturally to the profession of that discipleship in Baptism. We are not forgetting the blessings of which Baptism is the means and pledge, but we do venture to insist upon the manward aspect. It is the "putting on of Jesus Christ," the bold confession of Him in submitting to the rite, He Himself has enjoined. It is consequently the differentiating badge of the Christian, and was in early days, and is in some mission fields to-day, the signal for persecution and death. Every child of the Kingdom ought to put on, and has a right, to the livery of His King.

We cannot admit that the writer is justified in saying, "There is no difference in God's sight between one (infant) that has been baptised and one that has not." The things that are revealed are alone known to us, and we are wise not to dogmatise on

matters that are beyond our ken. Such a statement, if believed, would surely lead to the further inference that prayer for infants is unnecessary because superfluous.

["The Meaning of Holy Baptism," by Rev. C. H. K. Boughton, B.D., published by Longman, Green & Co. Our copy from National Church League, The Church Book-room, London. English price, 3/6.]

The East and The West.—April, 1921. A Quarterly Review for the Study of Missionary Problems. (Our copy from C.M.S. Book-room, Sydney, 1/3). The outstanding article of interest for Australian Churchmen is a short resume of the story of the Church and its Mission in Australia and New Zealand, by Archbishop Lowther Clarke. His plea for the blacks is to the point: "They are capable of being taught. . . . They are human in all their instincts, understanding right and wrong. They are responsive to all kindness, and possess many of the virtues of child races which have not been contaminated by the vices of white people." Other important articles are Bishop Norris's on "The Lambeth Pronouncement of Missions," Dr. Zwemer's on "Apostasy from Islam," showing the great difficulties and dangers awaiting converts to Christianity, and two articles concerning Japan. The Outlook for Religious Education and Reconstruction. The latter indicates the difficulties that have to be overcome. "As a leading vernacular paper of Japan recently expressed it, all political and social reform in Japan for the last fifty years is just like going round a lake in the opposite direction: the scenery looks different to the eye, but no change has really taken place." In other words, Japan is "in a deep rut," morally and socially, and requires a new spirit. "The real reform must come from within." The whole article is most informative concerning Japanese "inwardness."

Hymns for Special Services.—Compiled by Ven. Archdeacon Martin, M.A., St. Clement's, Marriekville, N.S.W. (published by the Church Stores, Daking House, Sydney, 3d. each, 20/- per 100.) A useful collection of 50 hymns for mission and other services. Archdeacon Martin has been careful to keep the kind of hymns that conduce to congregational singing. We are glad to see many old favourites.

Report on the Nexus.

Report to the General Synod of the Committee to enquire into the Basis of Church Constitution in Australia.

The Committee was appointed under a resolution of the General Synod of 1916: "The members of the Committee were:—The Most Reverend John Charles Wright, D.D. (Archbishop of Sydney and Primate of Australia), the Most Reverend Henry Lowther Clarke, D.D. (Archbishop of Melbourne), the Most Reverend St. Clair George Alfred Donaldson, D.D. (Archbishop of Brisbane), the Most Reverend Charles Owen Leaver Riley, D.D. (Archbishop of Perth), the Right Reverend Arthur Wellesley Pain, D.D. (formerly Bishop of Gippsland), the Right Reverend George Merriek Long, D.D. (Bishop of Bathurst), the Right Reverend Reginald Stephen, D.D. (Bishop of Newcastle), the Right Reverend Lewis Bostock Radford, D.D. (Bishop of Goulburn), the Right Reverend Henry Frewen Le Fanu (Bishop Coadjutor of Brisbane), the Very Reverend Charles John Gully, M.A. (formerly Dean of Melbourne), the Very Reverend John Stephen Hart, M.A. (Dean of Melbourne), the Venerable Frederick Taylor Whittington, LL.B. (Archdeacon of Hobart), the Venerable William George Hindley, B.D. (Archdeacon of Melbourne), the Venerable William Frederic Tucker (Archdeacon of Ballarat), the Venerable Francis Bertie Boyce (Archdeacon of West Sydney), the Venerable David John Davies, M.A. (Archdeacon of Dandenong), the Reverend Canon Norman, B.A., the Reverend Canon Archdall, M.A., the Reverend Canon Bieby, the Reverend Philip Arthur Micklem, M.A., Sir Albert Gould, the Hon. Mr. Justice Harvey, the Hon. L. E. Groom, M.H.R., Mr. F. A. Moule, Mr. W. J. G. Mann, Mr. H. Minton Taylor, Mr. R. W. Shoobridge, the Hon. J. K. Merritt, Mr. A. E. Ivatt, Mr. F. C. Purbrick, Mr. C. L. Kendall, and the Reverend Canon Batty, M.A. (Secretary).

1. The primary question to which your Committee was instructed to address itself in the resolution under which it was appointed by the General Synod of 1916, was:—

(a) To consider whether the existing legal position of the Church in Australia,

and its relationship to the Church in England, and to the Anglican Communion, as declared in the Opinion of Counsel upon the "Nexus Question," is satisfactory as a permanent basis for Church fellowship within Australia, and for corporate fellowship with the Church in England, and with other branches of the Church Catholic in communion with the Church in England.

Upon this question your Committee begs to report that in its opinion the existing legal position of the Church in Australia and its relationship to the Church in England and to the Anglican Communion is not satisfactory as a permanent basis for Church fellowship within Australia, or for corporate fellowship with the Church in England and with other branches of the Church Catholic in communion with the Church in England.

After a lengthy review of the situation the Committee make the following proposals for reform:—

8. The amendments which your Committee recommend to be inserted in the various Constitution Acts and Fundamental Provisions of the Diocese of the Church of England in the Commonwealth of Australia are as follows (it being understood that legal drafting Committees would adopt the formulae proposed to meet the case of each particular legal instrument involved):

The Church of England in the Diocese or Province of being a Church in full and complete communion with the Church of England in England, and with the Churches in other Dominions and countries which are in Communion with the Church of England in England hereby declares:—

(1) That until further order be taken by duly constituted authority of the Church of England in the Commonwealth of Australia as set forth hereinafter, the standards and formularies of faith and order in the said Church are and shall be those in use by lawful authority in the Church of England in England on (date) namely, the Book of Common Prayer, and of Ordaining of Bishops, Priests, and Deacons, and the Articles of Religion.

(2) That the Church of England in the Commonwealth of Australia, acting through its Synods, may from time to time make alterations in the name and style of such Church, and in the standards and formularies of faith and order accepted above.

(3) That the said Church may make provision for a Tribunal of Reference in Australia or elsewhere, which shall be the final Court of Appeal from Diocesan or Provincial Tribunals in disputes concerning faith and order.

(4) No such proposed alteration shall be initiated except by a Determination to be submitted to the General Synod of the Church of England in the Commonwealth of Australia. A copy of any such proposed Determination shall be forwarded to the Primate of the Church in Australia for distribution to members of the General Synod at least four months before the Session of the Synod at which it is to be considered.

(b) No such Determination shall be considered to have been passed by the General Synod until it shall have received in its favor three-fifths of the votes of such of the clerical members of the House of Representatives as are present and voting, three-fifths of the votes of such of the lay members of the House of Representatives as are present and voting, and three-fifths of such members of the House of Bishops as are present and voting.

(c) Every such Determination being declared passed as above shall be remitted to the Synod of each Diocese of the Church of England in the Commonwealth of Australia, and shall not be considered to have been accepted by any such Diocesan Synod until it shall have received in its favour three-fifths of the votes of the members of such Synod being present and voting.

(d) If it be reported at any ensuing session of General Synod that such Determination has been and still remains accepted by not less than two-thirds of the Diocesan Synods in Australia, the Determination shall be again submitted to the vote of General Synod, and if it should receive in its favour three-fifths of the votes of the members of each House of the Synod being present and voting, and provided that the total number of affirmative votes shall not be less than half the total number of members whose attendance has been recorded, then any such alterations in the name and style of the Church of England in the Commonwealth of Australia, or in the formularies of faith and order as may be contained in such Determination shall be henceforth the name and style of the said Church, and be the formularies of faith and order of the

said Church as so amended.

When any such Determination has been passed by the General Synod in the manner required in Proviso (b) above, the General Synod shall thereupon by resolution determine whether the Standing Committee of General Synod be instructed, upon the said Determination being accepted by not less than two-thirds of the Diocesan Synods, to submit it to the Archbishop of Canterbury and the Consultative Body of the Lambeth Conference, or either of them; and it shall be the duty of the Standing Committee to communicate to the Bishops of Australia, for the information of their respective dioceses, the replies that may be received.

A minority report has been issued containing amongst other sections the following:—The undersigned members of the Committee differ from the Report in that:

1. The Church in Australia has always had the same full autonomy as all other voluntary societies; thus enabling its members, by mere agreement not affecting property, freely to alter the Church's Standards and Formularies of Faith and Order.

2. Property was, however, essential to the work of the Church and its applicability to the work was secured by means of Trusts. For this purpose the Church was identified, under property laws, by reference to such Standards and Formularies, and any substantial alteration in these involved a relinquishment of the property. (Vide Wee Free Case.)

3. The Church in Australia, when framing Synodical Constitutions, itself introduced a restriction upon the exercise of its autonomous right to alter its Standards and Formularies. This restriction served the two-fold purpose of continuing the unity of the Church and also of preserving the property from relinquishment by substantial alteration of the Standards and Formularies.

4. The recent Church legislation in England and the consequential proposals for local alterations in the Standards and Formularies seemed, at least to some members of the Committee, to involve a serious danger to the existing unity in Australia. Also the movement towards Reunion in Christendom seemed to call for Constitutional freedom in Australia to alter the Standards and Formularies without relinquishment of property. Accordingly the proposals brought before the Committee aimed at supplying these two requirements, namely:—

(a) A more permanent preservation of the existing unity.

(b) Facilities for Reunion.

5. The proposals set forth in the Report and Draft Determination go the length of complete freedom to alter the Standards and Formularies into any form which may appear desirable. No unalterable basis of any kind is laid down and no fundamentals are prescribed. Under the proposals it would be competent to make such complete and drastic alterations as to change entirely the whole character of the Church. It would be possible, for instance, to deal without limitations with such momentous matters as the Creeds, Communion in both kinds, and Episcopal Ordination, and to pass such Synodical legislation as would in effect create a new Church in place of the present body known as the Church of England. No precedent has been adduced for proposals so drastic. Even the Church in South Africa in its Constitution declared fundamentals and expressly disclaimed the right to alter the same. (See Church and State, pp. 168-9.)

Then it is pointed out that the safeguards provided are by no means democratic enough on the present basis of representation.

The concluding section states:—It is believed that other members of the Committee hold in substance the views above expressed, but it has been found impracticable by reason of distance and time to obtain their co-operation in the presentation thereof.

(Signed) F. B. BOYCE, DAVID J. DAVIES, A. J. GOULD, W. J. G. MANN, H. MINTON TAYLOR.

THE NEW LECTIONARY.

Aug. 7, 11th Sunday after Trinity.—**M.**, Pss. 56, 57; 2 Kings v.; Eccles. xviii. 1-14; Luke 1:57; Colos. iii. 12-14. **G.**, Pss. 61, 62, 63; 2 Kings vi. 8-23 or xvii. 1-23 or Eccles. xxxviii. 24; Matt. xvi. 13, or Acts xxviii.

Aug. 14, 12th Sunday after Trinity.—**M.**, Pss. 65, 66; 2 Kings xviii. 13, or Micah. vi.; Luke iv. 1-15, or Philom. E., Pss. 68 (omit vv. 21-23); 2 Kings xix. or Isaiah xxxviii. 1-20, or Micah vii.; Matt. xviii. 15, or Eph. i.

The Date of the Book of Daniel.

"The Book of Daniel; Some linguistic evidence regarding its date" was the subject of a very able paper, says the "Record," by the Rev. W. St. Clair Tisdall, D.D., read before the Victoria Institute on Monday in last week.

Dr. Tisdall controverted the views of modern critics who have denied that Daniel wrote the book in Babylon, and have asserted that it was probably composed in Palestine about 167-165 B.C. He held that the book is genuine, and placed it as belonging to the period 500-400 B.C. Dealing with the argument that Greek words in the text could not have reached Babylon in Daniel's time, he pointed out that the Aramaic "papyri" from Assuan and Elephantine, published by Ungnad in 1911, contain even more Greek words, and yet these "papyri" bear dates between 400 and 500 B.C., considerably earlier than the Macedonian conquest of Egypt. He showed that Daniel used about twenty old Persian words. Modern critics admitted that the Aramaic portions of the Book of Ezra were written long before Alexander's time (332 B.C.), and these contain at least as many Persian words as the Book of Daniel. He proceeded to point out that "those parts of the Aramaic sections in Ezra which are generally admitted to be genuine and long anterior to Alexander's time (332 B.C.), to say nothing of the date commonly accepted by the Higher Critics for the composition of Daniel (c. 167-5 B.C.), contain rather more Persian words, comparatively speaking, than does Daniel—certainly not less."

So do the "papyri." If Daniel had been composed in Alexandrian times in Palestine, we should have expected it, in consequence of the long-continued influence of the Persian language, to have contained a larger Persian element by far than either the Aramaic of Ezra or that of the Egyptian "papyri." Or, if not, it would certainly have absorbed into its vocabulary a considerable proportion of Greek terms. In nearly two centuries of Greek influence, it might at least have acquired more than two solitary Greek musical terms. But, if the critics are right, its rate of progress in Greek was remarkably slow. Not only Mægala's, but even our own school-boys could beat it. Of course, our critical friends may reply that the pious forger of the book was clever enough to guard against any extensive use of Greek vocabulary, lest he should thereby be detected. What a strange thing, it is then, to find him so much off his guard, not only as to let himself be detected through the use of two quite unnecessary Greek words, but also to be oblivious to the fact that his use of some twenty Persian terms would render him liable to suspicion. On the other hand, we might say that the comparative smallness of the number of Persian words in Daniel, and the almost total absence of Greek, form a good argument in favour of the authenticity and genuineness of the book.

In conclusion, he said: There are in Daniel not a few words regarding the meaning of which the LXX. translators were in considerable perplexity, and this perplexity expressed itself in later translations also. Sometimes the translators made a guess at the meaning of such words, guided by the contexts; at other times they contented themselves with merely transliterating what they could not translate. . . . The explanation of this is clear. Dr. Swete well says, "In the majority of instances transliteration may be taken for a frank confession of ignorance or doubt." But, if we for a moment assume the Higher Critics' theory that Daniel was composed about 167-5 B.C. in Palestine, it is impossible to give a satisfactory explanation of such ignorance. We do not know who the translators of the Book of Daniel into Greek were, though for convenience sake we speak of the LXX. version of Daniel in contradistinction to Theodotion's version. At any rate, they did their work very badly and carelessly. But at latest it would be rash to date the translation later than about 100 B.C. In fact, it is probably a score or so of years earlier. If, then, the critics' theory be correct, in the course of some three score years a number of Aramaicised words used in Daniel had become so completely forgotten in Egypt (where the LXX. version is supposed to have been made) that they had become unintelligible, and had either to be (erroneously) guessed at or merely transliterated.

That some of these very words were used in the "papyri" and intended to be understood both in Egypt and Palestine not long before makes the matter still more strange. But all difficulty is removed if we are right in concluding that Daniel was composed in Babylonia, or by one who had

long lived there, not long after the Persian acquisition of that country, who knew Babylonian and at least the Persian words most likely to be in use in Babylon late in the sixth century B.C., and who, both in Hebrew and Aramaic, wrote in almost colloquial style and, being an honest, God-fearing man himself, wrote for the information of men like-minded in his own and future generations, leaving the issue to his God.

Young People's Corner.

THE MAGE AND ABRAHAM.

An Arabian Legend.

(Translated by R. B. Parry and E. Parry.)

The Father of the faithful sat,
At eve before his tent,
And thither came an ancient man
By hundred Winter's bent.
And Abraham, with gracious cheer,
Invited him to stay
Ere night had turned to darker hues
The clouds of pink and grey.
And Sarah brought them goodly fare
From her well-garnished store;
The old man ate without a word
Of thanks to God before.
Then Abraham, in sad surprise,
Thus to the old man spake,
"Dost thou the bounty of the Lord
Without thanksgiving take?"
The old man laughed a scornful laugh
That raised the phylarch's ire,
"No God I own—a Persian I,"
He said, "I worship fire."
Then Abraham in anger rose
And thrust him from the door,
"Go thou thy way," he fiercely cried,
And hither come no more."
The old man went upon his way,
When lo! a stranger fair
Came thither with celestial grace,
A halo round his hair.
"And what is this thou hast done?"
To Abraham he said:
"Why hast thou harshly thrust away
This man of hourly need?"
And Abraham the faithful knew
'Twas God Himself that spake,
And fell before the Stranger's Feet,
And with devotion spake:
"I drove him forth because he said
He did not worship Thee."
Then spoke the Stranger and His voice
Flowed o'er with Majesty—
"Lo! I for these full hundred years
Have suffered him to be,
And but a single hour of him
Was all too much for thee;
But think not thou to please thy Lord
By harshness to the weak,
Go forth and bring him back again—
'Tis I, thy Lord, that speak."
The Stranger vanished and the Saint
Arose with good intent,
And brought the old man back again
To shelter in his tent.
For mortal man must never judge
The ways of God above;
Long suffering, tho' silent, still,
Eternal is His love.

Glengarlen Private Hospital

LYTTON STREET, NORTH SYDNEY.

The above Hospital has been purchased by Sisters Barkas, Franki and Baxter, A.T.N.A.

MEDICAL, SURGICAL, OBSTETRIC AND INFECTIOUS.

Telephone 2 North.

GLENGARRY HOSPITAL

MEDICAL SURGICAL AND OBSTETRIC.

OFF BRADLEY'S HEAD ROAD, MOSMAN

Telephone Y 1183.

CAMPBELLTOWN.

Telephone Campbelltown 43.

KYLA PRIVATE HOSPITAL,

LITHGOW STREET.

NURSE NEWBURY.

Medical, Surgical, and Obstetric, Convalescents.

Healthy position with every personal comfort.

Phone Drum, 340.

J. SPOONER

CASH GROCER,
LYONS ROAD, DRUMMOYNE.
(Orders Delivered Daily.)

DOUGLAS H. BARNWELL

Ironmonger,

Great North Road, Five Dock.

Phone W 3171.

All Crockery and Hardware at City Prices

Ring up Phone 193.

J. W. LOWN

Old Established

GROCER & PROVISION MERCHANT,

208 Darling St., BALMAIN.

When requiring your next Grocery order.

All orders receive my personal supervision and early despatch.

A. J. GREEN & SONS

OPTOMETRIST AND EYESIGHT

SPECIALISTS.

AUBURN ROAD, AUBURN.

Wedding Cakes, Birthday Cakes, Butter-made Puff

Pastries, High-class Hand-made Fancy Biscuits.

OGSTON'S

High-Class Pastrycooks,

143 RAMSAY ST., HABERFIELD.

Telephone U 2881. Tram Section.

Church of England Grammar

SCHOOL FOR GIRLS, NEWCASTLE.

(Under a Council elected by Synod.)

Patron: The Right Reverend the Lord

Bishop of Newcastle.

Principal: Miss M. E. Lawrance, assisted

by a highly qualified staff of Resident and

Visiting Teachers.

Thorough Education to Leaving Certificate

and Matriculation Standards.

Specialities: Music, Art, Languages,

Physical Culture. Sport and Sea Bathing

special features.

For Prospectus apply to the Principal.

Church Missionary Society

ST. HILDA'S COLLEGE,

Clarendon Street, East Melbourne.

Receives girl students preparing for the

Mission Fields, or for Deaconess

work in Australia.

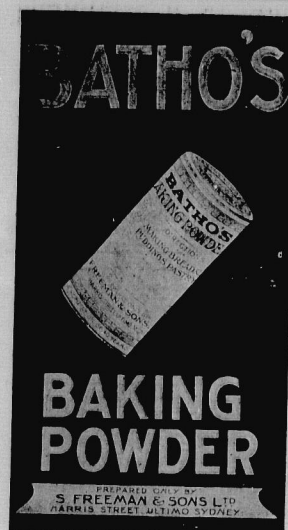
Fees £50 p.a.

Applications for entrance to the College, or

subscriptions to its funds should be sent

to the Rev. Seafeld Deuchar, B.A.

Diocesan Book Society
Rear of St. Paul's Cathedral, Melbourne.
Best house for all descriptions of Church and
Sunday School requisites. Books for
Private and Devotional Reading.
Write direct and save time.



**40 YEARS' RECORD
NOTHING BETTER
A Pure Baking Powder.**

HURSTVILLE.

EXCELSIOR BAKERY

J. McCALL

Baker and Confectioner.

Householders, please note address—

MORTIMER'S

Groceries and Provisions will give entire satisfaction.
206 NEW SOUTH HEAD ROAD, DOUBLE BAY.

All goods new and best quality. Butter and Eggs fresh in daily. Let us collect
and deliver your order.

LIDCOMBE.

OLIVETTE, late YANDOO REFRESHMENT ROOMS

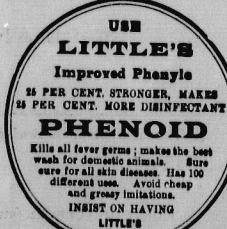
C. A. JERROLD, Proprietor.
All kinds of Confectionery. Refreshments at all hours.
L. Way's famous Cakes and Pastry.

A. HARRISON & SON

Blacksmiths, Wheelwrights & Farriers,
SECOND STREET,
WENTWORTHVILLE
Repairs executed at shortest notice. Shoeing a
Speciality.

Irvine's CARRAMALT

The Speedy Remedy for Coughs
Carragheen (or Irish Moss) combined with Extract of Malt
2s.; posted 2s. 6d.
IRVINE LTD., DISPENSING CHEMISTS
Phone Drum. 120
Country Orders despatched next mail.

**The Guildford Bakery**

Railway Crescent, Guildford.

H. C. COLEMAN

BAKER & PASTRYCOOK

Orders Collected and promptly Delivered daily.
Wedding and Birthday Cakes made to order.
Small Goods a Speciality.

Support

C. HUNTER

General Grocer, &c.

Willoughby Road, Willoughby

When requiring your next order.
Goods of Best Quality. Orders Delivered Daily

STAINED GLASS MEMORIAL WINDOWS

Specialty Selected Subjects for
Soldier Memorial Windows
References as to work executed in Australia and
Great Britain.

F. J. TARRANT, 24 & 26 Taylor St.,
off Flinders St., Darlinghurst, Sydney

ARTHUR DANDO

BAKER, CONFECTIONER, Etc.

Machine Bread Factory,
597 Darling Street, Balmain West
and 91 Lord Street, Newtown.
Wholemeal Bread a Speciality. Cakes in all Suburbs
Daily. Telephone—W.1064; L.1748.

ANTHONY HORDERNS' HALF-YEARLY SALE

A Bountiful Harvest
of Genuine Bargains

First Day: Monday, July 25th

Last Day: Saturday, August 13th

Consult the Sale Book, a copy
of which will be posted free
on request. It is full of money-
saving suggestions.

Last Day: Saturday, August 13th

ANTHONY HORDERN & SONS, Limited

BRICKFIELD HILL, SYDNEY.

Telephone Kog. 70.

E. WEBBER & CO.

The Leading Drapers
Clothing and House Furnishers

Has it occurred to you
that you can shop as
PERFECTLY AND ECONOMICALLY

at
WEBBER'S
as in Town

YOUR WISHES are regarded!
YOUR DESIRES anticipated!
YOUR WANTS satisfied!

at the ONE BIG STORE
Opposite Town Hall, Auburn.

Telephone U.7232.

F. G. W. PITTARD

(Late 1st Batt., A.I.F.)

54 AUBURN ROAD, AUBURN.

Wood, Coal, Coke, Produce, Plaster, Col-
ouring, Sand, Lime, Cement—any quantity.
Prompt Delivery.

H. WATSON

Cash Grocer and Provision Merchant,
CARLTON.

Only the Best Brands of Butter, Bacon
and Cheese Stocked.

Phone Petersham 209.

WILLIAM H. OSGOOD, LTD.

Licensed Plumbers, Gasfitters and Drainers

Estimates for all kinds of House Repairs.
264 Marrickville Road, Marrickville.

Try

J. HENLEY

For your Groceries and Provisions.

(The very best for the very least.)

187 Bridge Street, Drummoyne.

Telephone Drum. 96.

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. VIII, No. 16

AUGUST 12, 1921.

Price 3d. (7s. 6d. per Year)
Post Free.**Current Topics.**

The death of the Bishop of Grafton has come as a shock to the Church in Australia, and the diocese of which he was the first bishop has the strong sympathy of the church generally. The late Bishop, in spite of painful infirmity, worked heroically for the extension of the Master's Kingdom, and his all too short episcopate will have left its mark upon the diocese to which he gave his best so self-sacrificingly. To his sorrowing widow much sympathy is going forth; and we know that the same loving Saviour, whose realised presence called forth for the bereaved diocese and friends the parting message, "It is all peace," will bring to them all the needful strength and consolation for the few years of separation that lie immediately ahead.

The following item of interest appeared in the daily press last week, and evidences a more reasonable attitude to the Lambeth Appeal, and suggestions than we here meet with in Australia. The paragraph is as follows:

Extended Ministry in Canada.

The Lambeth suggestions are being rapidly put into effect in Canada, where Montreal Presbyterians and Episcopalians in representative committees, having adopted the Lambeth Conference basis of reunion, have drawn up formal orders of service for reciprocally giving commissions for extended ministry. In each case it is definitely stated that there is no repudiation of or reflection on their past ministry to which they were set apart by the Holy Spirit. When Anglicans are commissioned for the Presbyterian ministry the Moderator and other presbyters are to lay their hands on the heads of the candidates and say, "We admit you to a wider exercise of the ministry of the Word and Sacraments." Then they give the right hand of fellowship. When Presbyterians are commissioned for Episcopal ministry they are to kneel, and the Bishops and priests present are to lay hands severally on the head of every one, the Bishop saying, "Take thou authority to exercise this office now committed to thee by the imposition of our hands, and be thou a faithful dispenser of the Word of God and of His Holy Sacraments in the name of the Father." When the notice was given of the resolution that the proposals of the committees should be adopted at the next meeting of the Presbytery of Montreal there was no sign of criticism or opposition.

It is to be sincerely desired that this "sweet reasonableness" will prove infectious. The point to be emphasised is this, that at present the ministry in any denomination is limited practically to that denomination. The Lambeth appeal is that ministers of all churches should be willing to put aside prejudice and qualify themselves for a more extended ministry, by submitting, so far as conscience permit, to any form of recognition that other bodies require from them.

The Annual Conference of the Central Organisation of the C.E.M.S. was held at Bournemouth.

C. E. M. S. and Spiritual Ideals.

The Archbishop of York, the President, appealed to the members to respond to the call of service among their fellow men. "Go forward," said he, "and be found everywhere strengthening your brethren." Later in the meeting the following motion was passed with minor amendments: "That this Conference, recognising that a vital need of the present day is an efficient body of men with spiritual ideals, appeals to all its members at home and abroad to strengthen the work of the Society by deepening their own spiritual lives, and by becoming active missionaries of the Society's ideals, attracting other men into its ranks and promoting the formation of new branches."

The working out of such a resolution in life would indeed be evidence of the renewal of the Society, and most of those who know the C.E.M.S. in its working will acknowledge that the missionary aspect of membership is just what is needed to enable the Society to do the work for which it stands.

It is a matter of real regret that the Bishop of Bathurst was misrepresented by the secular press in relation to the appointment to Salisbury of the Archbishop of Brisbane.

The half quotation from Dr. Long's monthly letter to his diocese made him appear to cast reflection on the Archbishop for his acceptance of the English appointment; and we do not wonder that the Archdeacon of Too-woomba felt constrained, on behalf of the Brisbane clergy, to protest. But the whole content of the Bishop of Bathurst's statement shows that he has only appreciative thoughts in his mind concerning the appointment. We venture to quote for our readers' information the whole of Dr. Long's interesting allusion to the matter.

"During the week came the announcement of the impending translation of the Archbishop of Brisbane to the See of Salisbury. Those of us who have been called to do the greater part of the conciliar work of the Church alone know how greatly we shall miss his wise counsel, broad outlook and generous spirit. His call to England was not unexpected by some of us. In view of the wide extension of the powers of self-government recently recovered by the Home Church under the Enabling Bill, the Archbishop's experience, in both England and Australia, will be of special value to the Mother Church at this juncture.

More than two years ago, when I was in England, I was questioned in the highest quarters as to what would be the feeling of the Australian Church if he were recalled. I believe the answer I gave represents the true feeling of the Australian Churchmen. I said that there had long been a feeling that our Church would not become truly indigenous and widely prosper until, as a general rule, the bones of our bishops were laid to rest in the land of their episcopal labours; and in the case of those with families, their

sons and daughters lived on in our land and joined their destinies with ours.

To perpetuate a type of temporary episcopal exiles would be fatal. The needs of the churches in the Dominions could never be met by a succession of "short-service bishops," such as those satirised by Baring Gould in his book, "The Church Revival," as "returned empties"; of whom he records that, there were at one time thirty in England who had deserted their flocks, and were smuggling into cosy corners."

But if the Archbishop were recalled by authority to a post of high service after seventeen years' magnificent service in the north of Australia, our feeling would be of immense regret at the loss we would sustain, but equally of pride that he should be summoned to the central councils of the Church. We should also rejoice that one who had striven so earnestly to be thoroughly Australian, whilst he was with us, would be the able, if unofficial, representative of Australian sentiment in England."

One of the most interesting and hopeful conferences was held in London in June. Business men met

in conference and passed a resolution inaugurating a national movement for the purpose of "rallying men of goodwill in commerce, and the professions, for the application of Christian principles to industrial, commercial and professional life," and a further resolution was passed, deputed to a Council the consideration of the bringing about of co-operation in the movement by Christians in the ranks of organised labor. The principle was freely affirmed without contradiction that the governing motive and regulative principle of all industry ought to be service to the community. There must be also a return to Christian morality in business. Later, in the Conference, the following resolution was passed, on the motion of Mr. Arnold S. C. Rowntree:

"That industry should create and develop human fellowship, and that any practices calculated to destroy such fellowship are immoral.

And that every individual man and woman is of intrinsic worth, and that human labor cannot be regarded as a commodity. Therefore, every industry should be organised to provide:

- (1) As a first charge an income sufficient to maintain, in reasonable comfort, all engaged in it.
- (2) Provision for any special burden to which those engaged in the industry may be liable, such as undue fluctuations in work, sickness, etc., owing to the conditions of that industry—this in addition to any general provision which may be made by the State or otherwise.
- (3) Provision for superannuation—this in addition to any general provision which may be made by the State or otherwise.
- (4) Healthy conditions for all engaged in the industry.
- (5) Opportunities for development of personality, talents, and self-expression."

When the large employers of labor begin to speak like this, we cannot help the hope arising that at last some solution of our social difficulties is at hand.