

The Church Record

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Current Topics.

Lord Weardale, as chairman of the Save the Children Fund, has sent a wireless message to Mr. Hughes asking him to make a special appeal in Australia for the children of Russia.

He has also cabled to Melbourne and Brisbane asking that the splendid efforts of those cities be renewed. Dr. Nansen has allotted Saratov district to this fund. Saratov is the worst famine area in Russia. The fund committee has guaranteed to feed at least 100,000 children.

It is some time since such a call for help was emphasised in the Churches of the Commonwealth, and then there was a fair response. From time to time sad reports have come concerning Russia's condition, but nothing practical seemed possible of achievement because of the completely upset nature of the social life there. There appeared no reasonable means of organising help. But the present appeal is quite well defined and Lord Weardale's committee can be trusted to get any available help through to the starving children of Russia. We understand that the Quakers have been doing excellent work for some time, and are properly organised in Russia for the disbursal of any funds entrusted to them. It is to be hoped that Christian people generally will be given an opportunity of helping in this "Save the Children" stunt, for the appeal is especially strong to those who are disciples of the Saviour Who loves the children and honoured child-life during His earthly ministry.

Some words of wisdom spoken at the consecration of Dr. David, the new

Bishop of St. Edmundsbury, seem to us of special interest at this time of episcopal change in the Commonwealth. The preacher, Dr. David's brother, the vicar of Plymouth, asked the congregation whether, when devotional books bade them pray for those who had no time to pray for themselves, they were to include bishops in that class. Certain it was that if the clergy or laity expected their bishop to undertake a mass of social or even administrative duties that could quite properly be laid on laymen, but when done by the bishop robbed him of the time better spent in drawing further supplies of spiritual refreshment from God's loving kindness, it was not the bishop alone that suffered, but the diocese and the whole Church of God. His oratory or private chapel could be a great harbour of refuge from the pressure of business and the strife of tongues. There were clergy to be cheered and encouraged, some living among the incessant noises and distractions of the town, bearing the burden of having more to do than they could do thoroughly, where religion was smothered by squalor and

shiftlessness, let alone dishonesty, vice, and intemperance; many sinking under a load of anxiety, poverty and even want. Many again bearing that other and heavier burden, the burden of not having enough to do, where energy was sapped by the apparent lack of opportunity, and courage died down before the great spaces and silences of nature, and the single talent was in danger of being unused."

How often, though, because of the wealth of "official" details that obsess the episcopal time and attention, the rare gifts of spiritual leadership and fatherhood, for which the occupant of a see has been chosen, are given practically no time for expression. They are crowded out, too often, by that carking "care of all the Churches" which unhappily for the Church, in its growth and witness, has come to be loaded on to a bishop's shoulders. The Anglican Church, throughout all its borders, needs a revolutionary policy in this regard. It is hard to imagine a more suicidal procedure than to worry a bishop with the financial cares of his diocese and clergy, or, as in some cases is unhappily true, to expect and allow him to "stump the country" in order to awaken professedly Christian men to what ought to be one of the glad privileges of their life. Because of the strength of a bishop's appeal, the "short cut" out of a difficulty is very tempting, but it is tragically wasteful and the work of God pays dearly for it in the long run. The bishop is the Chief Pastor of the flock, and, consequently, all the more freely and fully should his spiritual gifts be manifested for the upbuilding of that "Church which is His Body," in the faith and love of the great Over Shepherd. It would not be an unwise move for every synod to place on its minutes a strong resolution to that effect.

Since the days of Robert Duff the Educational Mission has been recognised as one of the strong methods of leavening a non-Christian people with the teachings of the Gospel of the Saviour. In some countries the Government has become so seized with the importance of the missionary's educational work that public money has been willingly given to help forward the efficiency of building and apparatus. In India, as the Rev. H. S. Cocks recently told us in one of his interesting articles, the "non-co-operation" propagandists, in their dislike of anything foreign, are urging the Government to make their grants on such conditions that the Missionary Societies will be forced to seriously review their policy. An article has recently appeared in the "Times of India" which puts the case very clearly and indicates the grave problem with which the Christian Church is faced.

The article referred to reads as follows:—

Missionary Schools.

"One of the most curious by-products of non-co-operation has been the creation of a 'religious question' in Indian education. At present the education of Indian children is in the hands of people who are profoundly convinced that religion is a part of all good education. They believe it is not possible, except, perhaps, in the case of a few very exceptional children, to build up strong and vigorous characters save on a basis of religious knowledge; and that ethical instruction apart from definite religious faith is foredoomed to barrenness. Up to the present moment Government has been perfectly ready to tolerate this attitude. It has acknowledged a certain responsibility for education by giving grants to such schools which attained standards, stipulating only that these grants were to be devoted to purely secular education. From the religious question it has stood aloof. If a school proved that the secular education which it gave rendered it worthy of assistance, that assistance has been given without any reference to the religious teaching which it also gave. In no way has Government shown any preference for any religion—Hindu Mohammedan, Roman Catholic, or Presbyterian, it has been all one to Government. So long as a school attained from a secular point of view to a recognised standard, it has received assistance.

"Owing very largely to the work of Mr. Ghandi, it appears that there may be a change in this very sensible and fair policy. From certain influential quarters pressure is being brought to bear upon Government to insist that a requisite condition of a Government grant shall be that no child shall be forced to receive any religious teaching. It seems that the condition is fair enough, until it be remembered that no parent is compelled to send his child to any Mission school. Why do the missionaries teach? For the sake of teaching religion. In order that they may do this they have made their schools the best in India. Because they are the best they have never any lack of pupils. They are certain that, if the present storm is allowed to blow itself out, it will be seen that India has no serious objection to the policy which has ruled hitherto. But if a conscience clause is forced upon them the consequences for Indian education will be disastrous. For the excellence of their schools is derived from three different factors. They are able to recruit their teachers from amongst the best possible material. These teach with enthusiasm, and accept the lowest possible salaries. Men and women who have taken high honours at the Universities at home come out to India, and rejoice to spend their lives in teaching for a mere pittance which barely keeps body and soul together. Why do they come out at all? Because of their desire to teach their religion. Why do they count their labour so cheap? Because they consider that their real wage is their opportunity to teach their religion. If by a 'conscience clause' Government deprives them of their opportunities of teaching religion, it will also deprive India of the finest body of teachers that it possesses, a body of teachers that it cannot hope to obtain in any other way than through the opportunities for religious work which the present system affords."

It is well that flashes of humour should lighten the usually dry and academic discussions that characterise Synods. The Melbourne Synod, had, at any rate, one such flash, to judge from the following incident which we quote from the "Age":—

"Things took rather an academic turn at the Anglican Synod yesterday, when Rev. C. L. Crossley, of Montague, in seconding a motion deploring a growing desecration

of the Lord's Day, urged with much seriousness that the term "Lord's Day" was an invention of the Church, and not an historical fact. This gave Archdeacon Hindley an opportunity to give a moral and create some mirth in a sedate assemblage. "Don't saw off the branch upon which you sit," he advised, as the introduction of a story told by Bishop Moorhouse. It was a parish in England, where the congregation had the right of appointing or dismissing its minister. It appointed a clergyman named Moon, who, in well-studied sermons, put forward argument to show that the devil had no existence. After a time he was dismissed, and he sought reasons for his dismissal. "Have I not," he asked, "been eloquent enough or convincing enough in my discourses?" The spokesman admitted that he had been eloquent and also convincing—too convincing, in fact. They said, in effect, "We always believed there was a devil, seeking whom he might devour. You have convinced us we were in error, and if there be no devil, we don't want no parson."

The "short and easy" method of raising money for public objects has, naturally, a strong hold "In Charity's" on the community. It saves a lot of trouble, and, incidentally, a great deal of money, and of course is "the fashion." The following paragraph of news appeared recently in one of the secular dailies:—

"That the exploitation of gambling tendencies is a very profitable process for charitable movements was emphasised by the representatives of the western commercial travellers during a conference with a local committee on the subject of a market day for the hospital and the Western Travellers' Cot Fund."

"The secretary of the Cot Fund said that there had been a good deal of comment lately on lotteries and raffles, but it did not alter the fact that the money raised went to the splendid object of helping the sick and distressed. If they obtained £100 from raffles he did not think that it would be so very bad to hand the money over to the district hospital, which needed it so much. It would be almost impossible to have a successful fair without raffles."

"Another speaker said that at a carnival at Parkes they took just £1000. On one chocolate wheel in a few hours they took £100, and the chocolates only cost £7 or £8. Three chocolate wheels alone took nearly £500. If they cut out raffles and chocolate wheels they would find that people would look at the stalls and pass on. He believed they could take £500 in a day at a fête at Bathurst."

"The meeting tacitly agreed to the raffles."

Note the word "tacitly"—it indicates a sacrifice of principle on the part of some, either from a lack of moral backbone to stand up and object to a method of money raising to which they could not conscientiously agree, or to a more deplorable sacrifice of principle for the sake of getting out of a difficulty. Thank God a different attitude has been recently set in public evidence by reason of the action of the C.E. committee of the Boys' Home, Morpeth. The Bishop of Newcastle, whose fine synod pronouncement on gambling was recently published in our columns, has sent in to the United Charities Day committee, Newcastle, the following strong protest against the use of gambling methods in the raising of funds for charitable institutions:—

A Fine Protest.

"The committee of the Church of England Boys' Home at Morpeth agreed some time ago to assist in the United Charities Day, on condition that they should receive its share of the proceeds of the appeal. It has, however, come to their notice that gambling methods are being used in some cases to raise money, and as they consider that such methods are demoralising to the community, they feel that they can no longer be associated with the movement. They, therefore, decline to receive any money from the United Charities Day, and request that you will withdraw the boys' home from the list of institutions that are to be helped in this movement."

The Church generally owes a debt of gratitude to the bishop and committee for this excellent lead.

There are indications that the New South Wales Government is weakening in the determination to inaugurate the State Lottery system for revenue purposes.

State Lotteries.

This is clear in spite of Mr. McGirr's Quixotic speech on the censure motion in which he said: "If these religious organisations think that they are going to get me on the run by sending resolutions along they do not know the man they have to deal with. The very things that will make me introduce the lottery bill will be the resolutions they send along."

It was a brave protest, but Mr. McGirr is probably finding out that his supporters are becoming less and less keen upon a measure which is bringing its promoters into a rather unpleasant notoriety. We are extremely hopeful that the public sentiment against so iniquitous a measure will be sufficiently aroused and manifested to arrest the Government of N.S.W. in so unwise and demoralising a piece of legislation.

The State Lottery question should be kept quite distinct from that of Motherhood Endowment.

Motherhood Endowment. In the former matter there is hardly room for a conflict of opinion in Christian thought, so egregiously selfish and demoralising is the vice of gambling. But in regard to the endowment of motherhood there are grave reasons that may be adduced in its favour. The basic wage principle, with its average family of two adults and two children, would seem to demand the Motherhood Endowment measure as a necessary corollary. Otherwise the basic wage would lead to a severe curtailment of the reproduction of children beyond the number for which that wage had made the necessary provision. Quite logically men and women would be justified in thinking that it would be almost "flying in the face of Providence" to have children beyond that number. We are face to face with practical questions, and no academic theories concerning improvidence should be allowed to encourage race-suicide or child malnutrition as fatal to the nation as to the individual.

English Church Notes.

Personalia.

Rev. H. S. R. Thornton, M.A., son of the late Bishop Thornton, of Ballarat, has been appointed to a canonry in Belisae Cathedral, Honduras. The C.F.N. says of him:—"Always cheery, self-forgetful, unconventional, helpful, and leaving a trail of friends made for a life-time wherever he went. To remain in one place may suit some temperaments, but not Mr. Thornton's. He must often be up and onward. And where he goes he reminds men of God."

Mr. Hughes, Prime Minister of Australia, has presented to the parish church of his native village, Llansantffraid, Montgomeryshire, a stained glass window in memory of his mother. The window was to be unveiled on the 15th of this month by Mrs. Lloyd George. Mr. Hughes was at the same time to have unveiled the local war memorial.

The death is announced, at the age of 76, of Mr. John Hart, the well-known advertisement agent, which occurred quite suddenly in Northaw Church on July 31. He had just risen from his knees to go up to receive Holy Communion when, evidently feeling unwell, he stepped back to his seat and then fell unconscious, and within a few minutes had passed away. Mr. Hart, by his long connection with the various Church societies, was widely known and popular with all, but it will be by his work in connection with the Church Congress that he will, perhaps, best be remembered.

The Archbishop-elect of Melbourne was one of the principal leaders at the C.M.S. Summer School at Llandudno, July 29 to August 5.

Rev. A. H. Barlee, formerly rector of Rockhampton Cathedral, 1917-19, has been

appointed to the living of St. Aidan's, Small Heath, Birmingham.

In the course of a farewell letter addressed to his "Dear reverend brethren and people of the diocese," the Bishop of Bath and Wells (Dr. Kennion) writes:—"In writing my last letter to you as your bishop, may I urge upon you these principles to guide you in all your duties, and indeed in all your time of recreation. First, look upward with an aspiration to be worthy of God who calls us to fulfil His purpose for the world—the Blessed Son of God who gave Himself for us, and of the Holy Spirit who will guide and help us if we earnestly ask Him. Secondly, look round you and see whom you may help on their way by your sympathy and example. And thirdly, look within yourselves with a firm purpose to overcome selfishness, and all that hinders you from being faithful sons or daughters of that gracious God who calls us to follow His dear Son, and has called us into the fellowship of His Church, that we may receive His strength, and use it to strengthen others. May God bless you all, young and old, rich and poor, one with another. May it please Him to send you a bishop who may guide and counsel you better than I have done, and will you now and then ask our gracious Heavenly Father to grant His grace to him who now must for the last time sign himself as your affectionate Bishop."

Church Congress.

The Birmingham Church Congress begins on October 10. The Archbishop of Canterbury and the Bishops of Exeter, Norwich, Lichfield, Durham, and Oxford are to preach the official sermons. The general subject for discussion is "The Church in the New Age," the sub-sections being Grounds of Belief, Christian Morals, Industrial Problems, Recreations, Adolescence, Women's Ministry in the Church, Church Reform, etc. Among the selected speakers are Revs. C. J. Shebbeare, A. E. Rawlinson, C. E. Ravein, P. N. Waggott, A. V. Magee, Archdeacon Lisle Carr, etc. There is every evidence of a weighty set of papers on the practical problems of the Church.

A Man of Culture on Reform.

Professor Gilbert Murray of Oxford, in his notes on "Wells' Outline of History," declares that this generation has witnessed to three memorable advances. The first of these he places as the "Conquest of the Air," the second as the formation of the League of Nations, and as to the other he says:

"The third great phenomenon we have seen is the adoption of Prohibition by the United States of America. I say deliberately that in my judgment that is an event not merely of passing consequence, but a great event, judged by the standard of world history. A nation of one hundred millions of white men, the greatest, strongest, progressive nation in the world, has by absolutely overwhelming majorities, declared that alcoholic drink of any sort shall be neither manufactured, nor sold, nor imported, nor consumed within its territories. Many of our friends, when taken by surprise, and suddenly startled by this event, which I think was not the case with those of us who have followed the temperance movement. They look upon it as a sudden "pussfoot" intrigue, as a sort of lightning cabal. We know it was nothing of the sort. It is the fruit of a prolonged campaign of education carried out through the school, the church, the mission, the debating society, through conversations round the fires in the village store, throughout all the States of America. I think it significant that in the few attempted protests that have been organised against the Prohibition law—against the eighteenth amendment to the United States Constitution—it has proved almost impossible to get any protest from those States which were accustomed to Prohibition before. The revolt against Prohibition comes almost entirely from the States which have never tried it."

"Some people speak of American Prohibition as if it might be a passing phase; as if it were what it was to a certain extent, perhaps, in Russia—a violent reaction against a terrible and overwhelming evil—as if the Americans were such a hopelessly drunken people that there was nothing for them but Prohibition. We know that was not in the least the case. The United States have gone up stage by stage, step by step, towards this establishment of complete universal sobriety."

The late Mrs. Bishop, the well-known traveller, said that in Asia "sin is enthroned, and defined, and worshipped," and that "there is scarcely a single thing that makes for righteousness in the life of non-Christian nations."

The Poetry of God.

By the Bishop of Truro.

A sermon preached at the G.F.S. Anniversary Service at St. Paul's Cathedral.

"We are His workmanship, created in Christ Jesus unto good works."—Eph. ii. 10.

St. Paul is rejoicing over the wonderful goodness of God; over the full freeness of His grace; over the glorious privilege of the child of God: It is good indeed to be His children, and it is all His doing. It is not of our winning, but of His grace. It is more than mere adoption, it is endowment with wonderful heritage. As Christ rose so we are raised to newness of life. So St. Paul tells the happy story, and as we read the verses our hearts are thrilled with humble gratitude and we would give our all to make the plan of God complete. In the text comes the answer to our grateful longing: we find our share in the miracle of God.

The Poetry of God.

Ponder it a moment. We are His workmanship, the thing that He has made, but the making is not mechanical, or hard, or artificial. The word used in the text in the old Hellenistic tongues is our English word poem, and the fact, though we may not press it, is suggestive. Christian character is the poetry of God. God is the real author of all beauty, and He has made nature in all its ever-splendid luxury of loveliness, with the flowers and the ferns, with the birds and the butterflies, in the woods and the dales, in the moor and the rock, in the ever-changing restlessness of the sea, and the never-moving peacefulness of the mountain. The poet and the musician have tried to interpret His beauty to our eyes and ears, and have come short of His glory. But in redeemed man, in man made new in Christ, He has given us His chiefest poem, His masterpiece of workmanship, and we, alas! have spoiled its beauty by our inconsistency, marred its harmony and rhythm by our disunion, degraded its majesty by our selfishness, and sometimes our sinfulness has substituted for it sensuous doggerel, or by our self-righteousness we have turned it into a hard legal document, misrepresenting God, and with no winsomeness for man.

A Difficult World.

The G.F.S. keeps its festival to-day and must justify its right, not only to festival, but to continued existence. We live as Christian men and women have always lived, in a difficult world. All around is sin and selfishness; the winning of material comfort, the pursuit of self-interest, is practised if not preached as the ideal of life; our world is littered with the fragments of broken and breaking brotherhood; the preaching of unity and fellowship is regarded as chimerical or untimely, whether we think in terms of Church, or society, or of home. Never more need that the world should be compelled to enjoy the poetry of God in the life and on the lips of those who are His. That is the only music that can bring peace and hope amid the jarring notes of the discord of the world. That is just the task of the Church of Christ and of every group within it, no least of a company of Christian girls, to show the Christian character in all its four square glory. Men once spoke of education as the panacea for the world's ills. Education has been tried and failed: not because it is a futile thing—far from it, but because education in these modern times has never gone whole-heartedly hand in hand with the faith of Christ. In a recently published book a great French writer, Dr. Gustave Le Bon, asked for an entire transformation of the educational system. He is speaking of France, but is thinking of the world, and expresses the fear that it will be a difficult task, for, says he, "few people understand that the education of the character is much more important than the education of the mind, and that the reading and repetition of textbooks and manuals is not enough to transform the soul of a generation." In a striking sentence he tells us "the future will belong, not to the peoples whose intellect is greatest, but to those whose character is strongest."

A Virtuous Character.

That is the rationale of the existence of the G.F.S. You have been resting your aim of late, but you have kept character in the forefront. The bearing and the maintaining of a virtuous character is essential to your membership. I could have wished you will pardon my frankness—that you had found a bigger word than the Victorian "virtuous" for the descriptive adjective, but words are often imperfect vehicles for thought; they often cramp our best ideals, and I know that you mean to work for the whole poetry of God in the lives of your membership, and especially that you are not going to forget that, though purity and maiden modesty be part of the love that

Christ teaches, they are not the whole of it; that the woman who was the sinner, who washed the Saviour's feet with her tears and dried them with her hair, knew much of the poetry of God, was part of His poem in the expression of love and tenderness and humility, though she had marred its beauty by the sinfulness of the streets. Let the G.F.S. maintain the highest standard of personal purity—there is sore need in these days of the filthy book and of the suggestive picture, of the sordid horror of the divorce court, and the tragedy of lightly wrecked homes, of the general sitting loose to the sanctions both of marriage and unwedded cohabitation, of the general sitting loose to the jewels of unselfishness, honesty, lovingness, and such like, which go to make up the scintillating beauty of the poetry of God. Keep innocence, said the Psalmist, maintain character, not mere reputation, in all its comprehensive glory, and it means peace and strength now and for ever.

Character and Service.

But, further, character fulfils itself in service. So in the text, so in God's plan, so in life. You have exemplified it wonderfully this last year, and it is that fact that brings me here so gladly to preach your sermon. You felt obliged to lay special insistence—I am glad you did—on one line in the poetry, personal purity, the maintenance of virtuous character, but you were not content with that insistence: you inaugurated a great campaign to help others to purity and chivalry, both personal and social. I thank God with all my heart for that which the White Crusade has accomplished in my own diocese, and even more for the spirit of loving brotherliness and enthusiastic energy with which it has been carried through. It has meant much for Christian character and for Christian influence, and we can thank God and take courage.

But as I have reminded you, the Church of Christ, and in its place the G.F.S., stands for the whole Christian character—its every virtue, its every grace, its every beauty. In our own lives we must express it, and upon the lives of others make its impress. We must be fully equipped unto every good work, and to every good work we must call the world. Each G.F.S. bench must be an army of aggression, a centre of propaganda, a sphere of influence. Each member must be a "little Christ," as George McDonald puts it, living for Him, winning the world to Him. Character expresses itself and finds its test and its fruit in service. Character by itself, if indeed by itself it can exist, is a sterile thing. You cannot walk alone along the road of life clad in the white garment of a character holier than the rest; you must touch others whether you will or no. It must be the helpful touch of Christ, not the befouling smirch of the world, not the scornful thrusting aside of the Pharisee.

"But as we meet and touch each day The many travellers on our way Let every such brief contact be A glorious help ministry!"

The contact of the soil and seed, Each giving to the other's need, Each helping on the other's best, And blessing each as well as blest."

The Christian Way Through Life.

May I try to illustrate? There are three ways of going through the world, as there are three ways of going through a crowd. You can push your way through, and successfully, treading on the feet of others, thrusting your elbow into their sides, but

caring nothing though you leave behind crushed toes, bruised ribs, and sore feelings. No one would pretend that that is the Christian way. You can choose a simpler method. You need hurt no one, you can watch your chance, you can turn hither and thither, gain ground here, give ground there, and if you be patient enough you will get through at last. Will you be surprised if I tell you that neither is this the Christian way? There is another, and I saw it once in practice in the streets of Bradford. A mill girl, for I know a member of the G.F.S., was hurrying through the cold, dark streets on a wet winter's night, to catch the tram that should take her home from work. She had done her day's task and was entitled to hurry home, comforted the little maid, and wiped her face for refreshment and for rest. She took her place in the queue and presently moved forward to the car. Just in front of her a tiny child missed the step and fell into the mud and turned out of the queue, hurt and mud-stained and crying. Without a pause the girl behind yielded her place in the car, tears away, and then, with her, took her place at the end of the queue, to reach home perhaps twenty minutes later than she might. That is the Christian way through a crowd, that is the Christian way through life; it costs something, it means contact with the mud, but it helps, and it has its record in the poetry of God. Thus character and service go together, and make music in their march. Character is what we are, service is what we do, and both in their turn mould the character and inspire the service of others, and of the humblest servant of the Christ neither character nor service is lost, but all make their contribution to the redemption of the world.

"So do what you can, being what you are: Shine like a glowworm if you cannot be a star, Work like a pulley if you cannot be a crane, Be a wheelgreaser if you cannot drive a train."

The Glory of being His.

One last word. We are God's poem, bearers of the character of Christ; we are created for good works, pledged to Christian service; but all of it that is worthy is His doing, and in humble dependence, in simple faith, in prayer and Sacrament, we realise that all things come of Him, and of His own we give Him in our poor offering of character and service. Let us remember, then, our offering will be the more acceptable to Him, the more effective in the world, if our humility be real, if our faith be simple, if our prayer be insistent and sincere and unselfish, and if our love never falters, never despairs, ever hopes and ever helps until our work is done.

Social ethics have a religious sanction. It is the constant duty and effort of the Church of God to saturate the whole life of man, all his conduct and his thought, with a sense of sacredness; and as the world is for ever desecrating what is holy, so is religion for ever consecrating what is secular. (Chadwick.)

Surely happiness is reflective, like the light of Heaven; and every countenance bright with smiles and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.

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(From our own Correspondent.)

Synod once more has come and gone. And what a synod of surprises! On Monday evening we met. On Tuesday afternoon the Administrator dropped a legal bomb in our midst. It seems that the law committee had suddenly discovered that the synod, not having been convened by an Archbishop of Melbourne, was little more than a debating society and certainly had no power to pass any bills. This knocked the bottom out of the three or four bills on the notice paper. Their movers were given permission to withdraw their bills until next year. When this had been done the President pointed out that the law committee had not yet settled whether any resolutions that might be passed could, under the circumstances, have any binding force. "I assure the house," he added amidst laughter, "that everything is all right with the exception of the matter I have mentioned."

In fact, the ready wit of the President did much at times to enliven the proceedings of synod. There was the usual amount of unconscious humour which members enjoyed to the full. One clergyman asked for leave of absence for his parochial representative, on the ground that "he is not fit to be here"! Another aroused much envy by saying that his wife never, under any circumstances, says a word! Still another, in speaking of the Boy Scout movement, alluded to the fact that the State cadets are now discarding long trousers for the short knickers of the Scout. "So you see they are coming round to our way of seeing things!" One layman bade the Church cease worshipping women and get amongst the boys and plant them. An old and well-known member was urging the need of speaking of the Lord's Day as a privilege and not a burden. He thought that nothing was gained by constantly reproving people for not keeping this day sacred. "Some people," he said, "are much too fond of dressing others down; this is not the way to brace people up."

The most important motion from a diocesan standpoint was that of Dean Hart, expressing the view that the Archbishop should have power, under conditions to be approved by the synod, to limit the tenure of incumbents. This was carried by a majority of twelve clergymen and forty-eight laymen; a committee of both was elected to prepare a bill to submit to next synod. There can be no question that any bill to bring about such a result will demand the utmost care in preparation, and the very closest scrutiny by synod. But opinion on the whole seems to be that the result aimed at is desirable. It is doubtful whether it can be made workable without some system of more nearly equalising the stipends.

The number of communicants in the diocese of Melbourne increased from 32,723 in the year 1919 to 45,631 the following year. On the other hand the number of Sunday School scholars decreased from 29,643 to 28,873.

Personal.

The Archbishop-elect of Melbourne expects to leave for Australia some time in January next.

Mr. W. U. Smythe King, solicitor for the estate of the late Mr. Walter Ireland Uther, of Sydney, has informed the Home Mission Society that Mr. Uther bequeathed £100 each to the

Mission Zone, the Church of England Homes, and the Home Mission Society.

The Bishop of Bathurst was recently installed as Worshipful Master in the Masonic Lodge in Bathurst. Dr. Long has only been a member of the order for a comparatively short time, and has made remarkable progress. He is said to be the first bishop in the State to occupy the position.

Mr. Raymond Kershaw, son of Mr. G. W. Kershaw, a member of the synod of Sydney, has just graduated from New College Oxford, in History, obtaining second-class honours. Mr. Kershaw is now reading for the B.Litt. degree. He gained the Rhodes Scholarship in 1918, after three years of war service, in which he gained a first lieutenantcy and M.C. He is just 23 years of age.

Rev. H. A. Haslam has been appointed vicar of Talaga Bay, in the Diocese of Waiapu.

Rev. C. J. H. Dobson, of Nelson, has accepted the vicarage of Mangatam-oka, in the Diocese of Wellington.

Rev. A. Maxwell, of Gympie, Q., has resigned. His health has given way and his medical adviser has ordered him six months' rest. The charge is a very heavy one, the parish and district containing about 25,000 persons and entailing a lot of rough mountain travelling. There used to be three resident clergy, but owing to scarcity of men, Mr. Maxwell worked single-handed until now.

Rev. F. E. Cassian Crotty, Th.L., rector of St. John's, Launceston, Tas., has been appointed vicar of St. Luke's, South Melbourne.

Archdeacon Oakes, rector of Kelso, N.S.W., has returned from Charters Towers, North Queensland, where he has been officiating as locum tenens during the winter months.

The death is announced of Mr. C. J. Mackenzie, of Burnie, Tasmania, for many years a churchwarden and member of synod, and also of Mr. Thomas Bennison, City Coroner, of Hobart, and a devoted churchman.

Rev. S. J. Cooper has been instituted to the cure of St. Mary's, Mornington (Dunedin).

The Bishop of Dunedin returned to Dunedin on August 24.

Rev. H. D. Peel has been appointed Principal of the Dubbo Brotherhood.

The death is announced, from pneumonia, of Mrs. Best, wife of Rev. W. T. Best, of Guyra, N.S.W.

Rev. W. P. Dorph, who has recently been appointed to assist at St. Thomas' Church, North Sydney, was entertained by the choir and Sunday school teachers of St. Columba's Church, Camdenville, and was presented with a handsome R.V. Bible. Previously the parishioners generally presented him with a wallet of notes as a mark of high esteem.

Rev. R. Birch, of Lakes Entrance, Gippsland, has been appointed to the charge of Christ Church, Echuca, in succession to Canon J. C. Herring.

Mr. C. G. B. Parker won the Bromby prize for Biblical Greek at Trinity College, Melbourne. He is to be ordained

at Christmastide, when he will become assistant curate at St. Andrew's, Brighton.

The national secretary of the C.E. M.S. Rev. A. R. Ebbs, has been visiting West Australia. He will spend a fortnight in the Melbourne diocese on his way back, reaching Sydney in time for the meetings of the national council on October 7.

Rev. S. J. Kirkby has returned to Sydney from a visit to Victoria and South Australia in the interests of the Bush Church Aid Society.

Last Sunday week, at Wellington, the centenary of the town was celebrated in each of the Churches. Archdeacon Boyce, who was clergyman there 48 years ago, went up from Sydney by invitation, and preached in the church morning and evening. He laid stress on the noble work of the Rev. William Watson, who went to the town so early as 1832, and died there after long and faithful service.

Rev. R. Noake, B.A., rector of Campsie, has been appointed rural dean of South Sydney.

The fellow church members of Lyle J. Chase have decided to present a prayer desk and seat to the Cumboral Church in his memory. The tracery work of this furniture is all hand carved and there is a small brass memorial tablet upon it suitably engraved. The craftsmen were the Church Stores, Sydney.

Rev. F. Sanderson, M.A., who is coming to work in West Australia, left England by the s.s. Euripides on August 26. Mr. Sanderson is a brother of the Hon. A. Sanderson, M.L.C., and has since 1919 been assistant curate at Christ Church, Greenwich. He will pay a short visit to Melbourne to visit relations, and hopes to arrive in Perth in the latter part of October.

As we go to press we learn with regret of the death of Mrs. Pearce, of Seven Hills, mother of the Rev. L. A. Pearce, of Naremburn, and cousin of Bishop Langley.

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Melbourne Synod.

The Synod of the Diocese of Melbourne assembled last week under the presidency of the Ven. Archdeacon Hindley, the Vicar-General and Administrator of the diocese. In his address the Archdeacon made an extended reference to the Archbishop-designate and to the general approval with which the election had been received. He then reviewed the educational policy of the diocese, especially with reference to Secondary Schools. The Archdeacon then went on to speak of the grave and important subjects which General Synod was to discuss. He said:—

"At no time in the history of the Church in Australia have there been so many grave and important subjects under survey. At the next session of the General Synod a question of vital importance to every diocese and to every parish will be considered. I refer to the legal connection between the Church of England in Australia and the Church of England in England. The subject for many years has been discussed by various synods as an academic question. The proposal to sever the nexus is now being brought into the region of practical politics, and the question whether or not the legal tie that binds us to the Church of England be severed."

"Early last century, from England, Ireland and Scotland men began to worship God after the manner of their fathers, and by government grants and by purchase land was acquired for the erection of churches and other ecclesiastical buildings. Consensual compacts, expressed or implied, were made, and in most cases Acts of Parliament were passed by which these early settlers were bound to the 'Church of England and Ireland,' and their freedom in matters of worship and Church government was thus limited. The standard of faith and doctrine of the Church in the old land became the standard of the Church in the new lands of Australia and Tasmania. Had no such compacts been made, these settlers would have been free to adopt any faith or any form of worship they pleased. They would have had power to frame, revise or discard the Book of Common Prayer; to change the Articles of Religion. They could have united with the Presbyterians, Methodists, Baptists or Roman Catholics at will. They could have become Calvinistic, Arminian, or Socinian. They could have united with any Church they pleased, or formed a new one of their own with lines of demarcation so faint that, as congregations or individuals, they could change from one denomination to another and take with them their property. We are committed to standards of faith and doctrine more or less definite, to the Book of Common Prayer, and to episcopal government; and all contributions of land and money received in Australia are received on the condition that these standards should remain unchanged, except in accordance with changes made with competent authority in England."

"During this century many changes have been made both in England and throughout the Empire in matters that seemed to be vital. The ideals of a century ago are not those of the present day, and if the clergy and laity who laid the foundation of the Church in Australia could return they would discover in almost every place forms of worship and types of teaching other than that to which they were accustomed, and for which they did not give their labours and their substance. These changes are not confined to the Church of England. The standards of other denominations have also changed, and the bands that united are now being regarded as fetters impeding the free action of believers."

"Advocates of change and their opponents have to choose between the councils of Galatians and Acts as to methods and propaganda, and Australia will be happy indeed if the former counsels prevail, and no section of the Church be found fighting against God. The strongest reason urged against the nexus is that ecclesiastical questions have to be decided by a judicial committee of Privy Council, though no case of alleged false doctrine or illegal ritual from Australia has been sent to that august body. There has been some fear that such a case might arise, and it is held by many that the Privy Council is not a suitable body to try ecclesiastical cases. It will, however, be difficult even with a severed nexus to keep from the highest available Court any cases that involve the rights of property, whether owned by ecclesiastical institutions or individuals. A comparison between the Acts of Parliament and Consensual Compacts on the one hand, and the report of the Lambeth Conference of 1920 on the other, will disclose how great a change has come over the Church during the last century. These Acts and Compacts were intended to segregate Christian denominations, and to stereotype not only forms of worship, but even modes of thought. The Lambeth vision contemplated the breaking down of the barriers that

divide Christian people; barriers of ritual, forms of worship, opinions, no matter how venerable, and whatever is excellent though distinctive, in various sections of the Church, is to be brought and made part of the inheritance of the Church of God. This vision is a glorious one, and the glory is not of the earth. May God grant that it may be realised, and that the prayer of our Divine Redeemer for unity may be answered."

Dangers.

"So far no new standard of faith and doctrine has been submitted since 1896, when, in the General Synod the Bishop of Brisbane submitted a Statement of Faith that would give certain liberty, but would preserve the Church in Australia from severing the spiritual tie between the Church in Australia and the Holy Catholic Church."

"(a) We, the Bishops, together with the representatives of the clergy assembled in General Synod, hereby make the following declaration:—We declare this Church to be, and desire that it shall continue, in full communion with the Church of England, and all Churches in communion with her, as an integral portion of the One Body of Christ, composed of Churches which, united under the One Divine Head and in fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided Primitive Church by the undivided Ecumenical Councils; receive the same Canonical Scriptures of salvation; teach the same Word of God; partake of the same divinely Ordained Sacraments, through the ministry of the same Apostolic Orders, and worship the same Lord Jesus Christ, by same Holy and Divine Spirit Who is given to them that believe, to guide them into all truth; and we are determined by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in 'The Book of Common Prayer and Administration of the Sacraments of the Church of England, together with the Psalter, or Psalms of David, pointed as they are to be sung or said in Churches; and the Form of Manhood of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons'; and in the Thirty-nine Articles of Religion, and to hand on the same to those who shall come after."

"Nothing contained in the above Declaration shall prevent the said Synod from accepting such alteration of the above-named matters, books and formularies, as may from time to time be adopted by the said Church of England."

The proposal that would be submitted to the General Synod, however, includes certain safeguards; a two-thirds majority of the members actually present in the various Synods which decide 'Yes' or 'No' will be required. Considerable time must necessarily lapse before the question can even be debated by the various Diocesan and Provincial Synods who decide, and when such decision is made Parliament has to be satisfied that there is practically unanimity amongst the members of the Church of England on the question. Whatever may be the forthcoming session of the General Synod, members of this Synod will agree that no more momentous session of General Synod has ever been held than that which will be opened on Tuesday, the 4th of October next. The Church should therefore pray earnestly that the Holy Spirit may guide members and control their decision."

ST. MICHAEL AND ALL ANGELS.

(September 29.)

O God the Son Eternal, Thy dread might
Sent forth Saint Michael and the hosts of
Heaven.

And from the realms of light
Cast down in burning fight,
Satan's rebellious hosts, to darkness given.

Thine Angels, Lord, we sing with thankful
praise,
Dwelling with Thee above yon depths of sky:
Who 'mid Thy glory's blaze,
Heaven's ceaseless anthems raise,
And gird Thy Throne in faithful ministry.

We celebrate their love, whose visionless wing
Hath left for us so oft their mansion high,
The merries of their King
To mortal Sinite to bring,
Or guard the couch of slumbering infancy.
—Bishop Heber.

Correspondence

Theological Training.

(The Editor, "Church Record.")

Sir,—In answer to Canon Hey Sharp I should like to point out that Latin, as a separate subject, "on its own," in the vulgar tongue, has been abolished from the Durham L.H. examinations. The amount of Latin that will serve to meet the requirements of the N.T. papers is very much smaller than the amount needed for "Latin" as a separate subject. "Vulgate" Latin as occupying third place in a single paper in each part, cannot be a difficult proposition even to the unlearned in languages, especially if the student is at all familiar with the English Authorised Version. This may not be strictly a complete abolition, but it runs pretty close to a writ of ejection.

DAVID J. DAVIES.

The Redemption of a Race.

The report of last year's work at Yarrabah is a most interesting document, and invaluable to anyone wishing to know what possibilities there are before the Aboriginal race if it is given a chance.

Mr. Lyon, superintendent, speaks first of the health of the mission inmates, showing the effect of proper sanitation and cleanly habits in their mental and physical improvement. He has no doubt that they are capable of meeting the demands of the present age, though they need develop under special conditions.

He shows that their capacity for happiness increases the longer they have been under the influence of the mission regime. The children brought up on the mission are greatly superior to those introduced from outside.

On the industrial side the great feature of 1920 was the purchase of a sawmill, an adventure on the part of one or two individuals which is going to mean a very big thing in the future of the mission. The story of how over 100 tons of machinery was transported from Cairns to Yarrabah in a small launch, and then landed and taken to the site of the mill with an almost entire absence of mechanical contrivances, is one which stirs the imagination. Since then a tramline some seven miles in length, including an embankment and a bridge across a swamp has been completed. A dozen "flatties" have been built for native owners, and four barges, 30 feet long and eight feet beam, to carry the sawn timber to Cairns.

This industry will also be invaluable for character building, as it supplies the opportunity for the development of habits of industry and initiative.

There are now some 36 skilled craftsmen who would compete creditably with any average white man.

On the agricultural side the mission has not recovered from two disastrous cyclones, and much valuable land has gone out of cultivation because all available labour has been used to repair buildings, fences, etc. A skilled agriculturalist is badly needed to supervise this work. Partly for lack of such a man the out station of Budabadoo, which contains some of the best land on the reserve, has been closed.

Cotton, coconuts, castor oil (the mission has oil-extracting machinery), bananas, sweet potatoes are among the chief crops grown.

The visitor is struck by the fact that a great deal of the work of supervision is in the hands of natives, who are more and more being entrusted with responsibility. We find a native electrician, a foreman carpenter, a foreman builder, while George Singleton, half-caste, is in charge of Reeves Creek, and when Budabadoo was open it was in charge of an Aboriginal who carried on the work most efficiently, and if it had been worth while working the station on a small scale he would have been left in charge. Then there are native lay readers at each centre capable of taking the service with credit to themselves and profit to the people.

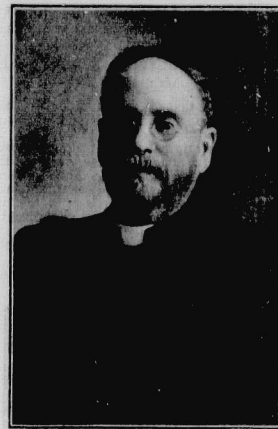
The spiritual side of the work goes hand in hand with the material, in fact it is impossible to draw a line between the two, for all the discipline and training which goes on in the dormitories, in the sawmill or on the land has the one aim at building up the whole man. At the same time the Church services are always well-attended, and the people show pride in their church buildings, and a great heartiness in their part of the service. Their Christianity is a very real thing to them.

The report is a sufficient answer to the old canard about the Aboriginal, so recently revived in the "Sydney Morning Herald" by a Mr. Albert Cherry, that "It is a well-known fact that the Australian Aboriginal is among the lowest of the human family."

A MISSIONARY VETERAN.

The fiftieth anniversary of the martyrdom of Melanesia's first bishop, John Coleridge Patteson, calls up a vision of all the fine missionary work done by the Australian Church since that time. Some of the generous hearts who gave of their best in this enterprise have passed from our sight to their great reward, but some are happily still with us, and we delight to honour them as men who nobly did their part in the heat and burden of the day.

One of these, Rev. Alfred Yarnold, is living in retirement at Mosman, N.S.W., enjoying a well-earned rest, and beloved by very many in the parishes to which he has ministered through the years of a long and fruitful ministry.



istry. The six years immediately following his ordination were spent in missionary service at Hyderabad, and the spirit thus early manifested has inspired him through the years, and is obvious still to all who know him. He has done splendid work for the missionary cause, not only in the field itself, in deputation work, but in the administrative sphere as well. From 1881 till 1898 he was honorary secretary to the executive council of the Australian Board of Missions, and the Church is the richer for the fine, painstaking work which he did throughout those years. We thank God for this His servant, and trust that he may long be spared to enjoy the restful pleasures of old age.

Notes on Books.

C.M.S. Report for 1920-21. This is the 5th Annual Report for the C.M.S. of A. and T. but the 90th Anniversary of the foundation of the C.M.S. in Australia. It includes the reports of the four branches in N.S.W., Victoria, South Australia and Tasmania. The cover-plate is an excellent colour print of the overflowing of the Nile waters that fertilises Egypt in parts and the suggestive text underneath "Everything shall live whither the river cometh," indicating the quickening power of the Gospel we are set to preach among the nations of the world.

The Church of England, Catholic and Protestant, by Rev. W. H. Yarrington, M.A., LL.B. In this pamphlet the writer points out the need of church-people to understand the true meaning of the words "Catholic and Protestant" as applied to their own Church. Catholic means the whole or universal Christian Church as acknowledging the doctrines of the Christian faith as agreed to by the Six Great Ecumenical Councils of the Church, from A.D. 325 to 680, and

as Reformed and Protestant. The Church of Rome, on the other hand, as acknowledging other Councils and introducing new doctrines, has cut herself off so far from the Catholic Church. The non-Catholic doctrines are pointed out as being Transubstantiation, the Sacrifice of the Mass, Mariolatry, the Immaculate Conception, the Assumption of the Virgin, Papal Infallibility, etc. The Protestant character of the Church of England is seen in protesting against the errors of Rome in the Prayer Book, and specially in the Articles, etc. The subject of the validity of Holy Orders is also treated and the Pope's claim to infallibility. The danger of so-called Anglo-Catholic teaching, and the threatened advance of Ritualism and Romanism in some extremist churches as dealt with fully in Quousque? ("whither are we tending") the new publication by Dean Waace, of Canterbury. The whole subject is treated with clearness and in a popular manner. The pamphlet also contains an Article reprinted from the "Church Record" entitled "No Altar in the Church of England."

The Lord's Day. The First Day of the Week, the Christian Festival. Why we keep it and not the seventh-day Sabbath, by H. G. J. Howe, rector of All Souls', Leichhardt, N.S.W. (Our copy from the author; 32 pp. and cover, price 3d.).

The pamphlet deals with the assumption of that extraordinary American sect, the Seventh Day Adventists. Their unhistorical references and misinterpretations of Scripture are dealt with in a trenchant manner, and the reasons, historical and scriptural, of the observance of the Lord's Day are well brought forward. The little book will be found useful for putting into the hands of those likely to be disturbed by the persistency of that proselytising sect.

The Queensland Provincial Synod.

Dr. Donaldson, in the course of an inaugural address at the opening of the sixth session of Provincial Synod, which opened at Townsville last Monday week, referred to the present as a critical time in the history of the Church. First and above all they would be called upon to take a definite line on the subject of reunion. The subject was not new, but the situation was entirely new; and for the first time they found themselves called upon to take a definite corporate action. In England a good deal had been done since the Lambeth Conference. In Australia General Synod would take action next month on the lines of the National Assembly in England, and give a general endorsement of the appeal. Informal conferences had already been held in Townsville, Rockhampton and Brisbane with representatives of non-episcopal Churches, and the cordial and Christian spirit in which the Lambeth appeal had been met in those conferences was ground for great thankfulness and encouragement. His own experience led him to the strong hope that some at least of the Churches with whom they had been conferring would be willing to work definitely towards reunion on the lines of that appeal; but one point needed emphasising. They had to bring the matter far more definitely than they had in the past before their own people.

Referring to his own departure, the Archbishop said that to be called to leave this work in days of so much stirring change and of so great hope was no small trial to face. In the course of seventeen years of the strenuous work he had formed ties with comrades which could not be severed with a light heart.

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The Church Record.

SEPTEMBER 23, 1921.

PROTESTANTISM.

The Bishop of Goulburn has drawn attention to a very real danger, against which not only the Protestant Federation, but all other movements setting out with excellent aims ought to guard. Writing in the "Southern Churchman" he endorses the original aim of the "League of Loyalty" to counteract "the danger of Roman Catholic influence in social and civil life, the attempt of the Roman Church to secure political domination in Australian national affairs," and says, "the principle for which I understand the League to stand was that every Church is permitted to contribute to the making of the national life of the Commonwealth, but no Church can be permitted to control that life." But he objects that "some of the later utterances of the speakers of the League seemed to him to savour of an attack upon Roman Catholicism as a religion. There can be no doubt that the bishop's words are founded on bitter experience, and we are afraid that he is not by any means alone in that experience. It is all very well for Mr. Ness to point by way of reply to the printed constitution of the Protestant Federation, but that begs the whole question. The quarrel is not with the letter of the constitution, but with the flagrant departures of speakers holding forth in its name. We quite agree, as the bishop indeed points out, that the social and political influence of Romanism in Australia needs exposing and opposing, and, like him, we are prepared to take our share in that work, but we cannot but feel that there is sound wisdom in these words of his:—

"What is needed at this stage is a temperate and sympathetic attitude which shall convince the Roman Catholics that, while we believe their Church to be wrong on grave questions of doctrine and discipline, we want to see it reformed and transformed to take its rightful place once more as a great historic Christian Church in the reunion of Christendom and the building of the kingdom of God. I believe that it is disastrous to the spiritual life of any Church—Roman, Anglican, Presbyterian or Methodist—to concentrate its energies on a semi-political campaign of religious controversy. From time to time we may have to point out the errors of Rome to our own people in the course of positive instruction in Christian faith as it is held and taught by our own Church; but to make anti-Romanism the centre and substance of our teaching is to starve the souls of our people and to alienate good Christians who resent their pulpits being occupied with the gospel of hate."

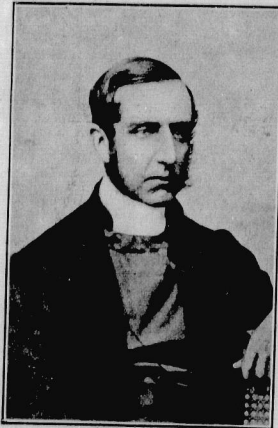
The menace to combat which the Protestant Federation was called into being could be far better met by an organisation which would stand for the whole as against domination by a part. The very name of the Federa-

tion almost excludes from association with its policy a certain body of people who are not in sympathy with the political engineering of Rome. There is no doubt, too, that the present arrangement has drawn into the movement men who have no real sympathy with the spirit and ideals of Protestantism, which stands constructively for personal religion; and not for merely anti-Papal organisation. Protestantism stands for no political party; it is intensely catholic in its ideals and aims, and must not be allowed to be dragged at the heels of a political party.

It will be seen that we do not endorse Dr. Radford's description of Protestantism which strikes us as somewhat "attenuated" in view of the true history of the Reformation period. The statement we refer to is as follows:—

"3. I believe that it is more important than ever to insist on the true and rightful meaning of the word Protestant.

"(a) In its original use it means opposed to Papal. It came into use during the Reformation period to denote those parts of the Catholic Church which rejected the claim of the Roman Catholic Church to be the ruling centre of Christendom, and in particular the claim of the Papacy to supremacy and jurisdiction over all parts of the Catholic



The late Bishop Patteson.

Church. In that sense the Church of England has been Protestant for nearly four hundred years, and will always be Protestant. We can honestly and safely concede to the ancient see of Rome a primacy of honour, but never a supremacy of jurisdiction. (b) But there is a later meaning attached to the word Protestant which the Church of England has not accepted and cannot accept. It has come to be used to denote opposition to Catholic teaching and custom. Now here it is certain that the Church of England at the time of the Reformation parted company with the other Protestant Churches of Europe. They rejected the whole system of Catholic teaching and custom. The Church of England appealed to the primitive standards of the Catholic Church and rejected only those doctrines and customs which were clearly Roman departures from the faith and practice of the primitive Church."

The Reformation was not merely political, but in a very real sense doctrinal, as the debates during the trials of the martyrs sufficiently testify. Again, the contrast the bishop draws between the Church of England and what were always regarded as her "sister Churches" of the Reformation, is one which they certainly did not recognise; nor do we.

After all, Protestantism is a much bigger question than a squabble about ecclesiastical domination. It is emphatically a matter of "witness for" (protestatio) the truth.

THE NEW BISHOP OF GRAFTON.

At a special sitting of the synod of the Grafton diocese last Thursday week, the Rev. J. W. Ashton, M.A., vicar of All Saints', East St. Kilda, Melbourne, was elected Bishop of Grafton, as successor to the late Dr. Druitt.

The Bishop-elect is an Englishman, 54 years of age. He is a scholar of the University College, Oxford, where he obtained the degree of Master of Arts in 1892, and took a first-class degree in mathematics. He began his clerical career as curate of All Saints', Northampton, England, remaining there from 1892 till 1895. He arrived in Brisbane in 1896, and was curate at St. Andrew's, Brisbane, from that year until 1900. Following that he was for three years an incumbent at Bundaberg, Mr. Ashton then returned to England, and became curate at Huddersfield, which co-incidentally was the former parish of Dr. Lowther Clarke, formerly Archbishop of Melbourne. He was for some time secretary of the Church of England Sunday School Institute in England, and returning to Brisbane in 1904 became rector of St. Andrew's, South Brisbane, which he held for a period of six years. In 1911 he was appointed vicar of All Saints', East St. Kilda, remaining there until the present time. Mr. Ashton has a reputation of being a High Churchman, and enjoys the confidence and goodwill of all parties of the Church. At the recent Melbourne Synod, Mr. Ashton was elected to represent Melbourne in the General Synod. He has considerable preaching powers, and in the conferences of the Synod has proved himself to be a keen debater.

AN EXPLANATION.

The Rev. C. L. Crossley, of Melbourne, who is referred to in an extract from "The Age" in our "Current Topics," has sent a letter to that paper in correction of their report of his statement in the Melbourne synod. The letter reads:—

"Sir,—Will you please grant me space to correct the utterly false impression created by your report of what I said in synod. I was supporting a resolution calling attention to the desecration of the Lord's Day, and I said that in my opinion it was a mistake to base the sacredness of this day on the fourth commandment. The fourth commandment was for the Israelitish nation, and is nowhere in the New Testament made binding upon Christian people. In fact, St. Paul says that the 'Sabbath days were a shadow of things to come, but the substance is Christ.' The early church for about three centuries kept the Lord's Day sacred for worship, without dreaming that they were doing so in obedience to an Old Testament commandment. In their view the sacredness of the Lord's Day was very great, but it was based entirely on Christian associations, and the only connection between the Lord's Day and the Sabbath day (Saturday) was that they were somewhat analogous institutions. Christians keep Sunday not because the Jews were commanded to keep Saturday, but because Christ our life sprang from the dead on the first day of the week, which henceforth became known as 'the Lord's Day.'—Yours, etc., C. L. CROSSLEY.
15th September.

THE NEW LECTIONARY.

October 2, 19th Sunday after Trinity.
M.: Pss. 111, 112, 113; Jer. xxxi. 23-37; Luke xii. 35 or 1 Pet. ii. 11-13. 7. E.: Pss. 120, 121, 122, 123; Jer. xxxv. or xxxvi.; John xiv. or 1 John ii. 12.

October 9, 20th Sunday after Trinity.
M.: Pss. 114, 115; Ezek. ii.; Luke xiii. or 1 Pet. iii. 8-iv. 6. E.: Pss. 124, 125, 126, 127; Ezek. iii. 4-21 or xiii. 1-16; John xv. or 1 John iii.

Extending the Kingdom of Japan.

(By Miss K. M. Boydell, Osaka.)

"Sing . . . break forth into singing . . . Enlarge the place of thy tent . . . spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles."

So sang the prophet of old, and so have we heard the clear call once again.

The Poole School of Osaka is the one educational institution of the Church Missionary Society for girls, in the whole of Japan. It is a city school, and one of the things that makes it of such strategic value is just this fact, that it gives to us and our message an entree into the homes of many girls in this the most important manufacturing city in Japan, and indeed in the whole East. But city folk as we are, we are on the borders of the country. A few minutes' walk from the school brings us out into a great flat stretch of rice fields. In the spring-time the lark carols there above the fields where the green of growing things alternates with patches of white radish flower beloved of the butterflies, yellow rape, or the still deeper yellow of marigolds, massed closely together. In early summer the scene changes. Everywhere can be seen the newly-planted rice. Often, walking there in the evening, we have delighted in the beauty of a sunset reflected in the marshy fields below the rice terraces, and in the young rice. In summer the fields change to golden yellow, the ripening grain waiting to be gathered in before the frosts of winter.

We often walk the long, dusty road that winds its way endlessly on between the rice fields. There is not much traffic there, but occasionally one meets foot-travellers like oneself, or farmers dragging their creaking carts through the dust and encouraging them over the huge holes that are everywhere. We are still uncommon enough in these parts to excite the notice of the children, and cries of "Foreigner, foreigner!" often follow our retreating figures. These people are not city people. They are country folk born and bred, as simple as children. Sometimes their homes are scattered at intervals through the rice fields, sometimes they are gathered together in villages—just little Japanese houses—paper screens, tatami mats and all, but less attractive than the charming Japanese houses we read of, just as, in Sydney, our Woolloomooloo and Erskineville houses differ from those of Pott's Point and Rose Bay.

Just one such of these villages is Ikuno. Fifteen minutes' walk from the Poole School brings us to the great Temple which marks its straggling beginnings. As we pass on we find shops on either side, with their varied assortment of sweets and cakes, paper and pencils, fish, rice, fruit, barber's shops, and so forth. The people we meet are varied too, "old men and women, young men and children"—such children, so sweet in their little kimono and geta, and some with babies on their backs. Fifteen minutes from the school and hardly any have ever heard the name of Jesus! For long they have been on our hearts, and at the beginning of this year the word from Isaiah quoted above, came to us with regard to them: "Enlarge the place of thy tent, let them stretch forth the curtains of thy habitation," and with the command came the enabling. Three of the girls in the boarding-house and one foreign teacher set out in February to begin a Sunday School there. We soon found a house, a small one, at the end of a little narrow lane near the Temple. The gentle little old lady received us in her gracious way and from the very first has been most kind to us. She and her daughter and daughter-in-law have sat many Sundays and listened to the talks to the children. We wonder how much they have taken in and whether the Saviour of little children has found an entrance to their hearts too. But as yet there is no outward sign. The god-shelf in the corner of that little room is still the silent witness of our Christian meetings, indeed, in the evening before our meetings for grown ups, we have more than once seen the candles lit in honour of the gods. But that is a later story. At any rate, we know that our God is with us, and we have hopes of yet seeing that god-shelf taken down.

The children came in great numbers at first. They have since dropped to an average of 35 (quite enough for that small room on a hot day). We must not highly-colour our picture of them. Some of the boys are uproarious often. A few of them have been known to gather outside the house after Sunday School and yell uncomplimentary epithets at the not yet departed "foreigners." Our teachers are not trained, and sometimes there has been a pencil or a picture mislaid and the whole school held up while it is sought and found.

But God has quite unquestionably blessed us. Most of the children listen with all

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"Havilah" Children's Home.

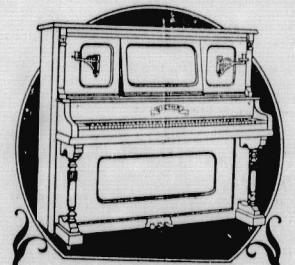
The annual meeting of the Havilah Children's Home was held in St. Andrew's Hall, Wahroonga, on Thursday week. In spite of the very inclement weather there was a good attendance of enthusiastic supporters. The chaplain presided, and the speakers included Mrs. K. H. Bode, the matron, Mr. E. B. Green, Revs. R. Rooke and P. J. Bazeley. The Rev. H. E. Taylor said the opening prayer, and Miss Chisholm, the hon. secretary of the management committee, read an interesting report of the year's doings, in which she paid a well-deserved tribute to the matron, Nurse Calvert. Thirty-two children are in the home, and every attention is being given to their spiritual, intellectual and physical welfare. A number of coats are supported by individuals and parishes. Mrs. Bode moved the election of Home committee for the new year, consisting of Mesdames Pearce, Watt, Maclean, Glasston, Stokes, Massey, Adam, Green, Ellis, Ward, Crane, S. Taylor, Harrison, A. Parker, Meynink, Clarence Read, Noble, Boyce, Moss, W. M. Little, Angus, Cowlishaw, Braddock, and Misses Chisholm, Swain, Ivy Johnson, Fulton and Sutton. Mrs. Bode referred to the proposed memorial to the late Captain Oswald Watt, and said that already over £2000 was in hand or promised for the extension of the Havilah buildings. Miss Parsons seconded the motion, which was unanimously carried.

The Rev. R. Rooke, hon. treasurer of the executive of the C.E. Homes and Hostels Committee, gave an inspirational address on the needs of such homes as Havilah, and the necessity of basing the work on earnest prayer to God; he gave several interesting illustrations in connection with the work of the Glebe Homes of the supply of ways and means in answer to the prayer of faith. He congratulated the committee upon the past year of success, and prophesied even greater success in the future.

Mr. E. B. Green, hon. dentist to the home, and Rev. P. J. Bazeley, also addressed the meeting. Mr. Bazeley urged as two reasons for such work, (1) the value of every individual soul, and (2) the necessity of service for the development of one's own life.

St. Mark's, Darling Point.

The Rev. E. Howard Lea last Sunday week dedicated a large Holy Table, over



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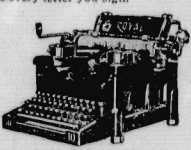


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seven feet long, of beautiful design, conforming to the Early English Gothic period. The work is of massive proportion, but very dignified and suitable to the purpose for which it is intended, all unnecessary detail being avoided as the Table is usually covered with frontals. The memorial was given by the Weigall family to the memory of their parents, and the design and execution was entrusted to the expert firm and specialists in this class of work, Messrs. Fredk. W. Tod and Co., who have done other work also for this historic church, which possesses some good examples of English craftsmanship.

Sydney C.E. Grammar School.

F. H. Daniell has been awarded the Weston (3rd year) University Prize for electrical engineering.

The Great Public Schools Rifle Shooting Premiership, which was competed for last week, was won by the team from the above school.

Young Peoples' Scripture Union.

A large and representative gathering assembled in the Chapter House on August 20 for the 41st annual meeting of the Y.P.S.U. Union.

The attractive programme opened with a hymn, followed by a stimulating address by the chairman, Rev. Canon Langley. Members from several branches sang appropriate songs.

The Rev. Harold Wheen (superintendent of the Young Peoples' department of the Methodist Church) gave an inspiring address on "The Bible and a piece of coal." As similes, he enumerated some of the hidden treasures discovered by scientific search. Sweetness, warmth, light, power, but in coal all are as nothing compared to the illuminating light and magnetic power of the inspired Word of God—a power which through all ages has not and will not fail to illumine the soul of man.

Mr. Davies, of the Pocket Testament League, expressed his delight at being present, and spoke briefly of the work of the League.

After the singing of the last hymn, "We want give up the Bible," Miss Currie, hon. secretary, cordially welcomed all present and gave encouragement for the future. The meeting closed with prayer and the benediction.

COULBURN.

St. Saviour's Cathedral Soldiers' Memorial.

The memorial church executive committee met on September 7 to confer with the architect as to the balance of the contract. It was determined to complete the sedilia in stone, with stone canopies, and a contract was let for that work. The architect was asked to prepare a design for a stone bracket-credence to be carried on a corbel, affixed to the main screen. It was determined to floor the main body of the chapel with a parquetry super-floor, half the cost of this having been contributed by one donor. A suggestion that the communion rails should be of brass was not entertained, the committee inclining to the original suggestion of stone screen work supporting a marble rail. It was finally decided to flank the pulpit steps with a dwarf stone wall in keeping with the rest of the structure.

Appointments.

The following general licences have been issued: Rev. E. C. Kemp, M.A., Rev. A. S. Homersham, Rev. O. O. Harris, Rev. M. R. D. Kelly, all of the Community of the Ascension; and Rev. F. H. Jeayes, M.A., Community of the Resurrection; Ven. A. R. Bartlett, M.A., Archdeacon of Goulburn, to be Archdeacon of the diocese without territorial jurisdiction; Ven. J. W. Ward, Archdeacon of Monaro, to be Archdeacon of Goulburn; Rev. Ben Dore Bryant, B.D., Th. Schol., Rector of Bega, to be Archdeacon of Monaro.

Cathedral Consecration Festival.

The festival of the consecration of the Cathedral will be observed on Sunday 25th and Monday 26th September. The Bishop of Bathurst is going to Goulburn for the occasion. On Sunday there will be a celebration of Holy Communion at 7 a.m., a corporate Parish Communion at 8 a.m., and a Choral Eucharist at 11, at which the Bishop of Bathurst will preach. In the afternoon the children will have their festival. The scholars of all the Church Sunday Schools in Goulburn will meet in Auburn Street in procession and proceed to the Cathedral for a short service with an address by one of the Bishops. At 7.15 there will be a Festival Evensong in the Cathedral, with a sermon by the Bishop of Bathurst, on Monday 26th, at 8 p.m., in the Church Hall, there will be a Parish rally when a welcome will be tendered to the visiting prelate. An interesting series of short addresses is contemplated, dealing with the mission and vision of a Cathedral Parish. The title of these addresses will be:—What can the Cathedral Parish Do—1. For the City. The Vice-Dean; 2. For the Diocese, The Bishop of Goulburn; 3. For the Commonwealth, The Bishop of Bathurst.

The offerings during the festival will be devoted to the extinction of the debt on the lighting of the Cathedral.

The Cathedral has recently received a legacy of £50 from the estate of the late Mr. J. P. Cooper, for the Tower and Spire Fund.

Installation of Archdeacons.

At a Eucharist at 8 a.m., in St. Saviour's Cathedral, on Tuesday, 13th September, the Bishop instituted and collated Archdeacon Bartlett, formerly Archdeacon of Goulburn, as Archdeacon of the Diocese without territorial jurisdiction; Archdeacon Ward, formerly Archdeacon of Monaro, as Archdeacon of Goulburn, and the Rev. Ben Dore Bryant, Th. Schol., Rector of Bega, as Archdeacon of Monaro. The Ceremony took place after the Nicene Creed. An interesting preface describing the duties and functions of an Archdeacon was used, it ran thus:—

"It appertains to the office of an Archdeacon to be a counsellor and adviser of the Bishop in the spiritual and temporal affairs of the Cathedral Church and the Diocese, and in particular of the parishes comprised within the commission of his Archdeaconry; to visit those parishes from time to time as need or opportunity occurs, and to give to their clergy and church officers and workers the benefit of brotherly sympathy and ministerial advice; to acquaint the Bishop with any case of need for the intervention of his authority or the exercise of his ministry; to execute any particular commission entrusted to him by the Bishop; to represent the Bishop and the Diocese on the occasion of the inauguration or completion of any special effort in a parish; to remember in regular intercession the work and wants of Priests, people and parishes; and in all ways and at all times to foster the unity and promote the progress of Church life and effort within the Diocese."

The examination followed, the customary oaths and declaration having been taken before the service. The registrar read the three deeds of collation, the Priests kneeling before the Bishop in turn, holding the seal of the deeds between the palm of their hands enclosed within the Bishop's hands. The Bishop then delivered his deed to each clerk so collated with these words "Accipe curam meam ac tuam" (Receive this cure which is both mine and thine). The Bishop then stood up and blessed each Archdeacon in turn and the Eucharist proceeded.

Amongst those present were the Rev. Canons McDonnell, Howell, the Rev. S. A. T. Champion, Th.L., Rector of Young, and the Cathedral staff. In the congregation were several members of diocesan bodies.

BATHURST.

A Real Bush Church.

"By 3 p.m. we were motored to Mollan, where a large congregation awaited us. I wonder if ever before a bishop has had a church especially erected for his visit. This happened at Mollan. There is but a small school building there, quite inadequate for the expected congregation. The people decided to reserve this for the use of bishop, rector and organist, and built an extension of uprights and cross-beams covered with bushes for the candidates and congregation. It was in very truth a bush church. They asked me for an appropriate name for their church, and I suggested 'St. Silvester,' or as 'Silas' is a contraction of Silvanus," they might call it St. Silas, Mollan (both names being derived from Latin: Silva—a wood). We had a fine gathering and a very happy time, and of course an alfresco tea afterwards."—The Bishop's Journal.

VICTORIA.

MELBOURNE.

The consecration of St. Martin's Church, Hawksburn, took place on Sunday, 4th, when Bishop Green officiated in the morning. The Bishop was associated with St. Martin's in 1880. There were also present the Revs. J. Wagg, J. L. Winn, J. Allen, and the vicar (Rev. H. E. Sexton). Canon Hughes preached in the evening. The late date of the consecration is due to the fact that the church is only recently out of debt. This is chiefly accomplished through the liberality of some former parishioners and the generosity of the diocese in foregoing a large amount of indebtedness.

The Church Missionary Society have purchased a fine building in Moorabool-st., Geelong, near Christ Church, for £3500, and will shortly open it as a missionary depot and a fully-equipped branch of work.

Church Missionary Society Notes.

Rev. and Mrs. H. J. Howden, of Church Missionary Society, Western China, after

visiting friends in Victoria and South Australia, embarked for England on the R.M.S. Naldera at Adelaide on September 5.

The Bishop of Carpentaria intimates that the Rev. R. D. Joynt, of the Roper River Mission, Northern Territory, will probably be ordained to the priesthood in November next.

Miss Isabel Hughes, of the Church Missionary Society, Fukien, China, has returned to Melbourne after resting with friends in the country.

Mr. A. V. Soul, who has been engaged by the Church Missionary Society as a deputant, is visiting parishes in the Gippsland, Ballarat, and Bendigo Dioceses.

New Bishop in Japan.—The Rev. S. Heaslett, who has just been nominated by the Archbishop of Canterbury to succeed Bishop Boufflower as Bishop of South Tokyo, Japan, is the seventeenth missionary of the Church Missionary Society to be raised to the episcopate.

A Wise Venture.

In a statement made on September 7 the Rev. Ansley Yates, who was recently appointed Anglican missionary in the parish of St. James's and St. John, said that many people were under the impression that his duties were confined to that particular parish. As a matter of fact, he was the Anglican missionary for the whole of the City of Melbourne. His appointment, he said, was a unique venture for the Church of England in Australia. The diocese of Melbourne had decided that the machinery of parochial life was not adequate for the expression of the Church's life in the heart of a great city, and had constituted the whole of the city a mission area for church purposes. The word mission must not be taken to indicate that it was only what was known as "rescue work" that was contemplated. The mission represented an attempt to bring the Church's life and influence into effectual touch with the needs of all sections of the community. While, therefore, there would in due course be meetings in factories and at street corners, there would also be from time to time meetings for business men in some convenient hall in the city, when matters relative to their own spiritual needs and those of the city would be dealt with. To bring the Church's influence to bear upon the affairs of the Chamber of Commerce as well as of the Trades Hall would be the objective of the mission, and also to be the means of making the influence of the Church of England more fully felt in the life of the University and its students.

In the new hall that is to be erected there are to be rooms for reading, writing, billiards, and other forms of recreation, as well as a lecture-room, where classes are to be held in connection with the Workers' Educational Association and for the systematic study of the Bible. There would also be courses of lectures on economics and subjects of general culture. The ordinary working man would find there, and in similar places that will be established, a kind of club where he would be as free to come and go and meet his fellows as the professional and business man was in "the down town club."

QUEENSLAND.

BRISBANE.

Remarkable Progress in New Guinea.

A fascinating story was related by the Bishop of New Guinea (Dr. Sharp) in St. Barnabas' Church, Waterworks-rd., on Sunday, August 28, of the work of the Church of England Mission in British New Guinea. The bishop told how the work, begun thirty years ago, had so grown that now 7000 Papuans were Christians, in addition to thousands who, during those years had died in the faith and fear of God. At the first confirmation service for natives there was but one girl, now he confirmed the natives at the rate of 400 a year. The whole Bible had been translated into two native languages, the prayer-book into three, hymns and devotions into several, and he had celebrated the Holy Eucharist in five different native tongues. There were two Papuan priests, five deacons, forty evangelists, and forty licensed readers. At one church which he mentioned there were 200 communicants on an ordinary Sunday. On one occasion when he visited that church it was not only crowded, but people were kneeling outside the door in the sun, and nearly 400 natives made their holy communion on that occasion.

Farewell to the Archbishop.

The farewell to Archbishop Donaldson is to take place in the Exhibition Hall, Brisbane, on October 27. His Excellency the Governor and the Mayor of Brisbane and the Mayor of South Brisbane have been invited to be present. Advantage will be taken of the occasion to present his grace with an illuminated address and an album of views showing some of the points of interest in the diocese. A meeting of repre-

sentatives of the various parishes in the rural deanery of Brisbane, and of the various organisations with which Archbishop Donaldson has worked during the past 11 years, will be held at Church House on September 20, at 3.30 p.m., for the purpose of arranging the farewell to the Archbishop. Miss Bruce-Nicol will act as hon. secretary.

NORTH QUEENSLAND.

A Red-letter Month.

"The month of September is to be one of very great importance for Townsville and the North, and for all Queensland too. The Provincial Synod, which comes to us only once in nine years, is to be in session from September 12 to 16, bringing with it the honour of a visit from the Archbishop of Brisbane (actually the last he will pay to us before going home to Salisbury), the other bishops of the Province and a number of the leading churchmen, lay and clerical, from the other dioceses of Queensland. Associated with the Provincial Synod are three big events. On Tuesday, September 13, at 8 p.m., a public meeting for the League of Nations, at which the Archbishop will speak. On Thursday evening, September 15, a Missionary demonstration at St. Anne's, at which the Archbishop and the Bishops of New Guinea and Carpentaria will speak; and on Saturday, September 17, the official opening of All Souls' School. Particulars of the last are contained in a supplement to this number of the 'Northern Churchman.'—The Bishop's Letter.

SOUTH AUSTRALIA.

ADELAIDE.

The Church and Prohibition.

Prohibition was again discussed at the recent meeting of the Synod. A vigorous debate followed a motion to the effect that the Synod should call upon the clergy and members of the Church in the Adelaide diocese to support the prohibition movement. In support of the proposal, it was contended that in the absence of any other practical remedy for the drink problem, prohibition should be advocated. The opponents of the motion argued that some better method than the extreme one proposed should be adopted to cope with the evil. Drink, they said, was not an evil in itself, and they could not curse that which Christ had blessed. The greatest hindrance to reform to-day was the prohibition movement.

An amendment was submitted, modifying the motion by advocating, instead of prohibition, support for reduction in the use of intoxicants.

After further discussion the prohibition motion was voted upon separately by the clergy and the laity. The former agreed to the motion by a majority of five, and the latter rejected it by two votes. As a majority of both sections was necessary the original motion was rejected.

WEST AUSTRALIA.

PERTH.

"Pooling Expenses."

"This month is a very important one to the Empire and to ourselves. To the Empire, because of the fate of Ireland, and perhaps of the Empire, is hanging in the balance. One can only pray that wisdom may guide the minds of those responsible for the negotiations. For months it has been hard work to keep silent, restraint has been almost overwhelming, yet it was necessary. Had some other wise, unimportant people and a large section of the press exercised more self-restraint I feel sure the present position need not have arisen. We can but pray and hope that God's Providence will overrule all things for good."

"This month General Synod begins with a preliminary meeting of the bishops in Sydney on September 28. We are so far apart that the bishops can meet but after long intervals. Those intervals give time for many questions to arise, which require to be dealt with."

"Then comes General Synod. As usual,

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we shall be badly represented as far as numbers are concerned. A delegate must be away for three weeks. If he attends the meetings, and few can spare either the time or the money to do this. It costs the representatives in Sydney nothing—they are on the spot. They surely might have agreed to "pool" the expenses. I cannot think why it was not done. It may be that the result will be that far-off dioceses will withdraw."—The Archbishop's Letter.

A New Girls' School.

The two girls' schools in West Perth formerly conducted by Miss Hilfury and Mrs. Gouly, have been amalgamated under new management with a committee of churchmen, and are now to be the Church of England Girls School, St. Mary's, West Perth. The Rev. C. L. Riley has been appointed principal and Miss Hilfury and Mrs. Gouly will still continue to give their services as teachers at the new school.

An Interesting Event.

The marriage of the Ven. Archdeacon Moore and Miss M. Riley, second daughter of his grace the Archbishop and Mrs. Riley, was solemnised on September 14.

TASMANIA.

General Synod.

The Bishop of Tasmania has summoned the representatives of his diocese under the old constitution and not under the new rules. This gives Tasmania a larger representation than she is really entitled to, and is another indication of complication arising when the synod assembles next month.



"The visit of the Rev. A. R. Ebbs, organising secretary of the C.E.M.S., has, we trust, put fresh life into the Tasmanian branches. The mass meeting was fairly well attended, and the result of Mr. Ebbs' visit to the Huon was the formation of a new branch at Ranelagh. The programme of suggested work is a very comprehensive and important one, and ample scope is afforded for each branch and each member to do something for the Church and the Society. The executive are now considering the various subjects which were suggested and will pass them on to the branches. All who were present at Mr. Ebbs' meetings were fully convinced that there is a real and pressing need of such an organisation as the C.E.M.S., if only its true ideals are understood and followed up. Launceston was favoured with a visit from Mr. Ebbs, who addressed two men's meetings—one at St. John's, at 4 p.m. on Sunday, 21st ult., the other at Holy Trinity schoolroom on the Monday evening. Mr. Ebbs captured his audiences from the start to the conclusion. Steps are to be taken to secure a hostel at Launceston for young men, and the new national programme of the C.E.M.S. was endorsed by the Monday night's gathering."—Church News.

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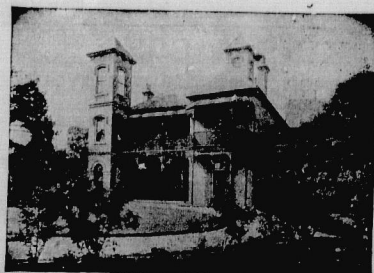
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NEW ZEALAND.

WELLINGTON.

A Female Priesthood.

The C.E.M.S. of the diocese has arranged a series of addresses on Lambeth questions. A striking departure was made at their meeting in St. Thomas', Newtown, when an address was given by a Miss England on "The Place of Women in the Church." The Church Chronicle devotes a leader to her address, for Miss England is no moderate on the question and desires to see a female priesthood established. The Church Chronicle suggests rightly that the very large division of opinion on the matter in the Church of England should remove the matter altogether from the sphere of practical politics as it would only serve to accentuate differences that are already sufficiently menacing against the realisation of the fuller union and reunion of the Lambeth vision.

Social Service Board.

The Synod has passed a Bill to provide for the establishment of a diocesan Social Service Board. The promoter of the Bill stated that the object of the measure was to co-ordinate the social work of the diocese. The Bill provides that the duties and powers of the Board shall include: (1) the raising of money for the establishment, maintenance, assistance, and extension of Church social service organisations; (2) the undertaking of propaganda for the promotion, maintenance, and extension of Church social organisations; (3) the taking over and administration of the moneys belonging to the Social Service Fund as at present existing; (4) the organisation of a supply of social workers, and the keeping of a register of persons desirous of becoming social workers.

AUCKLAND.

Student Christian Movement.

In his sermon at St. Mary's Cathedral on August 7, at the Student Christian Union service, the Rev. Percival James said:—"I am sure it is the wish of the congregation that I should first welcome members of Student Christian Unions of the Auckland University College, and the Auckland Training College, come to take part in our evening service at the conclusion of their day of prayer for the World's Student Christian Federation. The Student Christian Movement is 25 years old. It is spread over the whole world. It has nearly a quarter of a million students amongst its members, from 40 different countries. It was hailed by the Bishops in Lambeth Conference as one of the most important and significant religious movements of our day. For myself, the conference of the New Zealand Movement last summer at Te Kuiti was one of the most bracing and heartening experiences I have enjoyed in New Zealand. Young men and women, with the hope and power of their lives, who are naturally destined to wield the greatest influence in the future, were dedicating their lives to God, preparing to take their part in spreading the Kingdom of Christ, and contemplating, in a spirit of sane optimism, the prospects of the spread of Christ's religion in their own day. The movement is not solely concerned with the deepening of the spiritual life of the students themselves (though that is a fundamental purpose of its existence. It also keeps in the forefront the missionary duty (in the fullest sense of the word) the establishment of the Kingdom of Jesus Christ in all parts of the world and in every department of human activity."

NELSON.

A War Memorial.

At the Cathedral on Thursday, August 11, the Bishop unveiled a memorial brass tablet in memory of Lieut. Harold Kempthorne, Royal Field Artillery, who was killed at Ypres on August 24, 1917. The service took the form of the Holy Communion, the unveiling, and a short address by the Bishop, who was the last among those present to see and converse with the deceased soldier before he crossed the Channel to France. The late Lieut. Kempthorne, who was a son of Archdeacon and Mrs. Kempthorne, of Brightwater, was an Old Boy of Nelson College. He joined the cable service and for some time was stationed at the Cocos Islands. He, however, retired from the service and commenced farming in England. He joined up with the forces and for some time was on the Instruction Staff at Sling, but after strenuous efforts was sent to the front, where with several others he was killed in a trench by the explosion of a German shell.

The New Church House.

The arrangements for this building are so far complete that it is confidently hoped that the next synod will be the last to be

held in the Bishop's Library, and that it will be held in the Marsden Church House, where, with its convenient committee rooms, there will be ample accommodation for the members of synod.

Gambling: its Effect on the Nation

(By Archdeacon Davies, B.D. (Cantab), M.A. (Sydney), Principal of Moore Theological College, Sydney.)

Gambling may be defined as the taking of great risks for the sake of gain. This may be done in games of chance, many of which have been invented and played simply for the sake of gambling. But gambling is not limited to cards, dice, counters, roulette wheels, pitch and toss, or any other of the manifold means and methods that men have used to get something for nothing, or a great deal for a very little. Art Unions, Lotteries, Raffles, and many kinds of guessing competitions are really forms of gambling organised often with a plausible pretence of helping a good cause. Gambling between private persons is bad enough, but when it is organised in the supposed interest of charity or public welfare it is indeed a wolf in sheep's clothing, an evil spirit masquerading as an angel of light.

The Menace of Organised Gambling.

Betting and gambling are but different forms of the same vice. Both are equally unsound, whether viewed from the economic or the moral standpoint. But there is a vast difference between organised and unorganised gambling. If only a few persons made bets or played games of chance now and again, the practice would still be wrong fundamentally. But when we have betting organised on a large scale as it is in connection with horse-racing, and also in connection with other forms of sport, or when we have organised gambling established or even permitted by the State, then it becomes a serious menace to the economic and moral well-being of the nation. An organised gang of burglars can do far more harm than a few burglars each working on his own.

This is the menace we are trying to meet to-day. We are faced with a widespread and growing habit that threatens the foundations of economic prosperity and that lowers the moral tone of the community. It is leaving its mark on the character of large numbers of people, it is one of the influences that are deeply affecting the life of the nation. It is a matter of great practical importance that demands serious attention and careful investigation, a matter of public concern.

A Distinction.

Let us first of all examine the economic aspect of the situation. Economic science recognises the element of risk in every form of industrial and commercial enterprise. But there is a big difference between a legitimate trading risk and a gambling risk. Ordinary common sense tells us that there is a marked distinction between an insurance premium and a betting transaction. Insurance societies are organised for mutual protection, and all who pay their premiums win the benefits—the premiums are calculated and fixed so as to ensure some kind of proportion between payment and benefit. But in organised betting only a few get anything, the majority suffer loss. There is no idea of organisation for mutual protection, the object is immediate personal gain, not provision for a possible contingency. Insurance is an attempt to provide security against loss. Betting provides no security whatsoever, and in organised betting the few gain at the expense of the many. The bookmakers flourish at their customers' expense. Insurance is a business proposition, but betting is against business.

Economic Dangers.

Again even in business some risks are worth taking, others are not. The gambling spirit encourages those who are inclined to take risks that are too big and thus helps to unsettle business. The history of business shows again and again how business is spoilt by undertaking enterprises where the risks outweigh the gains. Most people are apt to overestimate the chances of gain; and especially if there are a few big prizes, are they likely to overlook the very large number of blanks. It is the old story of counting chickens before they are hatched. People spend money and energy on things that are not really worth the trouble. This is one of the economic arguments against gambling, viz., that it encourages people to rush into forms of business that promise quick and easy gains, but that are essentially unsound. When this occurs on any large scale, there is a serious dislocation of industry and commerce, and we have what is called a commercial crisis. The history of commercial crises is an eloquent witness to the evil

effects of the gambling spirit in all forms of business.

Unproductive Use of Wealth.

But there is an even stronger economic argument against any encouragement to gambling. Money raised by a gambling transaction simply passes from a loser to a winner without producing anything in shape of goods or services. In a word, gambling is an unproductive use of wealth. Nay, it destroys wealth by diverting it into wasteful expenditure. The community as a whole is not a bit better off because a large number of people have made bets at a race-meeting or have taken tickets in a lottery. Nay, rather, a few people have more money, and their purchasing and, indirectly, their productive power is reduced thereby. This economic distinction between the productive and the unproductive use of wealth is of vital importance to the material prosperity of the community. Gambling produces nothing that can be called wealth. It does not add one penny worth of useful goods to the resources of the nation. Economic experts agree in denouncing the economic mischief caused by organised gambling.

State lotteries were often tried in England and were finally abolished in 1826. A recent attempt to revive them in a different form met with strong opposition from the Chancellor of the Exchequer and was defeated. The experience of other countries shows that when State lotteries cease the deposits in savings banks show a large increase. Gambling breeds unsound financial conditions. State lotteries are a relapse into economic barbarism.

Gambling is Socially Unjust.

Gambling is contrary to the principles of economic justice, as it tends to make the few rich at the expense of the many. A main object of organised labour has been the more even distribution of wealth among the members of the community by levelling up the poorer members through increasing the productivity of industry. It is claimed by the foremost thinkers (not necessarily the agitators) of the Labour movement that a better organisation of industry would so increase the production of goods that there would be more to go round, and that the rank and file of the workers would thereby be lifted well above the subsistence line. Whether this be so or not I am not concerned to say at present. But I do wish to point out that organised gambling would defeat this professed purpose of Labour, for it would take from the many what they can ill afford in order to enrich a few. A large number of people must lose shillings in order that one or two may get pounds.

Secondly, it is a fundamental principle of economic justice that wealth should go to those who have fairly earned it. Is it just that men should receive money or any form of wealth without giving value in services or goods? By promoting State lotteries Labour negates its own claim to receive the whole produce of labour and destroys the basis of its own policy. Those who produce the goods should get them. The promotion of State lotteries is utterly inconsistent with the acknowledged aims and principles of organised Labour. Hence by aggravating the unequal distribution of wealth and by breaking the principle that labour is entitled to its full reward, gambling shows itself contrary to the principles of economic justice.

The Moral Issue.

I have dwelt so long on the economic criticism of gambling because it is so often overlooked, but the question of economic justice brings us to the moral issues of the gambling habit. These are so well known that I need not spend much time on them, but I wish at once to say that the moral is the deciding factor. The economic argument is important, but its importance is chiefly due to the powerful support it lends to the moral argument against gambling. The principle of gambling is morally wrong. It is unfair to try to get something for nothing, to gain at another's expense without any attempt to give value for value. It is here that economic analysis helps us to see things as they are. At bottom gambling springs from greed of gain. It is a form of theft. Organised gambling is respectable robbery. It appeals to the selfish instincts that move men to get rich quick without consideration of the claims of others. Any appeal to the gambling propensities is an undue stimulus to that greed of gain which is the root of bitterness in class warfare, and the source of social unrest. The tone of business is lowered by the gambling habit as the police court records will show. In the last fifty years there has been a decrease in certain forms of violent and brutal crime, but an increase in petty crime, chiefly acts of dishonesty in business, embezzlement, etc., nearly all of which can be traced to the influence of organised gambling. No business man will

employ a gambler in any position of trust, certainly not where money has to be handled.

Deterioration of Character.

Thus the evidence furnished by every-day experience shows how gambling deteriorates character in individuals. It does so, not only by encouraging greed of gain and selfish action, but also by perverting the energies of men and women from honest and useful labour into the pursuit of unhealthy excitement. It creates an aversion from steady industry and by flouting the principles of justice in the distribution of wealth it lowers the dignity of labour and casts a stigma on patient application to honest work.

To sum up, organised gambling spoils sport, encourages sharp practice and dishonesty, ruins business, and degrades character. Such are the painful effects of the gambling habit on the life of the nation when it takes hold of any large number of people. It is a vice that is greatly fostered by the conditions of existence in Australia, where a genial climate tends to make people take life more easily. As already pointed out, the menace is tenfold increased by the growth of vested interests in organised gambling. In previous years the State has found it necessary to step in and pass stringent laws to check it. But the recent proposal in N.S.W. to organise State lotteries is a measure of almost incredible stupidity, even if the State at the same time sternly attempts to suppress all other forms of gambling. For the State thereby speaks with two voices. With one voice it says to the people: "You must not bet or gamble," thereby implying that gambling is morally and economically unsound; but with the other voice it says, "You shall gamble for the benefit of the State," thereby lending cloak of respectability to what it has already implicitly declared to be vicious and demoralising. Such a proposal is like trying to call in Satan to cast out Satan, to safeguard morality by rotten morals, and to increase material prosperity by rotten economies.

The Duty of Christian Citizens.

The duty of all who profess and call themselves Christians is quite clear. First to beware of touching the accursed thing. Our own hands must be clean if we are to persuade others to abstain from what we condemn. The Protestant Churches have repeatedly declared in their official assemblies that gambling devices are to be banished from all efforts to raise funds for church purposes. The diocese of Newcastle recently made a splendid protest by withdrawing from the support of, and refusing to receive assistance from, the United Charities, because that organisation had descended to unworthy means of gathering money.

Our next duty is to proclaim our convictions as Christian citizens, both as individuals and in united protests in the press and in public meetings, so as to influence public opinion in the right direction. The emphatic protest already made has caused the proposal for a State lottery to be omitted from the Governor's speech at the opening of Parliament. But we must not cease to make our convictions even more clearly heard and felt lest the measure be rushed through after all. This calls for constant watchfulness, for we are up against powerful vested interests. If we get State lotteries the law against other forms of gambling will become a dead letter, for it will lack moral force, as we can see from recent events in Queensland.

Our other duty is to teach our people the dignity of honest labour, to inculcate in them the true spirit of service, to show clearly that trade and industry may offer as much scope as any other kind of occupation for the fulfilment of vocation, that the true end of all business is the good of other people, that the best antidote to greed of gain is the truth by Our Lord and His Apostles, "By love serve one another."

A Medical Missionary Itinerating.

(A Letter from Dr. H. S. Matthews, of Kienningfu, China.)

In my first letter I told you that I was planning soon to start on an itinerating trip, and I will begin this letter by telling of that trip. I took one of the dressers with me, Seng Si, as he had been in Chungang before coming to the hospital. We left here on the morning of April 19. Our two loads had started fairly early, but there were several things to delay me, so we did not start till about ten o'clock. Fortunately the day was overcast and cool, which made it pleasant. We had a little rain but not much. Our walk that first day was 90 li, about 30 miles, and we were fairly tired by the time we reached Cu Long Gai. The catechist there gave us a very warm welcome, and we settled in. The church there is in an old tea warehouse.

At one time the village was a prosperous centre of the tea trade, but now that trade has ceased and it is a comparatively poor place, though it is an important centre for the villages scattered about, from which the people come every five days for a market. This decay in trade has made it possible for the church there to secure a very nice place for a small rent. It is well situated on a small hill, and is spacious and well built. I was much struck with the carving on the beams of the roof. There was a very good opportunity at one time, but a great setback was given to the work by the grave sin of the catechist and Biblewoman, and since then it has been very uphill work. There are 37 adult baptised Christians in the village of 3500, but there have been no baptisms for three years. However the present catechist, Mr. Su Gi Da, seems to have been doing solid work, and the outlook is much better. One very encouraging thing is the Sunday School, with seventy children on the roll, and an average attendance of fifty, a large number of them from heathen homes. We stayed there two days, and I saw 75 patients. One man with dysenteric abscess of the liver would not consent to come down to the hospital on any conditions, and was much annoyed because I hurt him giving him a hypodermic injection as the one way available of doing any good. We were not there for a Sunday, but were for the weekly prayer-meeting, at which there was a good attendance, and which we much enjoyed. The people who came to be treated seemed to listen readily as Mr. Su spoke to them of Christ and His power to save.

On the 22nd we started off again for Lu Ke, a walk this time of 70 li. It was a bright sunny day which made it hot, but enabled us to see the beauties of the way. It was a lovely walk, up over high hills thickly covered with woods of varying shades of green, and crossing several small streams till in the early afternoon we first crossed the river and then walked beside one of the main rivers. We reached Lu Ke about four, and got a very warm welcome. Mr. Li U Aing, the catechist, had come out with several of the Christians to meet us as we crossed the boat-bridge by which we crossed the river. After exchanging greetings we walked on into the town. As we reached the bridge crossing one of the two streets between which Lu Ke is situated, a long string of crackers was fired off. The same was done when we reached the church. Here I was with old friends, as Mr. Li was catechist in the hospital, and later in this city some years ago when we were here before. Also both he and his wife were old patients of mine, and their eldest boy was baptised at the same time as our Joan. This is a much more prosperous place than Cu Dong Gai, as one could see from the bigger and more ornate houses, and also from the great amount of gambling that was in evidence on every side. It is not, however, much of a business centre. The church is very well situated in the centre of the crescent which the town forms, in an open space and with a lovely view of the hills. It is small, but not very well built, but they have made it look very nice. They are hoping to buy a plot of land alongside, and enlarge and improve the building. Five years ago, when the work was first moved there from He Sung, where we crossed the river, there was a good deal of opposition, and it was very difficult to get any place at all for the church. The work has gone ahead very steadily, and all the opposition seems to have died away now. There are now 13 adult baptised members and seven catechumens, and a number of others come regularly to worship, but as yet have taken no definite stand. The evening of the day we got there the Christians gave a feast in my honour, to which were invited the teachers in the town schools. These seemed nice men, and were well disposed to the work.

At the service on the Sunday the music was provided by the school organ played by one of the teachers. On the Saturday and Monday I saw over 100 patients, and on the Monday did two small operations before an interested audience. On the Sunday I preached at the morning service, Mr. Li interpreting, as already the dialect was a good deal different from here to Kienning-fu. The people who came to be treated seemed to listen to the teaching quite readily, though their interest in proceedings was rather a hindrance. On Sunday the church was quite full for the service, and again in the afternoon for Sunday School, which included both children and adults. Several of the worshippers came from villages some distance away. One of these was a man in the catechumenate who by his witness has already influenced several others in his village to believe. The services were very helpful and reverent, as also were the meetings for prayer on the Saturday and Sunday evenings. At supper at a Christian's house I met two old-style teachers who had taught most of the local trading men and so have a good deal of influence; one of them was very much opposed to the church for some time, but

now is more friendly. They were a contrast to the new-style teachers, but one of them at any rate gave the impression of more character. One of the noted things about Lu Ke is a temple of the three spirits. We went to look at this; it is not very big and is tawdry and unkempt, but about the end of the sixth moon numbers of people go there to seek help or give thanks for help they think they have received. In one part of it was a large shallow box covered with sand, on which rested the point of a forked stick carved in the likeness of a dragon. The two ends of this are held by mediums when help is sought for anyone sick, and the point is supposed to trace the name of the medicine that should be used. Near this is a temple with an upper storey, from which we had a lovely view along the two rivers which meet just there and to the hills across them. Altogether our time there was very happy, and, I trust, helpful.

On the 26th we started fairly early for Ma Sa, 30 li away up the river, a very pretty walk. We reached there about ten, just too soon for our welcome, as when we reached the church we found the school children just forming up with paper banners bearing legends of welcome. They were to have met us just outside the town, but we had forestalled them. Ma Sa is not so prosperous in appearance as Lu Fo, but is bigger, about 5000 people, with another town just across the river nearly as big, and is the trading centre for a very big district. The church is in a rambling old place (rented) which used to be a salt storehouse. They have bought a large property nearby and hope soon to build. Work has been carried on there for a number of years, but it has always been difficult, and here again a catechist's sin has been a great stumbling block. Now, however, the outlook is much better and good numbers come fairly regularly to hear, though there are only 13 adults baptised and seven catechumens. Mr. Ngue (the catechist) has been doing very faithful, steady work there, and it is beginning to bear fruit. This year a school has been started, and there are 30 pupils who form the nucleus of a Sunday School. I saw 75 patients there that afternoon and the next day, and there was a good opportunity of talking to them. I went for a room round with Mr. Ngue, and among other places went to some medicine shops and bought some Chinese drugs, among others were pieces of whalebone, used as a tonic for women; sea-horses for children with wasting; scorpions for skin disease; and shells to be powdered and put into rose eyes. I also saw but could not buy a hawk's foot used to rub the neck of a child with cough, also some stag horns which they prize very much, but were very dear.

Watchman! what of the night?
Watchman! what of the night?
Darkness of ignorance, superstition and sin,
Brooding o'er nations and clouding their sight;
When shall the long-promised Day begin?

Sun of our life, Thou true Light of all men,
Oh, shed Thy bright beams o'er earth's farthest shore;
Oh, scatter all darkness, all blindness enlighten,
And shine in Thy radiance for evermore.

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THE FARMER'S STORY.

(By T. G. Buchanan.)

It was evening at Sugarwell Farm. Supper had been cleared away, and Farmer Pierce sat by the fire puffing at his short clay pipe. How I came to be there too is of no moment, but suffice it to say that on a snowy evening in January, I had gladly accepted the farmer's hospitality and offer of a night's lodging.

The old man was a widower, and, as his two daughters retired early, we were soon left alone. I listened while he held forth on local topics, and watched the rugged, clean-shaven face which gleamed immobile, and yet with a curious air of distinction, in the ruddy light of the fire.

"I reckon," he said presently, "there be a tarrable deal o' liquor drunk in these parts."

"Well," I said, "that's not your fault, at any rate, Farmer." For I had noticed with some surprise that he drank nothing but water.

"Yes," he said. "I don't drink now, but 'twent allus so. The drink fair got hold o' I once, and 'twur the Lord's doin' that I shak it off, but 'twur at a price," he added huskily, "a tarrable price."

Presently the old man continued, "I ha'n't tell'd no one of this not there many year, but now the missus be garrn, and I be goin' too afore long, I feels as some one should know. Thee be'est a gentleman: I can trust 'ee, I knaws."

I nodded in reply. "He wur a little teller of nine, wur Jim, a slap-up, handy little nipper, o' only boy, d'yer see, and we was fair proud on 'im; the missus and I. He wur main fond o' 'drivin' about wi' I, wur Jim (he could handle the reins proper for a nipper), and one day I takes 'im to the market at — The missus saw us off, and her last word to me was, 'Mind and look after the boy, Jarge.'"

"Right 'yare, missus," I shouts, "never you fret! and off we goes, jigg'n' along, with a couple o' pigs in 'em."

"I did main well wi' 'er pigs, and I spects I'd 'ad a drop or two when we starts for home. The horse wur a bit fresh, too, so I gives 'im his head comfortable, and we goes along at a rare pace — yer knaws the style on market days. Presently we comes to a steepish bit 'o' hill a mile long, with dree or four nasty carners."

"The nipper turns to me and says, 'Adn't I better drive 'ere, fathyer?'"

"That nettled me a bit, and I spoke sharp to un and walloped the old horse, and down we went like the wind. We was all right till we come to the third carner, and we turned it right atop of a dung cart. I picked myself out o' the hedge as sober as I be now, but a bit mazed like till I see'd the boy lyin' in the ditch quite still. I wur fair frightened then, when 'twur too late, and holler'd to un, but he didn't answer. So I ran to un, and he opened his eyes and whispered 'Daddy,' once, then 'is pore little head fell back, and he wur gone."

"For a moment I wur dazed. 'I must be dreamin',' I said, and I stands up and rubs my eyes. But there wur our cart smashed to bits, and the horse with his leg bruk, and there wur the dung cart on its side, and 't'other chap gettin' 'is horse on to its legs. Then I looked down at my feet agen and seed the little chap lyin' white and still, with a smile on 'is face as if he wur asleep. I s'pose I holler'd, cos 't'other chap dropped 'is horse and comed runnin' over. Well, I can't rightly mind what happened then, but I believes a trap came along in the dusk and took us up, and the next thing I knawed I wur standin' at the door of the farm tryin' to hide the kid from the missus. But she came and tuk him away out o' my arms without a word, and left me standin' there alone, and then I minded how I had spoken 'arsh to him on the hill, and summat got hold of my throat, and I spects I fell, becoss I found myself on the ground and one o' the hands spongin' my head."

Here the farmer paused for a moment and busied himself with his pipe.

"I shan't never forget them next two year," he continued. "What with Jim bein' gone, and the thinkin' 'twur I as done it, and the missus bein' turned agin' me for the same reason, my heart wur well-nigh bruk. I spects yer knaws what 'tis to miss anyone yer fond o'. I wur allus spectin' to see the little chap, and when he weren't there it fair hurt me. The missus she would have 'is place laid fur him at table, and 'is little room left just as it wur, with 'is hoop and 'is whip, and 'is trolly. She found me in there onst, and she turned 'er back on me and went out, and from that time she kep' the room locked."

"I tuk drink afore becoss I liked it, but now I tuk it becoss I had to, and it got a fair hold on me."

"One cold day in March, I druv the missus into town, not from 'er own choice, but becoss she wished to see a friend, and there was no other way of doin' it. She sets in one carner of the cart and I in 't'other, and we never speaks, 'cept when we comes to the bridge and I shows 'er the river comin' down foamin' and muddy, 'igher than I'd ever see'd it afore."

"'I hopes the bridge is safe,' she says. 'In course it is,' says I, and there warn't no other word spoke the whole way."

"Well, when we was startin' for home agen, I s'pose I wur drivin' a bit reckless, anyways, the missus looks up and says, 'er only words: 'Where be drivin' to? I hopes thee won't treat me as thee didst the boy!' This fairly made me mad. 'I be drivin' where I please,' I holler'd, 'and thee be'est comin', too.' And with that I larruped the old horse and — well, there was several on the road we knawed that was goin' at tidy pace, too, but we passed 'em all easy."

"At last we comed to the hill as I telled 'ee of and started down, rollin' all over the slope, for the horse had the bit atween 'is teeth by now and nuthin' wouldn't stop un. Well, we turned the carner all right, and there ahead wur the mist over the river showin' white in the moonlight."

"The sight of it hit me like a blow, and in a moment my head wur as clear as the be now. For I minded Bill Pearce's last words to I that afternoon: 'Thee must take 't'other turning, Jarge; mind thee, don't forget.'"

"I stood up and pulled and holler'd, holler'd and pulled, but noxt wur the beast."

"Missus!" I shouts, "the bridge be garrn and I can't stop the horse; thee must jump, lass!"

"But she never moved nor spoke, and I saw then that 'twas sure and sartain fur us both fur I cuden't jump without she."

"We was nigh on two hundred yards away by now, and the river wur a dreadful noise, and I wur pullin' myself together fur one last try, though I knaw'd 'twur no use, when of a sudden some one takes the reins from my hands. I turns quick, and you won't 'ardly believe what I tells 'ee, but 'tis gospel truth, 'twas the nipper! Yes, there wur the little chap drivin', a-standin' atween 'is mother and me, jus' turned 'is der so."

"I wur so amazed and 'twere all so natural like that I cud only hold on and stare at 'un as 'ee stude there in the moonlight. I feels the pace slacken, the gallop steady to a canter, the canter to a trot, and afore I 'ardly 'ad time to think we comes to a stand with the river thunderin' in our ears."

"Slowly the little lad turned 'is head and smiled at me; I shall never forget the look on his dear face so long as I live."

"Jim darling! Nipper! I sobbed and held out my arms, but he wur garrn, clear garrn, and 'twur only the missus and I."

"I look'd all round and I couldn't see un, but I seed somethin' else, and that wur the river gleamin' yell'er and hungry at our very feet. I wur out in a second and backed the horse; there weren't 'ardly room to turn; an other yard and we'd a' all been in together. I weren't happy till I turned 'is head and we was some ways up the hill agen."

"Missus," I whispers presently, 'missus, did yer see?' but she said nuthin', 'er 'ead wur 'angin' down, and I saw she 'ad fainted, so I takes 'er along to the first house we comes to."

"They brings 'er to and puts 'er to bed, and presently she sends for me."

"Jarge," she says, and I saw that she 'ad seen, 'I've bin crawl to 'ee and I knaws it now. Forgive me, Jarge, fur the dear boy's sake as has saved our lives this night! So she hold out her arms and I falls on my knees by 'er side."

"Promise me, Jarge," she whispers presently, 'that thee'll never touch the drink agen: 'taint me as is askin' 'ee, 'tis the boy; promise, dear!'"

"So I promised, and from that day I ha'n't touched another drop, though 'twur hard, I can tell 'ee. The missus 'ave bin real good to me since then, 'ad the old man huskily, and now she be garrn I don't care how soon I goes, too."

The farmer ceased, and for a time I could not trust myself to speak.

"But you have two daughters still," I hazarded presently.

"'Eh, they be good 'girts enough," said the farmer, "but darters baint like a son," he added sadly. "When I goes, yer see, there won't be no man to take over the farm."

"But why shouldn't they marry?"

"Well, there be young Hayter, of Bride-well Farm, a likely young chap enough,

have got 'is eye on Mary, but I doubt if she'll have un. 'Girts is no pemicity.' And so saying the farmer rose and knocking out his pipe, led the way to bed."

I called at Sugarwell Farm last year, and found that the "likely young chap" had overcome Mary's scruples and was now in stalled as master of the farm. But the old farmer sleeps with the missus and Jim."

THE MISSIONARY.

"We are Fools for Christ's Sake."

Was it a dream, wherein he heard
Deep whispers and in a piercing word—
Wherein his very soul was thrilled
By a great mandate, now fulfilled?
"Wilt thou endure the pain, the toil,
Which many worldlings dare for spoi,
And patriots for their native soil?
The solitude of men who roam
To find their race an ampler home?
—Wilt thou for ME?" the whisper said:
The youth bowed low a loyal head.
Go then! Thou foul in this world's eyes,
To whom its vast and glittering prize
Most empty and inane doth seem
Because of joys it dreams a dream;
Because there holds thee by the hands
The Lord of those forsaken lands;
Because their souls, for whom He died,
Are more to thee than gold or pride;
Because thy well-contrasting bliss,
Thy day-dream and thy life are this—
To fight the foes whom Christ hath fought,
To teach the lessons Christ hath taught,
To toil for those for whom Christ wrought,
To buy them back whom Christ hath bought—
Thou fool!

Whose wisdom shall endure,
Whose dreamy reckoning stand sure
Amid the thunders of that day
When the great world shall fly away
And all the glamour in its eyes
Die utterly, as the fool dies,
—Thou fool! Thou dreamer for Christ's sake!

Who else is wise? who else awake?
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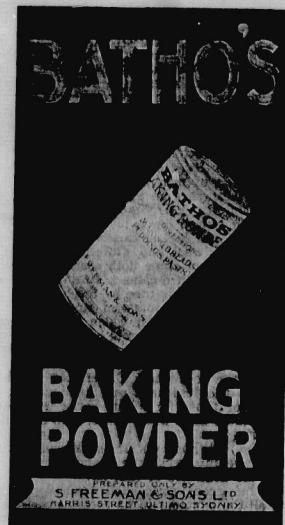
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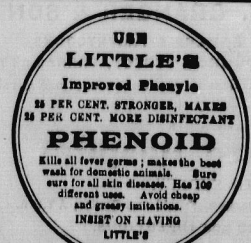
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Current Topics.

Probably the most anxious hearted
man of the Empire is Mr. Lloyd George.

He is oppressed with troubles
and anxieties both national
and international. It is in-
teresting to learn that in the
midst of all the stress he

finds his place of refuge, like the
conies, "on high." Replying recently
to a motion of sympathy passed at the
Anglesey Calvinistic Methodist monthly
meeting. Mr. Lloyd George wrote:—

"My best support in the midst of trou-
bles is the sympathy and faithfulness
of friends, especially my friends in Wales.
My heart is full of gratitude to the Anglesey
monthly meeting for their kind thoughts and
prayers. I have a strong belief in the Divine
guidance. Nothing less than the guidance
of the Almighty could have led our country
successfully through the perilous straits of
the recent war and the storms which we have
gone through. I believe there are signs now
that the worst is over, and that peace will
once again reign among the nations of the
world."

Australia has potentially a great
future. Her geographical position

places her in a position
of advantage for influence
in the Far Eastern world.

She might well be a light
shining in the midst of a great dark-
ness bringing solace and guidance to
the nations that walk in the darkness.
Doubtless this great call to ministry
and witness was at the back of the
Bishop of Bathurst's mind when he de-
livered that great utterance at Goul-
burn regarding the working out of
Australia's destiny. Dr. Long said, we
quote from the Sydney press:—

"There are many things in the Old World
which fascinate and interest us, but most
of us feel we prefer to be on the frontier
line, where a personality may count. Of all
enterprises of Christian nations, all adven-
tures of white civilisations, I can conceive no
greater than an enterprise in this land of
Australia here, near the great gateway of
the Pacific. With the centre of the world's
gravity shifting ever eastward, with millions
of people of alien blood between us and the
cradle of our race, we have our destiny to
work out.

"We are not held back by old traditions.
That is where the peril comes in. We are
unimpeded by the fears and the prejudices
which restrain people in other lands. Poli-
tically free, it is given to us to erect a social
edifice, to make strange and often startling
experiments, and, with our great resources,
we have been able to attempt enterprises
which would have ruined other countries.
And while we are entering on these great
adventures, entrusting our destinies to un-
tried men, we have all the time to hold a
land which at any time another people may
dispossess us of. We have to hold this fron-
tier line and be an example to others. It is
indeed a great adventure, a vast enterprise
to which the people of Australia are com-
mitted."

The Christian patriot will pray that
only the best principles will govern us
in our relation with those millions of
people of alien blood, so that our wit-
ness for Christ may be bright and
alluring to those who as yet know Him
not.

The Christian Church in Australia
can hardly be satisfied with the condi-
tion of the social life

The Social Evil, in which it has been
given a sphere of work

and influence. We do not desire to be
pessimistic; indeed pessimism belongs
not to a true Christian life, for the
tremendous and seductive forces of
evil are bound to be over-powered by
the great spiritual forces that belong
to the Church of Christ. But there is
an insistent challenge to the whole
membership of the Christian Church to
realise the powers that are placed
within their trust in order to leaven for
righteousness, purity and peace the
common life to which as citizens they
belong. It is in the responsibility of
each member of Christ's Body to mani-
fest the presence of Christ's Spirit and
seek to purge away the vices and ills
that affect and infect our social life.

A recent preacher in the Melbourne
Cathedral was not by any means out
of due proportion when he said "If
there is one problem which must be
faced by Church-people simply, frank-
ly and fearlessly, it is the social evil,
which is increasing."

The speaker occupied a position of
advantage as the Chaplain of the Mel-
bourne Women's Hospital, and his evi-
dence will not be palatable to the easy-
going Christian (!) who does not care
about other people's doings. Quoting
from a Melbourne daily, the Rev. J. B.
Johnstone said that

"More than one-half of the children he
baptised weekly at the hospital were regis-
tered without the name of the fathers, and
these were but a fraction of such cases in
the community. A traffic was actually being
carried on in this city by harpies, who bar-
tered human beings to satisfy the brutal
lusts of creatures who called themselves
men. The responsibility for the social evil
lay on the community as a whole. The
underlying cause of this revilement was be-
cause the moral atmosphere of to-day was
poisoned, and there was a low state of pub-
lic opinion. This moral poison was due to
the evil thoughts and suggestions issuing
from scores of picture theatres, whose very
advertisements were a scandal. Another
source was disgusting literature, and even
the conversation carried on in clubs, where
women were discussed in terms one would
hardly apply to cattle. The seductive
dresses of would-be women of fashion, lost
to all sense of decency, played their part.
What chance had human beings, untrained
by parents in habits of self-control, to keep
themselves pure? Parents allowed their
daughters to go out night after night until
the craving for excitement became a deadly
disease, finally destroying their nervous,
moral and spiritual stamina. The same mad
craving sought satisfaction in morbid, vi-
cious literature. A girl had recently proudly
asked a librarian in this city for 'something
spicy.' How distorted that girl's moral
sense must be. If ever the Christian Church
was called on to shoulder a responsibility, it
was to right this great wrong of to-day. So
far the Christian men and women had failed.
If they wished to accomplish anything, they
should stand out for a higher standard of
purity in word and deed. A simple, Chris-
tian, unaffected home life would probably
accomplish more than anything. The child
must be trained to hate the meanness and
frivolity of the world, and fix its mind on
nobler things."

The Bishop of Manchester has again
been to Blackpool for his annual mis-

A Great Mission.

Blackpool is the
Brighton of Lancashire and
other northern centres and
attracts many thousands of
holiday-makers and week-enders dur-
ing the summer months. For some
years past Dr. Knox, the predecessor
of Dr. Temple in the See of Manches-
ter, used to hold this sands' mission,
and we are glad to see that Dr. Temple
recognises the value of the great op-
portunity. Over 1000 people were at
the great thanksgiving service that
closed the mission, when the bishop
preached on "The Triumph of the
Cross." The local press has always
been most enthusiastic over the mis-
sion. Commenting on the value of the
mission to Blackpool and its holiday
crowds, the "Blackpool Gazette-Her-
ald" remarked: "Inland newspapers
are grousing over Blackpool prices, yet
the greatest thing in Blackpool is to be
had for nothing." A police-sergeant
said to one of the workers, "No one
knows the help which the mission is to
'the Force.' We deeply appreciate the
presence of the bishop and his mission-
ers amongst us."

Our Australian conditions would seem
to provide opportunity for similar work
for nine months of the year. There
can be little doubt that the Church
must definitely take up such work at
the numerous watering places with
which this country abounds, and the
sooner she recognises her task the
better.

Bishop Ryle, in a recent sermon at
Westminster, uttered an impressive
warning against the com-
mon temptation to ne-
glect soul-culture in the
enjoyment of a holiday.

More recently Canon Guy Rogers, in a
leading article in "The Church Family
Newspaper," deals with the same dan-
ger. He writes:—

"This is the real crux of a holiday. Very
often the physical part of us comes back
beautifully burnt and brown, but the spir-
itual part of us comes back rather badly
charred. How common it is to hear the re-
mark at the end of a holiday, 'My soul has
got rather behind, I know. I shall have to
make up the arrears.' A holiday that ends
like that is something of a misfit. In the
nature of things such arrears are never pulled
up. They have to be wiped off like a bad
debt, and the holiday on its spiritual side
goes to swell the heap of chances we have
missed."

The Bishop urged that room should
be made for the Bible and some devo-
tional book in the packing of the holi-
day kit-bag. It is so fatally easy in
the formation of plans for enjoyment
in sight-seeing, etc., from day to day
to allow no time for those devotional
exercises so necessary for the refresh-
ment and growth of the soul-life.

We rubbed our eyes and looked
again. We scanned even the advertise-
ment columns of
Press Suppression Monday's morning
or Degeneration! press. Had the news
got ingloriously min-
gled in the tangle of advertisements