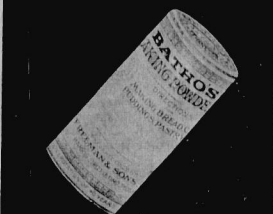


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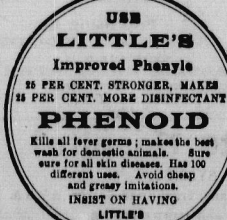
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Current Topics.

The great Conference has had a
dramatic beginning. The chairman,
Judge Hughes, made an
amazing proposal, clear
and well defined, for the
limitation of naval arma-
ments. The speech of
President Harding stirred the assembly
to a display of intense enthusiasm.
"We want less armament and no war,"
said he. But the cables tell us that
when this was followed by Judge
Hughes's astonishing proposition the
storm of applause and emotion was
indescribable. The Conference has
been taken "on the hop" by the de-
tailed proposal that was made, and the
disarmament plans seem altogether
likely of acceptance. This will mean,
at the outset, the saving of vast sums
of money for more fruitful employment
and the allaying of very much of the
unrest and suspicion that troubles the
world to-day. The Christian Church
may well regard the Conference with
the deepest interest and with earnest
prayer that the proceedings of the
Conference may completely fulfil the
promise of its remarkable inauguration.

The
Washington
Conference.

The Nexus question is giving rise to
many episcopal utterances in further-
ance of what is termed
the breaking of the legal

The
Episcopate.

Nexus between the
Church of England in
Australia and the Mother Church. One
of the striking features of these utter-
ances is the failure to show any real
appreciation of the difficulties to be
faced and the fears that require to be
set at rest before the passing of the
proposed Determination can commend
itself to a large minority or perhaps
majority of Anglicans in Australia. It
would be a move in the right direction
if the smaller dioceses could be brought
to realise that in these days of democ-
racy numbers do count, and the sooner
General Synod reforms itself so as to
give an equal representation to mem-
bers of the Church the more possible
would be the practical issue of the
Determination proposed. At the pres-
ent time the synod is a mere "camou-
flaged" assembly.

Then again there is the matter of
the episcopate. With all due respect
to those who are fathers-in-God in their
respective dioceses, the Church at
large can hardly be expected to agree
to an Upper House composed of mem-
bers of equal voting strength, and with
inordinate power, brought into exist-
ence under the present system of the
election of bishops. Under present
arrangements a diocese of small clerical
dimensions can elect and send to
synod a bishop possessed of the same
voting power as a bishop of half a
million souls. The Church generally
should have some real voice in the
selection of such diocesan bishops. It
is all very well to say, "The Church

rests her belief in the abiding indwell-
ing of the Holy Spirit, who is ever guid-
ing her unto all truth. And, histori-
cally, the guardianship of the Faith has
been entrusted throughout the ages to
the Bishops of the Church." We be-
lieve intensely in the guiding pres-
ence and power of the Holy Spirit. We
are convinced as well that He is a God
of order, and that the common sense
of the Christian is of His leading. And
that common sense would lead us to
infer that the bigger Church is far
more likely of wise direction and de-
cision than the smaller segment. And
therefore that bigger Church should
have something more than a "rubber
stamp" function in the choice of men
for so weighty an office as that of a
bishop.

The Church is indebted to the Bishop
of Auckland for his strong and sane
utterance on the question
of Spiritual Healing. Dr.
Averil is surely on safe
ground when he says:—

"It cannot be denied that there has been
practically lost (in the Church of England)
an Apostolic practice, whereby, in case of
grievous sickness, the faithful were anointed
and prayed over, for the forgiveness of their
sins and to restore them if God so willed,
or to give them spiritual support in their
maladies."

But a statement of this nature indi-
cates a tremendous change in the
thinking of the Church generally on
this important subject. All the more
reason is there for congratulation of
the Bishop, inasmuch as the editorial
of his own "Church Gazette" has been
very sceptical in its treatment of the
"Ratana" and other alleged miracles.
No one can read the reports of the
past two Lambeth Conferences without
being impressed with the great change
in the episcopal mind on this subject.
And the very simplicity and spiritual-
ity of the two men, Mr. J. M. Hickson
and Ratana the Maori, necessitate a
sympathetic and open-minded exami-
nation of the alleged instances of Spir-
itual Healing. As Dr. Averil said:—

"It is probably true to say that the work
of the spiritual healer is chiefly concerned
with functional and nervous and not organic
diseases, but it is necessary to remember
that it is impossible to draw any hard and
fast line, inasmuch as with God all things
are possible. If disease is a part of the lack
of harmony with the perfect will of God—
voluntary or involuntary on the part of the
sufferer—there must be some virtue in
endeavouring to restore disordered human
nature into conformity with the eternal laws
of God. Spiritual healing lays emphasis
upon the need for real faith in and harmony
with God's revealed will, and so lays stress
upon the need for penitence before the
broken harmony can be restored. Remem-
ber how Jesus said to the palsied man, "Son,
thy sins be forgiven thee," before He said
"Take up thy mattress and walk!" Remem-
ber how St. James associates the healing
of soul and body in connection with prayer
and anointing of the sick. "Confess there-
fore your sins one to another, and pray for
one another, that ye may be healed." Surely
Ratana is on right lines in emphasising the
need for putting away the evils of tohunga-
ism and what is generally known as Maori-
ism and returning to a simple and real faith
in the revealed God if the power of Christ
to heal is to be released."

We understand that two Australian
bishops, of quiet, sane judgment, have
been in association with Mr. Hickson,
and are impressed with the reality of the
"healings", attributed to his min-
istry. It may well be a matter for
determination whether these "mir-
acles" are caused by the injunction of
St. James or are sui generis and par-
allel to the results in Apostolic days of
those special gifts of healing which
availed so greatly for the spread and
strengthening of the faith. In the
presence of an abnormally gross and
subtle materialism there may well be
such a manifestation of the spiritual
as will confirm the faith of disciples
and attract the attention of outsiders
to the claims of the Lord Jesus.

The recent legislation in New Zea-
land relating to the matter of divorce
evoked a very general
protest from the Chris-
tian Church in the is-
land. The protest has
not been fruitless as the following note
from one of the local Church papers
shows. It reads:—

"Fortunately it has not taken the Govern-
ment in New Zealand very long to realise
the disastrous consequences likely to ensue,
and indeed already ensuing from the hasty
and ill-judged amendments to the divorce
law of this country passed during the last
session of Parliament. From the Prime
Minister's own lips, almost immediately after
his return from England, we have the ad-
mission that Parliament had gone too far
in these amendments of the divorce law, to-
gether with the promise that the whole sub-
ject would be reconsidered. This is good
news, and we trust that the reconsideration
will take place early, for the matter is one
that is vital to the moral welfare of this
country, and therefore brooks no delay."

The gambling craze is more wide-
spread than many clergymen and other
Christian workers and
thinkers realise, and it is
of Cambling. the commonness of the
craze which makes it im-
perative, and at the same time difficult,
for the Christian to keep his own hands
clear of the custom. But some clear
thinking is necessary if there is to be
a strong Christian sentiment produced
and kept operative, for the vogue of
raffling and art unions is so widespread
and tempting that only a deeply-set
conviction will be proof against it. It
is passing strange that the very people
who are strongly moved to protest
against and roundly condemn State
Lotteries, have no compunction about
the use of various forms of gambling
made respectable by the good cause
for which they have been set in mo-
tion. During the war discretion and
principle were thrown to the winds by
numbers of Christian people in order
to gather in quickly funds for the com-
fort of the men who were jeopardising
their lives for us. It was a fatal mis-
take, surely, for the very national life
for which men deemed it worth while
to die has been affected for ill and
grievously impaired by the gambling
mania that has been greatly inflated

by such methods of raising these funds.

Truly an unworthy requital!

A New Zealand Church paper has been sorely troubled over that matter, and finds it hard to condemn, in an unqualified manner, the practice of gambling. The editor seems to argue that there may be something so human in the practice that the Church ought to recognise, and shall we say? develop, it. He says:—

"The Church does not make adequate allowance for the fullness, variety and manifoldness of life. History teaches us that 'common sense' has often had to deliver the world from the extravagances of saints and philosophers; and the other worldliness which would have prevented men from caring to make this globe habitable and this life interesting was in practice contradicted or ignored. We must show that Christianity can make room for the breadth and humanness which characterised paganism in its highest form without losing its own depth and intensity.

"The Church has not yet realised the full significance and all the implications of that astonishing remark of our Lord recorded in the Gospels: 'The Son of Man came eating and drinking.' This has always been a hard saying for puritans and ascetics; but it is exceedingly encouraging to those who see the need of developing more fully the humanistic side of Christianity."

"Excessive gambling is an evil," is the opinion of the above writer, but he is not prepared to say that all gambling is wrong; nor will he say that gambling is right. Evidently the writer is solidly fixed on a fairly safe rail, from which he proceeds to lecture the spoil-sport puritans. We wonder whether the writer ever considered carefully the full implication of the tenth command. Is there anywhere a more defined breach of the command "not to covet" than the practice of gambling. It is in the lust to possess, without due recompense, what belongs to another that the real evil of gambling resides. No matter who loses, the gambler desires to win, although his success means deprivation for another and sometimes many others. All this is clean contrary to the spirit of the Crucified, and consequently must be let alone by men and women who are disciples of that Crucified One. And it is because of this culture of the selfish spirit that gambling becomes so menacing a moral evil in the community at large. The Church that encourages such a spirit of self might just as well close her doors, for she can give no clear witness to the Christ Who gave Himself for men and taught, by both precept and example, that "It is more blessed to give than to receive."

Dr. Donaldson had a deservedly splendid send-off from Brisbane on the 28th ult. The State Governor was very eulogistic in his words of appreciation of the Archbishop's service to the community. The Archbishop paid a graceful tribute to the Australian, but rightly pointed out what he conceived was a grave defect in our national character—a want of seriousness in relation to the great purposes of life. His grace said that true greatness did not lie in wealth, but in burden-bearing. The Mother Country was still the burden-bearer of the world. We were partners in the Empire, and we must be partners in the burden of Empire. It was for us to face the problems of the world—the great problems of peace had to be solved. There was only one force that could do that for Australia, and that was the spiritual force that lay dormant in the people.

It is just that spiritual force that needs to be aroused and yet is so hard

to stir. It would almost appear that the tremendous strain of the war has been responsible for a reaction that threatens the real life of the community. Only by a Church, prayerful and disciplined, will the spiritual leaven be released for work.

Two N.Z. Bishops on Reunion.

The Synods of Nelson and Auckland have been recently held, and the respective presidents made weighty pronouncements on the burning question of the reunion of Christendom.

BISHOP SADLER, OF NELSON,

in the course of his charge, said:—"Now, in dealing very briefly with the problem of reunion, I shall have some things to say from which you will very probably dissent. But until in penitence and prayer we do something more than deplore the divisions of Christendom, until we face the facts, we shall make little progress. We may discuss the desirability, the convenience, the prudence and the wisdom of unity and get no nearer to the facts. And the first fact that we have to face is that which is laid down in St. John xvii., 'Neither pray I for these alone, but for them also which shall believe on me, through their word; that they all may be one as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.' This is the only ideal before the Christian Church. The acceptance of any other ideal which falls short of this absolute standard is failure to appreciate the motive and purpose of unity. Does the unity for which our Lord prayed mean unity with Roman, Greek, Anglican and Presbyterian? My answer is that it means the abolition of everything that keeps Christian people apart from fellowship with Him and one another. The ideal of unity is absolute. If all the varied forms of Church policy were united to-day, the unity for which Christ prayed would still be a necessity if there continued to be a single perverse or selfish will outside the brotherhood. If you say that such an ideal is impossible, my answer is that what Christ prayed for, most surely will be realised, and it is our glory that in spite of all our personal imperfections, our poverty in faith and dimness in vision, He has called us to this ideal.

"A second fact is that this ideal of unity will never be attained by a mechanical interference with the most sacred convictions; but like all other mental and spiritual factors in the unity of our being our convictions need education. A third fact which has a vital bearing on our missionary work, as well as upon the home work of the Church, is that our Lord's object in praying for unity was that the world might believe that the Father had sent Him.

Common Ground.

"In the meantime can we find any common ground upon which Christians as a whole may be able to unite? The Lambeth Conference recommends that wherever it has not already been done, councils representing all Christian communions should be formed within such areas as may be deemed most convenient, as centres of united effort to promote the physical, moral and social welfare of the people and the extension of the rule of Christ among all nations and over every region of human life. Councils of Christian congregations have been formed in various places and it may be well for us to consider following their example. A subject closely akin to this co-operation is the occasional interchange of pulpits. 'A bishop is justified,' says the Lambeth Conference, 'in giving occasional authorisation to ministers, not episcopally ordained, who, in his judgment, are working towards an ideal of union such as is described in our apostle, and preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers.' Now I have no doubt that this extremely cautious statement is due to the fear of disunion in our own church; and I am in entire accord with the desire to avoid such disunion. It will be noted that such an exchange of pulpits is not recommended as a general practice. Indeed, I doubt whether any minister of religion desires it to be so. The conference places the responsibility and the justification of it on the particular bishop who authorises it. It must therefore be regarded as a sacred trust and not as a licence to lawlessness. There is, however, a very great need of breaking down the aloofness which oftentimes is misinterpreted as a claim to superiority. There is also a great need to see the position of the non-episcopal churches from their point of view. We cannot do this while we confine ourselves to our own little universe of discourse. For my own part I

experience of the recent interchange of pulpits in Nelson was a liberal education. The order and the brotherly feeling which exist, and which thereby have been enhanced have added considerable strength to my conviction that Christians are very much nearer to one another than they or the general public suppose."

THE BISHOP OF AUCKLAND

in his synodal utterance said:—"The various suggestions and tentative schemes for the removal of the scandal and stumbling-block of Christian disunion indicate, at any rate, a growing consciousness of the inexpediency and (I trust) the sinfulness of our unhappy divisions. Gradually we have receded from the laudation of unholy competition in things spiritual, and have realised that interdenominationalism and the federation of churches fall short of the teaching of Jesus and the plain ideal of the New Testament, viz., one visible and organic body of those believing in the Deity of Christ and are baptised into the name of the Holy Trinity. There is only one question before us now, viz., **Are we prepared for sacrifice for Christ's sake for the world's sake, for peace's sake?** Through our divisions we have failed the world and failed Christ long enough by seriously limiting His opportunity for influencing the thoughts and hearts of men, and consequently must bear our share of responsibility for the world's distress to-day. The world's great need is fellowship, and the world's present tragedy is self-interest and hatred. The Church ideally is the great fellowship and God's instrument in the world for manifesting fellowship, and the Church in this respect has not been faithful to her great trust. We have moved along, sometimes only just holding our own, and sometimes more concerned about fortifying and guarding our own little watertight divisions than in manifesting Christ to the world as the only solution of its many ills—afraid lest our neighbours should take a march on us, and apparently indifferent to the fact that the devil or the world spirit was sowing tares among the wheat.

"While the world has been realising the value and importance of union by associations, unions, alliances, and leagues—while the issue of the Great War hung in the balance until there was complete unity of command—while the majority of the nations in the world have realised that the League of Nations is the best guarantee for peace and justice in the future—the divided Church has not risen to a sense of its impotence and the imperative necessity for a union if she is not to become a negligible quantity in the future. She stands to-day between union and failure as a world institution—between vision and blindness—between impotence and the realisation of her great opportunity as God's instrument."

"It was with a profound sense of responsibility that the 252 Bishops met at the Lambeth Conference to face this pressing question of reunion, and perhaps for that very reason realised the need for fearlessly and courageously formulating some constructive policy which might open a way for the healing of the wounds of the Body of Christ. The world's need was too great for any human scheme merely to alleviate it, and too great for the Church, like the Priest and the Levite in the parable, to pass by on the other side. It was imperative for the Bishops of the Anglican Communion to try and pour oil and wine into the wounded Body; but was it humanly possible? Perhaps not; but divinely possible, and herein lies the real significance of the Bishops' appeal to all Christian people. **It was conceived and born in an atmosphere of prayer and waiting upon the Spirit of God.** It was evident that human expedients had failed, and would fail, and there was an unanimous desire to listen for God's voice and declare it fearlessly, whatever the cost might be. It was in conscious reliance upon the All-wise and All-loving God, the All-trueful Jesus, and the all-pervading Spirit that the Bishops made their memorable and historic appeal to the world to try God's plan. It was an experience which none of the bishops who took part in the 1920 Conference will ever forget, for we were conscious, as perhaps many of us had never been before, of the meaning of the promise that 'where two or three are gathered together in My Name, there am I in the midst of them.' The value of the appeal consists largely in the spirit and atmosphere in which it was conceived, and carries a moral authority which no legal sanction could strengthen. It has no binding force upon the Anglican Church, except in so far as Provincial and Regional Church adopted it and associate themselves with it, and I hope that the Synod will so associate itself with the principles laid down, and that the General Synod will formally adopt it and submit it to all other Christian Communions as the Anglican contribution to the greatest and most pressing of all questions.

"The strength of the appeal lies largely in the fact that it triumphed over the 'dead

hand' of previous decisions and suggested expedients and endeavoured to find an open door through which episcopal and non-episcopal communions might enter without compromise into the fuller life and experience of the Holy Catholic and Apostolic Church."

The League of Nations.

The sermon preached in the British church at Geneva on Sunday, September 4, by Bishop Frodsham, vicar of Halifax, in connection with the opening of the second session of the Assembly of the League of Nations.

"A sceptre of uprightness is the sceptre of Thy kingdom."—Hebrews i. 8.

The League of Nations is not a kingdom in the technical sense of the word. It is officially declared that the Covenant is not "the creation of a super-state, but a solemn agreement between sovereign States which consent to limit their complete freedom of action on certain points for the greater good of themselves and the world at large." The moral motive of the League is definitely outlined in the preamble of their Covenant. The high contracting parties "in order to promote international peace and security agree to do so by the prescription of open, just and honourable relations between nations; by the firm establishment of the understandings of international law as the actual rules of conduct among Governments; and by the maintenance of justice and a scrupulous respect of all Treaty obligations in the dealings of organised peoples with one another." There can be no doubt as to the moral quality of all this. A sceptre of uprightness is the sceptre claimed by the League. Will it be said hereafter concerning it, "Thou hast loved righteousness and hated iniquity. Therefore God, even Thy God, hath anointed thee with the oil of gladness above thy fellows?"

The Germ of the Doctrine.

The idea of uniting the nations of the world in bonds of international peace and security is not new. The Amphictyonic Councils of Ancient Greece, six centuries before Christ, contained in germ the doctrine and practice of the League of Nations. They maintained international principles of right and co-operation. For instance, they proscribed in times of war the utter destruction of a city or tampering with its water supply. The Holy Roman Empire enshrined to the last within its crazy political edifice a glimmer of the Christian hope that "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ." The grand design of Henri IV. was to frame a most Christian republic in which "none would envy another on the score of equality, and none would fear another regarding the balance of power." The monstrous idea that war is a desirable thing is a modern heresy. Since the Christian era civilised people have always allowed that war is a scandal. The problem has been how to prevent wars, and though generations of good men have failed to solve the problem, their efforts have not been thrown away:—

"Egypt's might is broken down;
Down-a-down the deeps of thought;
Greece is fallen, and Troy town;
Glorious Rome hath lost her crown;
Venice' pride is nought.

But the dreams their children dreamed—
Fleeting, unsubstantial, vain,
Shadowy as the shadows seemed,
Airs nothings as they deemed—
These remain."

"Verily I say unto you that many prophets and righteous men desired to see the things which ye see and saw them not, and to hear the things which ye hear and heard them not."

The New Situation and the New Way.

Mr. H. G. Wells, in an apology for a world Utopia, claims that modern schemes to solve the problem of world peace are nothing less than sketch plans for the replacement of the ruined edifice of society. Surely in the League of Nations we have more than a sketch. We have working plans and working specifications. It may be found necessary to modify the plans and vary the specifications, but we have got them, and have got to work. That is the significant fact. To refuse to accept the fact on the ground that the League of Nations is Utopian in its character is sheer stupidity. The practical man to-day is not he who is looking back, trying to save what little he can out of the wreckage, but he who is facing a new situation in a new way, and who is building for a new and better future.

The League and its Problems.

On such an occasion as this it would be positively presumptuous to pretend to deal

with the detailed matters upon which the Assembly of the League have already commenced to confer. These matters are remarkable alike for their extreme importance and delicacy. Upon one matter alone—the Silesian settlement—may depend the present peace of Europe and the future hopes of the world. To adjust the balance of conflicting rights and claims will demand from all concerned, accurate knowledge, great wisdom, great courage, great self-restraint, and, above all, I believe, a firm grasp of the sceptre of righteousness. For one man to attempt beforehand to adjust the balance, to clamber into the judgment-seat and to pre-empt motives or men would argue heartlessly and heartlessly if I allowed such an occasion as this to pass by without raising my voice to encourage those who are gathered together in Geneva from all parts of the world to be actors or spectators in this drama of destiny.

The Necessary Atmosphere of Good Will.

First and foremost allow me to counsel you to create in Geneva an atmosphere of good will and kindness. Provide that atmosphere in Geneva, provide that atmosphere in promoting international co-operation, in achieving international peace and security. Here is a work for all to do. Geneva during the next month will be a veritable whispering-gallery of scandal, full of rumours of defections from the comity of nations, of intrigues and cabals of those in high places. The effect of these rumours is incalculable. There are few men so aloof from their fellows that they are unaffected by public opinion, whether it be good or whether it be evil. There are none so high in position or so lofty in spirit that they never feel the wounds of envious detraction.

"Good name in men or women, dear my Lord,

Is the immediate jewel of their souls." Could my voice be heard beyond Geneva, I would appeal for similar consideration for the League, both to my fellow-countrymen in England and to my fellow-citizens of the world. Particularly would I appeal to gentlemen of the Press, who wield such mighty powers for good and evil. I would cry aloud to all men: "Sirs, sirs, consider how many millions of your fellow-creatures you may doom to misery or may bless with peace and good will." Within the House of Assembly the atmosphere of good will is no less vital. An obvious kindness, a readiness to listen to reason and to see things from another's point of view, an inveterate uprightness, and a determination to do justice at all costs—these and things like these are vital. They may be imported into an assembly by a single warm-hearted, courageous man. Provide this atmosphere, and your discussions will tend towards peace on earth and good will among men. Neglect to provide it, and your best-laid plans will go agley.

Allowance for Change and Growth.

It may be a trite thing to say, but none the less let me counsel you to make full allowance for change and growth. To fail to make such an allowance is dangerous. A great Australian lawyer, to whose great brain and wide outlook was largely due the Constitution of the Australian Commonwealth, who also undertook the laborious task of codifying the laws of Queensland, spoke to me once of the nausea and horror he felt when his draft code was cast into the melting-pot of the House of Assembly. He had tried for months to adjust conflicting enactments one with another, and with a proper respect for the claims of the whole body of law. His task had demanded all he could give in the way of legal acumen and expert draughtsmanship. It was unavoidable that his code should be hammered upon the anvil of political debate, but the result of that debate was something less

than the best. A similar fate fell upon the organisation of the League of Nations. Let those who remember accurately the currents and cross-currents of international affairs in Paris say whether it was possible then to do all that the highest wisdom would approve. All true constitutionalists aim at keeping the mean between rigidity and flexibility—to allow for the twin principles of stability and growth. It would be disastrous to scrap the organisation of the League in order to replace it, as some suggest, by a new association of nations. It would be equally disastrous to hold rigidly to every detail of the present organisation as though it were verbally inspired by the highest wisdom, and had behind it the rigid sanctions of the laws of the Medes and Persians.

The Will to Believe in Good.

Let me further counsel a deliberate increase of the will to believe in good and in God. There is a veritable plague of cynicism and despair abroad to-day. For the prevalence of this plague there are causes so obvious that they need no enumeration. But unless we can escape from both cynicism and despair there is little hope for the League of Nations—without the League of Nations the future of the world is indeed bleak. The atmosphere of good will, the wisdom which allows for growth, may not appear directly dependent upon faith, but both may be directly the fruit of faith. If those who desire peace and good will make an effort of the will to believe in God and good, they will increase their power to make what they desire possible. The subjective values of such faith are probably beyond dispute. Let me earnestly counsel also that God Himself should be reckoned with—God and His grace.

The Road to Peace.

Regarded from a Christian standpoint, the situation is something like this. In the providence of God we have been led to the borders of the promised land, which lies not beyond Jordan, but the Seven Seas. From a mount of vision we see before us no hostile confederation of alien races, but all mankind bound together by common origin, by common interests, and by common heritage. "The tents have been struck," cries General Smuts with prophetic fervour, "and the caravan of humanity is once again on the march." The dust and the bustle of the march are apparent, but to what goal are we trending? Shall we turn back to the wilderness from which we have come? May God forbid! Rather let us press forward and possess the world. Behind us are the ancient allurements of wealth and power and national aggrandisement, before us vexilla Regis prodeunt. Christ is calling the nations to follow Him along the road which leads to happiness and peace.

THE NEW LECTIONARY.

Nov. 27, 1st Sunday in Advent.—M.: Pss. 1, 7; Isaiah i. 1-20; John iii. 1-21 or I Thess. v. 13-v. 11. **E.:** Pss. 46, 48; Isaiah ii. or i. 18; Matt. xxiv. 1-28 or Rev. xiv. 13-xv. 4.

Dec. 4, 2nd Sunday in Advent.—M.: Pss. 9, 11; Isaiah v.; John v. 19-40 or 2 Pet. iii. 1-4. **E.:** Pss. 50, 67; Isaiah xi. 33-xi. 9 or xi. 10-xii.; Matt. xxiv. 29 or Rev. xx.

You have a right to be happy. The Lord does not desire you to be otherwise. Because you are sensitive and can feel but know that there is evil on earth is no reason that you yourself are evil. Far from it! So don't let any unworthy thought poison the sweetness of living.—B. Keech.

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8. 4000 soldiers out of work in Sydney. Many starving. Many are becoming beaten because they are unemployed.

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THE CHURCH RECORD.

Personal.

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

Mr. R. H. Bligh has returned to Sydney after 18 months in New Zealand is the interests of the Australasian White Cross League.

Rev. G. O'Keefe, one of the staff of All Saints' School, Charters Towers, has been admitted to the Brotherhood of St. Barnabas.

The enthronement of Dr. Sharp as Archbishop of Brisbane and Metropolitan of Queensland took place at St. John's Cathedral at 10 a.m. on November 16. The ceremony was performed by the Ven. Archdeacon Osborn, as Administrator of the diocese. The sermon was preached by the Bishop of Goulburn (Dr. Radford). On the evening of November 16 the churchmen of the diocese tendered a welcome to the new Archbishop in the Brisbane Exhibition Concert Hall.

A melancholy interest attaches to a post card from the late Rev. C. V. P. Day (sometime rector of Christ Church, Milton, Queensland), which reached the present rector of that parish, the Rev. Victor H. Whitehouse, shortly after the news of his death was published. A letter was received at the same time by Archdeacon Osborn, in which he wrote: "Please tell the people of Christ Church that I shall never forget the happy days spent amongst them. We often mention Christ Church at our altar in historic Glastonbury St. John's Church."

Mr. Percy Hart has been appointed Chancellor of the diocese of Brisbane in succession to Mr. Justice Chubb, who resigned the office after many years of service. The new appointment is regarded as particularly appropriate in view of the fact that Mr. Percy Hart's father, Mr. G. L. Hart, was Chancellor of the diocese during Bishop Webber's term. His brother, Mr. Willie Hart, of the firm of Flower and Hart, is the diocesan solicitor.

The House of Bishops of the Church of Ireland elected the Very Rev. Harry Vere White, Dean of Christ Church Cathedral, Dublin, to be Bishop of Limerick in the room of Dr. Orpen, resigned.

Dr. E. Courtenav Pearce, Master of Corpus Christi College, Cambridge, is to be the new Vice-Chancellor of the University. Dr. Pearce is the only master of a college who has been Mayor of Cambridge. He preached before the University during his magistracy. The Vice-Chancellor is a brother of the Bishop of Worcester.

Bishop Julius gave some delightfully convincing reasons for his wearing the graceful robes of a Doctor of Laws when opening the proceedings of the Christchurch Diocesan Synod. He humorously observed that he wore the gown partly out of respect to the University, partly out of respect for Synod, partly because it was the only one that he possessed, and partly to humiliate the Chancellor of the Diocese! And the Chancellor shared in the laughter evoked by this convincing and candid confession.

Mr. S. C. Noake, son of Rev. R.

Noake, B.A., rector of Campsie, N.S.W., has resigned the position of headmaster of Christ Church School, Perth. The Archbishop writes: "Mr. Noake will be missed. He was one of our most faithful hon. layreaders; and for years had given very great help to the church by taking numberless services." Mr. H. S. Thompson, M.A., acting Professor of English in the University of West Australia, has been appointed to the vacancy.

Rev. F. S. Griffiths has been appointed to the charge of Bruce Rock, with control of the Diocese of Perth.

Rev. H. W. G. Nichols, vicar of Milamo, Bendigo, who has been appointed to assist at Christ Church, Castlemaine, was entertained by the parishioners throughout the pastoral diocese of Milamo, and presented with a wallet of notes and cheques. Mrs. Nichols was also presented with several gifts as a mark of esteem.

Rev. R. H. Potter, of Romsey, has been appointed to the Church of Eppahany, Northcote.

Much sympathy is expressed with the Rev. R. H. Simmons, of St. George's, Royal Park, in the loss of his wife, who passed away on Sunday, November 6th.

Mr. Peter Oley Anderson has bequeathed in his will to Holy Trinity Church, Surry Hills, all moneys due or accruing to him from the church, whether on debentures or otherwise.

Rev. H. W. Doudney and family arrived in Melbourne on November 9th, and were inducted by Dean Hart to the cure of Holy Trinity, Balclutha, on November 10th.

The Dean of Melbourne is ever ready to help those who are anxious to increase their knowledge. His latest move is to start weekly lectures and "conferences" for those who wish to study for the Th. Schol. degree. About a dozen of the younger clergy are taking advantage of this offer.

Rev. A. R. Ebbs, national secretary of the Church of England Men's Society, is paying a brief visit to Victoria. He is spending the week end in Geelong, and will address the synod of the Gippsland diocese on Wednesday.

The Rev. H. H. Thomas has resigned the parochial district of Coramba, and will take up work elsewhere. Presentations have been made at Coramba, Nana Glen and Glenreagh.—"North Coast Churchman."

Rev. J. T. Padison, from the diocese of Southwell, England, has been appointed vicar of Mt. Somers, Canterbury, N.Z.

Rev. H. Haslam has accepted the cure of Tolaga Bay, Waipatu, N.Z.

We understand that Rev. J. Bidwell, of Rozelle, has accepted the incumbency of St. Stephen's, Newtown; and that Rev. C. A. Stubbin, of Wollongong, has been offered the parish of Ryde, N.S.W.

A strong rumour is current that a prominent Sydney clergyman is likely to be nominated for the important parish of Swaneau, S. Wales, vacated by Dr. Harrington Lees.

Rev. L. Bottell has been appointed to the curacy of All Saints', Petersham.

The following notice is taken from the Wellington Church Chronicle:—

"On October 4th there passed to his rest a very devoted servant of the Master, the Reverend William George Baker. Born in London in 1847, he was prepared for the ministry at the Theological College, Islington, and went out as a missionary to India under the auspices of the Church Missionary Society. After nine years he was invalided home and took charge of a parish for a year in Dorset. He then came out to New Zealand, and for 36 years worked in the Nelson Diocese. The name of Archdeacon Baker will always be treasured in the history of that Diocese.

Five years ago he retired, and came to reside in this diocese. During the time Mr. Franklin was serving on a hospital ship, he took charge of Rosemeath, and for the last three years he had been living at the Lower Hut, assisting in the work of that parish. During those few years he had wonderfully endeared himself to a large number of the clergy and laity. His was a most lovable character. His courtesy, his unselfishness, his enthusiasm, his loyalty, and last, but not least, his humility, struck all that knew him.

"It was a privilege to have known him," said one, and the phrase exactly expressed the thoughts of many of us.

"He leaves a widow, three sons and two daughters. The Diocese mourns with them in their great loss."

Two of his sons are the Bishop of Bendigo and Rev. H. N. Baker, rector of St. Thomas's, North Sydney.

CONSECRATION OF BISHOP OF GRAFTON.

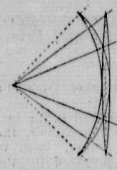
The Primate writes to his clergy as follows concerning the Consecration Service on November 30:—

As I close, I ask your prayers for the new Bishop of Grafton, Canon Ashton, of Melbourne, who is to be consecrated in our Cathedral on St. Andrew's Day, November 30. He comes with a great reputation for spirituality, earnestness, and ability, and we welcome him to the Church-life of this province. I invite as many of our clergy as possible to attend the Consecration Service, in their robes, so as to express that welcome as visibly as we can.

DIVINE PITY.

Reach down with utmost pity—Thy vast love—
And grasp the mourner's hands with Thine above.
O Perfect Comforter, Thy love avails
To soothe their tears—to calm their weeping woe—
Yea, Thou art Pity—Thou Who lovest so.
—Anonymous.

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WILKINSON, 10 Bligh Street, Sydney, or to**W. C. CARTER, Headmaster.****English Church Notes.****Cambridge Mission.**

Some 70 Cambridge students have been conducting a missionary campaign in the Newcastle and Tynemouth Rural Deaneries, a special service being held at Newcastle Cathedral, at which the Bishop delivered an address commissioning them to their work. Amongst those taking part in the campaign are E. M. Gresford Jones, son of the Bishop of Kampala; S. H. Perowne, son of the Bishop of Bradford; and J. C. P. Beauchamp, son of the Rev. Sir Montague Proctor Beauchamp, who was for many years a missionary of the China Inland Mission.

First Chinese Anglican Bishop.

It was an event notable in the history of the Christian Church in China, when seven bishops and about seventy clergy of Chinese and Western race, assembled at Shanghai to consecrate Archdeacon Sing Tsai-Seng, as the first Chinese bishop of the Anglican communion. The consecration took place in the Church of our Saviour, which belongs to the Protestant Episcopal Church of the U.S.A., and which was built entirely by the Chinese. Bishop Sing (note the surname always comes first) was born in 1861. His father was the Rev. Sing Eng-Teh; the first Chinese clergyman in the diocese of Chekiang. His eldest son is a priest in the diocese of Shanghai, his second son a graduate of Yale, is a missionary doctor in Changsha; and his third son, a senior in St. John's University, Shanghai, was at the time president of the Christian Association, captain of the football team, and an all-round athlete. His daughters are married to earnest Christians, and their children begin the fourth generation of Christians in the Sing family. Such is the wonderful power of the Gospel in the great land of China.

A Convinced Prohibitionist.

The Rev. R. J. Campbell, D.D., writing of his experiences in America during a recent visit, says:—

"I have come back home a convinced prohibitionist. If trade is to recover and genuine national wealth to be built up once more after the terrific period of destruction and waste through which we have passed, we must somehow get rid of alcoholism. When all allowance has been made for evasions of the law, the fact is still patent to an observer that America is in a healthier condition than we—because she does not drink. One often sees the statement in our press that more alcohol is consumed than ever in the United States owing to her defiance of the law, but it is not true. When a man has to pay forty dollars for a bottle of whisky he generally prefers to go without. That police and public officials can be bribed is, I daresay, true enough, but the fact remains that it is difficult to procure intoxicating beverages, and the community is all the better for it. Many business men, including the president of a Chamber of Commerce, told me that although at first they had been opposed to prohibition, they did not now wish to see it reversed, experience of its effects having taught them that it made for moral and physical health and increased the working power of the community. If for no other reason than that it has got rid of the drinking saloon, the generating centre of so much crime and misery in the past, it is worth supporting. Would that it could be adopted here, and that soon."

CHELTHAM CONFERENCE.

The sixth conference of Evangelical Churchmen was held at Cheltenham on September 28-29. The chair was occupied by Canon H. A. Wilson, rector of Cheltenham. Some seventy-six members attended. The proceedings began on Monday evening with some words of welcome by the chairman. The subject for consideration was "Church Government."

Bishop Ingham, unfortunately, was unable to attend on account of illness. A resolution of sympathy was passed by the conference.

ference. The bishop's paper was read by Dr. Mullins. It dealt entirely with ecclesiastical patronage, and was largely a defence of the trustee system. He felt convinced that evangelicals would not be in their present position had not the great Evangelical Trusts been created. He suggested, however, that the numerous small and singular trusts ought now to be federated if they were to be retained. He rejoiced that the lay people had now some, though small, voice in the choice of their incumbent. A discussion followed, in which many took part.

On Tuesday there was a celebration of the Holy Communion at the Parish Church, where an interesting and helpful address was given by the Rev. H. Montague Dale, vicar of Holy Trinity, Tulsa Hill.

The Lambeth Appeal.

The next meeting was at 10 a.m. in the Parish Room. The subject for discussion was "Lambeth Conference Proposals and Appeal." The first paper was to have been read by the Bishop of Barking, but he was unavoidably unable to be present on account of diocesan business. The paper was read by the Rev. Roland Cooke, the newly-appointed vicar of St. John's, Ipswich, and dealt in particular with our relations with our non-episcopal brethren. The evangelicals occupied a position of advantage in dealing with reunion. There was a very broad basis of agreement between them and the non-episcopalians, and hence they rejoiced when the Lambeth Appeal was issued. The writer also emphasised the fact that comprehensiveness will be extended rather than limited by unity. There was no real question of re-ordination, as the Lambeth statement gladly recognised the ministry of the Nonconformists, as spiritual and effective. Roman Catholics might ask Anglicans to repudiate their order before agreeing to reunion, and they would certainly ask far more than Anglicans were asking of their non-episcopal brethren. The Free Churches were now considering the proposals. They certainly had not rejected them. The next step was with the Free Churches.

Prebendary C. W. Wilson, rector of Walcot, Bath, followed with an earnest speech, in which he appealed for a clear vision of the great unity which was outlined in the Lambeth proposals. He was fully prepared to recognise the validity of the orders given, whose ministry had been proved by the fruit of their work. The great need was the right spirit. This was more important than correct language, which could so easily be twisted into varied meanings. The vision must be gazed at constantly if it was to become real. Emphasis must be laid on personal devotion to Christ. In His Spirit the great ideal of unity can be accomplished.

Internal Unity.

In the afternoon a new departure was made. Two Anglo-Catholics, Rev. M. E. Atlay, vicar of St. Matthew's, Westminster, and the Rev. G. H. Clayton, vicar of St. Mary-the-Less, Cambridge, had been invited to state the High Anglican point of view. This they did in carefully-worded and well-guarded language. But first each expressed their appreciation of the kindness and the courage of those responsible for the conference in inviting them to speak. Each affirmed their ultimate object was personal devotion to the risen and living Christ, and emphasised the necessity for internal unity in the Anglican Communion if ever we were to have reunion with our religious bodies. Canon Boughton, of Calverley, Leeds, and the Rev. F. Mellows, vicar of Sparkhill, opened the discussion from the evangelical standpoint. At night two Broad Churchmen Canon Glazebrook of Ely, and the Rev. C. W. Emmott, Fellow of University College, Oxford, dealt with the "Relation between Evangelical Churchmen and Broad Churchmen." The selected speakers of the Evangelicals were the Rev. G. F. Irwin, vicar of Wallington, and the Rev. T. W. Gilbert, rector of Bradford. On Wednesday morning the "findings" of the committee were discussed in detail and finally approved. The conference will, no doubt, have a real influence on the movement towards unity and reunion, and its findings will be widely discussed in many quarters.

CHRISTMAS BOOKLETS.

Churchwomen's Calendar, 1922, compiled by Miss M. F. Wright, Bishopswood, Sydney. A neat wall calendar, with motto thoughts, and a chapter of the Bible to read for each week. The illustrations are good and the verses and texts well chosen. (5/- per doz. from C.M.S. or A.B.M., Sydney.)

Flannel Flower Babies, and other Bush Babies, by May Gibb (published by Angus and Robertson, Sydney). Another of May Gibb's elegant and clever Christmas booklets. The way the little urchins occur in the various flowers shows the exquisite skill of the artist.

Our Melbourne Letter.

(From our own Correspondent.)

Archdeacon Hindley appears in a new role! We Melbourne people have long recognised the versatile ability of this truly great churchman. But who would ever dream of likening him to a bewildered little shepherdess? Not the "Shepherdess of England's Fold" of William Blake's poem, who was Queen Charlotte, but someone of much humbler station, with whom we were familiar in our childhood days.

It is like this: The Archdeacon presided at the welcome given by St. Luke's, South Melbourne, to the Rev. F. E. C. Crotty. He described Mr. Crotty's movements in the diocese from Malvern to Kew; from Kew to Newport; from Newport to Broadmeadows; from Broadmeadows to Cheltenham; and finally from Morelands across the water to Launceston. He expressed satisfaction at the return of the wandering sheep to the Melbourne fold, and said that he felt much like little Bo Peep who lost her sheep and didn't know where to find them—"leave them alone and they'll come home, bringing their tails behind them!"

The eleventh hour of the eleventh day of the eleventh month was impressively observed again in this city. Five strokes of the great Post Office clock had not struck before every tram and every vehicle had ceased running, and every man stood silent as his shadow beside him, and the remaining strokes of the clock could be heard from across the river. It was one of those moments when silence unbroken is more expressive than all the words ever spoken, when the heart "has an instinct of what in another heart is passing." In the Cathedral a thousand persons (a great many in black) knelt in silent prayer. In the streets and offices and shops a hundred thousand stood in silent and sudden recollection of that central peace which "subsists at the heart of endless agitation." A divine hush had fallen on this city.

Why do we not utilise the solemn power of perfect silence oftener in our church services?

The Church of England Peace Demonstration on the Yarra bank was a useful and creditable innovation, and met with the success it deserved. The President of the C.E.M.S. (Mr. P. Cramer) took the chair; the Rev. A. A. Yeates (Metropolitan Missioner), and the Rev. W. T. Wisewold (who has recently returned from Central Europe) were the speakers. A large crowd, made up to a great extent of apparent non-church-goers, listened attentively, and there were only a few good-humoured interjections, which were easily disposed of by the speakers.

The floor of the Chapter House was quite filled at the Annual Meeting of the Gleaners' Union, and the meeting may be pronounced a success; but an obvious strain was put upon a sympathetic audience by the length and number of the speeches. When a number of speakers are engaged for an important meeting would it be quite impracticable to let them meet beforehand and plan not to overlap? It may not always be possible, but it seems common sense to try. When the first speaker tells you that Sandy was asked to lend his mill, and the next speaker

assures you that Sandy consented, that seems all that is necessary. But when the third speaker feels that he has not fulfilled his duty until he has insisted that Sandy was the man that lent the mill, the listeners are apt to become restless; they become desperate when the fourth speaker gives a lucid (and lengthy) explanation of the surprising fact that the mill was lent by Sandy.

The Archbishop of Melbourne.**An Appreciation.**

Rev. F. C. Spurr, formerly of Collins St. Baptist Church, Melbourne, writes thus re the Archbishop of Melbourne:—

Regent's Park Chapel,
15th August, 1921.

My "day" has arrived, in mid-month, when I write to you my letter. The newspapers of this morning announce the appointment of the new Archbishop of Melbourne. Naturally I am interested in this intelligence. An appointment of this kind means so much one way or another for the Kingdom of God. I lived in Melbourne, almost next door to the late Archbishop, Dr. Clarke, and we used to meet frequently in the Fitzroy Gardens on Sundays. The new Archbishop is a man of a different kind. I predict that he will be immensely popular amongst all classes. He is very genial, very brotherly, and quite approachable to all. He will maintain the dignity of his office, but with a friendliness that will make the humblest of his clergy feel at home in his presence. Dr. Harrington Lees is a great scholar. He knows his Greek Testament as few men do. His Bible readings at the Keswick Convention were a revelation of the possibilities of Bible study. They were a series of continuous pictures derived from the roots of Greek words. He has been associated with Keswick for some years, but I do not think I should be wrong in describing him as an Evangelical Broad Churchman. I hope he will not resent the description, nor deem it to be unfair. Evangelical he is to the very core, but he possesses the broad outlook, and his mental windows are ever open to the day. In my view he is the type of man to whom the future must look for guidance. The true leaders of the Christian Church can neither be obscurantist nor so "modern" as to sever themselves from historic Christianity. They must be in the real sense "Catholic;" and modern; as Lecordaire expressed it, "ancient Christians in modern men." And because Dr. Harrington Lees is such a man, I believe he will do great things for Australia in general, and for Melbourne in particular. His progress has been rapid, and it has been achieved by sheer merit. At Swansea he was a great success, and at Swansea he was the greatest power in the Anglican Church in the entire region. His relations with the Free Church brethren have always been the happiest. In Australia he will be a fine mediating influence in the midst of the Churches. I count it a great privilege to have been admitted to some degree of friendship with him.

Correspondence.

Has General Synod Missed an Opportunity?

(To the Editor "The Record.")

Sir: Your leading article on the above question in the "Record" of October 21st, no doubt, has been read with great interest by most of your readers. I feel sure you voice the feelings of all earnest church people in

Australia. They had looked forward for great things from such a body of leading churchmen, clerical and lay, from all parts of the Commonwealth. They naturally expected that the spiritual condition of the church, in view of the awful materialism of the times, would be put in the very forefront of their deliberations. There were some twenty Bishops present, of whom, nearly all, attended the great Lambeth Conference; and what was the one significant note struck at that Conference? Was it not that the Church of Christ should, once and for all, stop apologetics, and go forward in a mighty aggressive movement, and with a positive message to an ungodly world?

Coming from the atmosphere of that unique Conference, and inspired by such splendid resolves made there, we all earnestly hoped for a brighter day to dawn in Australia after the meeting of General Synod. Alas! Instead of that, have we now to conclude that the General Synod has only given terrible emphasis to the deadness of the church in this land, and the sad explanation why Australia is fast heading towards rank paganism? We are told that the Bishops met in Conference at Bishopswood before the Synod. This Conference began on Wednesday, September 28, and sat all that afternoon, and all Thursday afternoon, Friday morning and afternoon, Saturday and Monday mornings. Some twenty-one subjects were discussed, and, alas! alas! it would seem that the one vital question of the present condition of the church, and the world had no place during all the days! Truly, it is hard to understand. Is it that the Bishops are ignorant of the state of things to-day? It may be, and that for two reasons:

(1) When a Bishop visits a parish, once in a year or two, the Church is usually full, and he gets a wrong impression.

(2) Then he is, because of his position, an isolated person, and, therefore, knows little of the world in general.

The twenty-one subjects discussed were, no doubt, good and useful. But what will they all avail, when the very existence of the Church itself is threatened? What of the "Nexus" or "Reunion" when the church, as a whole, is cold, formal and spiritually dead?

The church in every diocese is an army. It exists to fight. The Bishop is its General. He has his officers and regiments of soldiers in every parish. The great cause is that of Him, who writhed in agony and blood on Calvary. The conflict to-day is terrible. The foes were never so numerous and powerful. The army is suffering defeat in many ways. The cause of the world's salvation is being lost. And yet, there is the Throne of Grace! There is the Word of the Spirit! There is the power of Pentecost! There is the living and Almighty Christ! There are the multitudes waiting to be delivered from the power of the World, the flesh, and the devil! The one and only question is—Where are the men dead in earnest, fully surrendered, and ready for any sacrifice in this present-day awful conflict? Let the Bishops lead! Let them call upon their clergy and godly laity (men and women) to follow—in a great Diocesan Conference—let the whole situation be discussed with a view to action! Let the church attack in a great prayerful, aggressive campaign in every parish! Get into as many homes as possible for prayer and simple testimony! Let there be exchange of pulpits, as far as possible, followed by meetings for decision for Christ against all His enemies. These and other means, backed up by the Bishop and his earnest followers, will tell upon the diocese, and bring about glorious and lasting results.

I am, etc.,

"CHURCHMAN."

(Correspondence continued on page 13.)

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

NOVEMBER 18, 1921.

THE MINISTRY OF WITNESS.

Ad Clerum.

A consideration of the present-day religious situation makes two fairly obvious things quite clear: One, that the Church is not the attractive power that she might be and ought to be, and wishes to be; the other, that people generally are hazy if not ignorant concerning the great truths for which the Christian Church stands. These are not two isolated facts. There is a deep connection between them, and we plead that they be regarded in that light, and not merely acknowledged, and then ignored.

Right at the outset let it be said that this is not the time for anyone to go round seeking to lay the right portion of blame for the state of affairs at the right doors. It can be sincerely claimed by the clergy that they are honestly endeavouring to discharge the duties of their calling—a calling which at the present time bristles with difficulties, more acute and baffling than these of any past generation.

Further let it be said that it is not suggested that in any sense should the present ministry in its threefold order be "scrapped." There are many things which might well be discarded—certain ecclesiastical trimmings, now rusty and shabby with old age, certain pomp of officialdom that smack of the Georgian period; survivals of dress and headgear that make the faithful weep and the scornful laugh. The Church of England could well be rid of them. But as for the ministry of the Word and Sacrament we stand by it as a definite New Testament institution, which time has approved and results have justified. We claim, however, that one aspect of that ministry needs emphasis in these present days, especially if we are to command the attention of the careless and convert them to Christ; that aspect is summed up beneath the terms—The Ministry of Witness.

We clergy need a new view point, or rather we need to recover an old one. Our tendency is ever to concentrate upon results already attained; to be zealous in pastoral care of the one in the sheepfold, and forgetful of the ninety and nine in the wilderness. (Modern conditions demand some numerical revision of the parable.) No one may be blamed. The true Christians in our Church are a joy and stimulus, and fellowship with them is one of the fragrant experiences that bless our

lives in the midst of parochial care and responsibility. So it is that among them we exercise to the full our various ministries; in the ministry of exhortation we set before them high standards of service; in the ministry of edification we give to them of the bounties of grace; in the ministry of discipline we reprove and rebuke without hesitation. But after all, while our responsibility to them is great, our responsibility to the unsaved is surely greater. If we have sharp, clear-cut views of sin and its consequences, and if we have definite views about the unique Saviourhood of Christ, we cannot rest content while men and women go on in a soul-destroying course of the one and in utter neglect of the other. Now we here confess to a feeling that the foregoing is near to being platitudinous, but we dwell upon it because we want to assert that to do our duty by the unsaved we should persistently and impassionately give ourselves to the Ministry of Witness. That is what they need.

But what do we mean by the Ministry of Witness? We mean the definite publication of what God has revealed about Himself and about us. Particularly to us Christian ministers it means publication of the big fact of Christ. This may seem ridiculously simple and common-place, but we want to say on the strength of experience that the rank and file of folk know less about that Revelation than we care to admit. It is a tragedy, but it is true, even of these days of Church Schools, special instruction in schools, and general religiousness. Many people have the vaguest knowledge, if any, of the things of God which matter most. We venture to say that this is true of the city; it is true also of the country. They do not know Him, the Christ, even in the simplest terms of knowledge of what He is and what He did; and, not knowing Him, they continue to go astray.

Now we want to plead for this note in our ministry. One thing it will do—it will affect our preaching. It will make for considerable simplicity in our sermons. Consciously or unconsciously we shall not readily adjust ourselves to this new attitude in the pulpit. We shall be tempted to entertain the false notion that the facts cannot speak for themselves; that we must come to their rescue, as it were, and moralise, philosophise, and theologise over them. That is our weakness. When shall we learn the simple truth that men are ever ready to dispute our theology, and often they can do it with rare effectiveness, but they cannot deny our facts; and there's converting power in the facts. We read the New Testament again, especially the Acts of the Apostles, and we find that the sermons reported there are really red-hot statements of the facts of Revelation. When people had to be convinced and won, the finer subtleties of theology were left aside; the appeal of unchallengeable truth to the conscience was always made. And may we add that one of the most winsome and successful evangelists of to-day that we chance to know is a preacher whose mission sermons in the main are an extremely simple narration of truth with very little elaboration. We may shake our heads and say it will not do for our congregation; all we can say is that it gets souls. Further, if another example may be adduced—the most crowded street preacher in Syd-

ney to-day is a somewhat untutored but passionately earnest man, who gets men to listen to him for upwards of 30 minutes, and his addresses prove to be chiefly a statement of the prominent features in the life and work of our Lord. So, then, this element, with its simplification of a message, gives promise of adding a real and much-to-be-desired attractiveness to our public ministry.

But it does more: It will give a certitude to our ministry. Questions, critical, textual, apologetic, historical, liturgical, have their value, but after all a tremendous amount of uncertainty is involved in any one of them. Our sermons on such questions must of necessity have an element of surmise, conjecture and guesswork in them. To the extent that they possess that element; to that extent will they be unsatisfying and unsatisfactory. The desire of to-day is for reality. It is a legitimate desire; men must have it, and we can give it. The permanent elements of our religion have not been all destroyed. The foundation of God still standeth sure. The Christ of the New Testament is the Christ of Bethlehem and Galilee, the Christ of the Incarnation, of the Ministry, of the Atonement, of the Resurrection and Ascension. He is still the great unassailable Fact, and our preaching about Him, even the recital of what He is and was, what He did and what He does, will give our message a sincerity and an authority of most saving power among people.

In this connection we would refer to two books, written within the last two or three years, which have been a powerful stimulus and inspiration to all readers: Glover's "Jesus of History," and Whitwell Wilson's "The Christ We Forget." They are strikingly similar, yet strikingly dissimilar; the one written by a brilliant don of massive learning, the other written by a brilliant journalist of wide experience; both clearly of deep spirituality. Yet as you read either book, following the writer step by step, chapter by chapter, you feel that your feet are on solid ground all the time. You know where you are, and as you finish, the spell of their authority is upon you. What is the secret? Simply this, which is to be found in the element common to both—they both make definite and certain witness to the life and death of the Lord Jesus as recorded in the pages of New Testament. We believe that these books will live when "100" of other speculative volumes will be forgotten. Not only will they live, but they will be heeded—they will have weight. We need to preach as those books speak. After all it is the first duty of the Christian. Did not the risen Lord give us the first and greatest lesson in homiletics when He said, "Ye shall be witnesses unto Me?"

This witness to Christ will take also another shape; it will not only be an expression of the truth of Christ in Revelation, but also of the truth of Christ in experience. Here particularly we need to make witness. We all hesitate to disclose the deep personal experiences of the soul; we feel that they are too sacred for public gaze. We are conscious, also, of the dangers of dwelling upon the subjective side of religion. Yet, in order to counteract the ghastly naked materialism of to-day and deliver the Christian witness from the professionalism and conventionality that tends to mar it, we need to be willing to speak the things that

we do know. The "human document" does hold the attention of the people, and there is a holy and winsome attractiveness about a message which makes humble and careful disclosure of what the Lord of Love has done for the soul. Dare we refuse to heed the challenge and appeal which the Master gave to the Gadarene demoniac. "Go home and tell how great things the Lord hath done, and how He had mercy on thee?" The Word of Grace and the Work of Grace will always be in holy union in the Ministry of Witness.

The Nexus.

(By "Critic.")

What is the legal nexus of the Church of England in Australia and Tasmania? It is this, that the Church in the Commonwealth is part of the Church of England in England. Lord Romilly, a great Judge, in a case concerning an endowment and the Bishop of Natal, in 1866, explained the position in this way:—"The law which governs is the law of the doctrine and ordinances of the Church of England." Members of this Church in the Commonwealth cannot "adopt any doctrines and ordinances they please, and still belong to the Church of England. Where there is no State religion established by the Legislature in any colony, and in such colony is found a number of persons who are members of the Church of England, and who establish a Church there with the doctrines, rites and ordinances of the Church of England, and the members of it are, by implied agreement, bound by all its laws. In other words, the association is bound by the doctrines, rites, rules, and ordinances of the Church of England, except so far as any statutes may exist which (though relating to this subject) are confined in their operation to the limits of the United Kingdom of England and Ireland." In connection with this matter, the constitution of the dioceses must also be considered.

Members of the Church cannot adopt any doctrines and ordinances they please and still belong to the Church of England. This raises the question as to what are the civil rights of those who remain members, and, further, as to how such rights may be enforced. It must be borne in mind that the Church has property of different kinds; for example, cathedrals, places of worship, schools, rectories, lands, endowments, funds. All this property must be applied to the purposes of the Church; it is held upon trust for the Church. A majority, whether in synods, diocesan, provincial, or general, or otherwise, unless empowered to do so by competent legislation, cannot deprive a minority of the use and enjoyment of such property. The question may be asked: What have standards of faith and formularies to do with property? They have everything to do with cathedrals, churches, endowments, and funds. A departure from the standards of faith and doctrine of the Church of England or a ceasing to follow the Prayer Book as a standard of public worship, must concern and injure in their property those members who do not sanction a change. A majority, by separating themselves, cannot by so doing carry off with them the property of the church or oust the minority of their rights to the same; they cannot "vary the trusts upon which this property is held to the prejudice of a dissentient minority." In such circumstances the minority who remain will still continue to constitute the Church of England, and as such the property of the Church will remain with them.

We are now in a position to understand the Determination which was recently introduced into the General Synod. It consisted of one clause and a schedule.

Shortly the clause provided that if it was passed by the General Synod and assented to by two-thirds of the diocesan synods and again passed by the General Synod at its next session, the schedule would also stand as a valid document binding all the dioceses, and that the obligations and powers which it contained could be enforced. As by its constitution the General Synod must be held at intervals of not more than five years, the determination and the schedule could stand as valid binding measures within as short a space of time after the expiration of five years as the General Synod could take to again pass the determination—practically five years from its first introduction by the previous synod. If the synod were called

together before the full period of five years had elapsed the determination could be passed within a shorter time—that is, if the General Synod had any power to pass it all. If the determination is passed the schedule, which may be called a new constitution for the Church in Australia is passed also. According to the schedule "the standards and formularies of faith and order" in the Church of England on January 1, 1921, "namely, the Book of Common Prayer, and of Ordaining of Bishops, Priests and Deacons, and the Articles of Religion," are accepted as the standards of the Church in the Commonwealth, but "the synod of any diocese may from time to time adopt for use within such diocese any alteration made therein by any competent authority of the Church of England in England."

Power to alter the standards and formularies is, however, given to the diocesan synods (or, rather, two-thirds of the same) acting with the General Synod, and notwithstanding the apparent stringency of provisions as to voting, it may so happen that even greater dioceses and members of the Church at large may be obliged to accept alterations to which they do not consent, and with which they do not agree. The power given in the schedule is one from time to time to "make alterations in the name and style of such Church, and in the standards and formularies of faith and order accepted above." The schedule also contains a provision for setting up a "final court of appeal from diocesan or provincial tribunals in disputes concerning faith and order"; by means of "a tribunal of reference in Australia as elsewhere." It will be seen from what has been stated that if the schedule is passed there is no limit to the alterations which may be made; any part of the Prayer Book, any of the Thirty-nine Articles of Religion, any of the Rubrics, and the Communion Service could be altered in any way. It would be possible to adopt what someone advocated at the "Anglo-Catholic" conference held in England last year, when he stated that the Prayer Book must be "our low gear not our speed limit." What has all this to do with cathedrals, churches, schools, endowments, and funds? If the determination were passed then all the dioceses in the Commonwealth would, under the obligation imposed by the schedule, be bound to stand to a request to the Parliament of each State to pass legislation saying that the Church property was to be held upon trust in accordance with any alteration in the name of the Church of England, and alterations "in the standards and formularies of faith and order" as contained in the Prayer Book.

If this overriding State legislation were passed, minorities who had not consented to the alterations would have no remedy, as the principles laid down by the House of Lords in the Scotch case, which has been referred to, would have been overridden by the State legislation. Even if the General Synod and the Diocesan Synod passed the Determination by which Parliament was to be requested to pass legislation, there might still be a majority of the members of the Church against the alterations. It is hard to suppose that all the dioceses would accept the Draft Determination if passed by the General Synod, and it is not easy to imagine that the Parliament of any State, much less the Parliaments of all the States, would disregard the rights of an intelligent minority, even of the members of the Church. The Determination was challenged on the ground that it was unconstitutional, and beyond the powers of the General Synod. As a matter of fact, it was not passed through the Synod, but it was by means of a mere resolution, sent on as a draft Determination along with the report concerning it, and the dioceses were requested to ascertain the mind of the Church with regard to the whole matters contained in the documents, and the methods of dealing with them.

The resolution is only a resolution, and binds no body; it was also passed in a Synod which is not representative. On the general question it has been pointed out that the Church of England in Australia possesses, and has exercised, and in many important matters still exercises full autonomy. A great deal of business is carried out by the many and various synodical bodies, who subdivide dioceses, divide parishes, form provinces, create archbishoprics, buy and sell property, manage the church finances, set up theological colleges, and generally discharge multifarious duties in connection with the Church. The powers asked for in the draft Determination do not go beyond all this. It is one to make "alterations in the name and style" of the Church, "and in the standards and formularies of faith and order." It is open to the dioceses and to the members of the Church as individuals to inform the General Synod that they do not accept the draft Determination, and that they do not propose to confer any such power. It is also open to them to say that they are going to remain in the Church of England as it is.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Synod.

The First Session of the 19th Synod begins on Monday, 21st instant.

The opening service will be held in the Cathedral, at 3 p.m., when the Rev. P. A. Micklem, M.A., Th.Soc., Rector of St. James', Sydney, will be the preacher. At the close of this service the Synod will assemble for business in the Chapter House, Bathurst Street.

On Tuesday, 22nd instant, the Sacrament of the Lord's Supper will be administered in the Cathedral at 11 o'clock in the forenoon.

The Archbishop expresses his earnest hope that as many members of the Synod as possible will attend the services.

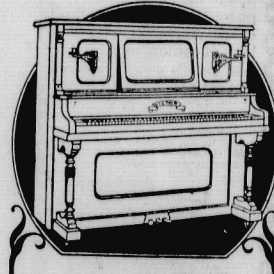
C.M.S. Prize Distribution.

The prize distribution in connection with the annual C.M.S. study in Girls' Schools, took place in the lower hall of the Chapter House, on October 21. It was a happy gathering of a large number of scholars, principals, and friends. Afternoon tea was first served, after which Mr. C. R. Walsh offered prayers. Mrs. Newby Fraser presided and Mrs. Burns, who had just arrived from East Africa, gave a short, earnest address upon the needs of the African girls.

Before the prizes were distributed by Miss Alice Phillips, the Hon. Secretary, Miss French, gave a statement of the examination results. She explained that the number of prizes given entirely depended upon good results. This year an unusually large number (fifty prizes, forty-six pass certificates), were given. Some of the schools had taken up the study of the text book, "Japan leading the Orient—whither?" very thoroughly with excellent results, especially in the intermediate division. The liberal donations which had been given for the prizes much encouraged the women's executive responsible for this movement.

The first class prize winners were:—

Advanced Seniors: Phyllis McCleery, Merle Walkley (Elmswood); Seniors: Jean Robinson (Eldinhope); Intermediate: Margaret Stephen, Nancy Gillespie, Dora Larkings (Eldinhope), Lilian Fishman, Ruth Highway (Elmswood), Arthur Johnson (Balmoral), Noel Palfreyman, Alison Rodd (C.E.G.S. Darlinghurst); Junior: Joan



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The Digger Autograph King.

A goodly number of Wahroonga people had the pleasure of hearing Digger Williams relate some of his experiences in the collection of autographs numbering nearly 2000, and including those of the King and Queen, Princes, Generals, Archbishops and Bishops and many other men of note.

Digger Williams "was to the manor born" in the way of humour, and, incidentally, what usually is known as "bluff." For nearly two hours he kept the audience laughing at his quaint narration of his many and interesting experiences. My wife nearly tumbled off her seat with laughing, "was the comment of one staid councillor. From beginning to end the Digger played the game of bluff so persistently and confidently that he gained his way to palaces of kings and bishops and other places difficult of access in his hunt for autographs—and he got there almost every time.

It was an evening of pure amusement, interspersed with tit-bits of interesting incident and uplifting sentiment.

The proceeds of the entertainment were donated to the Home Mission Society, to which Digger Williams has generously given his services.

The Home for Incurables.

"This is 'the' institution of the State," declared Sir Walter Davidson, in opening the annual bazaar at the Home for Incurables, Ryde, on Saturday afternoon. "This institution has one year's fete—a sale of work—and I never miss the opportunity of attending, and never will until I leave the country."

His Excellency paid a tribute to the work of Miss Margaret Harris in connection with the home. It was mainly owing to her efforts that he was able to open the fete in "Beersheba," one of the huts that once stood in Martin Place. Two of these huts now stood in the grounds, and they proved one of its greatest assets, and Miss Harris was to be congratulated upon such a fine achievement.

Last year, the Governor said, £650 was raised, but owing to the fickle weather, god it was doubtful whether this sum would be realised this year. Already £300 was in sight. He hoped that his previous statement would have to be withdrawn.

Miss Maggie Thwaite, the organiser of the function, and an inmate of the home, was presented with a beautiful bouquet by Dame Margaret Davidson, on behalf of the committee.

The hon. secretary, Mr. W. Moore, as usual, carried out the arrangements excellently. The total proceeds were nearly £700.

St. Andrew's-tide Missionary Intercession.

In connection with St. Andrew's-tide missionary intercession for foreign missions, there will be two sessions of prayer at St. Andrew's Cathedral, Sydney. The first session from 1 p.m. until 2 p.m., and the second session from 4.30 p.m. to 5.30 p.m. Opportunity will be afforded for continuous prayer throughout the day for those so desiring. Church-people are earnestly urged to attend.

Church of England Homes.

With a view to bringing the work of the homes more prominently before Church people, and to reduce the debt of £2800 upon the Carlingford home, an exhibition of work and sale of gifts will be held in the Town Hall, Sydney, on Thursday, November 24, 1921, from 12 noon till 10 p.m. The official opening, by Dame Margaret Davidson, will take place at 3 p.m.

A special feature of the sale will be three stalls provided entirely by the children of the homes: (1) exquisite lingerie, (2) tray and supper cloth trimmed with hand-made lace; (3) handkerchiefs and d'oyeys equally dainty, any or all of which will make most acceptable Christmas gifts.

Nineteen other stalls will be well filled with plain and fancy needlework, books, toys, home-made cakes, sweets, and jams, provisions, flowers, etc. There will be demonstrations of lace-making, chair-can-

ing, carpentry, etc. During the afternoon the children of the homes will sing.

War Memorial.

A massive and exquisitely carved Holy Table of oak, as a memorial to those who gave their lives in the war, was dedicated last Sunday at St. Martin's, Killara, by the Rev. L. Charlton, also a roll of honour containing the names of fourteen members of the church who made the supreme sacrifice. This was a very chaste and elegant design in the form of a gabled niche supported by richly crocketed shafts and pinnacles which were carved out of solid oak. The work was designed and executed by F. W. Tod and Co., of Sydney, who have also prepared an elaborate design for the reredos, which approaches some of the grand work for which the churches in the old country are noted. This will not be put in hand till the new chancel is built.—Communicated.

GOULBURN.

Synod Week.

It is all too seldom that the country members of S. Saviour's Cathedral Chapter minister or preach in the Cathedral Church, but an opportunity has been taken on the occasion of synod week, which opened on November 6th, to make this possible for four members of the Chapter. On Sunday, November 6th, the Sunday before Synod, the Rev. Canon Bevan, B.A., rector of Albury, preached in the morning, and the Ven. Archdeacon Pike, Archdeacon of Wagga, at evensong. The services all day were of an interesting character, with special intention for the work of the forthcoming synod. At 8 a.m. there was a celebration of Holy Communion, when 320 made their communion. The Bishop celebrated, assisted by the Archdeacons of Goulburn and Wagga (Canons Bevan and McDonnell), and the Rev. D. Blanche. At the Choral Eucharist at 11 a.m., Archdeacon Ward celebrated, and Canon Bevan preached from Colossians 1, 3, describing Christianity as a religion of hope. He pictured the possibilities for the individual, the nation, and the church, in which that hope was realised, the hope of perfection—the hope of being like unto Christ Himself.

Archdeacon Pike preached at evensong on the place and mission of the Anglican communion. He spoke of the help and inspiration of the interest and prayers of this Cathedral congregation in the work of the coming week, work ranging from purely local domestic legislation of comparatively trifling nature to the more important work of diocesan territorial adjustments to the still greater matter of securing complete freedom for the church in Australia, to the greatest of all questions—the vision of reunion. The preacher described the Catholic heritage of the Anglican Communion—a heritage that, despite all pressure and temptations at the reformation—our forefathers never let go.

BATHURST.

The Never Never!

The Rev. R. H. Hawkins, the Bush Church Aid Agent at Cobarr, sends in to the Diocesan News an interesting summary of the Church's doings. He says:

"Although Cobarr is the most western parish of the Diocese, yet we feel that we want to play our part in the life of the diocese. The Venerable Archdeacon King-Howell paid us a visit during September, which reminded us that we are not forgotten by the diocesan authorities. On the evening of the 17th September, the Archdeacon spoke to a meeting of church officers and parishioners about the life of the diocese, and how each parish must make its particular contribution to that life. His remarks instructed and impressed us, and all resolved to do something to further the cause of Christ and His Church in the diocese; as much as lay in our power. On Sunday, 18th September, the Archdeacon was the celebrant at Holy Communion, and was assisted by the Rector. At Evensong the Archdeacon was the preacher, and also dedicated an honor board to the memory of fourteen fallen soldiers, and to the honor of sixty-six returned soldiers. Mr. Owen is to be congratulated on the magnificent piece of workmanship. The board is about seven feet by four feet, and is made of Australian woods, namely, cedar and beech. There are three panels of beech upon which eighty names are written. The board is suitably inscribed—'For God, King, and Country,' and bears a Latin inscription: 'Imperium et Libertas.' During the last twelve months, Cobarr has sustained great loss, as a town, by the closing down of all mines, and, consequently, the exit of numerous parishioners. Although the statistics of the town have depreciated, yet the statistics of our Sunday School are very prosperous. In 1920 there were thirty-four scholars and no teachers. Mr. and Mrs. Priddle filled the breach, and managed the scholars between them. In 1921 (twelve months later) in spite of the town 'going down' gradually, there are 120 pupils, in charge of a superintendent and eight teachers."

VICTORIA.

MELBOURNE.

New Church at Moreland.

Several hundreds of people gathered at the laying of the foundation stone of the new St. Augustine's Church of England, Moreland, on Saturday afternoon. The ceremony was conducted by the Earl of Stradbroke, who was received by a guard of honour composed of local cadets. The structure is to cost £4500, and will seat 500 persons. The design is pure Gothic and cruciform in shape. The building will be of brick. Already £2350 has been collected towards the building fund and a loan of £1000 is to be raised. In an address after the laying of the stone, the Governor said it was gratifying to see so many new churches being erected. It showed that the churches were making good progress. He thought the Church was the most fitting representative of the King, and religion played a most important part in maintaining the virility of the Empire. No State could exist without religion. After the ceremony the Governor was entertained at afternoon tea by lady members of the congregation. Of the furnishings of the church a fine blackwood pulpit has been presented by Mrs. H. S. Hollow, wife of Rev. H. S. Hollow, of Hawthorn.

Student Christian Movement.

The Summer Conference of the Movement will be held at Woodend, from January 5 to 13. A large delegation of students is expected. Western Australia, Queensland, and Tasmania have promised to be represented, even though their numbers will be small compared to those of South Australia, Victoria, and New South Wales.

A new departure has been made in the programme, in substituting a series of tutorials for the usual Bible study circles. These tutorials are being led by Mrs. Winifred Kick (Adelaide), on "Questions of the Christian Faith," Mr. D. K. Picken (Master of Ormond College), on "The Kingdom of God," Principal E. S. Kick (of Parkin College, Adelaide), on Nationalism and Internationalism, and the Rev. E. H. Burmann, Warden of St. John's College, Armidale, on "The Contribution of Modern Psychology to Religion." Mr. P. A. Wisewould and Mrs. Wisewould, recently returned from Britain and Central Europe, will speak on the British Student Movement, and on the needs of the Students of Central Europe. Rev. J. W. Burton, at present attending the International Missionary Conference in America, will tell the Woodend Conference what transpired at the big American gathering. The devotional sessions will be led by Rev. Frank H. L. Paton and Mr. Wisewould. The two main addresses of the Conference will be delivered by Dr. J. McKellar Stewart, Chairman of the Movement.

Seafarers' Service in Commemoration of Nelson Day.

The fifteenth annual service for seafarers was held this year, on Sunday Morning, November 6. Some 250 naval officers and ratings and about 50 or 60 men of the mercantile marine attended. The Precentor was assisted in the service by the Rev. C. Hudson (Chaplain of H.M.A.S. Brisbane), and the Revs. A. G. Goldsmith and K. E. Collins (Chaplains of the Missions to Seamen). The sermon was preached by the Rev. Canon Hughes, who, after referring to the tremendous exhibition of courage and devotion to duty shown by the sailors of the navy and mercantile marine during the war, proceeded to point out that that same spirit of unselfishness and brotherhood is needed by every man to day. Nations will survive to-day only if they do survive—not by dominating and self assertion, but by large hearted charity. Our ideals must rise above questions of class or colour, the Kingdom of Christ is for "one world, one humanity," all God's children are equally endeared to him and the State which grasps this is alone fitted to last.

NEW ZEALAND.

Melanesian Mission.

A private letter received in New Zealand from a missionary in Melanesia, speaking of the needs of Bellona, a heathen island near the Solomon Islands which is as yet untouched by the Mission, goes on to say:—"The Bishop does not intend to send anyone to

Bellona, as the Mission has already more than it can do, and no men are coming. It would mean a white man, and there are none available. New Zealand, though it talks very affectionately about the Mission, never dreams of sending anyone. In the past 25 years only three New Zealand priests have joined the Mission, and at the present time there are only two priests from New Zealand at work in Melanesia. While this indifference lasts it is just a matter of holding on as best we can, and not attempting any fresh work. Probably the Romane or some non-denominational mission will go to Bellona before long, and do the work which we cannot do for lack of men."

The late Charles Henry Hodges.

The death of Mr. C. H. Hodges, M.A., late Headmaster of the Church of England Grammar School, North Sydney, took place last week. The deceased was formerly Headmaster of Townsville Grammar School. During his 10 years regime at North Sydney the school made such progress that upon his retirement from the headmastership a scholarship was founded in order to commemorate his ten years of service. A service was held in the School Chapel on Tuesday week, the Archbishop officiating. On Sunday last the Rev. D. Davies, the Chaplain of the School, preached a memorial sermon to the boys.

Taking as his text, "I have finished the work what Thou gavest me to do" (St. John xvii. 4), he pointed out that these words belonged to Jesus Christ Himself, and that no one could take them to himself, but looking at the sum of earthly lives some are wondrously complete as compared with the incompleteness which is the common lot. Perhaps if one were asked what makes the completeness of an earthly life, the answer would be, a unity of aim and end. Sometimes it is a unity of intellectual life such as that of Copernicus, who did not publish his first work till he was 70 years of age, and the output of his life was put in his hands only a few hours before he died. His life was a unity—he finished the work which was given him to do.

Sometimes it is not a problem but a cause, the cause of a nation, or an institution or a class. Take Moses after his 40 years in the wilderness, commissioned by God to do the great task by which he changed a nation of slaves into a society and commonwealth more tight in its endurance than any other known to history. Take one of the founders of the English Public School, who had hardly made his last will and testament complete when God's finger touched him and he slept. And so we may be perhaps better able to gather up the threads of that life which only a week since passed away from us. He spent a large portion of his life and power to a single purpose—the furtherance of our first founder's (Bishop Barry) aims as outlined by him at the first opening of the school. Looking on his life as a whole, the main lesson we learn from it is its unity. He expended all his stores of knowledge and culture on his teaching; and his office. He identified himself with the school and knew every detail of its history, and was very jealous for its honour and fair name. He comprehended all who came into it with large and liberal affection, and this was his highest and most enduring title to its gratitude and reverence. He created or rather re-created a school tone and tradition, and graven deeply on the tablets of the heart an ideal school brotherhood which knit the generations into one.

In him was shown the virtue not of courage only, but likewise of endurance. Wherever there was the gift of bestowing, but still more of creating, enlisting and holding warm affections, there too beats a human heart quiet and sensitive. But where the cause of the School was concerned none could present a more insensitive exterior. Reproach and spite were wasted on him—things to be turned with a shrewd pleasantry or discarded with a shrug. So he taught all to live faithfully and strenuously into a larger whole.

The influence that he exercised over parents, masters and boys was due, as the school magazine put it, to the inestimable quality which may be described as noble charm. This had been a more powerful agent than sterner qualities would have been in securing the enthusiastic affection of the boys and the friendship and respect of parents. His presence was a rebuke to meanness and littleness, and his character an incentive to high endeavour.

And if in his position public interests were weighty, much more were personal relations numerous. What interest it was for many years to guide and to mould the lives of boys, masters, and dependents and to treat all as individuals known and beloved. That was the aim he set before himself in shepherding the flock. "He calleth his own sheep by name and leadeth them out." It was the joy of his latter years to watch and chronicle the deeds, to cherish the distinction, to sympathise with the joys and sorrows of those whom he had known as boys: To those who knew him best and had experience of his highest qualities, there must surely occur first among God's gifts to him the deep and genuine spirituality of his nature. His was no excitable or spasmodic religious fervour, but the settled calm that comes of long established faith in a loving Saviour and the mature development of a life by living communion with God.

He came to the school to find—as he on many occasions pointed out—its foundations well and truly laid by his predecessor, and on that foundation he nobly built. He has run his part of the race and passed and handed over his torch to one whom he knew would guard the flame as he himself had done.

His farewell message to the school in 1910 was very characteristic of his whole life: "Whatever things are true, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things." And now it is ended and who shall say that the end was not in accordance with the rest. In the light affliction which is but for a moment, that worketh the far more exceeding and eternal weight of glory, in the dark ways of discipline that educates and strengthens our faith, God moves in a mysterious way his wonders to perform. He giveth His beloved sleep, the natural end of the completed work. He sleeps, that is to say he rests, from his labours, not in any earthly place but in the light of God's presence. "And can we wish him elsewhere. Nay, rather let us bless God and thankfully leave our dear one where He has taken him, where the darkness is past and the true light shines—where that which is perfect is come and that which is in part is for ever done away."

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon;
This Sea that bears her bosom to the moon;
The winds that will be howling at all hours,
And are upgathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.
—W. Wordsworth.

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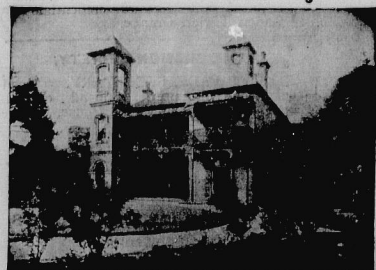
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**Social Unrest—to what is it due?**

(By B. Schleicher, M.A.)

(Continued.)

Again, the fact that all improvements and inventions have, as their chief result, the increase of land value, explains why the great growth of productive power that has taken place during the last 150 years, has benefited the labouring class only slightly. The restriction on the use of land, due to the right possessed by its owners of holding it without any obligation to use it, has, in all countries, produced a condition in which the supply of workers exceeds the amount of work available. Consequently, the workers, in competing with one another for the opportunity to work, tend to force wages down to the lowest level of subsistence. This tendency has only been resisted partially, and with difficulty by combination of workers in trade unions, which have no doubt done good by enforcing a rate of wages above the lowest subsistence level; but have also done harm by strikes, boycotts, etc., and the rancour and bitterness springing from them. Moreover, as soon as the higher wages gained in this way (or by means of Arbitration Courts) become at all general, the cost of living rises in proportion, and no one is any better off. All the time, the land-owner continues to exact his tribute; and, indeed, very often a rise in wages enables higher rents to be obtained, and thus actually causes a rise in land values. Thus, practically, all the increase in productive power has gone to make land more valuable, and to increase the wealth of land-owners. Many people will disagree with this statement, and claim that 'capitalists' have annexed much of the increase in productive power; but the term 'capitalist' is a very vague one as usually used, and it will be found, on examination, that all the extremely wealthy 'capitalists' are really large owners of some form of monopoly, most often land monopoly; and it is to that that their wealth is really due.

Such then are the chief evils springing from unrestricted private ownership of land. But it may be objected that private ownership is essential, in order to give that feeling of security which will induce men to make improvements on land and exert their labour on it. For no one will do this if he may at any time be deprived of the land, together with the fruits of his labor, which are fixed to it. This is quite true, and at first sight, seems a serious objection to any scheme for limiting private property in land. Henry George was the first to see clearly how this difficulty could be overcome. He demonstrated conclusively that the value of land in its natural condition is not due to anything that human labour has done or can do to it. It is due, firstly, to the natural advantages of fertility, site, climate, etc., which it possesses (none of which are the product of human agency), and, secondly, to the presence of a population anxious to use it, for, in an uninhabited country land would have no value, while the most valuable land is found in the densely-populated great cities. Neither of these elements of 'unimproved' value is due to the 'owner' of the land. The first is the work of God, part of His free gift to men. The second results from the presence and activities of the community as a whole. Is it just, he asked, that one individual should have the right to make others pay him for the use of the free gifts of God, or to make other members of the community pay into his pocket the value that the whole community has produced; clearly, it is not. Such values can only rightly belong to the community as a whole. His suggestion, therefore, which seems perfectly to reconcile individual rights with those of the whole people was to leave all owners in the house of landed occupation, secure of reaping what they have sown, and of living in the house that they have built, and to collect from each an annual tax equal to the full annual rental of the land, apart from improvements, for this rental value accurately measures the value which the land derives from its natural qualities and from the presence of the community. In this way a very large revenue could be obtained; the annual value of all the land of New South Wales, for instance, is at least £12,000,000.

Let us consider, very briefly, what the results of such a tax would be. Firstly, it would make it possible to abolish most (if not all) of the present taxes which are such a heavy burden on industry and production. Producers now have to pay heavy taxes to the State, which are heavier the more industrious they are, and the more wealth they produce (so that men are practically fined every year for being industrious and producing the wealth that the community needs); and also to pay tribute to the owners of land for permission to use it. Under this plan the second payment would now go as revenue to the State, and industry would be relieved of the first entirely. No one would be able to live in idleness on the rent of land, for the tax would absorb it all, but actual users of land would benefit, for the relief of all other taxation would, in nearly all cases, more than make up for the tax on their land. Moreover, the more industrious and efficient as a producer a man was, the more he would benefit, for the tax would no longer be in proportion to his production, but only in proportion to the value of land which he occupied.

Another even more important consequence would follow. Land for which there was a demand, and consequently which had a value, could no longer be held out of use. For the tax levied on its value, quite irrespective of whether it was used or not, would make this unprofitable; and in the long run ruinous. Thus all idle land that had any value would be forced into use, and, as it is impossible to use land without employing labour, the demand for labour would be enormously increased, and unemployment would vanish. In fact, the demand for labour would now exceed the supply, and competition of employers for workers would cause wages to rise as high as possible. Strikes and other labour troubles would cease, and arbitration courts would be freely available, and a great many men would prefer to work for themselves on it, instead of for an employer. Under such circumstances the present state of desperate struggle and competition, in which men strive with each other for employment and a livelihood, like those on a sinking ship fighting for a place in the lifeboats, would end, when all could easily find employment or employ themselves, and competition would give place to co-operation.

Thus the unjust privileges referred to at the beginning of this article would no longer exist. All would be able to earn their living honestly and peaceably; while none would be able to exact services from others without rendering services in return; or to withhold from their fellow-men the gifts which God has provided for the use of all.

In an article such as this, only a superficial treatment of a great and important subject is possible, and many points that need explanation must be passed over. To all who wish fully to understand the matter, I can only give the advice to read Henry George's great book, "Progress and Poverty," in which the whole subject is treated fully; I know of no other book that compares with it in giving an insight into the causes and the cure of social distress. Henry George was a man of deep religious feeling, who had himself experienced poverty and unemployment, and on a visit to New York was so moved by the sight of misery and destitution existing there that he determined to do his utmost to discover the cause and cure of these awful conditions. For he was sure that it could not be the will of God that such things should be. I cannot do better than end by quoting the words with which he concludes his inquiry: "Political Economy and Social Science cannot teach any lessons that are not embraced in the simple truths taught to poor fishermen and Jewish peasants by One, Who eighteen hundred years ago, was crucified."

Correspondence**The Liquor Question and the Payment of Compensation.**

(The Editor, "Church Record.")

Sir,—Why should the people of New South Wales be the only people in the world to pay compensation for the non-renewal of a liquor licence? In America, in Canada, not a penny has been paid. It is most unjust to the people in this country that a demand of the kind should be made upon them. I am not including in this compensation raised by the Licensing Reduction Board, as there all the money is paid by the publicans themselves; it is a kind of mutual insurance fund. What I protest against is the payment by the people—it refers particularly to the case of prohibition.

A publican gets a licence for one year and no longer. It is really the lease of a monopoly. If I owned a house, and I told the tenant that his lease would expire at the end of a year, he would not expect a penny compensation on leaving. Why should there be a difference in the lease of the liquor

monopoly? It is such a golden monopoly; fortunes are made out of it. The late Cardinal Manning in opposing the payment of compensation said that the publicans were receiving compensation all the time by virtue of the invaluable monopoly they held. While the Conservative Party in England advocates compensation, the Liberal Party were always against it, also the Labour Party. Mr. Gladstone used his eloquence in opposition. In 1904, Mr. Lloyd George most scathingly denounced it. In this country Sir Henry Parkes was also a strong opponent of any payment. He did not, however, object to a three years' notice, as it was not compensation but simply gave the publican time to make fresh arrangements for his living.

The State-Wide Local Option Act, which was a splendid measure and could be used in the 24 electorates very successfully in favour of no-licence (which is prohibition), allows notice from six months up to three years. I candidly admit, while holding that there is no claim beyond the year of the licence, that the notice is preferable to having to pay millions in compensation. There is then no trouble as to getting the money, as to loans, as to the payment of heavy interest on a big public loan, and other difficulties that arise where a huge sum is to be obtained. I admit that two or three amendments in this Act would be very desirable, but even where there is payment, notice still remains. There was 18 months' notice given before the expected poll on prohibition and six months afterwards.

At present in this State the field is open. The Holman Act that provided for a poll that ought to have been taken is now void. There is no doubt that the State poll for prohibition should have been held and the question is open for public discussion. It is unquestionable that the reason that poll was not held was because of the £12,000,000 that would have had to be paid in compensation. Mr. Storey plainly and honestly said he did not know how to get the money if prohibition were carried. Because of that the Act became void on that point. Now the field is open and there is time to discuss the whole question; and I think the temperance party ought to be alive and try to kill the dragon.

The big sum of £12,000,000 decided on by the court did not include compensation that would have to be paid to the employees of the publicans and brewers. The compensation clauses of the Holman Act, it is rumoured, were entirely drawn up by the publicans' lawyers and inserted in it. It is a most comprehensive scheme. As to the employees, an illustration seems appropriate. A barmaid, usually a decoy and one who often entices other women's husbands to drink and sometimes do worse, would be paid compensation. She is practically the servant girl of the publican. Anyone knows that a servant girl can be dismissed at a week's notice. In this case, however, the law anticipates that she would go on for the six months allowed and when prohibition came would be handsomely rewarded. What the amount of compensation would be the court did not decide; probably it would not be more than £100 or £200. How different to the position of the average servant girl! How unjust to the people in this country that such a burden should be laid upon them by insisting on payments of the kind!

As to the publicans generally, the houses are mostly "tied;" the bulk of the trade is little better than brewers' servants; and the greater part of the compensation money, therefore, would go to a few wealthy brewers and breweries that had already fattened on the weakness of the people.

As to how a vast sum could be raised is problematical. If the money could be obtained at 5 per cent, there is no doubt that additional taxation of the people would be caused. Supposing the total to be only £12,000,000, the interest before the final redemption by the people would be enormous. A sum lent at 5 per cent. doubles itself roughly in about 15 years; so £12,000,000 in that time would be £25,000,000 at compound interest; in 30 years it would be £50,000,000. Most of our loans seem to be longer dated than that. A future generation would blame us seriously for casting a burden upon them which ought never to have been accepted.

The dragon should be attacked, to my mind, as it was 30 years ago, and killed. It was resurrected about three years ago and has been frightfully alive ever since. It cannot be ignored, it is fatal to success to leave it alone, it must be argued against and its unreasonableness proved. It is inconceivable to me that anyone could advocate the payment of compensation for the non-renewal of a yearly licence for a business productive of intemperance, lunacy, pauperism, crime, murder and death, should ever be deemed worthy of consideration. As an old-time worker I hope the battle will be fought with all the power of the great Temperance Party. To neglect it and pass it by means in the long run defeat to our side

and disastrous results to our anti-liquor movement.

St. Paul's, Sydney,
3rd November, 1921.

F. B. BOYCE.

Concerning the Old Melbourne Cemetery.

Sir,—The blocks contained in the area comprising the above were originally eight acres, to which two acres were later added and were granted by the Imperial Government under Acts of Parliament of William IV. (same as to Churches) to provide for building churches and chapels and to regulate the temporal affairs of same. They were granted to trustees of the religious denominations, were cut up into graves and sold to those burying their dead there. They were not, nor could not be, brought under the later (1864) cemetery acts. They were granted "for ever" in 1836, the first burial being in 1837. The Victoria Constitution Act was passed in England 1855 and in Victoria 1856, special provision being made to exclude all lands parted with by the Crown prior to the Constitution Act.

In 1877 the Victorian Parliament purported to take and hand over to the City Council one and three quarter acres of the additional two acres not used for burial purposes. In 1917 in the dying hours of a session the Victorian Parliament passed an Act called the Market Land Act purporting to give the remaining eight and a quarter acres to the City Council. This Act we hold to be ultra vires, as beyond the powers given in the Constitution, these graves being the private property of those buried there and their connections.

A reference to the Secretary of State by Archbishop Clarke (trustee of the C. of E. lock) has brought forth the request that these matters may be referred here by getting the City Council to refrain from acting and the Government to repeal the bill, rather than proceeding to the Courts or the Privy Council, having in view the disturbed state of the British Empire and the world generally.

This course the cemetery league proposes to take and asks sympathetic action of all for the purpose.

A. H. PADLEY.

Hon. Secretary, Old Melbourne Cemetery
Preservation League,
122 Roslyn St., West Melbourne,
November 1, 1921.

Notes on Books.

The Lord's Day, by Rev. H. G. J. Howe. A most useful brochure dealing with the Lord's Day, the first day of the week, the Christian Festival. Why we keep it, and not the seventh day Sabbath, has been published by the rector of All Souls', Leighborough, Sydney, price 3d. Recently Mr. Howe found the Seventh Day Adventists very busy in his parish, and this handy booklet is a refutation of the teaching and claims of the peculiar sect. He deals with "The First or the Seventh Day?" with the Seventh Day Adventists' false claims, both scriptural and historically. There is a chapter on "How to use the Lord's Day," and a final section on the Church of England and the Ten Commandments. The booklet should have a wide circulation. It is excellent.

The Quest of Nations, a study in National and International Ideals, by Theodore R. Lunt.

The book is distinctly one "for these days." It is an appeal to the younger generation, who must be told that we want them to know that we fought for a purpose and we dreamed of a Temple. And if they tell us that they find only a ruin, we make our answer that our generation, and those that went before us, have in some measure 'made ready for the building.'

The writer indicates his task in the Prologue. "There can be no doubt as to the supreme task before you—the building of a Temple of a new international life in which nations will find themselves as parts of a larger whole, and wherein each will be truly free, because they recognise an obligation and a loyalty beyond themselves. In these pages, then, you will find a record of how in the last century great spirits among men reached out towards this ideal."

The various chapters are full of interest. Chapter one relates the story of the Congress of Vienna, at the close of the Napoleonic War, shows how it started with great ideals to make a permanent alliance of Europe, but failed utterly because its foundation ideas were untrue. The other chapters relating to the days of Mazzini and Lincoln, the story of Britain and India, and the remarkable saving of the Commonwealth of South Africa, manifest the ideals that were in control, and indicate the only means by which a possible League of Nations can be actualised.

The closing chapter, "The Legacy of the War," presents a lightning sketch of the

tragedy of the war and of the dogged courage that dominated the whole of the social life of our people and our allies. The facts that emerge are (1) that the nations to-day are sharing a common life, a necessary internationalism, and (2) "the futility of hate and the omnipotence of love."

That is to say, that the only way of meeting the needs of the world and the accomplishing of the great task set us by God is to Christianise all the relations of men, individually and collectively, as well as in our international as in our national life. We must quote one fine saying in concluding this review. "St. John boldly says that Christ made the world an everlasting war with it; that, in fact, the world is Christ's world—that this is a universe and not a multiverse; that it has a moral as well as a physical order or constitution, and that Jesus is the secret of it. It is made His way, and He has it in hand. That is why there is, and can be, no ultimate solution of any human problem by a denial of Him. That is why the 'application of Christian principles,' is essential to any sure-founded League of Nations."

(Our copy from the C.M.S. Bookroom, 192 Castlereagh St., Sydney, price 3/3.)

"The People of the Book."

A circulation poured forth in torrents and cataracts, a volume of volumes. Such is the flashing thought when looking into the last three months' sales of Scriptures from the Sydney Bible House—Bibles 2043, Testaments 35,229, Portions 7794, Foreign 339, Braille 3, total 45,408 volumes in 43 different translations. A wonderful record. The phrase which Muhammad commonly uses in the Koran to designate Christians is "The People of the Book." We can hardly resist being called "The people of the Book," for Christianity is the religion of the Bible. We shall learn a profitable lesson if we try to measure the Bible by a few commonplace criteria of popularity and influence by which other books are judged. We may apply to it the test of circulation, translation, ubiquity, or cheapness, of vitality and of catholicity—and we shall find that, tried even by these standards, one Book comes out far, far in front of all the rest. The Bible stands by itself, alone with a wide gap between it and the remaining volumes of the world's library. The backbone of all missionary movements is the great missionary organisation, the British and Foreign Bible Society. During its 117 years of labour, we read of its magnificent achievements, circulating no less than 319,470,000 copies in 538 translations, at the cost of £18,964,379. Surely it can sing its Te Deum Laudamus. No wonder the Publishers' Association of London confessed that sales of the Bible itself would, if any complete report could be made, outweigh every other demonstration of book distribution. The last and fiercest struggle between the early Church and the Pagan Empire was waged in the persecution under Diocletian. One most significant feature in that awful conflict was the organised attempt to capture and destroy all copies of the Scriptures.

A genuine revival of Christianity goes hand in hand with a fresh reverence and regard for the Scriptures, a fresh desire to possess them. During Elizabeth's reign more than 129 editions of the Bible or New Testaments in the Vulgar tongue were published in England. The result has been described by a modern historian in often-quoted words, which will bear quoting again, "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a starting enthusiasm." Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. . . . Elizabeth might tune her pulpits; but it was impossible for her to silence or tune the great preachers of justice and mercy and truth which she had again opened for her people. . . . And its effect was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. . . . The whole nation became, in fact, a church."

It is indeed very refreshing to read of the wonderful distribution of Scriptures in New South Wales, and we pray that God will bless the seed sown and bring forth its fruit in due season. Especially we pray for the great movement of the Pocket Testament League now being carried on with so great a success in our midst.—Communicated.

Goulburn Synod.

The first day opened with a choral Eucharist in the Cathedral at 7.30 p.m. The synod procession moved from the Church Hall at 7.15 a.m. The Vice-Dean celebrated, assisted by the members of the Cathedral Chapter. The office was sung, and sung well, to "Merbeck's" in unison. After the usual formalities of the first day the bishop delivered his presidential address.

The Archdeacon of Wagga had charge of a tremendous ordinance bristling with legal technicalities in respect to the promotion of all ordinances involving dealing with land or property. He was to have had the help of the chancellor in this, but unfortunately the latter was absent. However, the archdeacon was equal to the task and the ordinance became law. The several determinations of the General Synod in the 1921 session were adopted by ordinance. The registrar obtained the adoption of the report of the Diocesan Council in respect to the raising of a capital endowment of £25,000 for home mission purposes asking that the laymen in synod should put before their parishes on their return the vision of what might be accomplished if the Church were equipped for her task.

C.E.M.S.

The Rev. W. Parkes moved:—"That this synod hail with satisfaction the forward movement of the Church of England Men's Society, being satisfied that its programme is eminently in accordance with the Church's intention, and believes that the time has come for the revival, reorganisation and extension of the society throughout the diocese." The motion was supported by the bishop and carried unanimously. The Rev. R. E. Ebbes, national secretary of the C.E.M.S., gave a most interesting and instructive address on the aims and objects of this progressive movement. He stated that certain impressions with him had become convictions. The Church itself ought to be its own missionary agency. One of the most urgent needs of the Church to-day was to feel its corporate needs. We are in a reactionary age, when gambling is increasing. Half a million men were not touched by Christian principles. The spirit of destruction was growing, and there were grave problems ahead. The Church of England Men's Society is stirring up the men to fill the breach. It was a superbly set for the Church and to the nation. Little groups of men were endeavouring to bring about reconciliation between labour and capital, and engender a feeling of true comradeship. When they are brought together in a spirit of friendly relationship, they will carry that spirit wherever they go. The bishop said the C.E.M.S. must take the social and missionary problems if it were going to be the powerful influence that they desired. He hoped there would be a quiet determination to see the movement accomplish all that they expected of it.

The Nexus.

The Archdeacon of Wagga moved for a committee to be appointed in accordance with the resolution of the General Synod in respect to the Constitutions of the Church in Australia and Tasmania (legal nexus). He made a "second reading" speech, outlining the history, present position of the question, narrating the action of the General Synod, and the overwhelming majority by which that second reading was carried in that assembly. He emphasised the fact that the severance of the legal nexus did not endanger the spiritual nexus, which would still remain secure and absolute. Canon Monnell seconded, pointing out how unworkable the present system of jurisprudence is. He pleaded that the cry of "cutting the painter" should not be raised unless it was clearly defined as a technical legal painter, and not the spiritual nexus or communion. Mr. T. L. Thompson supported the appointment of a committee in order that the education of the laity might be proceeded with between now and the next session of synod on this important question. Mr. Fred Campbell, in opposition, warned the synod of the dangers of the movement on the analogy of the "Wee Free" case. The motion was carried.

Reunion.

Rev. S. A. T. Champion pleaded for a blazing enthusiasm in the cause of reunion and moved for the appointment of a standing committee to take all necessary steps to make the proposals for reunion effective. Canon Champion emphasised the need for prayer and service in the carrying out of the Lambeth proposals. Rev. J. H. A. Chauvel said that the great mass of our people are cold on this subject. A real campaign of prayer and education is needed. The Rev. E. R. Harrison asked that the prayer and service contemplated should be undertaken with the clergy of other denominations.

Mr. A. M. Betts moved in a way of initiating legislation in the Imperial Parliament that would facilitate reunion in Australia without waiting for the severance of the Legal Nexus. The bishop pointed out that the bishops at Lambeth had remitted this problem to the national churches and not to secular legislatures, and that such a course would not commend itself to either the Church in Australia or in England. Mr. Betts withdrew in deference to the obvious wishes of the house.

At the commencement of the evening sitting a characteristic message from Mr. Charles Hardy apologising for his absence from synod, but at the same time expressing a hope for a "glorified united Riverina."

On the motion of the Rev. K. L. McKeown synod commenced the practice of raising roses for church purposes by raffles or games of chance. The bishop said the curse of God rested upon these things as placing stumbling blocks in the path of Christ's little ones. Mr. Blumer asked for a confirmation of synod's previous resolution in the first session of the sixteenth synod on the subject of prohibition. The debate was participated in by the Rev. N. W. J. Frey, Rev. S. A. T. Champion, Mr. E. G. Crace, Mr. H. J. Bates, Archdeacon Ward, and Mr. F. Campbell, the speeches showing that considerable divergence existed between members as to whether this particular political method was the best or only method of overcoming a great social evil. The motion was lost.

Mr. Blumer obtained the appointment of a diocesan committee of the C.E.M.S. to further the aims of that society.

On the motion of Archdeacon Pike, synod expressed its appreciation of the present and former archdeacons of Goulburn in the following resolution:—"That the synod places on record its appreciation of the work done by Archdeacon Ward as Administrator during the absence of his lordship the bishop in England; and also to pay a respectful tribute to the Venerable Arthur Robert Bartlett upon his retirement from the office of Archdeacon of Goulburn. The synod is grateful to the bishop for enabling him to retain the office of archdeacon without territorial jurisdiction, and, while offering Archdeacon Bartlett its heartfelt sympathy in the affliction that has befallen him and which he bears so bravely and patiently, prays that God may lighten the burden and strengthen him to render many years of service to the Church and her Lord."

The usual votes of thanks concluded the business of a very busy, happy and memorable session. The bishop pronounced the benediction and the synod adjourned sine die.

The Industrial Outlook

(By Miss Duncan.)

(A Paper read at the Churchwomen's Conference.)

In approaching the subject of "The Industrial Outlook" I am overwhelmed by a sense of my own inability to deal with it.

It is a subject on which there is so much prejudice, little knowledge, and little understanding on both sides, of points of view, which are diametrically opposed. The whole subject bristles with difficulties which are sometimes much aggravated by an intolerant temper which neither sees nor wishes to see good on the other side.

One of our greatest difficulties is this inability to understand one another and to find a common meeting-ground on which to discuss all those crucial matters which are shaking the world to its foundations.

As Churchwomen we are bound to try and see how in our day and hour we can best use any influence we may have, in such a way as to uphold the principles of brotherhood and righteous dealing for which we stand or should stand without leaning to sentimentality on the one hand or hardness on the other. There are certain fundamental principles of mutual forbearance and justice which are binding on both sides and should never be sacrificed, and which are not at present getting their proper value. Organised labour stands which leads and speaks for the great inarticulate body of workers—does not primarily stand, does not, I think, profess to stand for Christian principles as such. I am far from saying, however, that in contending for its ideals it is opposed to Christianity; doubtless it is from the Christian socialism of the New Testament that it has derived an inspiration, and it is filled with indignation that the world—the rest of the world—does not live up to its principles.

We are told by Workers' Educational Association Lecturers that it is impossible to

keep students off the subject of the Church and its ideals and practice, in all discussions on the subject of industrialism.

If those outside the ranks of the Church are looking for a lead from the Church—whether they quite admit it to themselves or not—it behoves us as Church people seriously to consider where in our everyday life we are being untrue to the sermon on the Mount.

Organised labour has, I believe, a profound distrust of "the Churches," all Churches; Church people are looked upon as a body of smug comfortably-placed people who know very little and care less about the lives of the "workers" (so-called). They think the Church has endeavoured to impose on those who could not help themselves a duty of subservience in the interests of the well-to-do. They may be mistaken; they forget that the catechism is taught to all alike, from the King's son downwards, but they think and say these things, and by dint of being said often they come to be believed.

The Church, then, does not appear to count for very much with Labour, but Church people who do not live up to their profession come in for very severe condemnation. We cannot get much of a common ground of agreement on this point, except between individuals, but we can see that the duty of consistency in life and conduct is called for insistently.

Now as to what we say and think about organised labour as we see it, can we influence it by what we say? As far as I know, the workers, as such, care nothing at all for what is said by what-for want of a better name—I may call the middle classes; for there is a deep suspicion in their minds that our point of view is so permeated with self-interest that it may be dismissed as of no consequence.

Here we are up against the existence of an invincible suspicion which runs like an unconsumed blazing thread through all organised negotiations between employers and employed. I don't think most of us can exercise any beneficial influence by talking publicly, but we can do infinite harm. All talk a great deal too much before we stop to think, and by talking aggravate situations that might otherwise straighten themselves out. There is, of course, a time for speaking, and there are people who can speak with much profit, but unconsidered speech in the present industrial situation is a danger.

Fortunately people are on the whole better than the personal political creeds they think they hold; they are perhaps less convinced of the whole platform, and more easily influenced by that gentle spirit that comes from personal liking, and therefore there is an influence possible as between man and man which enables us sometimes to put a point of view in dealing with the individual which will tell.

To begin with, most of us do not know very much about what is going on in our midst. Perhaps I may be permitted to comment upon a long experience as a factory inspector in Sydney and London, covering a period of 22 years, during which time the most remarkable change came over the whole of industry and politics, both in ideals and practice. In 1897 the condition of workers in factories was getting to be very bad indeed; a change was coming over the old conception of the relation between employer and employed, and the workers were beginning to feel that it was time to call a halt and get better conditions for themselves.

It was a very fortunate thing that Mr. Jacob Garrard, whose name should never be forgotten in this connection—piloted the first Factory Bill through the House, and held the first portfolio as Minister of Labour and Industry in N.S.W. It was especially fortunate to have as first Minister a man whose character and outlook were religious and upright, and who had an intimate and first-hand knowledge of industry and factory working; it was also fortunate that the Act was getting into running order for two or three years before Federation, because with the advent of Federation instead of the Free Trade which had hitherto been the principle and practice of N.S.W., industry took a great leap forward; after the imposition of the tariff all kinds of new industries never heard of before in Sydney came into being, and forged ahead as soon as the drought at the beginning of the century passed, and an era of years of good seasons began. It would have been extraordinarily difficult for the Department to have controlled the rush when it came, if it had not had its hand down good and hard on the helm beforehand.

I might mention among new industries that soon began, artificial flower making, shirt making, straw and felt hat making, washing blue, cigarettes.

(To be continued.)

Young People's Corner.

THE BLIND RECEIVES SIGHT.

The Gospel of our Lord Jesus Christ is always new and always the power of God unto salvation. Especially do we see illustrations of this power in the mission-fields of the Church. A very interesting story is told by a Bible Society worker in Ceylon, whose main ministry is to sell or distribute portions of the Word of God. He says:—

"At Suthumalai a blind man roared like a lion from his house and objected to my selling books there, saying, 'We have our Tamil religious books for us to read, which will do quite well.' This led me to request him to produce some of his books which he asserted could refine a man. This he was, not at all prepared to do, and remained silent. Then I continued, 'The books you refer to are quite familiar to me; but they can never transform a man, and some of them can do harm to one who reads them, rather than good.' This made an end of his arguments, and obliged him to agree with me. I at once took a St. Matthew's Gospel and read to him the fifth chapter. He listened to this attentively, and finally admitted that he was wrong in opposing me, saying, 'Sir, I did not know that you were also acquainted with our books; I confess that what you say is quite true, and the teachings in your Book are reasonable.' Finding the door now open for the message to enter, I related to him the story of blind Bartimeus, which he heard with increasing attention. Soon I observed that the inmates of the house began to persecute him. One of them actually spat on his back, poured forth insults against him, and treated him with scorn, on the ground that he was a willing listener to the Gospel and had become almost persuaded to accept the Christian religion, which his people hated. Moreover, they threatened him that he would be put out of the house in case he were to buy any more books from me, and they did all in their power to dissuade him from his new convictions. Notwithstanding all this, the man remained firm and steadfast in faith, and was bold enough to defy his opponents, saying, 'Birds have nests and foxes have holes, but the Son of Man has nowhere to lay his head. When my God fared in that manner when He was on this earth, why should not I live homeless?' You anger cannot by any means shake my hold in the true religion.' To me it was a marvel to witness his steadfastness and courage. I receive instructions towards strengthening his faith. He is trying to live true to his convictions, and has been the means by his life of drawing others to Christ."

Oh, that I may enter in
To the land unstained by sin,
Saying "Lord, the prize is won,
And may hear the words 'Well done.'"

Ah! methinks these words to me
Will the sweetest music be,
When they fall upon my ear,
If such words I ever hear.

But the flesh is weak and frail,
Certain of itself to fail,
Thou, O Christ, must work in me,
That which Thou would'st have me be.

As Thy righteousness, not mine,
Fits me for that place divine,
So my works must e'er be wrought
All of Thee, or come to nought.

Come, then Saviour, dwell within,
For Thyself the victory win,
Work Thy mighty works in me,
I Thine instrument will be.

—FAIRELIE THORNTON.

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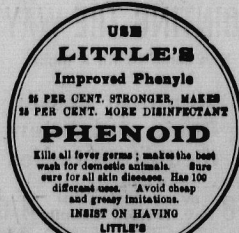
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Current Topics.

The Advent Season comes oppor-
tunely with its stirring reminder of the
great inspiring hope of
the Church—the second
coming in glorious ma-
jesty of the Lord Jesus
Christ. As the Rev. P.

Micklem reminded the members of
Synod last week in his Synod sermon,
the hope of the early Church was ex-
pressed in the great watchword
"Maran-atha"—our Lord Cometh—
with which the Christians used to greet
and inspire each other in their diffi-
culties and dangers. It is a reminder
of a fact—some day, sooner or later to
be realized (perhaps sooner than many
think), the personal return of our Lord
to usher in His universal rule of
righteousness and peace.

It is further a reminder to the Church
of God to be prepared, and to be pre-
paring others, for that great day of His
return. How was it that St. Paul pre-
pared for it? Was it not by using to
the very fullest extent his abilities and
opportunities for an aggressive and en-
terprising evangelism? Did not our
Lord Himself say "Blessed are those
servants whom the Lord, when he com-
eth, shall find watching?" and that only
is the true watchfulness that is found
busy in the interests of the Kingdom
of God, as is clearly seen in the further
words of the Saviour—"Blessed is that
servant whom his Lord when he cometh
shall find so doing" (Luke xii., 37-43.)

These are days when the whole world
outlook may be regarded as cause for
anxiety "when men's hearts are failing
them for fear, and for looking after
those things that are coming on the
earth." They are also days when the
Gospel message and the Gospel Hope
of the Lord's return are more than ever
needed. If it was true in St. Paul's
day as he wrote to the Church at
Rome, "it is high time to awake out of
sleep, for now is our salvation nearer
than when we believed—the night is
far spent, the day is at hand." Surely
it is more true to-day, and the Church's
season gives a clamant imperious
call to the true business committed to
her by her Divine Master.

"A new era, an era big with possi-
bilities and fraught with difficulties and
problems for Christian-
ity was inaugurated in
the history of the
Church of England in
Queensland with the en-
thronement at St. John's Cathedral yester-
day morning of Dr. Gerald Sharp as
Archbishop of Brisbane."

Such was the bold headline with
which one of the Brisbane newspapers
drew attention to the enthronement of
Dr. Sharp, as Archbishop of Brisbane.

It was a big thing to say and a bigger
thing to have it said by the secular
press. Not only will Queensland church-
men, but churchmen generally will
view with interest the new leadership
that has been so happily inaugurated.
But to evangelical churchmen the new
Archbishop has brought a new hope.
The policy of some of the Queensland
dioceses has been such as to discourage
Evangelicals from entering them, be-
cause of the lack of sympathy and the
pressure brought to bear upon them to
conform to practices contrary to their
deepest convictions. In some cases
the conditions laid down have been such
as to make it impossible for them to
enter without grave abuse of con-
science. We are rejoiced to note
that the policy of the new Archbishop
is to be set in no such narrow and un-
constitutional groove. At Dr. Sharp's
welcome in Brisbane the other week, the
Brisbane "Daily Mail" reports:—

"His Grace went on to say that he did not
want rigid uniformity with regard to what
was called a school of thought in the church,
nor rigid uniformity in ritual or celebrating
the Holy Communion, or conducting a service.
It would be an entire mistake to imagine that
he would like all to think exactly alike in
church matters, and that he would like all
clergy to conduct services just in the same way.
He was no lover of rigid uniformity, which
was not a good thing. He wanted the di-
ocese to be labelled neither a high church di-
ocese nor a low church diocese. It was nei-
ther. It was a church diocese. Though he
had been brought up in what was rather com-
ing to be called the Anglo-Catholic way, yet
he had always been quite happy in worship-
ing in churches whose services were of rather
a different type."

We are grateful for this brave de-
claration of policy, and for the lead
thus given to his episcopal brethren in
other Australian Dioceses.

Criticism is always useful if it is fair,
and in the right spirit; all bodies that
work for the public
good must expect to be
criticised and ought to
welcome criticism; for,
as the Book of Books

puts it, "Faithful are the wounds of a
friend." For this reason we wel-
come such criticism in the leading
columns of one of Sydney's great
dailies. The article is entitled, "Church
and Community," and is a challenge
to the church to come out more and
more vigorously in its attack upon the
social evils that afflict the community.

That seems to be the main purport of
the article, otherwise we should unwill-
ingly suspect that it was only a gen-
eral "grouse" on the part of some dis-
gruntled soul who is outside, and not
inside, the ranks of an organised
Christianity, about which he has to ad-
mit that "in social service, in philan-
thropy, in education, its efforts are un-
flagging, and their value cannot be ex-
aggerated." The writer thinks that
there is some reason for the average

man's excuse for perfunctory religious
exercise, viz., that "the Church is too
remote from his daily existence.
It gives him councils of perfection, but
little practical help and guidance in
the ordinary affairs of life."

Now, while we admit to the full that
the practice of Christianity is the jus-
tification of Christian profession, and
that therefore Christian faith must
be applied to the details of common life,
we do not admit that the Church's mes-
sage is necessarily deficient. Too of-
ten the layman's "Council of perfec-
tion" are the demands of his great
Master, Christ; and his unwillingness to
"take up his cross daily and deny
self" in the following of Christ, brings
to him a weakness and discontent, and
an unrest that makes him blame the
very instrument by which his life might
be strengthened, brightened and en-
larged.

But it is in relation to the Church as
a leader in cleansing the social life that
the writer gets nearer
the mark in his criti-
cism. Referring to the
Church's influence he
he says:—

"The Church—by which we mean the Churches—has a unique opportunity for giving
the community a lead in many public ques-
tions, but has it always taken the opportu-
nity? The moral effect of its united voice
would be overwhelming, but is its voice al-
ways united? We do not suggest that the
Churches should engage in political activities.
That would be wholly foreign to their proper
function, and nothing could injure them more
in the eyes of the laity. No Church would
claim to represent one particular class; the
proud boast of all is that they recognise no
distinctions of wealth or station or political
 creed, and that their adherents are all equal.
Nor do we suggest that they should seek to
extend their influence by the blatant adver-
tisements and the methods of evangelism
which in America have recently alienated
the reverents. But there are occasions upon
which they could have taken a more definite
line than they have done. For too long, for
instance, the Churches as a body maintained
silence about the problem of venereal dis-
ease, a subject on which its pastoral work
and its knowledge of many domestic trage-
dies enables it to speak with unique auth-
ority while betraying no confidences. The evils
of sectarianism, the need for greater har-
mony and toleration in our industrial re-
lationships, on these and many other matters
the Churches might make their voice heard
more frequently and decisively."

First of all, let us say that we believe
that the Church does speak out on
these matters more than the general
public is aware, and that the ignorance
of the general public is due in no small
measure to the unwillingness of the
press to give any fair prominence to
the steps the Church does take. We
are quite free to admit that the Church
is not free from blame; but that is
often because the Church is not con-
fined to an ordained ministry, but is
composed in much larger and more
effective part of the rank and file mem-
bers. Leaders can only lead where