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Current Topics.

New Zealand is now in the midst of
the wonderful experience through
which Australia has so re-
cently passed, and we ex-
pect the same kind of in-
teresting news of spiritual
revival will be forthcoming. Indeed
our own experience is already being
repeated in the work of preparation.

Auckland is supplying some 3000 pa-
tients and the Bishop has already
noted the wave of spiritual blessing
sweeping over his diocese. The Bishop
writes, "It has been what we always
believed it would be, a great spiri-
tual blessing, and in whatever
way God in His goodness may be
pleased to deal with our physical infir-
mities and sicknesses, we know now He
has dealt with our souls. We have
learnt afresh the blessedness of a
simple faith, of a simple trust, of a
simple love. We have learnt some-
thing of the blessedness of simple and
earnest prayer because we have learnt
to see and understand something of the
real nature of God and of His willing-
ness to save to the uttermost. We
have learnt to believe in Jesus the Life,
Jesus the Healer of the whole nature
of man, Jesus the express image and
power of God to-day, Jesus the same
yesterday to-day and for ever."

We are looking forward to a gener-
ous appreciation from Auckland of Mr.
Hickson's whole ministry and attitude,
for Auckland is supplying so many
patients to the mission and has pro-
vided so much prevalent criticism.

In the current number of the "Sou-
thern Churchman," the Bishop of Goul-
burn has written at length
concerning the evil of gam-
bling, and he attacks prin-
cipally the plausible sug-
gestion that betting is
ordinarily only an innocent
indulgence. Dr. Radford writes:—

"Sometimes a man says to me, 'Why
should I not bet? I enjoy the innocent ex-
citement, I know when to stop, I never bet
in big sums, I can afford to lose, and I
don't bet for what I can get, but just for
the mutual fun and pleasure with a friend,'
and so on. Now, I say deliberately that a
tremendous responsibility rests on these
decent and nice people who bet and think
there is no harm in their betting. I ask
them to consider a few things which may
open their eyes.

"1. Is the excitement so innocent? If a
man tells me that he finds a bet adds in-
terest to a race or a match, then I do not he-
sitate to tell him plainly that this extra in-
terest is not interest in the race or the match
—it is interest in the money he stands to
win. If he denies this, then I ask him
whether he would be prepared to substitute
counters for money, or to see all winnings
go to a charitable institution?

"2. Even if his answer to this question is
satisfactory, we have still to face the real
question. He says there is no harm in bet-
ting as he practises it. I ask, harm to
whom? The decent man who bets is doing
two things; he is setting an example which
will be followed by some who would have

fought shy of betting if only disreputable or
doubtful characters betted; and he is helping
to form a public opinion in favour of bet-
ting. If he really wants more people to bet
and everybody to bet more, he is quite justi-
fied in betting himself. But does he want
to make betting more prevalent and popular
does he want his children and his em-
ployees to bet? If not, then his "innocent"
bet cannot be defended as harmless.

"3. It may be true that in this or that
case a particular bet seems innocent of
harm, but the vital question is not the im-
mediate result, but the ultimate tendency. What
is the tendency of betting? In tendency it
is anti-social. It means that one man's gain
is another's loss; it is not a fair deal. It
fosters a self-regarding and self-seeking
spirit. It is rank selfishness masquerading
as sportsmanship.

"4. As a matter of historical fact, betting
and gambling spread downwards from the
upper classes to the lower classes of society
in the old world. Is it not time that men
with a decent social start or advantage in
life, even more than other decent men,
should ask themselves what they are doing
and what they can do to stop the rot which
has set in throughout all ranks of society?

The public opinion of society has changed
on the subject of drink. It could be changed
on the subject of betting, gambling, or play-
ing for money, if men and women, instead
of enjoying a doubtful pleasure regardless
of what it may mean to others, would cut
out the bet and learn once more to play or
watch the game for the game's sake. Then
the world's play might have a fair chance
to become and stay clean, and the world's
work a fair chance to become and stay
steady and honest."

The Bishop of Gippsland has uttered
a much-needed and useful warning to
parents. In the Bishop's
own words—

"The daughter of a well-known Gippsland
Church family has not only become a per-
vert to the Roman Catholic Church, but has
taken the first step in becoming a nun.
From time to time people are passing to and
fro between our own Church and that of
the Roman obedience, and the gain to each
is about equally balanced. And so the pres-
ent case would not call for comment were
it not for the secret means employed for its
consummation. For a number of weeks
this girl, a recently qualified field nurse,
was going secretly to a priest in Melbourne
to receive instruction, and during that time
not only did she say nothing to her mother
or other relations and friends, but carried
on her life with them as though all were as
usual. Finally, without breaking the sil-
ence, she was re-confirmed. A little later
she left her mother on the pretext of going
to nurse a great friend, who was in urgent
need of her. Instead of doing that—at-
though she was expected by her friend—she
went straight to the Bainsdale convent and
was removed from there by motor car to the
Sale convent, where she took her preliminary
vows, and where she now is. When the in-
itiation had been completed and secrecy was
no longer necessary, the poor mother was
informed. She came at once to Sale and saw
her daughter. Instead of the spontaneously
affectionate child she had known, she found
a girl hardened and undemonstrative, and
so in the grip of the unsocial process to
which she had submitted herself that even
a mother's tears and broken heart were un-
availing to restore the old beautiful rela-
tionship."

Bishop Cranswick goes on to say
that this girl was sent from childhood
to a convent school.

There is nothing novel about the in-
cident, this kind of thing is going on
continuously because invertebrate Pro-
testants, for the sake of a cheap edu-

cation with accomplishments (!) send
their daughters to these convent
schools. You cannot blame the Roman
authorities. In spite of all promises
and assurances to the contrary, the
system demands the use of any means
to get hold of pervers. These schools
with their inducements to Protestants,
have only one end in view. Parents
who yield to this temptation are in-
curring a responsibility by no means
light for the errors of Roman teaching
are deadening and deadly.

From time to time the Australian
Church has ill justice done to it in cer-
tain English Church pa-
pers by the too-ready
irresponsible acceptance of criticism
emanating from irrespon-
sible persons who pose as good church-
men. You congratulate that veteran
churchman, the Venerable Archdeacon
Boyce, of Sydney, for his informative
correction in the "Church Times" of
some such ill-founded criticism. From
the Correspondence columns of the
"Church Times" of August 24, we call
the following:—

Sydney and Church Progress.

"Sir,—In your issue of March 29, you
speak of the 'Daily Telegraph' in Sydney,
Australia, as 'offering some trenchant ar-
ticles on the state of the Church in the di-
ocese.' Permit me to point out that the
opinions are not those of that influential
journal as you appear to have been informed,
but only those of a correspondent and a
writer in its columns who signs himself
'Firmilian.' The journal liberally opens its
pages to writers of diverse lines of thought
without in any way identifying itself with
their opinions."

"I can claim that Sydney in the various
matters that show vitality and energy will
compare favourably with large cities in the
loved mother country. I think of your Man-
chester, Liverpool, and Birmingham. But in
Sydney, which also is purely British with
about half of the people enrolling them-
selves in the Government census as belong-
ing to our Church, there has been the ex-
ceptional difficulty of an extraordinary
growth of population. In this last fifteen
years there has been an increase of about
400,000 people, and now it has all but
reached the million. A city almost as large
as Leeds has been added to it, and not by
any enlargement of boundaries.

"It is surprising what has been done dur-
ing the past few years. There have been
many new churches built, many parish halls,
and many rectories. Scores of new sites have
had to be brought, and some were at a very
high cost. Stipends have been procured
also by voluntary offerings, for the many
extra clergy. The difficulties of the whole
situation have been ably and splendidly
faced and largely met. Instead of criticism
and blame there should be warm commenda-
tion."

"F. B. BOYCE,
"Archdeacon of West Sydney,
"St. Paul's, Sydney, July 7."

We notice that the Rev. J. F. S.
Russell complains bitterly in the
"Church Standard" of the action of the Synod
of the Diocese of Syd-
ney in carrying, by 100
to 14, the motion
against the interference with the Com-

munion Office in the proposed Revision of the Prayer Book, and another correspondent takes up Mr. Russell's complaint. What these two complainants are willingly ignorant of is the fact that some persons, apparently belonging to the "Anglo-Catholic" party had the effrontery to ridicule the Standing Committee of the Diocese of Sydney in the public press, and the impertinence to send to the Archbishop of Canterbury a cablegram stating that that committee was not representative of Church opinion in the diocese. The carrying of the motion submitted by Archdeacon Bovee, without any "side-tracking" amendment, was the Synod's rejoinder to those irresponsible and anonymous sectionalists.

A correspondent calls attention to the distressing amount of gambling that was resorted to in connection with "Rose" Day in Sydney. That is the day on which the United Charities' Committee have a field day in and around the city of Sydney for the raising of funds, and these funds are distributed amongst the various charitable organisations of the city and suburbs. We hear that this year several religious foundations have refused to have any share in these collections because of the gambling methods that were being arranged for. We venture to support "Quandong's" objections, and express the opinion that any of our Church institutions that stand to benefit by these funds should refrain from accepting a share of the proceeds of "Rose" Day. As "Quandong" suggests, support by such methods will be dearly bought. There can be little doubt that all such methods of money-raising are crippling the moral life of the community and drying up the springs of charity.

English Church Notes.

Varia.

The Bishop of Peterborough and Mrs. Woods were presented with a motor-car and a cheque for £200 to mark the occasion of their silver wedding. They were the gift of one hundred subscribers in the diocese. The Rev. D. Kennedy-Bell, B.D., Vicar of St John's, Battersea, has spoken out strongly concerning the Anglo-Catholic Congress. Reviewing the general position, he is reported to have said: "I love the Bishop of London; he ordained me; but everyone knows what has been his guiding policy; how few evangelicals have been appointed to important positions of trust; how over and over again those disloyal pro-Romans, who are eager to undo the work of the Reformation, have been promoted. I do not think the Bishop of London can congratulate himself upon this. The Church in London is immeasurably weaker to-day than the solid ground Bishop Temple left."

Rev. T. W. Cockell, rector of Plumpton, in the diocese of Chichester, is resigning the living in the late autumn, having accepted the call of the Archbishop of Brisbane to take up work at Kilcoy, Queensland, some fifty miles north of the capital town. Mr. Cockell has already had fourteen years' experience of work in Australia, having been five years rector of Beuders in the Brisbane diocese, and nine years rector of St. James', Toowoomba. He came into law in 1913 to become rector of the Sussex parish on the retirement of his father-in-law, the Rev. J. P. S. Woodward.

Rev. A. E. Morris, Hon. C.F., lately curate of St. John's at Hackney, is going out to Queensland as a member of the Charleville Bush Brotherhood.

The Right Rev. Herbert Pakenham-Walsh is resigning the bishopric in Assam to become Principal of Bishop's College, Calcutta, from the beginning of next term. Bishop Pakenham-Walsh went to India in 1886 to join the Dublin University Mission in Chota, Nagpur. In 1904 he became Principal of the S.P.G. College in Trichinopoly. In 1907 he migrated to Bangalore, where he was Principal of Bishop Cotton's School till 1913. In January, 1915, he was

consecrated as the first Anglican Bishop of Assam.

High Mass (I)

A recent issue of the "Church Times" is responsible for the following notes:—The Bishop of Zanzibar sang a Pontifical High Mass on Sunday last at Holy Trinity, Hoxton, and admitted John Wilfred Hollies Bullock to the diaconate for work in his diocese.

"On Sunday, July 1, the Triennial Synod of the diocese began at Umtata, being constituted at a Solemn High Mass of the Holy Spirit in the Cathedral at 8 a.m.

Jottings from the Motherland

(By Rev. E. A. Colvin.)

We are now on holidays for a few weeks, so my contribution this time must be brief. I am writing from Oxford, but, in spite of the notable fact nothing very erudite must be expected this time. I hope to write up some interesting items after our return home. We spent some ten days in London. A week here and we go on (D.V.) Cambridge for another week. We thought first of the lake district, but we are glad now we didn't go after all we have seen, and need to see, in these great and interesting cities. I think here I might say, just a word about the editor—sometimes (not often) he has broken up what I have sent by the omission of an item, and then what follows, is somewhat obscured. In the last issue, e.g., of the "Church Record" to hand, the leading article is about that noble C.M.S. Missionary Mrs. Starr, and is a more accurate account than what I wrote (and the Editor omitted) so, in this instance, it was well, but it is not so always. I sent the "Record" to Mrs. Wade (Mrs. Starr's mother) who lives quip-near us, and the article was much appreciated as the following little epistle will show:

August 16th.
Dear Mr. Colvin,—I return Ch. Record with many thanks for loan. I much appreciated the article on my daughter, Mrs. Starr's action. I am glad the editor has kept accurately to quoting from her own account in C. and M. Gazette. I have also read with much interest the correspondence on Divine Healing, etc., and your own article. I hope you will all enjoy your holiday and have fine weather. Kind regards to Mrs. Colvin.

Yours sincerely,
A. E. Wade."

Prayer Book Revision.

The real burning question in church circles, and, in fact, in the community generally, has been Prayer Book Revision. And no wonder, for, if Anglo-Catholics had their way, we should have the Roman Mass, pure and simple, in the Book within a few months. That would mean that our beloved Church would be split from top to bottom, and the whole nation would suffer. I mentioned before, however, that, in a big and important centre like Eastbourne, something should be done, and after interviewing five or six vicars, and then leading laymen, a big and influential committee was organised. Sir Thos. Inskip (the Solicitor-General) came from London to address a crowded meeting in the Town Hall. A resolution was unanimously carried declaring that, while necessary alterations would be welcomed, nothing interfering with the doctrinal basis of the Holy Communion Service would be tolerated. A copy of this resolution was afterwards sent to all the Bishops, pointing out to their lordships at the same time, that if similar meetings were held all over the country the laity would speak with the same decided voice. The committee remain together until the serious crisis is passed and is still doing good work.

The National Church Assembly

The Church Assembly, as most readers know, is only of recent date. Convocations and diocesan synods had really no legislative powers like the Australian Synods. But the Church Assembly now has, and therefore is a great and important body in the Church life of to-day. It has undertaken, as I have already intimated, the Revision of the Prayer Book and its meetings in July last were practically occupied with this serious work. My wife and I spent a day in London attending some of the meetings. Altogether there are about 600 members, and those for Prayer Book Revision work were divided into three "Houses," the Bishops, the Clergy, and the Laity. The Bishops sat in camera, but the public attended the other two houses. After some 25 years as a member of the Sydney Synod, I was disappointed with the debates, especially of the clergy. One could see that most of the

members were unaccustomed and new to the business. The clergy wore no gowns, but appeared in their ordinary dress, a few of them even with grey trousers. We thought the Assembly wanting too, in the dignity and decorum of the Australian Synods. When a speaker was named by the Chairman he had to ascend the platform and speak to the house. It was the same in the House of Laymen, and this took up much valuable time. We spent the forenoon with the clergy and the afternoon with the laity amongst whom were half-a-dozen or so lady members. Quite a number of leading churchmen belong to the Assembly and take a keen interest in its work like Lord Cecil, Sir Thos. Inskip, Sir Edward Clark and others. The English Church Union has gone so far as to submit practically a Revised Prayer Book of their own which would, as I have said, taken us a long way towards Rome, but, thank God, it was defeated, especially in the House of Laymen, by a large majority. The whole subject will come up again at the November Sessions, and finally will then be reached for good or ill. Will God's people make it a subject of earnest prayer for, whatever happens, must effect the Church in Australia.

Colonial and Continental Church Society.

The C. & C.S. has recorded its centenary this year and great effort is being made to raise, in connection with the event, the sum of £100,000. It has done splendid work for Christ and the Empire for 100 years both on the Continent and overseas. I am afraid, however, Australia has not had the help of the Society which it has needed and deserved. Although the Society's income for many years has been about £35,000 Australia has never received in grants more than £2,000 p.a. Canada has had six or eight times more than this. In the last 30 years scores of young men for the ministry have been sent to Canada and a college built at Saskatoon, while not one score have found their way to the dioceses of Australia. In addition to this the Archbishop of Canterbury and York raised a special fund for Western Canada and large sums were subscribed for several years in this way. The late Mrs. Barker, wife of Bishop Barker, in her day, saw that Australia was, to some extent, left out in the cold, and started the Australian League to help the poorer dioceses of the Commonwealth. The League did some useful work. When we settled in England, my wife and I tried to help the League forward, but the field was very limited because of the restrictions of the Parent Society. Under these circumstances I urged that the League should come to an end, because I hoped that Dr. Mallen's visit to Australia would open his eyes to the needs there. On his return he admitted that his visit had done so, but little more has been done in the way of further assistance. True the Bush Church Aid Society was started with some little help from the Society, but the object was in future to raise money in Australia itself and save the Society. No such organisation to raise money in Canada has been thought of. In conclusion let me say that Australia has a larger Church of England population than Canada which is only 14 per cent, while the Commonwealth has at the present time nearly 45 per cent. I know, and regret to say, that the Church in Canada is in a very bad way in spite of all that has been done. Every diocese has parishes without a clergyman, and the outlook is not encouraging. Would that the Dominion could have a mission so glorious and so good as Mr. Hickson's. Perhaps in God's providence that time may come as it has in Africa and Australia. There is much correspondence going on here in England on the subject of Spiritual Healing, because of a sermon preached in Westminster Abbey a Sunday or two ago on the subject by a Norwich vicar. The secular papers look at the material side only. I have just written a long letter to the London "Record" giving valuable testimonies of the work in which you all continue to rejoice.

"A Real Treasure."

A SEALED PRAYER BOOK.

Through the instrumentality of Archdeacon Williams, there has been discovered in the Cathedral Library at St. John's College, Auckland, a real treasure in the form of a "Sealed Prayer Book." The British Museum does not possess one, neither does the Bodleian. For some considerable time the Archdeacon has been sending particulars of this book to the Rev. W. A. Wickham, of Ampton, Suffolk, who, after carefully examining them, has come to the conclusion that the St. John's book is a genuine "Sealed Book."

The Savoy Conference revised the Prayer Book, and in due course the result of its

labours was contained in a printed folio of 1636, corrected in manuscript and signed by Convocation on December 20, 1661. This is the Standard Prayer Book, and is called the "Convocation Prayer Book." An exact copy of it was made upon parchment, and was called the "Book Annexed." To make legal reference to this book easier, a commission appointed by the king corrected with the pen certain folio printed Prayer Books and brought them into exact conformity with the "Book Annexed." A certificate to that effect was attached to each of these books, and also Letters Patent and the Great Seal of England. These books were called the "Sealed Books," and were of equal authority as legal records with the "Book Annexed."

Of the thirty-one that are supposed to have come into existence only twenty-three are in their original places. Eight have strayed, but four of these have been accounted for. The copy at St. John's College is thought to have been brought to Auckland by Bishop Selwyn in 1841, but there is no record as to how he obtained possession of it. One of the inscriptions on the fly-leaf proves that it had strayed from its proper Cathedral before 1753.—Church Gazette.

Youth and After.

(By the Bishop of St. Edmundsbury and Ipswich.)

Verily, verily, I say unto thee, When thou wast young thou didst thyself and waldest whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not.—St. John xxi. 18.

The Evangelist tells us that the words were intended to present the contrast between the vigorous freedom of Peter's youth and the compulsion of his end, when as an old man he was carried to the Cross. Behind that particular reference may we find in them a broader contrast, the wide freedoms of youth set over against the narrow constraints of age?

Youth desires above all things to be free; free to inquire and wonder and admire where it will, free to put forth its energies on the work that most invites them, free to create by its own designs, free to make adventure and to choose its own adventure, free to love without stint, to trust and to be trusted, to be hopeful about men and things, and if hope fails to hope again.

Then comes experience and steadies us, teaching us to be wise and prudent, to look before we leap, to be cautious and patient, to beware whom we trust, and to save ourselves from disappointment by not hoping overmuch. Therefore age finds us bound; bound by the knowledge we have stored up of our own limitations, by the sense we have acquired of the stubbornness of man and things, bound by the memories of failures, bound, as we think, to give up hopes, to draw in faith, to love with caution and reserve. All this happens to so many in old age that we are apt to regard it as the inevitable outcome of human development, or rather of that part of it which is all that in this world we can see.

Look as Well as Gain.

Sometimes we console ourselves by reflecting that in all developments there must be loss as well as gain. As the world grows more mature, more civilised, it looks back on the freedom and simplicity of the savage with a certain regret. We know that we are more truly human than the primitives were, yet when from the heights of our culture we recall the levels from which we rose (and to which we would not return), we confess that we have lost some of the charm of youth, which the race remembers but finds no longer in itself.

But to all this we resign ourselves. The world, we say, is growing old. And its work is in the main directed, as in the main it must be, by its older men. Small chance therefore nowadays, and less and less, for the free and forward-reaching impulses of youth.

Need it be so? What of the good news that came first when the world was feeling very old, and began to make it young again? Was its force exhausted in a few golden years? Has Christianity, too, grown old?

When the light came into the world what did it show? It showed a new vision of God. To them of old time He had been the Almighty Ruler of the world, swaying it by stern decree, an autocrat whose power when He chose to exert it nothing could resist. He was the Watcher of man, whose all-seeing eye nothing could escape. He was the Judge of all the earth, waiting to requite and reward. Jesus never contradicts these ideas. He leaves them all in the minds of men, for all are true. But they are not the

whole truth about God. And Jesus is intensely concerned to show us the rest of it. He bids us when we think of God to set other things in the forefront of our thinking. He shows us God the Father, living with His family, rejoicing in their company, calling out the instincts He has given to be exercised in love, and sharing rather than dominating that exercise; encouraging rather than repressing even youthful impulses leaving us free, as He made us free, and keeps us free at all costs to Himself, free to leave Him if we will, like the younger son who went into the far country, and returned; inviting and challenging rather than commanding, and constraining more by love than fear.

Good News About God.

That was the good news about God, Man, he says, must see God like that.

The good news revealed further a new conception of man. To them of old time man was a being by no means to be trusted, a being to be protected from himself by prohibitions, Thou shalt not; a dangerous being to be held with bit and bridle lest he fall upon his fellows; whose only chance of keeping straight was by stern and anxious government; a being to be broken in, lest he break out. But Jesus as He looked on man saw something different. What He saw first and most clearly was the great spiritual forces in them, waiting first to be set free within, and then to be strengthened by new breath of kindred life from above; destined when so set free and reinforced to make them into conscious sons of God. Therefore He was more interested, and would have us be more interested in their development and their aspirations than in their government. He loved to watch them grow and to foresee the measure of their stature in the end. He would even anticipate that growth. He would take them at their best, and deal with them as if they were much better than they knew themselves to be. He would save them not by threats but by encouragement. He came to liberate not to bind.

That was the good news about man. God, He says, sees man like that.

Growth and Governance.

Growth and governance. We must have both. But no one who reads his Gospel with a fresh and open mind can doubt that it lays the greater emphasis on growth. Growth of what? Chiefly of the spirit, that breath of life, His life, God gave to man when He made him in His own image, and man became a living soul. Now the essence of that Spirit is love, its fruit, love and peace. God gave these things in the beginning and in every beginning He gives them in embryo again. A little child possesses them. Love, instinctive, and uncultivated, and without reserve, that is love as you see it in a child, and it comes straight from God. Freehearted, careless joy; we delight to watch it in a child, because it is so rare, rarer than it needs be, in the later years. The peace of a child is, ought to be, unmixed with fear, because some one is at hand to guarantee security. That is at every age the peace of God. "Suffer the little children to come unto me. . . for of such is the Kingdom of God." What else can that mean but that we can see in them God's spirit fresh from Himself? And Jesus demands that somehow it shall be retained. "Whoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein."

A Dimming and Cramping Process.

Why do love and joy and peace suffer this dimming and cramping process in men and women even of the Christian world, till in the end the spirit grows powerless against the constraints and compulsions of old age? Because we have not fully discovered how to let them grow. Growth demands freedom and joy. There is still too much in our education that stunts both. Many of us still prefer to impose on children things of our own we have judged to be good, instead of developing the gifts God gave to them. To Jesus this work of development was an altogether hopeful and joyful process. Its beginnings in the Gospel story are bright with the radiance of human joy. There is darkness in the Gospel, but the light is stronger. It begins with the songs of angels, and it ends with the glorious adornment of a bride, worthy at last of the eternal love which has sought her from the first. There is pain and sacrifice in the Gospel, and a sternness more terrible than the terrors of the law, there is tribulation in it, there is death. But its essence still is love and joy and peace as even we can understand the words.

But is that how the Gospel is commonly presented to the young? It is true in a sense that the religious of our Lord has grown old. We have aged it. Not only have we surrounded it with a ponderous theology, and involved it in endless con-

troversy (that was inevitable), but when we expound and apply it we give too often the impression that it is first and foremost a system of morality to be followed under discipline and constraint, which is exactly what Christ to young people as more interested in their sins than in themselves. Can we not give a more generous trust as He did to the natural impulses and incentives of the young? Can we not connect love and joy and peace as they know them in their own experience with their thoughts of Christ Himself? Can we not open their eyes and hearts to His youthfulness? What of those heavy grey-bearded effigies which mediaeval artists made of God? What of the mournful weak effeminate countenance in many representations of the Christ? Are they true? And if not true are they not mischievous? We need to explore afresh the youthfulness of Christ. He has been interpreted to the world by the elderly. One day there will be a Life of Christ written by a young man, really young. One day we shall meditate to young people Jesus' sympathy with and joy, with high spirit, with ardent and joyful enthusiasm, in short, with happiness. Then love will have full liberty to grow into joyful self-surrender, facing tribulations and constraints, and death at the last, in peace.

Personal.

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The Bishop of Melanesia is leaving England in January, and will visit New Zealand on his way to his Diocese.

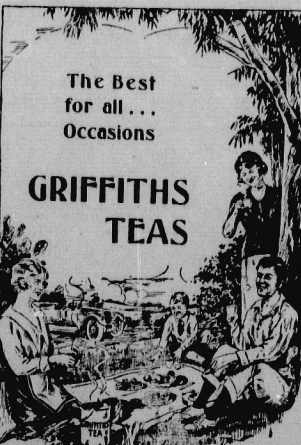
Rev. Philip Carrington, M.A., has accepted appointment as Warden of St. Barnabas' College and preacher at the Cathedral in the Diocese of Adelaide. He is a son of the Dean of Christchurch, N.Z.

Members of General Synod have been cited to attend a special session to be held in Sydney on November 27, to finally pass a determination of General Synod in 1921 dealing with the number of members of General Synod.

Miss Pownall, of the C.M.S. Mission, Fochow, has been on deputation in the Diocese of Goulburn.

Rev. G. F. Neligan, late of the Wellington Diocese, has been appointed vicar of Granity, N.Z.

The Rev. W. H. Stych, Vicar of Banks Peninsula E., has accepted appointment as Vicar of Little River, in succession to the Rev. E. E. Malden,



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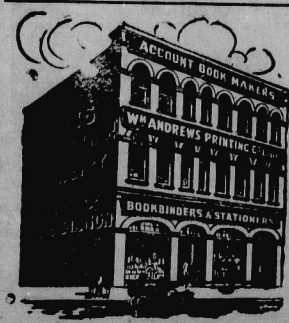
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who has taken charge of S. Chad's, Linwood.

Mrs. Watson, of Manly, has been appointed to the matronship of the Boys' Hostel, Goulburn.

Over 3,000 patients are expected to attend the Hickson Mission in Auckland. The Mission opens in St. Matthew's, Auckland, on October 1.

With very great regret have we learned of the death of the Rev. S. A. T. Champion, rector of St. John's, Young, N.S.W. He was born at Parramatta 46 years ago, and was the fifth son of the late Alexander Champion. He was educated at the King's School, Parramatta. Later he entered St. Paul's College within the Sydney University, and subsequently completed his studies for the priesthood at St. Augustine's College, Canterbury (England). For a time he was associated with Holy Trinity Church, Dubbo, as curate. Later he was appointed rector of Nyngan. He was then appointed rector of Holy Trinity Parish, Grenfell, where he laboured for five years. A short incumbency of 15 months at Bodalla preceded his appointment to Young Parish in January, 1911, as successor to Canon Howell. For nearly 13 years he had laboured here. He was married at Westbere, near Canterbury (England), two years after his ordination. He was a man of marked enthusiasm and spiritual ideal.

Rev. Frank Dunnage, Vicar of Woolston, Canterbury, hopes to leave for England early next year, and to be absent about twelve months.

"Two new Deaconess students have lately come to us, Miss Maud Cole and Miss I. A. McGregor; the latter is a trainee of the Bush Church Aid. Our former N.Z. students, Miss Brunt, Miss Bargrove, and Miss Tobin, with Dr. Phyllis Haddow and Miss Jennings, B.A., are with us for a farewell visit before leaving for China, on October 13th. We commend our sisters to the prayers and remembrance

of our readers."—The Deaconess, Sydney.

The death occurred at Campsie, N.S.W. on October 14th of Mrs. Noake, widow of the late Rev. Reginald Noake, B.A., rector of Campsie, and eldest daughter of the late Canon Taylor, of Newtown, Sydney.

Rev. R. E. Woodhouse has been appointed to the Provisional District of South Maitland, N.S.W.

Under the will of the late James William Mannold the parish of St. Martin, Hawksburn, Vic., will benefit to the extent of £1000.

The Committee of the Victoria Missions to Seamen has received a cable message announcing the acceptance of the chaplaincy by the Rev. J. R. Weller, B.A., who will leave England on November 29 to take up his new work.

Archdeacon Kempthorne, of Nelson, celebrated the 50th anniversary of his ordination on September 21. The Bishop of Nelson and the clergy of the diocese made him a presentation as a token of congratulation and esteem.

Rev. A. P. Wales, Curate of Liverpool, England, has been appointed to the cure of Coonamble, N.S.W.

Mr. Nigel Williams, son of Archdeacon Herbert Williams, of Waiapu, has been successful in winning the Lady Kave Scholarship, open to students of Theology who obtain a first or second class in the theological tripos at Cambridge. Mr. Williams obtained honors in the first part of the tripos.

Rev G. L. Hunt, who for the past two years has been working under the direction of the Prohibition League, has resumed work in the diocese of Brisbane, and is relieving at Kilcoy, pending the arrival of the new rector of Kilcoy, the Rev. Teasdale W. Cockell, M.A., at one time rector of St. James's, Toowoomba.

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Our Melbourne Letter.

(From our own Correspondent.)

Each Synod as it comes seems to be stamped with an individuality all its own. The one that has just closed will probably be remembered as the Stonewall Synod. Five Bills were attempted—not one passed. One endeavoured to establish a compulsory annual missionary collection. It was withdrawn after discussion. Another sought to have women in Synod. It was withdrawn without discussion. A third sought to have women on vestries. This was defeated on the count. A fourth sought to place organists, choir-masters, choirs, Sunday School teachers and superintendents under the control of a board consisting of three churchwardens and the vicar. This Bill had a difficulty in finding a seconder; at last, amid much laughter, the Rev. C. C. Barclay rose and seconded to give it a sporting chance. But alas! only his voice and that of the mover, one from the house of clergy and one from the house of the laity, were heard to say a feeble "Aye" in its favour.

These were four of the five Bills, and the word stonewalling could not be applied to their treatment. It was the fifth (which was first in order of time) which was stonewalled. It was a Bill "to regulate the management of Church schools in the Diocese of Melbourne." Archdeacon introduced the second reading in an able speech. He said that the eight schools named in the Bill had a liability of £100,000, and were wanting another £100,000 for improvements. Their assets amounted to nominally £100,000. Between the years 1901 and 1922 there had been a drift of £2820 in spite of good seasons. "If they do these things in the green tree, what will they do in the dry?" He thought the causes were competition with other Church Schools, competition with schools of other denominations, and with State High Schools. What action was to be taken? No one would suggest a reduction in the salaries of the teachers—they were already underpaid. "Two girls go to the same school. One leaves at the age of 15 and goes to a business college; in a short time she is earning £3 a week. The other continues her studies and goes on to the University where she takes her degree and perhaps a diploma of Education. At the end of it all she is lucky if she gets £80 per annum. If she is a 'he' he may actually earn as much as a sweeper."

And if the salaries could not be reduced, neither could the school fees be increased. The only thing left to do was to reduce expenses, and this was what the Bill aimed to do. Under the present system, if a school were a financial success the school got the money, but if it were a failure, it was not the school but the diocese that had to foot the bill. If a Diocesan Committee of Finance had the matter in hand, the surplus from successful schools could be used to help the weaker ones, and possibly some money could be found to pay competent teachers (retired State School teachers for example) to give religious instruction in State Schools. One such teacher could in this way reach 1000 scholars in the week, whereas a country clergyman in a Sunday's preaching

may only reach 50 or 60 people. There were 100,000 such children to be reached. "140,000," corrected the Registrar of the Diocese. "Well 140,000, then," said the Archdeacon; "I have contracted the habit of understating things." The opposition to the Bill was led by Mr. Shann (Headmaster of Trinity Grammar School, Kew), and for two whole afternoons a long and somewhat wearisome battle was fought. Mr. Shann had dug in many lines of trenches, in the form of amendments, into which he retreated as he was driven out by the Archdeacon's heavy artillery. The Archdeacon on his part had not neglected to make similar provision, and had on two or three occasions to retire to a "better ole."

Mr. Shann's main point was that the policy of centralisation would be inimical to the interests of the schools. It would eliminate both the local interest of the people in their school and also the incentive to competition on the part of the schools themselves. It would take the heart out of the successful teachers to know that the fruits of their effort would be used to bolster up an unsuccessful school.

The Rev. A. W. Tonge had three objections to offer, first that the Bill set up an oligarchy and in fact a triumvirate who would rule the schools. Second, that it shows an utter disregard for the teaching profession. Who had made the present syllabus workable? Two teachers—Mr. Brooksbanks and himself ("Oh, Mr. Tonge"). Thirdly that under the Bill the people who put up the money for the schools and who managed them through the School Councils would be dismissed by the oligarchy. He thought that there ought to be Church Schools in every deanery. "They will come if there is a demand for them. There will be no demand for them if the demanders can be put on or off by an oligarchy!"

Dean Hart wanted to know why the Principals of the Schools concerned had not been consulted before the Bill was drafted; also the Diocesan Board of Education, and the Council of the C. of E. Girls' Grammar School. "Surely before you assassinate a Council, you ought at least to give them warning." He was a member of the Board of Education and that Board ought to have been consulted.

Archdeacon Hindley said that if an apology were due to these various bodies the Dean equally with himself owed that apology for the Dean was a member of the Committee appointed to draw up the Bill. "I had nothing to do with drawing up the Bill," said the Dean. "Then you owe another apology to the Committee for non-attendance at the meetings," said the Archdeacon amid much laughter. The Dean moved an amendment (seconded by Mr. Meridith Atkinson), that the Bill be read this day six months. This was lost by 93 votes to 63 and the Synod resolved itself into a Committee and the long duel between the Archdeacon and Mr. Shann began.

Your correspondent is a busy man and (except for the last hour on one evening) was unable to attend any evening sessions. So he heard little else but the Schools Bill discussion.

Dr. Booth gave an excellent speech in favour of the inclusion of women on Vestries. It appeared to me that he gave a complete answer to every argument against it, except such reasons as would apply equally against men. Mr. Raw, who seconded, was very earnest, but

for some reason seemed to tickle the risibility of Synod. "We do not consider it with the spirit of solemnity that the subject demands," he complained, "Your Grace will remember an incident," said Mr. Raw—and then proceeded to relate what occurred at the very dawn of human history. "I may be getting venerable," retorted the Archbishop, "but I am not quite old enough to have been present on that occasion."

Synod rocked with laughter when Mr. Raw cried "Why, in some of the States of America, there were any number of breaches of the Prohibition Law until the women took charge of the breaches!"

But the Bill was thrown out by a majority of 40 votes. Last year it was lost by 91 votes.

I have said nothing in this letter about the Archbishop's Presidential Address because I forwarded a copy of it and you, Mr. Editor, will no doubt find room for a portion of it. Everybody was delighted with the Archbishop's handling of the business of Synod. As someone said to me, "He is a man, a gentleman, and a Christian"—high praise from the source from which it came.

THE NEW LECTIONARY.

October 28, 22nd Sunday after Trinity (St. Simon and St. Jude).—M.: Ps. 118; Ezek. xxxiv. 1-16 or Eccles. ii.; Luke xiv. 25-xv. 10 or 2 Pet. i. or Luke vi. 12-23. E.: Ps. 132, 133, 134; Ezek. xxxiv. 17 or xxxvii. 15 or 1 Macc. ii. 42-66; John xvii. or 1 John v. or Jude xvi.

November 4, 23rd Sunday after Trinity.—Ps. 110, 135; Prov. i. 20 or 1 Macc. ii. 1-28; Luke xvi. or 1 Cor. i. 1-25. E.: Ps. 137 (om. vv. 7-9), 138, 139; Prov. ii. or iii. 1-26 or 1 Macc. ii. 29-48; John ix. or 1 Cor. xiii.

November 11, 24th Sunday after Trinity.—M.: Ps. 136; Prov. viii. 1-21 or 1 Macc. ii. 49; Luke xvii. 1-19 or 1 Cor. i. 26-ii. E.: Ps. 140 (om. vv. 9-10), 141 (om. vv. 7, 8), 142; Prov. viii. 1 and 21-end or ix. or 1 Macc. iii. 1-26; John x. or James iii.

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The Church Record.

OCTOBER 26, 1923.

The Faithfulness of a Living Church.

(From the Archbishop of Melbourne's Charge to Synod.)

The Synod is the Church in action. It may seem only to be the Church in Council, but it really represents the whole diocese at work. It means, in effect, the parishes taking brotherly steps under fatherly guidance, and so as your Father-in-God I desire to speak to-day about the Faithfulness of a Living Church, and by faithfulness I mean that perfect interworking of every part, which in Kipling's phrase characterises the "ship that has found herself"—that scrupulous idealism in small things which makes a splendid whole. And so to-day

"I speak of the disciples, because He Who was their Master, having left on earth The memory of a face that none could paint, The echo of a voice that none could reach, Hath left His own immortal words and works To be a witness for Him."

In a recent lecture at Oxford, the editor of the "Hibbert Journal" said that "should a time ever come when the total fact of the universe stood solidly before us, completely discovered, it would instantly explain itself, and so relieve us at a stroke of our philosophical botheration." And that is another way of saying that problems show a tendency to simplify when you have all the facts before you. And so I have been labouring hard during you to cover the whole ground of the diocese before approaching its crucial questions in any comprehensive way. By a much greater rapidity of movement than I could possibly have physical endurance to keep up in an ordinary way, I have visited every single parish in the diocese, preached in practically all, and met the congregations and vestries. There is one exception to this statement, and that is only apparent, for I was bogged and the car refused to carry me to my destination on one occasion. But Deans Marsh is the sole exception which proves the rule, and that is to be remedied in November.

"It is not single lines, it is the whole river of the thing," says a modern critic in speaking of the genius of one of Moliere's plays. And that must always be true in the supervision of a diocese. If it is to be great in achievement, it must be minute in understanding. If work is to be truly episcopal, it must also be peripatetic. Overseeing of everywhere implies the overlooking of nowhere; and the task I set myself to complete has had no less than that as its ideal. I do not think it is possible to be administratively intelligent without being pastorally effective. If the organisation is to be wisely planned at the centre, the captain of souls must be in some sort of touch with the circumference. He must be able to speak with knowledge of localities according to their opportunities of service, their difficulties of circumstance, and their advantages of position. In one case he will have in mind the tasteful Church, the good paragon, the hard-working vestry, the attractive countryside. In another he will take into account the loneliness of situation, the drabness of surroundings, the scattered population, the inadequate house, the unsympathetic atmosphere. He will know, and

others will appreciate the fact that he does know, the character of the flock to which he sends his shepherds, the heroism of the women, the sturdiness of the men, the great opportunity among the children, the spiritual hunger of the multitude. He will take knowledge of their temptations that lead them to rebel against moral restraint, the monotony of life which makes them look anywhere for freshness and stimulus, their lack of knowledge which makes them misjudge God, their timidity of anything that looks like arduous in religion, their terrible shyness of prayer. He will estimate, and allow for leeway caused by the drag of the racecourse, the attraction of the public lodge, where brotherhood sometimes draws unduly narrow the circle of neighbourliness, and a keenness beyond all praise suddenly fails when the ties and claims of the Church of Jesus Christ ought to be equally felt and followed. These are factors which alter the shape of the sockets into which the pillars of the Church must be fitted, and a Bishop must therefore know that you cannot place a triangular post in an octagonal hole without loosening the stability of the Temple of God. This is one of the most important factors which concern matters of appointment, exchange, and tenure, and if the father of the diocese does not know them, assuredly there is no one else who can tell him. And just as he will study diversities of places, so he will observe differences in men and their circles of living. He will become conscious of earnestness of work, or energies slackened, from whatever cause. He will mark the neatness and orderliness of things, the care of the Church, the freshened paint, the gleaming brass, the spotless Communion linen, the tasteful grouping of colours, the tidy Church grounds. He will be gladdened by books that tell of study, and touched by the lines in the face that speak of privation. He will seek to interpret the heaviness that comes of depression, the dulness that may be the indication of despair, the anxiety from the care of the sick and aged, or the perplexities that concern the education of children. He will remember that change of sphere may help, but always he will know that within the home lies the greatest power-house, the contentment with the will of God (if the place is indeed the will of God), the consecration to Christ's service, the brave wife smiling into the face of the courageous husband, and the steady shoulder to shoulder by him, with love to sweeten the bitterness in life's cup. And it has been with such ideals, and with this fatherly consciousness, that I have endeavoured to move from place to place in this diocese.

It has been most illuminating and educating, and also for the most part encouraging, and I desire to say quite frankly how much I have found to praise, how great a cause for hopefulness. These are hard days in which to work, but they are none the less good days for those who mean to work as Christ did. They are not, I believe, the sunset of an epoch—they are rather the dawn of a perfecting day.

"Bliss was it in that dawn to be alive,
But to be young was very heaven."

Every discovery and every new light adds weapons to our armoury, even if it creates new dangers to fight. If the car draws men away from Church, it can also bring them more easily to Church, or carry the visiting pastor to their scattered homes. If broadcast concerts can delight the ear, then broadcast sermons may uplift the soul. If the picture show fills the theatre, it may fill an empty Church. If science has created new problems, it has at least removed old difficulties. We must never shrink from light of any kind which comes from definitely ascertained truth. But we need not believe that every ingenious theory represents fact, still less that the changing fashion of the present can sever us from the unchanging freshness of eternity. And it is the Church and the man who definitely harness every pure and new movement, and train and compel it into the shafts of the triumphal car of Jesus Christ, who will be successful in bringing the honour and glory of the nations into the City of God on earth.

When Christ was on earth He definitely hinted blame at the religious conservatism which put away His draught of new wine with disdain, saying "the old is good." It was perfectly intelligible. It is our greatest problem to-day. But it was, and is, a mistake. We are not to be deluded by the will-o'-the-wisp of novelty, but we must recognise the note of God's Gospel of eternal newness.

"He fulfils Himself in many ways
Lest one good custom should corrupt the world."

And, as a writer in the "Challenge" has recently said, "There have been released within the last century powers greater than we know. That is the mystery and the glory of the Christian truth. No man can tell

what it means or will mean to another who receives it. No nation which carries this Gospel can limit its meaning as it comes into the heart and mind of another nation. It will be the same, and yet not the same. There will be a new interpretation of its message, and new light upon its transforming power." The new Nationhood of Australia is only just emerging from the old chrysalis of Statehood, with the earlier child-thoughts and feelings of what we called Colonial life, into collective consciousness of our capacities as a definitely mature national force. And the old, old story, which is ever new, needs to be told by the Church of God with the conviction, and in such intelligible language, that it ought to produce freshness of thought and originality of action, just in proportion as that new Nationhood feels the impact of the ever-living Christ. Signor Nitti told an English official at the San Remo conference that the difference between the English-speaking peoples and the Continentals was this: that our civilisation, our politics, rest upon moral ideas, but theirs on intellectual. God grant that it may be a noble character to live up to. And we shall do well to ask what we can do, as Church, as clergy, and as laity to foster that ideal and to feed it with the Bread of Life.

Notes on Books.

C. of E. Boys' Society Hand-book (published by C.E.M.S., Church House, Sydney, price 6d.). Our copy from the publishers. This organisation is the Junior Branch of the C.E.M.S., having for its objects (1) To help young churchmen to realise their privileges and responsibilities; (2) to band them together for God and His Church; (3) to promote opportunities for spiritual, mental and physical development, and for social intercourse. The Hand-book enlarges upon these aims and provides direction for devotional life. The Archbishop of Melbourne contributes a Foreword.

The Life and Teaching of Jesus the Christ, by the Right Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester, formerly Regius Professor of Divinity in the University of Oxford. (pp. xiv plus 338, demy 8vo., London, John Murray. Price in Australia 14/6.)

"This volume is an attempt to study the life of Christ in relation to modern times, with our knowledge of the social, political and intellectual surroundings of the time. Dr. Headlam begins by a critical study of the documents from which our knowledge is obtained, and shows how, accepting all the assured results of criticism, it remains that the great body of material contained in the Synoptic Gospels must represent the teaching about Christ as it was taught by the earliest generations of Christians. He then examines the historical circumstances of the times and the conditions in Galilee under which our Lord lived and taught, and shows how the teaching, particularly of the Synoptic Gospels, reflects just those conditions, and concludes that the historical conception of the claims and message of Jesus must be authentic." Such is the description of Dr. Headlam's book as printed on the loose cover. A careful reading of the book confirms the general accuracy of the description. In his own preface the author states that "This work is a fragment of a larger design on which I have been engaged for nearly ten years." We may express the fervent wish that he may live to complete his design if the rest be up to sample.

The first instalment goes as far as the Transfiguration. But even so it is a book that is indispensable to the serious student of the New Testament and indeed of Christian doctrine and institutions. Every clergyman and theological student should possess a copy, and there are many thoughtful laymen who would appreciate the feast of good things that Dr. Headlam has provided. There is plenty of strong meat in it, but the author would be the last man to expect his readers to accept his statements as ex cathedra declarations without any question or discrimination. It is a poor sort of faith that fears a free and full investigation of its assertions. Dr. Headlam states his own conclusions clearly, but he also gives us enough material to test these conclusions for ourselves, and he puts in the way of further investigations into various points at issue.

The Doctor, by Isabel Cameron (seventh edition, published by T. D. Davidson, Elgin, price 1/6). Our copy from Messrs. Angus and Robertson, Sydney. Vignettes from the life of a great and good man. The Doctor was a rare pastor, full of an understanding sympathy with his people, and these glimpses of his life full of humor and pathos, show us the man who, as the author says, "influenced my life and gladdened

my heart and has left an abiding memory at once gracious, tender and gladsome."

C.M.S. PUBLICATIONS.

Seventh Annual Report of C.M.S. of Australia and Tasmania. This is an excellent compendium of the activities of C.M.S. organisation in the Commonwealth. There are four subsidiary reports of the N.S.W., Victorian, S. Australian and Tasmanian Branches. The aggregate statements of accounts shows a total income of £34,403.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Christian Fundamentals.

Programme for the United Conference.

November 6th, 7th, and 8th, 1923, at the Chapter House, Sydney.

1. Tuesday, November 6th, at 3 p.m.: "The Christian Conception of God." Speakers: Rev. P. J. Stephen and Prof. Rentoul, D.D., O.B.E. Chair: Most Rev. the Archbishop of Sydney.

2. Tuesday, November 6th, at 7.30 p.m.: "The Value of the Bible." Speakers: Prof. T. J. Smith, M.A., and Rev. R. H. McGowan. Chair: Canon Langford Smith.

3. Wednesday, November 7th, at 3 p.m.: "The Deity of Christ." Speaker: Rev. C. Benson Barnett. "The Holy Spirit." Speaker: Canon W. L. Langley. Chair: Rev. Sale Harrison, B.D.

4. Wednesday, November 7th, at 7.30 p.m.: "Sin and the Atonement." Speakers: Rev. G. E. Weekes, M.A., B.D., LL.D., Prof. Rentoul, D.D., O.B.E. Chair: Rev. J. E. Carruthers, D.D.

The Home of Peace.

The new building was officially opened on September 18th. The shadow of grief was over all, but the bright light of "immortality" dispersed any gloom. The Governor, Sir Walter Davidson, who had looked forward to being present to perform the official opening, had received the "Home-call," and, morning his body had been laid to rest, while his spirit had entered "the realms of the blessed," truly "alive unto God," as is so beautifully inscribed on the coffin.

The Archbishop spoke very feelingly of the loss all had sustained in the death of our much-beloved Governor, and said he would press home to everyone present the question, did they so "know the Love of Christ" that for them, too, there would be light in the "Valley of the shadow of Death" when that time came to them. And, while opportunity was granted, might we all be constrained by that love to loyal, whole-hearted service?

Lady Cullen was good enough to come, in spite of her personal sorrow and the fact that she had been through a very trying time that morning, and after a few words suitable to the occasion, she declared the new Home open. The Rev. A. Conolly also gave a short address. The Treasurer made a brief statement, which will appear in the Annual Report. An offering was taken up which amounted to £160. The building is satisfactorily completed, and is capable of receiving thirty-five patients. The working expenses will be very considerably increased, so we trust there will be no lessening of interest in the thought that the desired end is achieved.

May the prayer of all interested in this work be that God's richest blessing may rest upon every soul who shall enter those walls, and the promise be fulfilled: "In this place will I give peace." Only those who visit frequently can form an adequate idea of the great "cry" of suffering that rises to the heart of God from those wards; but all can help by earnest intercession that each poor sufferer may realise the Presence, the Power, and the Love of Him Who doth not "afflict willingly nor grieve the children of men," but "correcteth, even as a father, the son in whom he delighteth." (From the Deaconess.)

Synod.

The further consideration of the St. Philip's Ordinance has been deferred and the Select Committee appointed to confer with the representatives of that Church.

The Missionary Hour on the Wednesday night was full of interest and inspiration. Rev. A. A. Yeates, speaking for Home Missions, delighted and enthused Synod with his eloquent and sincere appeal for a wider vision. He received a great reception on his re-appearance at the Sydney Synod. Rev. Ray Elder and Mr. L. S. Dudley advocated the Foreign work. The former described

the difficulties of language that were met with in the New Guinea Field and Mr. Dudley spoke of the tremendous needs of the work in India.

The Motion concerning Prayer Book Revision was well and vigorously debated. It provided Synod with an opportunity of expressing its mind on the Standing Committee's action in sending an identical motion to the Archbishop of Canterbury. The motion, while welcoming a reasonable revision, deprecated any interference with the Communion Office and also the idea of an alternative Prayer Book. Certain amendments which were proposed seemed designed to side track the motion, but Synod would not accept them and finally passed the original motion by 100 to 14 on the division of the House. No doubt this result will be made known to the Archbishop of Canterbury in order to show that the Standing Committee was altogether justified in its action.

On the Friday Synod had a breezy half-hour. A member introduced an ordinance designed to facilitate the exchange of cures. But the provision of the Bill was of such a nature that the Archbishop of Canterbury took occasion to excel himself in playful ridicule of the whole ordinance and to such effect that the Bill was almost immediately withdrawn, *solvitur tabulae* rise.

The Synod came to a conclusion on Monday week at 7.45 p.m. with the usual slaughter of the innocents. Several important matters were allowed to lapse because of the thin condition of the Synod, but they will doubtless appear at the next session. Rev. S. H. Denman's motion of congratulation to the Church in Japan on the creation of two independent dioceses and the consecration of two native clergy as bishops. It was a matter of regret that the Hon. F. S. Boyce's motion concerning the exclusion of Barker College and other great Public Schools from A.A.G.P.S. was not brought forward. These schools are evidently suffering an injustice at the hands of the Association and are being handicapped in their working. If the matter had been brought forward before Synod a great deal of sympathetic support would, without doubt, have been evinced.

The elections resulted as follows:—
Standing Committee, Messrs. H. W. F. Rogers and R. G. C. Roberts; Cathedral Chapter, Mr. W. J. G. Mann; Synod Nominators, Mr. C. Scott-Young; General Synod, Messrs. T. C. Foster and H. W. F. Rogers; Provincial Synod, Messrs. F. A. Bland and T. Holt; Church Property Trustee, Mr. W. M. Vindin; The King's School, Parramatta, Mr. S. G. Boydell; Barker College, Hornsby, Rev. A. H. Garnsey, Rev. W. G. Hilliard and Messrs. W. M. Vindin and W. C. Carter; Moore Theological College, Rev. J. Bidwell and Mr. M. D'Arcy-Irvine.

St. Chad's Church, Cremorne.

The fourteenth anniversary of the foundation of this parish was celebrated on Sunday, October 7th. The attendances may be reported as record ones and the free will offerings of the parishioners reached a sum never before attained and seldom equalled in any of the suburban churches. The special music was most effectively rendered. At the evening service the solo "O Divine Redeemer," was sung with great expression. The sermons, preached by Rev. S. Denman and Rev. P. A. Micklem, were well worthy of the occasion. The Doxology sung by the congregation at the close of evening service brought a remarkable day to a conclusion. A concert at the Cremorne Hall on Friday evening brought the parish festival to a termination. The fine programme, including items from the Cathedral organist and Choir, was thoroughly appreciated by the large audience.

C.M.S. Notes.

Mr. L. S. Dudley, B.A., Dip. Ed., of Hyderabad, addressed the Synod of Sydney diocese on behalf of C.M.S., and gave a striking account of the educational work being carried on in the Society in that city, which is the third Mohammedan city of the world. He also spoke at the Moore College reunion on October 11, and the annual reunion of the Missionary Service League on October 23.

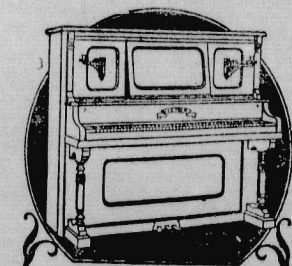
The Church Missionary Society is taking part with the A.B.M. in a large Missionary Exhibition in Brisbane to be opened on October 30. Revs. P. J. Bazeley, L. M. Dunstan, Mrs. Newby, the two Misses Gelding, and the General Secretary, are going from Sydney to represent the C.M.S. They will be joined in Brisbane by Mrs. Little, of Queensland, who was formerly a missionary nurse in Old Cairo Hospital.

During the meetings of the Grafton Synod the General Secretary (the Rev. M. G. Hinsby) addressed a missionary meeting, preached in the Cathedral on the evening of Sunday, September 30, and also spoke to the Synod of the work of C.M.S. Dr. and Mrs. E. W. Fitzpatrick, late of

Lidcombe, are at present in Tasmania as the guests of the Tasmanian branch of C.M.S. They sail as missionaries of the Society for Kenya Colony, East Africa, by the "Persic," which is due to leave Sydney on December 5.

At the annual meeting of the Missionary Service League, held in the Chapter House, Sydney, on October 23, a welcome home was extended to Miss Gelding, from Tanganyika, Miss Fox from Kenya Colony, and Mr. L. S. Dudley, from Hyderabad. The chairman of the meeting was Mr. C. R. Walsh, and the Rev. G. F. Cranswick (who leaves for India in December) spoke on the organisation of the Home Base. The chairman at the afternoon meeting was the Rev. P. J. Bazeley, and the Rev. S. M. Johnstone was the principal speaker. Before the evening meeting, Miss Owen, F.R.G.S. (Sister Lucie) gave a most interesting talk illustrated by lantern slides, on Egypt, Palestine and the Sudan.

Some time ago the daily press announced the cable intimation of the murder of the Rev. R. A. Whiteside and the Rev. F. J. Watt, both C.M.S. missionaries at Mienyang (Szechwan) West China. By the last mail the following information has been received from Miss Annie Jones, of Sydney, who is also stationed in the same Mission:—"Mr. Whiteside and Mr. Watt left a fortnight ago for a trip to Mowchow, and thence to Chin Ting Shan (Mountain). Before they got very far they were warned not to go on, as it was not safe. They thereupon turned back, but when they were within half a day's journey of Mienchuh, they were met by a band of brigands, who deliberately shot them dead, searched the bodies and made off with everything belonging to them. The Chinese boy with them, although he managed to get away, when they had gone, came back, but found the men both dead, so he rushed down to carry the news. Unfortunately there was no one at Mienchuh, so it has caused some delay, and we are still awaiting news as to what has been done. Both were married men with families, so one's heart goes out to those left behind. Also they will be a tremendous loss to our Mission. Mr. Watt was principal of our big boys' school, being the only real gentleman trained educationalist in our midst. The school is due to open next week, but who are we to put there? Our staff is already so depleted. In Mr. Whiteside we lost our best evangelistic worker. A good deal of his time since his return from furlough has been taken up with conducting evangelistic campaigns and Bible Schools. So you can see what it means to us to be deprived of two such workers. Surely this



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constitutes a call to someone at home, who has been holding back, or has been seeking a sphere for his labours in the mission field. Can I send the appeal to you at home?"

A Memorial Church.

Saturday, October 27th, will be a day to be remembered in the Parish of Hornsby. After many years of patient building up of the kingdom the foundation stone of a Church is to be laid on that day by the Archbishop. The new Church is to be a Memorial to the men of the parish who fell in the Great War.

A Triumph of Prayer.

In connection with Christ Church, Gladsville, whilst direct giving has been in vogue for some years in carrying out all necessary work and the upkeep of the Church building and services, sales of work on legitimate lines have been held to raise money for the parish hall and rectory, etc. The present rector (Rev. H. G. J. Howe) having made it the rule in the parishes in which he has ministered during the past 21 years, to carry on all God's work by means of direct giving, as being "the more excellent way," wished that the effort be made in this way to pay off the loan, without interest, which had been granted towards the extensive additions and renovations recently carried out in connection with the parish hall. Sunday, October 14, was arranged as the day for special freewill offerings, and a circular letter from the rector and churchwardens, setting forth the object of the offering, was distributed amongst the parishioners, and this, backed up by prayer to the Great Giver of All, was the only effort made, with the result that by the good hand of God the sum of £202 7s 3d, was contributed, and intimation has been received by the wardens from absent ones of the probable addition of a further £30, which will bring the total over £230. A thanksgiving service was held on Sunday, 21st, which was large attended. As there are no wealthy parishioners residing in Gladsville, this effort has meant, no doubt, much self-denial for the Master's sake.

NEWCASTLE.

Episcopal Memorial.

At Evensong at Christ Church Cathedral on September 9th, the Window erected to the memory of the late Bishop Stretch, was unveiled. The service was taken by the Dean of Newcastle, assisted by the Rev. T. C. Paul. The Occasional Sermon was preached by the Rev. H. A. Wood, B.A., Archdeacon of Newcastle, the first and second lessons being read by the Revs. C. M. O. Stretch and J. C. W. Stretch respectively.

The unveiling was performed by Miss Dorothea Stretch, after which it was dedicated by the Lord Bishop of the Diocese.

In his sermon the Archdeacon said:—"The window which has just been dedicated to the Glory of God in memory of John Francis, fourth Bishop of Newcastle, may be compared to the facet of a jewel set in a ring of remembrance, that is to say, if we look on the whole Diocese as a ring of memories of the late Bishop, then this Cathedral may be considered as a jewel composed of the most precious memories, from which float up brilliant and illuminating and abiding waves of memory of which the very brightest and most intimate are connected with and belong to this window. I think this comparison is just, for we must all agree that the whole Diocese is full of memories of him who did so much for it, and was the source of so much inspiration of what was good; and surely this Cathedral is in a very real sense a memorial of him, for though a pulpit here and a window there and the organ and the Font, and all other ornaments, though they be specifically memorials of different men and women, yet with those particular remembrances they carry also the memory of the Bishop without whom the Cathedral as we know it now would not be in existence, and whose care and thought devised and planned in their order all the beautiful furnishings in which we to-day rejoice. And then I say that this new window is like a facet of the jewel in the ring of remembrance, for it, in the Cathedral, is specially and particularly memorial of him. Praise God for his singular gifts of eloquence of clear-sightedness, of sympathy, by means of which good and abiding results were wrought among us. May his memory and his example be an inspiration and an incentive to us all. He was a wise administrator, a true friend; he was a great man; and in honouring him, we honour ourselves, we honour our Cathedral and our Diocese."

Character may be shown in the big things of life, but it is made in the small ones.

GOULBURN.

Quarterly Meetings.

All the diocesan quarterly meetings were held on the 16th and 17th, the Bishop presiding throughout. Each day opened with a celebration of Holy Communion. Council of the Diocese.—Under the provisions of the Church of England Trust Property Act the Council sitting as Synod passed three land ordinances, the North Wagga Church Lands Sale Ordinance providing for the sale of a small block of land at North Wagga, being part of the endowment of the superannuation fund; the Holbrook Rectory or leasing of a new house rector and the erection of the present rectory and the church and population; and the St. Saviour's, Goulburn, Goulburn Parochial Lands Ordinance providing for the restoration for parochial purposes of the buildings formerly used as a diocesan registry and the purchase of an adjacent block of land. Church Society matters dealt with included a survey of the financial situation and estimates and prospects, a review of outstanding grants, and the following grant applications were dealt with:—Dalgety, new church, £50 voted; Mannus church, restoration after the recent cyclone, £20 voted; and Adelong, restoration of all parochial buildings, £25 voted. The vacancy on the Council caused by the death of the Rev. S. A. T. Champion was filled by the appointment of the Rev. N. W. J. Tivey. Authority was given to the business committee of the Council to complete the furnishing and equipping of the new Church House. A report of the progress of the diocesan insurance scheme was received with a vote of congratulation. The business committee was asked to raise the sum required for the diocesan appointment of the expenses of the World Conference on Faith and Order.

The Council of the Diocese was appointed by Synod as the reunion committee for the diocese. It was felt that the time has now come for consideration of the advisability of local conferences and greater local co-operation, and it was determined to set apart at least two hours at its next meeting for consideration of this subject.

A motion was passed conveying to the widow and family of the late Rev. S. A. T. Champion the council's deep sense of loss in a fellow-worker taken from its midst and its still deeper sense of sympathy with the bereaved.

Religious Instruction.—The religious instruction committee decided to recommend the General Synod Committee's Sunday School Syllabus and magazine, "The Trowel," for use in the diocese for both Sunday School work and the work of religious instruction in public schools for the coming year. The committee approved facilities for these supplies to be obtained through the diocesan registry.

BATHURST.

Walshaw Memorial and Cathedral Hall.

As announced in a recent issue, the foundation stones of these buildings were laid by Sir Charles Rosenthal, in consequence of the State Governor's death.

The stone in the Walshaw Memorial Building bears the following inscription:—

To the Glory of God and for the training of children in the Faith of Christ. These buildings are erected by Mabel Walshaw in loving memory of her husband, who died at Bathurst, 1st May, 1922. A man, just, upright, and generous, who feared God and honoured His Law. William Henry Walshaw, of Yetholme. This stone was laid by His Excellency Sir Walter Davidson, K.C.M.G., 20th September, 1923.

The Cathedral Hall stone is worded:—

A.M.D.G. This Hall is erected as the first of the New Cathedral Buildings to the ever-glorious memory of the men of the Australian Imperial Forces, 20th September, 1923.

The total amount placed upon the stone was £2,150.

Spiritual Healing.

In response to the call of the Bishop, forty clergy of the diocese met in conference at Bathurst on September 19th. The object of the Conference was to record the physical and spiritual blessings experienced in the Healing Mission, and to formulate the method of continuing the Ministry of Healing. The Bishop had asked that each Rector make a careful investigation of as many cases as possible and report upon the benefits received in his parish. From the reports given the following figures were obtained:—

Cases investigated, 1125. Of these 513 said they had received physical benefits in

varying degree. In some cases the cures were complete, in others the progress was still going on, while others had received but slight physical benefits. 717 received spiritual blessings. Some of these did not receive physical benefits, but had experienced, as a result of the mission, a spiritual uplift which helped them considerably in bearing the physical disability. 467 were unchanged physically, and 191 unchanged spiritually.

Very few cases were reported in which there had been any loss of faith as a result of the mission. In some cases there was a temporary depression, which was overcome after a short period.

It was the opinion of all that the Healing Mission was a great blessing, and that through it the life of the Church, as a whole, had been strengthened.

The Conference then considered the method of continuance, and agreed that:—

(1) The Ministry of Healing be continued as the normal practice of the Church.

(2) The clergy should practice the ministry in private cases of sickness.

(3) The Bishop of the Diocese, or someone commissioned by him, should hold periodical Healing Services. If it were not convenient for the Bishop to be present, then the Rector of the Parish should hold the Healing Service and be associated with a neighbouring priest.

(4) Healing Services be held at half-yearly intervals in parishes.

(5) Both the methods of "Laying-on of hands" with "Prayer" and "Anointing with oil" with Prayer be commended.

Enigmatic.

"Last month has been of much interest to our community, in the 'turning on' of the electric light. Our R.C. brethren have, in the person of their Bishop, honoured Orange by making her, in conjunction with Bathurst, his See-city."—"Church News."

VICTORIA.

MELBOURNE.

Mission at S. Melbourne.

A Mission, conducted by Canon Lambie, assisted by Rev. J. J. Booth, was held last month. The earnest, forcible appeals made by the missionaries must surely have a great effect for good on those who heard them. The attendances at the services were disappointing, in the sense that they represented regular church-goers, and only very few of those who are seldom or never seen at public worship before. This was the general experience in the other churches of the neighbourhood. The Mission was remarkable as being an effort in which all the neighbouring Protestant Churches joined forces and worked together as they have probably never done before to the same extent. The Salvation Army also joined in the Inter-Church Mission.

Missions to Seamen.

The Rev. A. G. Goldsmith writes:—"The Committee in London have commissioned me to try and effect the co-ordination of the various stations of our Society in Australia, and I feel very encouraged as to the results as far as our efforts have extended at present. With the able assistance of Mr. C. A. Holmes, our Hon. Secretary in Melbourne, and that of Captain Brownlow, the Hon. Secretary and Treasurer in Sydney, a scheme has been drawn up which has been accepted by six of our eight stations. And if we can get the unanimous consent of all the stations we shall quite carry out the wishes of the Head Office in London, which are that:—

(1) A Central Council be formed for the purpose of co-ordinating the work of The Missions to Seamen in Australia.

(2) The Council to be advisory concerning all work in Australia.

(3) Each station to remain as at present, independent and self-supporting.

It is obvious that when our Missions to Seamen is recognised as the Church's work for seamen of all nationalities and creeds throughout the Commonwealth, we shall be able to appeal to a larger field of sympathisers, in addition to enlarging our own vision as to the scope and opportunities of the work."

On the nomination of the Missions to Seamen in London, and after much prayerful consideration, the committee have appointed the Rev. J. R. Weller, B.A., Cantab., to take the position shortly to be vacated by the Rev. A. G. Goldsmith. Mr. Weller has had great experience amongst men as a chaplain to the forces during the war, and as Railway Chaplain in India, as well as more recently in the large parish of Christ Church, Greenwich, so he comes with splendid credentials. "The more I see of him," writes our Clerical Superintendent in London

(the Rev. Haworth Coryton). "The more I like him." God has indeed answered our prayers, and sent us His man."—Lognotes.

QUEENSLAND.

BRISBANE.

A Clerical Conference.

Archdeacon Osborn presided over the meeting of the clergy of the Darling Downs, summoned by him for annual conference. The Archbishop was present, as also were Bishop Le Fanu, Canon Garland, Canon Davies, Canon Oakley, the Revs. W. P. Glover, S. Moncrieff, T. Hely-Wilson, C. Lane, T. Bird, A. Hassell, P. C. Shaw, S. Atherton, C. Gillman, C. Fletcher, E. Eglington, J. C. Flood, A. D. Baker, L. Quinlan and J. Hope. A motion was passed requesting the Archbishop to appoint a day of prayer for relief from the drought, and also a motion urging the appointment of a priest to devote his whole time to Sunday School work. At the request of the Diocesan Council, consideration was given to the means by which the allowances to the clergy for children could be provided, and a motion was passed urging that the Home Mission fund should be developed for the purpose. It was recommended that when a clergyman was moved, at the request of the Archbishop, the diocese should find the necessary travelling expenses. The results of the Healing Mission were discussed, and the Archbishop was asked to obtain from all the clergy a report of their experiences. A discussion took place on the result of the prohibition referendum, and the Diocesan Council was requested to take immediate steps to urge upon the Government a strict enforcement of the existing licensing laws.

A SOUTH QUEENSLAND LETTER.

(From our Correspondent.)

There has been considerable activity in Church circles in the last month or so on the Darling Downs. Last month a fine brick church was opened and dedicated by His Grace the Archbishop of Brisbane at Dalby last week. On October 12 His Grace opened and dedicated the new wing of the Girls' Grammar School at Stanthorpe for the Sisters of the Sacred Advent. Stanthorpe has an ideal climate and great things are expected of its church and school.

Missionary enterprise should be considerably enlarged by the good work done at the Missionary Exhibition in Toowoomba in September. The exhibition lasted four days and splendid addresses on various fields were given each afternoon and evening, and were attentively listened to by large audiences. The Revs. A. C. Hunt and P. C. Shaw, formerly of New Guinea, were amongst the speakers, also Mr. Luscombe, of Torres Straits, Mr. Burnett, formerly of China (who was manager of the exhibition), and Canon Garland, also gave addresses, and Mr. Holmes, the deputy chairman of A.B.M.

Last week conferences were held in Warwick on Wednesday, on Sunday School work, when some useful papers were read on such subjects as Sunday School management, discipline, the preparation of the teacher for the class, the Sunday School in country districts and the Sunday School and worship. Teachers attended from outside districts, two travelling over fifty miles to be present.

The conference was arranged in connection with the Darling Downs clergy conference at the request of the chairman of the Diocesan Sunday School Committee, Canon Garland.

The clergy conference followed next day under the presidency of Archdeacon Osborn, the Archbishop of Brisbane and Bishop Le Fanu being present for part of the time on the chairman's invitation. Useful discussion took place on various matters affecting the clergy of the Toowoomba archdeaconry and the diocese generally, and several resolutions were sent on to the diocesan council.

These conferences of clergy are held annually and are not only useful for the discussion of business to be referred later to Synod; but they also form a rallying point for the clergy and give the opportunity for fellowship, to those who have few opportunities of meeting with their brethren. The enjoyment of the conference at Warwick was

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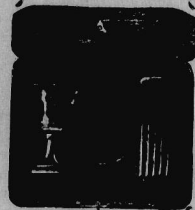
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The "City of David."

COMING EXCAVATIONS IN JERUSALEM

(By E. W. G. Masterman, M.D., Hon. Sec. Palestine Exploration Fund.)

It is anticipated that early in September the excavations on the so-called "Ophel" Hill in Jerusalem will be commenced under the supervision of Professor R. A. S. Macalister, who, accompanied by the Rev. Garrow Duncan as assistant, will very shortly be leaving England. The work is being organised by the Palestine Exploration Fund in association with the "Daily Telegraph."

The "Ophel" spur is the long, narrow ridge, running south of the Haram or Temple enclosure. It lies between the valley of the Kidron on the east and the half-filled-up Tyropoeon Valley on the west, and terminates to the south in a rugged cliff where the two valleys meet. From the southern wall of the Haram to this cliff it is some 200 feet long and 350 to 400 feet broad at its widest.

This area was somewhat extensively explored in 1869 by Sir Charles Warren, who besides sinking no less than twenty shafts in various parts to ascertain the rock levels, discovered a city wall 14½ feet thick, with various towers, running from the south-east corner of the Haram in a south-westerly direction for some 800 feet. This wall he considered to be the work of Nebemiah (and therefore much more ancient than Herod's temple enclosure), but there was evidence that it was reconstructed of older material. In 1881 Dr. Guthe discovered further remains of a city wall still farther south. Dr. Bliss and Mr. Archibald Dickie, now Professor of Architecture in Manchester University, in connection with their famous excavations on the Western Hill and at the Pool of Siloam, made some excavations at the southern end of this spur.

In 1909-11 a party of Englishmen under the leadership of the Hon. M. Parker, sank a number of shafts in the neighbourhood of the Virgin's Fountain. A great many ancient rock-cut passages were revealed, and the extreme antiquity of the site was further demonstrated. And finally, just before the war, M. Raymond Weill, on behalf of Baron Edmond de Rothchild, of Paris, made excavations at the southern extremity of Ophel, revealing rock-cut tombs and steps and the foundations of many buildings and fortifications. This work, it may be mentioned, is to be resumed, and will, it is hoped, be pursued in closest co-operation with the British expedition.

Zion and "The City of David."

Although ecclesiastical tradition has since the fourth century located the ancient "Zion," the fortress of the Jebusites which King David captured, as well as the "Tomb of David," on the lofty, massive western hill long named "Mount Zion," modern scholarship has during the last half century gradually come round to the view which was held by the late M. Clermont-Ganneau and the Rev. W. F. Birch that the site of the primitive Jerusalem, which after its capture by King David was named the "City of David," was upon the long narrow spur called in a later age Ophel—i.e., the "fortress."

When first promulgated this view seemed grotesque to those who pictured the Jerusalem of those days as a mighty city comparable with, for example, the Jerusalem of the time of Herod the Great, but the results of the very extensive excavations which are being now made at other sites have shown that our ideas on these points must be modified. Although the cities in Palestine of old, let us say, the days of Joshua and David were in their way wonderfully fortified with powerful walls and gates and were in other respects marvelously adapted to stand a siege, they were, according to all modern ideas, very small, little more than medieval fortresses in size. The houses were small and densely crowded, the streets narrow and crooked, there were few public buildings, and no open spaces.

As a matter of fact the shape of the Ophel ridge is exactly the type of city site with which our excavations have made us familiar. On three sides at least the walls rose from precipitous cliffs, and the narrow northern end was probably defended by a deep artificial fosse. The positive evidence that this ridge was the site of the primitive Jerusalem may be summarised as follows:—(1) The natural suitability of the site for defence in early times; (2) the presence in its near proximity of the one copious spring, the Virgin's Fountain, ancient Gihon; (3) the extensive tunnelling, some without doubt pre-Hebrew, in connection with this spring; (4) the archaeological remains already found in excavations on the spot; and (5) the Bible evidence. The last named cannot be discussed here, but it may be said that most authorities consider that this alone is conclusive.

The Historical Associations of the Site.

The most eventful historical incident to us connected with this site was its capture by King David (II. Sam. v. 4ff), an event

which may be provisionally fixed at about 1000 B.C. It is more than possible that Jerusalem may have been a walled-in city on this hill for quite a thousand years before King David. Of these thousand years we know but little, but we may reasonably hope that just as at Tell el Jezerah (Gezer) we were able to uncover the remains of city walls and dwellings going back as far as 2000 B.C., so we may find here, under the buildings of the Hebrew period, foundations of old city walls and houses, tombs and other rock cuttings going at least as far back into the past. When King David captured Jerusalem it was without doubt then an ancient city as we consider cities in England.

(To be continued.)

Correspondence.

The Eucharistic Sacrifice.

(The Editor, "Church Record.")

Sir,—The Bishop of Newcastle in his letter which appeared in the "Church Record" of October 12 last, asserts, "that at the Reformation the Church of England did not authoritatively define the Catholic doctrine of the Eucharistic Sacrifice, and for this omission there were good reasons. But the doctrine was never denied by the Church of England and may therefore be held and taught within her borders."

The Bishop in this statement shows himself singularly ill-acquainted with the utterances of Anglican Divines of recognised standing both during and after the Reformation in the sixteenth century. He speaks of "good reasons," but does not supply them. The "Catholic" doctrine of the Eucharistic Sacrifice was not defined because, in the sense in which the Bishop seems to use the word "Catholic," that doctrine was definitely repudiated by the English Church at the Reformation. (See Hooker, Ecclesiastical Polity, Bk. V., ch. 78, sections 2 and 8.)

The changes made in the Communion Office in 1552 are quite enough evidence. As Bishop Barry said in "The Teachers' Prayer Book," the effect of these changes was "to turn the Mass into a Communion." The deliberate omission of the word "altar" throughout, and the substitution of the word "table" is only one of many significant alterations. The very fact that the party in the Church that teaches the "Catholic" doctrine of the Eucharistic Sacrifice is making such desperate efforts to alter the Communion Office is also strong evidence that the Church of England has not only never recognised that doctrine in the formularies, but in fact has deliberately refused it a place by making her formularies so inconsistent with such a doctrine, that those who hold it want to make changes to bring them into conformity with their opinions.

DAVID J. DAVIES.

Moore College, Newtown,
October 22, 1923.

An Enquiry.

(The Editor, "Church Record.")

Sir,—Could you, or any of your readers, recommend a reliable commentary on "The Book of Genesis" by one whose scientific knowledge is accurate, and whose acceptance of the Divine revelation is assured?

Owing to most Sunday Schools being in session but once in the day, there is little time to teach more than the Life of our Lord, and the Acts of the Apostles, as a consequence many of our scholars go out into life with a very imperfect grasp of the fundamental truths of the Old Testament.

The fate of man, sin, the long-suffering love of God, the continuity of the purposes and plan of Redemption, as shown in the Scriptures are but dimly comprehended.

Youths and maidens are reading books which are the intellectual equivalent of "white ant," and while all seems well outwardly, the moral constitution is slowly crumbling to ruin.

Will not some man of God, "with tongue of fire and heart of love," arise to show the wistful enquirers the more excellent way of faith and truth?

The orthodox may pour out their vials of wrath on "Modernists" or "Progressives," but the sore need of the present hour is a leader and teacher so inspired, animated and dominated by the Spirit of God that the Word of Life becomes through his personality a beacon light to dispel the darkness of error.

If the seven-fold gifts of the Spirit are the inalienable dower of the Church, why are so few of her sons and daughters proclaiming in school or college, on the platform, or in the street, "the glorious gospel of the grace of God?"

28/10/23.

"E."

Anglo-Catholicism.

(The Editor, "Church Record.")

Sir,—The Rev. D. A. White, who writes as an Anglo-Catholic convert from Nonconformist ranks, is in error in calling me a "former Anglican." Though it is of no importance to anybody, I am an Evangelical member of the Church of England who, together with nearly fifty other adults, felt it a bounden duty to leave our parish church over five years ago. The newly-appointed young vicar not only introduced ritualistic practices on a gradually ascending scale to a hitherto evangelical body of worshippers; but, from the pulpit he made use, inter alia, of the following remarks:—

1. "Matins and vespers are all very well in their way; but the all-important service is the early celebration of Holy Eucharist, fasting."

2. "The Church was established before the Bible was written, and is, therefore, the more important."

3. "My dear people, never allow yourselves to be called 'Protestants,' unless it is clearly understood that you protest only against the Pope of Rome being regarded as the Head of the Church. We are Catholics; and let us leave the term 'Protestants' to those sects which sprang up after the so-called 'Glorious Reformation'—made in Germany!"

Now, Sir, your correspondent as an Anglo-Catholic, may approve of these sentiments; but loyal Protestant Church of England people call the utterer of them a traitor to his vows and the recipient of a stipend gained under false pretences. Again, Mr. White says that "the number of departures" (from Anglican Church) "is small indeed compared with the many earnest souls who have found the response to their deepest spiritual needs in what we conceive to be the fullest expression of the Catholic Faith."

Now, my own experience is that the majority of people who attend frankly ritualistic services (in Australia at any rate) are attracted thereto—not by "their own deep spiritual needs," but—by the ceremonial, musical and spectacular nature of those services. The Anglo-Catholic community openly states its fervent desire for re-union with Rome, deploring the Reformation as grievous schism meanwhile; yet it is an open secret that when the Roman lion lies down with the A.C. lamb, the lamb will be inside, like Newman, Manning, and the others of the great Oxford Movement, who handed over body, soul, intellect, free-will, free-thought, and responsibility into the hands of the Pope! So we get the unedifying spectacle (which continually causes the enemy of religion to blaspheme) of a body of worshippers (claiming to be members of the historic Church of England, yet cutting itself adrift from Protestantism), fearing to take the plunge of allegiance to Rome, while begging to be admitted to the fold!

Once more, your correspondent applauds the use of the title of "priest-in-charge," because (he says) "it is in strict accord with the Book of Common Prayer." I would ask him what is the matter with "Minister," "Vicar," "Pastor," etc., that "Priest" should be singled out for use by Anglo-Catholic clergy?

The rubrics for Morning and Evening Prayer use the word "Minister" fourteen times and "Priest" only thrice; and the inspired "Revelation" of St. John tells us twice that Jesus Christ "hath made us kings and priests unto God," i.e., all believers, not the clergy only. The fact is that the word so beloved of Anglo-Catholic clergymen is always used in its sacrificial sense as ascribing to the "priest" the exclusive right of being the sole instrument through which the layman can obtain atonement for his sins, quite ignoring the fact, upon which Protestants insist, that Christ was sacrificed once for all on Calvary. In plain, blunt English, the claim to sacrificial priesthood is based upon spiritual pride.

NOW A PRESBYTERIAN WORSHIPPER.

October 17, 1923.

Rose Day.

(The Editor, "Church Record.")

Sir,—Recently a letter was sent to the clergy by His Grace the Archbishop of Sydney, in which an appeal was made for practical sympathy with the purpose of the day.

On that day I walked in Martin Place, watching the work being done. Apart from good things there was much to sadden. Many pounds must have been freely given without a quid pro quo, but the big blot was the Choccolate wheel—not one, but many of them.

Why should something be illegal for one thing and be legal for something else? But the fact that has stirred me is that many of our Church charities are helped by this work. It is a sorry spectacle when our Institutions are helped to grow by money that is received in this way. Bricks may be added, more cots may be placed in position, the

work may be extended, but in the Name of Him who has prompted the erection of these Institutions, we may well ask is it possible to look for and pray for God's blessing. It seems to me that the price that we are asked to pay is too big. Is it to be large institutions built and supported by tainted money or smaller institutions supported by clean God-blessed money. The Church ought to let her voice be heard in this thing that affects our young people so intimately.

QUANDONG.

Young People's Corner.

HARRY'S DREAM.

By J. Ernest Parsons.

Harry and his sister had been to a missionary meeting. This had been a special favour conferred on them because Harry's mother was very interested in missionary work and also because Harry had said he would like to see a real live missionary. But for these reasons Harry would have gone to bed as early as usual.

At the meeting the missionary had told them about the black boys and girls in Fiji. He had told them about the men and women in those islands, about their habits and customs, how cruel they had been before the missionaries had told them about Jesus and His love for them, and how changed they were now. And then, when he had asked for money for his work, he had told them how even a penny would help some little Fijian boy to be educated as a Christian, or some little Fijian girl to be saved from cruel masters.

Now they were home again from the meeting, and Harry's sister was looking very thoughtful. She looked as though she wanted to say something about the meeting, but did not know how to begin. At last she blurted out: "On Saturday I shall give my penny to the missionaries." "What for?" asked Harry, as if astonished. "The missionary said a penny would help, and I want to help. So I'm going to give my penny," answered his sister. "Well, I shan't anyway," said Harry; and he turned up his nose until it looked like the bottom part of the letter S. Then he added: "I want a kite, and I'm going to buy one on Saturday."

By this time Harry's mother was calling them to bed, and in a very little while they were fast asleep.

Now, I don't know whether Harry's mother had allowed him to have too much supper, but certain it is that during the night he had a strange dream. He thought he was in Fiji and everywhere he looked he saw black people. Some were old and wrinkled and rather fierce looking and some were boys and girls who played about the streets. As he stood looking around him he saw a bushy-haired black boy coming to meet him. The boy was singing a hymn that Harry knew, and one that he had learned at Sunday School. The black boy looked so happy that Harry forgot his fear and even spoke to him.

"Who taught you that hymn," he asked. "The missionaries at the school," said the black boy. "Which school," asked Harry. "The missionary school," said the black boy. They teach us there of Jesus and how he loves us. The missionaries are sent by the white children who give their money so that we can hear about Jesus. Aren't you one of the white boys who send the money for the missionaries?" When the Fijian boy

asked that question Harry didn't know where to look. Never yet had he given a penny of his own money to the missionary fund. He looked this way and that, and then, because he could not think of anything else to say, he said "Good-bye," and turned away from his new acquaintance, who immediately began to sing his hymn.

But now as Harry hurried away, he was terrified to see an ugly wrinkled old Fijian beckoning to him from across the way. Harry was inclined to run, and indeed he did walk a little faster for a few steps, all the time looking out of the corner of his eye at the old Fijian. The old man could see that Harry was frightened, so he called out "Don't be afraid, boy. Come over here. I want to speak to you. Harry crossed the road, still quaking a little and wondering what the old man had to say to him. "Do you like being here?" asked the Fijian. "Yes," answered Harry tremblingly. "Are you sure you like being here," again asked the old man. "Yes—er—I think so," again answered Harry. "Ah!" said the old man, "but you would not have liked it if you had come a few years ago." "Why?" asked Harry getting interested. "The old man bent forward and whispered: 'Because we would have eaten you.' And the old man snatched his lips so loudly that Harry was really frightened and jumped in his sleep. Then Harry asked the old man why Fijians did not eat white people now, and the old man told him that it was because the missionaries had taught them about Jesus and how He wished them to love everybody and not to kill.

Harry remembered nothing till next morning when he heard his mother calling him to breakfast. At the morning meal Harry said very little. After breakfast he told his sister that he thought he would join her in giving his Saturday penny to the missionary fund. Of course his sister wanted to know why he had changed his mind since last night. At first he would not tell, but at last she coaxed him into telling her about his dream. Then Harry's sister said with a smile, "I'm so glad you are giving your penny." And then she looked at her brother ever so slyly and added: "But I'm glad I said I would give mine last night, because," and here she prepared to run, "nobody can say that I was frightened into giving my money."

"DO THOU FOR ME, O GOD."

Ps. 109, 21.

"Do Thou for me," my Saviour,
Myself I can do nought.
Let all my service therefore,
In Thee, my God, be wrought.

"Do Thou for me," my Father,
Whate'er Thou seest best,
Mould me in Thine own likeness,
So shall my heart be blest.

"Do Thou for me," I know not
The path that I should tread;
But I can trust Thy guidance,
And by Thy will be led.

"Do Thou for me" in all things
Whate'er Thou dost desire,
So shall I press to heaven
Higher and ever higher.

—FAIRELIE THORNTON.

One man may earn immortality by the work of a few short years, while others earn it by the work of a long life.—The Talmud.

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Vol. X, No. 23.

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Current Topics.

The remembrance is still fresh in the minds of many how suddenly the German arm broke, and a way was made possible for the return of peace. The horrors of the war were so awful and the constant fear that prevailed so nerve-racking, that the news of its cessation came as a tremendous relief to the whole civilised world. Thanksgiving was everywhere in manifestation, and it was directed in a remarkably general way to God, evidencing a realisation that His hand had been stretched out to bring relief to a seemingly impossible situation. The collapse of Germany was so sudden and complete that we all were convinced that God had done it. That is one of the great lessons of Armistice Day. Our God is a God that heareth prayer, a God intimately concerned with the doings of men, and One who always tenderly regardeth and careth for those who trust in Him.

We publish elsewhere a letter from the Bishop of Bathurst calling the attention of the members of General Synod to the Special Session to be held on November 27. Those who really desire to see that Synod possessing the prestige and powers that should belong to a General Synod of the Church in Australia will evidence that desire by attending the Special Session so as to validate the more adequate representation of dioceses the Determination referred to by the Bishop is concerned to give. The present representation is ludicrously undemocratic, and even the increased representation, proposed under the Determination, is, we think, very far from being satisfactory. Any legislative powers that may be contemplated will require to be hedged around with all kinds of safeguards lest we get the evils of practically minority rule.

The police strike in Melbourne is indicative of the presence of a bad humour in the community in general. That a body of men, responsible on oath for the administration of law and the protection of life and property, should so forget themselves and the position of trust assigned to them as to indulge in deeds of violence such as have caused terrorism to prevail in a city like Melbourne, is deplorable to a degree. It is also symptomatic of a too general spirit of unrest and fretfulness against authority in the world at large. It is one of those tendencies that many will attribute to the aftermath of the war. It certainly is an accompaniment of a loosening of belief and practice in relation to religion. There are, no doubt,

some who will see in it merely extravagances of a young manhood that is just realising itself in the incoming of a new age. There are others who will account that it is due to a prevailing lack of a real conviction of God, which gives rein to the worst elements of a selfishness unrestrained by any fear or respect for an overruling righteous Providence. It is an irony that such a display of selfish brute force should have happened so close to Armistice Day—a day of remembrance of noble self-sacrifice and of Divine restraint in the affairs of men.

The Melbourne Synod passed, not without opposition, a motion deprecating games of chance and lotteries as a means of raising money for Church purposes. One speaker said, quite correctly, that 99 people out of every 100 do not know that gambling is wrong, and that the public conscience had not yet been aroused. To the same effect the Bishop of Lichfield wrote in his Pastoral Letter for September. His Lordship said:—

"When I was a parish priest the conviction was burned into me that betting and gambling corrupt character, produce crime, and bring misery into homes. Where the fruit is utterly evil the root must be corrupt. Of course I am aware of the difficulty of proving the moral wrongness of betting for small amounts or gambling on a mild scale. But the whole principle of getting something for nothing, and obtaining your own gain (however small) at the cost of another's loss, is radically wrong. Without censorious judgements of his neighbour a Christian man, it seems to me, is bound to keep clear of a practice which can produce no possible good, and is likely enough to lead to infinite harm. And I wish to add, with the utmost emphasis, that it is absolutely impossible for the Church in any diocese or parish to justify itself in making money by means of raffles or lotteries or 'draws'."

Is it not about time that our church people made up their minds no longer to "touch the unclean thing"? What is the good of seeking to keep work for God in a healthy, financial condition by the use of means which spell spiritual and moral disaster to so many, and are so contradictory of the Christian principle of self-sacrifice?

The much-debated question of Prayers for the Departed is so intimately connected with this special celebration that we are amongst those who deprecate the revival of the festival, and our anxieties are not in any way allayed by the following statement culled from a leading article in the "Church Standard":—

"All Souls' Day has been recognised by the Church Catholic for many centuries as a day of Commemoration of the Departed, and has been kept as such. But it is not the only day for this commemoration, and the pleading of the sacrifice of the Lord's Passion then is with that special intention, but it is not the only time in the year that it should be so. Regular intercessions and requiems for the

dead must bring much blessing and comfort to the prayers, as well as to the souls departed."

We call our readers' attention to a short summary of history on the subject, reprinted in another column, by Rev. W. H. Griffith-Thomas. We do not get away from sentimentalisms and get strong in things that are true. Dr. Thomas's sane presentment of the case will help much in that direction.

We venture to draw the attention of A.B.M. authorities to the inclusion of certain unscriptural teaching. An article entitled "A Death in the Desert" contains a view of the Lord's presence in Holy Communion, which is not justified by the New Testament or by Anglican formularies. The passage we refer to is as follows:—

"All African Communion for the sick are very wonderful, from the sharpness of the contrast between the hidden glory of the Great Mystery and the extreme poverty and humility of the outward surroundings. No table, no box, even, only a small stool standing on a second bed to be the throne for the King Who was coming."

We imagine that many "A.B.M. Review" readers will object to the foisting on the Church of this class of teaching. The New Testament is clear that the presence of Christ to His people is dependent on a people's faith, and not on the repetition of a formula or incantation by a priest. Not on an altar but in the hearts of His followers does Christ sit enthroned.

We are reading with interest, and, we hope, profit, a great book—the autobiography of Henry Ford of the motor car fame. In it he makes clear the foundation principles of his life and work—that of service before profit—and his successful business career qualifies him for stressing the practical value of his maxim. He says: "The essence of my idea is that waste and greed block the delivery of true service." Judging from the universal employment of the "Tin Lizzie," and the variety of motor vehicles that are constructed from her, Mr. Ford may well claim to have in hand a venture of profitable service to the whole world of man. Consequently he has conferred a further benefit on that world by laying bare the essential principles of that service. Those principles, in his own words, are as follows:—

"(1) An absence of fear of the future and of veneration for the past. One who fears the future, who fears failure, limits his activities. Failure is only the opportunity more intelligently to begin again. There is no disgrace in honest failure; there is disgrace in fearing to fail. What is past is useful only as it suggests ways and means for progress.
"(2) A disregard of competition. Whoever does a thing best ought to be the one