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**Current Topics.**

The Chairman of the recently-held Cheltenham Conference made a strong appeal to Evangelicals to refrain from regarding secondary doctrines as essentials of the

Evangel. He said:—

"Would that all we Evangelicals could penitently say, 'Christ has sent us not to dispute on secondary doctrines, but to preach the Gospel at home and abroad, in sincerity, in passionate love for Him and the souls in our flocks, and with a full trust in the sincerity of our brethren.'"

Canon H. A. Wilson referred to the differences between evangelicals of the past, showing how the evangelicals of every age had jettisoned many things formerly regarded as vital. He pointed out that the important consideration for our own and every age was to seek out the permanent element in Evangelicalism. So far as he could see, it could be summed up in the word **Redemption**.

"The supreme purpose of the Incarnation was to redeem man, to save him from sin and from self. This was achieved by the Life and Death of our Lord, who on His Cross made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. By an act of faith the individual soul is opened to the inflow of Divine Grace, which cleanses from sin and reconciles to God. This Grace of God is free and unfettered; the soul needs no mediation from priest or Church for a contact with God, which is direct and immediate. It is God's Will to save all, but His beneficence is limited by human will. 'If any man will he shall know.' Evangelicalism proclaims its belief in the constant recurrence of a moral miracle, that any man, however steeped in sin and vice, by a willing act of faith in God can be lifted into a new relationship with God, be conscious of a new power, and give evidence of a new life.

"The authority for this belief was found in Holy Scripture, which was ratified in the experience of the believer."

This, Canon Wilson said, seemed to him the heart and core of Evangelicalism.

It has been pointed out more than once that the severing of the Nexus which links the overseas

Church to the Home Church, does not necessarily make for strength in the overseas Church. There are many who think, and with some show of reason, that the Anglican name and character are just the reverse of a hindrance to the Church's progress. On the other hand, without the most careful and stringent safeguards the Christian character of the overseas Church is at stake. The Nexus places a useful limitation on individualism, and tends to keep in restraint that eagerness for Catholicism (!) which is so apparent in some quarters. We have it on good authority that in a South African diocese a Confirmation candidate was refused Confirmation without auricular confession, and that appeal to the bishop was quite useless. Now, how-

ever, any one of our Australian bishops may desire it, a similar thing could hardly happen in our Australian Church. As a matter of fact, a recent leading article in the "Church Times" quite gives away the secret. It says, speaking of the Anglo-Catholic movement:—

"The future of our Catholicism may depend on our missionary zeal. It is true that the cause advances in England, but it advances slowly, and the hope that we shall ever again see England a Catholic nation is dim. But prospects are more hopeful abroad. If we can create and support great Catholic dioceses in Africa and elsewhere, we shall be strong, though in England itself we may always be weak. Even now, probably, the main strength of Anglo-Catholicism is to be found across the seas. We must never relax our missionary effort."

Evidently Evangelicals are wise in their determination to "hasten slowly" in this matter of the Nexus.

The "Church Times" is delightfully frank in a recent suggestion for the furtherance of "Anglo-Romanism." "Peaceful penetration," the kind of policy that Germany used so successfully in preparation for her great attack on the civilisation of the world. In a leading article in a recent issue the above paper, in dealing with "Anglo-Catholic complaints that Catholic Privileges" were non-existent in many seaside resorts, it went on to suggest:—

"It is possible that a great deal of good may be done if those who are in sympathy with the Catholic revival attend churches in their holidays when what we call Catholic privileges are non-existent. A great need today is for a peaceful penetration of those Protestant parishes. If Anglo-Catholic priests were sometimes to go to them as curates—in many cases they would be welcomed—it would help to carry the Catholic flag forward. So it would if the faithful were sometimes to worship at them, especially in their holidays. It is possible that we shall have to work in this way in the future if the movement is to advance. Congregations, with the growth of parish councils, are gaining more power. Some dread this, and fear that in certain places where Catholic privileges have been imposed by the autocracy of the parish priest they may be curtailed. It may be so. But if there is a danger there is a corresponding opportunity. Anglo-Catholics also can make their weight felt, and they will do this the more if they are not entirely concentrated in a few strong centres. If the Catholic movement is to continue to go ahead it will probably not be by the purchase of advowsons—the money spent on those may easily prove to have been wasted—but by peaceful penetration. To put it in other words, we might, in certain cases, serve our cause better by giving up luxuries in the present that our children may enjoy them in the future. Why not? Many parents stint themselves financially in order to secure the future material benefit for their children.

"A beginning can be made in these tactics during holidays. Often it is forced upon us if we are to go to church at all. We heard a man say the other day that, on a visit to a seaside town on the South Coast he had gone to make his Communion on Sunday morning at the nearest church. It was in extreme Evangelical hands and there was a large congregation, obviously composed mainly of visitors. Many of these genuflected and made the sign of the cross,

showing thereby what their religious beliefs were. It is impossible not to believe that their presence there as silent witnesses to their faith would help to spread it."

We trust that many of our readers noted carefully the very able statement we reprinted in our last issue, drawn up by the Church Association in reply to the famous, or infamous, "Declaration of Faith"

drawn up by the English Church Union for the information of the Eastern Church. Some weeks ago the Bishop of Durham drew attention to this latter "Declaration" in a sermon preached in Westminster Abbey. He trenchantly criticised the view expressed therein:

"We account the Thirty-Nine Articles of religion as a document of secondary importance concerned with local controversies of the sixteenth century, and to be interpreted in accordance with the faith of the universal Church of which the English Church is but a part."

Dr. Henson then went on to say:—"The problem of reunion would not be simplified into the single issue of episcopacy. There was a previous question to be answered, more searching and more fundamental: 'Can two walk together except they be agreed?' 'It has seemed to me,' concluded the bishop, 'right to avail myself of this pulpit, which in a peculiar sense may be described as a national pulpit, in order to direct public attention to the categorical repudiation of the Thirty-nine Articles, which has now been made by an important section of English Churchmen, and to demand in the interest of religious sincerity that this famous confession which, as recently as 1865, was deliberately accepted as the doctrinal standard of the Church of England, shall be reconsidered, and if necessary, revised, without further delay. I must needs think that all negotiations for reunion with other churches ought to be suspended, and will certainly be without result, until this indispensable work has been carried through, and the Church of England is again able to say distinctly what precisely it stands for in a divided Christendom. A policy of candour may cause immediate disappointment, but it will justify itself in the long run to all men of goodwill.'"

In another column we reprint from the Townsville "Daily Bulletin" a letter from Canon F. G. Williams, of Townsville, in criticism of and reply to some very plausible notes in the current issue of "The Northern Churchman." The letter exposes the sophistry of the arguments referred to and we are glad to see that there is in the North a truly Anglican sentiment that is not going to let such statements pass without debate. We trust that Canon Williams will ask for the right of reply in the columns of the diocesan organ.

We welcome a report from Brisbane, published in the "Church Chronicle," concerning a General Mission held in North Brisbane. Reunion. The interesting admission is made that "the Mission revealed that it is possible to work har-



moniously with the Non-episcopal Churches." The concluding Thanksgiving Service was held in a local Picture Theatre and was attended by about 1000 adults and children. Such simultaneous missions, when carried out in a spirit of loyalty, must be productive of a much better understanding between the denominations and help to create the right atmosphere for the discussion of proposals for Reunion.

The Bishop of Gippsland has, rightly, been calling attention to an unchristian and unchristian tendency in the Australian Church, and not only in the Victorian part of it. We are unhappily unable to join in the bishop's optimistic hope that "the lying germ is dead or dying." It is still very much alive in some parts of the Church. Bishop Cranworth's words are as follows:—

"For a long time one of the great weaknesses of the Church of England in Victoria has been that it is the only Church which has not pooled its men on a State-wide basis. The iniquitous system was actually in vogue until lately of reckoning clergy seniority not from date of ordination to the priesthood, but by the length of service in a particular diocese. And it was even possible for that unchristian germ to get loose in our ecclesiastical atmosphere which suggested to the laity that ministry in one diocese was superior to ministry in another, and that brothers-in-arms in a city might look down on brothers-in-arms in the country, because the latter could not be expected to call for the same devotion or effort, or spirituality, or intellect. Please God, that lying germ is either dead or dying, and there is every hope that in these coming days interchange of clergy from dioceses will become common until we arrive at the only truly equitable system of pooling our man power."

Quite too much attention has been called to the irresponsible utterance of a "modern" novelist, Mr. Keable has a right to his own opinion that the Decalogue, as it stands, is not worth the paper it is written on, and that men no longer believe in the old idea of God-given and directed authority for the basis of law. But as one of the leading Sydney papers suggests, Moses will probably outlast Mr. Keable. His claim on behalf of the power of the novelist is discounted by the complaint of a writer that the present-day novelist panders to the lower instincts and makes light of marriage vow and self-control. We venture to repeat the desire expressed by our critic, "If only the author and the press were to co-operate in truth, a great service would be done to the community." Yes, "If only—"

Your present-day novelist loves to be daring up to and beyond the verge of the immoral and unclean; and the Press—does it ever seek the truth when the truth is against its own policy? The Church has many faults, but with them all it is manifestly the greatest influence for righteousness and truth that the world possesses.

The following extract comes not from "Punch," but from the correspondence columns of the **A Novel "Church Times" Boycott.**

Sir,—May I draw your attention to a weakness in the Anglo-Catholic position which has, I think, been overlooked, namely, that so few Anglo-Catholic women are wholeheartedly converted to a belief in clerical celibacy. I would suggest as a remedy that one outcome of the Anglo-Catholic Congresses of 1922 should be an Anglo-Catholic Order of Merit for Women. This should consist of two classes:

1. Dames of the Order.—These should be women who had actually refused to marry a priest.

2. Companions of the Order.—These should be women who would refuse if they had the opportunity. I enclose my card and should be happy to be enrolled a Companion of the Order.

EVE.

In bright contrast with the spirit of the above letter, we reprint on another page a short sympathetic article from the "Church Times" entitled "The Priest's Wife,"

**The Wives of Clergy.**

which shows the great value of a married priesthood, despite the insinuation that the celibate priesthood is the truer ideal for the Catholic Church. The writer evidently knows what he is talking about and incidentally pays a well-deserved tribute to a class of women who, generally speaking, deserve well of the community because of their self-sacrificing and patient lives of service.

### THE MISSION OF HEALING.

Mr. J. M. Hickson is arranging to spend six months in Australia, beginning in March, 1923, and to visit some eighteen diocesan centres, mostly cathedral cities and towns, for the purpose of holding mission services in a central church. He will also visit hospitals where desired and a limited number of bed-ridden sufferers. Arrangements are being made in preparation for these missions by a committee appointed by the General Synod in 1921, and by local diocesan committees.

Tasmania will be the first diocese visited, and already arrangements are being made in order to prepare for the mission by the dissemination of literature bearing on the mission and stirring up Christian people to definite prayer for it.

### English Church Notes.

#### Personalia.

Rev. W. H. M. Hay Aitken, who has for twenty-two years been a canon of Norwich Cathedral, kept his eighty-first birthday recently, having been born on St. Matthew's Day, 1841. There are still parishes in all parts of England where he is gratefully and affectionately remembered for the missions he conducted in them.

Ven. N. L. Aspinall, Archdeacon of Manchester and rector of St. Edmund's, Whalley Range, has been appointed to the residential canonry of Manchester Cathedral, vacant by the appointment of Canon Darbyshire to the vicarage of Sheffield. To the canonry is attached the rectory of St. George's, Heme.

Dr. Bickersteth, Canon of Canterbury and Chaplain to the King (formerly vicar of Leeds), accompanied by Mrs. Bickersteth, has left England by the Commonwealth liner s.s. Jervis Bay for Australia and New Zealand. Dr. and Mrs. Bickersteth spent nine months (1919-20) in studying missions in India, Ceylon, Singapore, China and Japan, returning through Canada. During the coming months he hopes to express the sympathy of the Church at home with many in Australia and New Zealand, where he has accepted invitations to preach, and hold devotional days and retreats, as well as give some lectures. He has also been requested to advocate the claims of the League of Nations and of P.O. II. Dr. and Mrs. Bickersteth will stay on arrival for a short time with their third son, the Rev. Julian Bickersteth, M.C., Head Master of St. Peter's College, Adelaide.

When Bishop Quirk was at Sheffield he slipped on a banana-skin and sprained his ankle. "Punch" in alluding to the accident, asked, "What did the Bishop say when he fell?" The following week, Dr. Quirk replied, "The Bishop said, 'Thank God it was not worse.'"

#### Palestine Exploration.

"An announcement of surpassing interest to all Christian people and Bible students generally comes from Palestine. The Special Correspondent of 'The Times' makes known for the first time that there is about to be undertaken the complete excavation of the ancient City of David on Mount Ophel,

which lies to the immediate south of the existing walls of Jerusalem. 'The proposal emanates from the Palestine Administration, which has issued invitations to all the countries and communities represented in Palestine, through the consuls and archaeological representatives, to participate in the work. As the invitation states, 'it is considered that a work of such importance, on a site whose memories are sacred to many nations, should not be entrusted to the resources however ample, or to the labours, however devoted, of a single scientific institution or nation. It is a work in which all should share, and we are already aware that many are anxious to take their part.' The location of the site, which was long in doubt, has now been established; but large areas of the site still remain to be explored, including practically the whole of the original stronghold of Jesus, the palace and 'Millo' of David, and, in all probability, the tombs of the Kings of Judah. Great as have been the results of excavations in Palestine in the past, there can be no doubt that there still remains much for the explorer's spade to reveal of what the work now to be undertaken is probably only the beginning. The course of events will be followed with thrilling attention, and as each stone is upturned we may look for fresh light on and further corroboration of the Bible narratives.'—The Record.

#### The King and Khama's Speech.

Chief Khama's speech on the occasion of the celebration of his jubilee, has been laid before the King, who much appreciated the sentiments expressed with regard to the missionaries and their work, and also the Chief's grateful references to His Majesty personally.

The speech, verbatim copies of which have reached England, was made at Serowe, Khama's capital. The old man, now well over ninety years of age, his six feet three inches of manhood still erect, but leaning for support on his staff, spoke as follows:—

"I have not many words to say, but I have a word of joy and thanksgiving. First, to the King because of his goodness to me and my people. I am thankful that he thinks of us, and trust that he will never forget us. As long as he has us in remembrance my people and country will be safe; but if he forgets us we shall become desolate. He is still a young man. May God bless him with long years. I ask the Magistrate to take him my words that I remain a child of the King."

"I speak my joy for the kind words of the High Commissioner, and thank God for the missionaries, and what they have done for us; for we were just a people without understanding. They brought us the light, and taught us to pray for light. Even though we may have failed, what we are doing to-day shows we have some hold upon what they have taught us, and we believe that with their help we shall do better. They know the way, and they show us the road. I am thankful for the presence of the whites. All people, white and black, are placed here by God. Though different in colour, I pray that we may be one in heart, that there may be unity between us. I have a word for my son. I do not know him. He has grown up away from me and from his people, so that he cannot know my wishes and their ways. If he is willing to walk in the road that has been shown to me all will be well. He has not yet given his heart to God. If he will give his heart to God I shall have no doubts. To my people I say that they must see how there are many towns which have refused to receive the missionaries, and these towns have not gone forward. I am an old man, and I pray that the young may find salvation, for otherwise they are lost. To the young men I say, 'Let those words enter your hearts. The work that has been done here is a work of God. Depart from disputes; think like men; seek to know the road; let your hearts depart from drink and from the initiation ceremonies. Get to know the true knowledge about marriage, that it is an oath before God.' May God bless you, white people, and my people."

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### Salvation.

(By the Rev. W. H. Hodgkinson, M.A., C.M.S. Missionary to the Gonds, Central Province, India.)

"Thou shalt call His Name Jesus, for He shall save His people from their sins" (St. Matt. i. 21).

"Sin affects our relationship to God. It brings man into a state of guilt before God. It also involves man in the Divine condemnation of sin, and further, it issues in man's separation from God. Sin also affects all the powers of man's nature. It results in the darkening of his intellect, the deadening of conscience, the defilement of the heart, and the distortion of the will. Sin also hurts man's relation to his fellows, causing animosity, hatred, malice and other sins against love. Lastly, sin issues in death, the separation of soul and body from God for evermore. It is evident, therefore, that if man is to regain his true position before God, and also to recover the true equilibrium of his nature, sin must be dealt with and put away."

—Dr. Griffith Thomas, "The Catholic Faith," p. 77.

Perhaps our study of sin has awakened us to see its heinousness in the sight of God, and all the terrible things of its consequences. It is an ugly and abominable thing, and we must all long to be free from it. Let us now, therefore apply ourselves to the study of what God's Word tells us about:

(a) The Removal of Sin—its guilt and power, i.e.,

(b) Salvation from Sin's consequences in past, and its power in our life to-day.

Now, in our desire to obtain salvation, we are not alone—all the peoples of the world are seeking it, each in their own way.

The Hindu is seeking it according to teaching of Hinduism.

(a) He undertakes long pilgrimages to holy places, such as the sources of rivers and their confluences.

(b) He is taught to believe that if he can bathe, for instance, in the Sacred Ganges, he will be saved from the guilt of his sins.

(c) He has his system of Temple Worship—the offering of gifts to idols, the ringing of bells and other ritual.

(d) He performs great austerities, such as (i) the holding up of the arm till he loses power to lower it; (ii) he walks on boots with iron spikes, and sleeps on beds also of the same structure; (iii) he sits between four fires, on the hottest days with the burning sun overhead.

(e) He seeks salvation from sin by becoming a hermit and retiring into forests and mountains.

The Muhammadan seeks it as taught in the Koran:—

(a) He is punctilious in his devotions five times a day—wherever he may be—either on the station platform or in the railway carriage.

(b) He visits Mecca, the sacred place of pilgrimage, and trusts to find salvation there. The Aboriginal seeks Salvation from the power of Demons, either (a) by the wearing of charms, or (b) by sacrifice of animals.

Are not many in Christian lands following similar methods?

e.g. How many are depending on good works? How many are depending on so-called good living? How many are depending upon the outward and visible signs of religion—mere attendance at the Holy Communion and Church services? All excellent in their way and necessary, but valueless for the removal of the guilt and power of sin, apart from a living faith in Christ and dependence on the Holy Spirit.

"None but God can forgive sins" (St. Mark ii. 7), but is He ready and willing to forgive? The Bible is full of answers to this question, and, thank God, they are all in the affirmative.

Just as Sin is described by a variety of words, so also is Forgiveness. Let us balance the seven-fold description of the former by a similar one of the latter. The following are the more important words:—

(a) To take it away. John i. 29—"Behold the Lamb of God that taketh away the sin of the world." Christ is the Sin bearer—bearing it away.

(b) To cover it. Ps. xxxiii, 1—"Blessed is the man whose sin is covered"—hidden away out of sight.

(c) Not to reckon it. Ps. xxxiii, 2—"Blessed is the man to whom the Lord will not impute sin"—omits it from His reckoning because Christ has accounted for it.

(d) To blot it out. Isa. xliii, 25—"I am He that blot out thy sins"—removing the ugly smudge and giving us a clean page once again.

(e) To wash them out, 1 John i, 7—"If we confess our sins, He is faithful and just to

forgive. . . . and to cleanse us"—to bathe us, wash us, purify us, and make us clean.

(f) To cast them behind His back, Isa. xxxviii, 17—"Thou hast cast all my sins behind Thy back." So that I cannot see them Thou standest between me and them.

(g) To remember then no more, Jer. xxxi, 34—"Their sins will I remember them no more"—never bring them up against us again.

But how is this wonderful forgiveness to take place?

(i) By Recognition of Sin. By contact with Him who is holy we see ourselves as sinners in need of it.

(ii) By Repentance—i.e., by turning from, being sorry for our sins, by hating them and changing our mind about them.

(iii) By Confession. If we confess—He is faithful to forgive—"I acknowledge my transgression," &c. (Psa. li).

(iv) By Faith in Christ. Faith in His power to forgive. Faith in the efficacy of His death on the Cross.

It is all so simple, while we seek to make it difficult, like Naaman, in II. Kings, v. 13.

But someone says this refers only to the past; what about the present and future?—I shall fall again into sin. Ye shall receive power, spiritual dynamite, which is able to blast away all temptation and strengthen you. How? Still so simple. "Ask and ye shall receive."

### Disloyalty to the Prayer Book.

(By Canon F. C. Williams, M.A., St. Peter's, Townsville.)

The editor of the "Northern Churchman," in the November issue, points out that in many respects it is practically impossible to obey our present Prayer Book in its entirety. And we quite agree with him. No clergyman, in Queensland at any rate, can help being a law breaker. For instance, it would be absurd to attempt to hold, on a Townsville summer day, a service such as the writer attended in St. Paul's, London, where Morning Prayer and Litany were read, a lengthy sermon preached, and the Holy Communion administered, the whole taking about three hours. Yes, every one of us must cry "peccavi" as far as non-obedience to some of the rubrics is concerned. But surely there is a difference between omitting to carry out certain regulations which have no doctrinal significance, and introducing pre-reformation ceremonies which completely alter the character of the service. A man is not necessarily a humbug because he takes to task those who would so interfere with the foundations of a building, as to endanger the whole edifice, whilst he himself deviates from the architect's plans of the superstructure, in certain details, which do not affect the stability of the building in the slightest, but in reality make it more comfortable for the inmates. Possibly he may be open to censure, but certainly not to the extent of the man who would destroy the building. Evangelicals, whilst admitting a departure from the rubrics, insist upon this

#### No Ulterior Motive.

—That their action is not prompted by any ulterior motive; that it is not intended to convey the impression that they desire to depart from the doctrines of the Prayer Book, and if such a construction can fairly be placed upon any such action, they are prepared to carry out the rubrics to the letter. Will the Anglo-Catholics say as much? Are they willing to omit any interpolations, and obey any rubrics, the omission of which may give colour to the idea that an attempt is being made to destroy the Protestant character of the Prayer Book? (The word Protestant may sound objectionable in the ears of some, but without doubt the Prayer Book teaches "the Protestant, Reformed Religion established by law.") If they say "Yes," there need be no division any longer in the Church. We are all out to be loyal to the essentials, and no one will worry much about non-essentials. We will not take one another to task because we introduce beautiful hymns and glorious anthems into the services, or because we don't immerse babies, or ring the church bell every day, or take children out on Sunday night to catechise them, or, in short, fall into any of the sins of commission or omission mentioned in the "Northern Churchman." More than this the Evangelicals would never object to a revision of the Prayer Book in the direction indicated by the editor of the "Northern Churchman," but they would object with all the powers they possess to any interference with the Reformation Settlement. On this question they take their stand with the Archbishop of Sydney, whose recent utterances they hail with deep thankfulness.

#### In Good Company.

In another page of the same issue of the "Northern Churchman," the editor, speaking of the Ornaments Rubric, says, "The Evan-

gelical on the other hand by some method of reasoning, which we confess we have never been able to follow, claims that the rubric does not mean what it says." This is altogether too big a question to discuss in this article but in the face of the Privy Council decisions of 1871 and 1877, the Editor's remarks seem somewhat strange. Surely men like Lord Hatherley, Lord Cairns, Lord Selborne, Archbishops Thomson and Tait, and Bishops Jackson, Durnford, Hughes, Woodford, and Jones, knew what they were talking about when they decided that the chasuble, alb, and the tunicle could not be legally used in the Communion Service. If churchmen would take the trouble to get a short article called "What vestments are legal in the Church of England," by the Right Hon. Sir Edward Clarke, K.C., the Evangelical position might not appear at all difficult to understand. As a matter of fact they might be led to say, "The Anglo-Catholic has not a leg to stand upon." But after all our common sense should tell us that it would be unlikely that we should be ordered to wear Mass Vestments, when the Mass was done away with. Evidently for nearly 300 years, the Bishops and Clergy of the Church of England did use their common sense, for until the Oxford Movement vestments were undreamt of. It may not be known, that Newman (while he remained in the Church of England), Keble, who died in 1866, and Pusey, who lived until 1882, never wore the chasuble or encouraged others to wear it. In 1839 Pusey wrote: "Of course if there were any peremptory injunction which we were unquestionably bound to obey, it would be a different thing; but the rubric which you would enforce has been otherwise understood by the majority of authorities." What a number of people there are then who do seem to be able to follow the reasoning of the Evangelical. One begins to wonder who can be right, the editor of the "Northern Churchman" or the gentlemen whose names I have quoted above. The study of the Ornaments Rubric is most interesting and the "Evangelical Society of North Queensland" will be well advised to secure as many copies as possible of Sir E. Clarke's pamphlet, together with the Bishop of Manchester's "Open Letter" to the Archbishop of Canterbury on this subject, and spread them broadcast over the diocese. It is the fashion in these days to dub such articles as these uncharitable, and to deny to the writers the Spirit of God. People do not realise what we are up against. Only this year the Chancellor of the diocese of London (Mr. H. F. L. Errington) ordered the immediate removal of the following articles from the Church of St. Magnus the Martyr, Lowes Thames St. E.C., of which the Rev. H. J. Fynes Clynton is Rector:—The tabernacle, the second Holy Table on the north side, the picture of the Madonna and Child, the movable iron frame with holders for 49 candles, the movable Holy Water stoup, the vat and brush for sprinkling, two crucifixes, the catafalque, the sepulchre, and the English Missal. Were churchmen not justified in protesting against these Romish innovations? Would they not have proved themselves traitors to God had they taken no action? It may be said, of course, that such things will never happen here. They certainly won't if the people are awake, and it is only the duty of those who know what the trend of Anglo-Catholicism is, to prevent their going to sleep.

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## IN MEMORIAM.

## DAVID HENRY DILLON.

The whole Church in the Province of New South Wales is the poorer for the death of the Rev. D. H. Dillon, rector of Gladsville, in the diocese of Sydney.

Mr. Dillon retained his freshness and power as a preacher right up to the last, and his sudden end came as a shock to all his friends. Only a fortnight before his death he preached at the Cathedral—his last sermon—a fitting climax to a long and faithful ministry in the dioceses of Bathurst and Sydney.

Mr. Dillon will ever be remembered as a great missionary, exercising his exceptional evangelistic gifts in the great missions of the Church during his life-time, and also in the parishes where he served. Wherever he went he was admired and esteemed for his loyalty to his convictions and his fearlessness in proclaiming the Truth. Crowds always flocked to his church because he was as a prophet to them, and his fondness and delight with the children and his work among them was always a striking feature of his life. He leaves behind him a record of consistent, zealous devotion to his Lord, which will always stand as an occasion for thankfulness and an inspiration to all who knew him, to be always abounding in the work of the Lord.

The deepest sympathy of the many readers of the "Record" who knew Mr. Dillon is offered to the bereaved widow and family.

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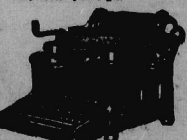
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## Personal.

"At Cobar Mr. Hawkins is holding the fort gamely in these days of depopulation of the big mining towns of former days, and the parishioners are supporting the Church's work with commendable loyalty and sacrifice."—Bishop's Letter.

Rev. Frank Wilde has been appointed curate of Picton, N.S.W.

Rev. S. L. Halliday has been appointed to the curacy of Petersham, N.S.W.

Rev. S. D. Yarrington was married at Sebastian, Victoria, on October 4 by the Bishop of Bendigo, assisted by Canon Herring. The bride was Miss Marwood long known at Campbell's Forest as a faithful and diligent church worker.

Rev. W. B. Docker, M.A., has accepted the incumbency of St. Mary's Church and St. Peter's Mission, Adelaide, in succession to the late Archdeacon Hornabrook.

Rev. L. W. Parry, principal of St. John's Theological College, Perth, and in charge of St. Patrick's district, Perth, has been appointed headmaster of Christ Church School, Claremont. Mr. Parry is a son of the late Bishop Parry, of Perth.

The many friends of Canon Hughes, of Melbourne, will regret to hear that owing to ill-health he has been ordered to cease work of all kind and go into retirement for a time.

A large gathering assembled in the Blacktown Town Hall, N.S.W., on Tuesday week, to bid farewell to the rector, Rev. A. N. Burton. An illuminated address, signed by the churchwardens, and a cheque for £71 12s., was presented on behalf of the parishioners.

Many congratulations were tendered to the Diocesan Secretary of Nelson, N.Z., Mr. J. Williams, and Mrs. Williams, on the occasion of the silver jubilee of their wedding on October 6.

Rev. Charles Frederick Askew, B.A., vicar of St. Mark's, Wellington, N.Z., has signified to the Bishop of Nelson his acceptance of the position of vicar of Christ Church Cathedral, Nelson.

Rev. S. B. Redgrave, M.A., son of Mr. A. J. Redgrave, of Nelson, N.Z., has been appointed secretary of the New Zealand Anglican Board of Missions, in succession to the Rev. O. J. Kimberley, resigned. At present Mr. Redgrave is vicar of Port Ahuriri, Napier. He hopes to take up his duties at an early date. His headquarters will be in Wellington.

The "West Australian" says:—"Friends of the Rev. Alan Whitehorn, M.A., will be interested to hear he has arrived in New York after an extended visit through Canada. Mr. Whitehorn has visited all the leading juvenile courts on his line of travel, and was at the time of writing about to visit Judge and Mrs. Ben Lindsay, at their home in Colorado. Judge Lindsay is the father of juvenile courts throughout the world."

A number of changes have recently been made in the Diocese of North Queensland.—Rev. W. C. Smith, lately Acting Superintendent of Yarrabah, has been reappointed rector of Cairns, in place of the Rev. O. Oberlin-Harris, resigned. Rev. B. P. Robin, B.A., lately rector of Hughenden, Canon and Sub-dean of St. John's Cathedral, Townsville. Rev. W. P. H. Hubbard, L.Th., vicar of Grovely with Alderley, Brisbane, to be rector of Hughenden. Rev. R. C. Campbell, deacon assistant to Mackay Parish.

Mr. H. S. Thompson, M.A., headmaster of Christ Church School, Claremont has accepted a position on the staff of the University of Western Australia, and has in consequence resigned his position at Christ Church School.

We regret exceedingly to learn that Rev. Seafeld Deuchar, B.A., has resigned his office of General Secretary of the Victorian C.M.S., by reason of ill-health. Mr. Deuchar has occupied the position with success for some years.

Rev. R. G. Nicholls, M.A., B.D., has passed his intermediate examination for the degree of B.Sc. in Economics.

Canon W. J. Clemans has resigned his position as rector of Christ Church, Claremont, W.A.

Rev. H. G. White, rector of Yarram, has been appointed Archdeacon of South Gippsland.

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Governor

ence until the inward preparation to receive them is completed."—P. Brooks.

might become more truly Catholic and Orthodox.

SUPERIOR IN EVERY WAY

## Our Melbourne Letter.

(From our own Correspondent.)

In the last issue I make a mistake which I must hasten to rectify. Writing from memory after a hasty perusal of the religious statistics, I stated that the Seventh Day Adventists had in the last decade increased 200 per cent. Since then the figures have been published in the Messenger, and I find that their increase has been 69 per cent. in Victoria. The C. of E. increase has been 33 per cent., which is more than double the rate of the general increase of population; if we confine our view to the diocese of Melbourne only, then our increase has been 50 per cent. Close on 400,000 people in this diocese now class themselves as belonging to the Church of England. To these people 206 clergy in active service are ministering. What this nominal membership really amounts to may be judged by the fact that the total receipts (exclusive of loans) from all the parishes in 1921 was a little over £146,000; which means that the average Churchman gives the magnificent sum of 14d. per week to the Church.

Go-to-Church Sunday comes around once more. This commendable effort on the part of the C.E.M.S. is worthy of more success than generally attends it. A huge amount of literature is put out each year, but it is hard to say how much of it actually gets into the hands of those for whom it is intended. If every member of C.E.M.S. were to get into touch with three or four friends who are not Church-goers and keep on praying for them and serving them until they had been won a vast deal more would be done than by spasmodic efforts.

Meanwhile the obvious fact must be faced that there must be something wrong with the Church's method of religious teaching to account for the drift of young people away from organised Christianity as soon as they are past Sunday School age. The whole question of religious instruction has again been before us in various ways.

At the invitation of Her Excellency Lady Forster, representatives of the Free Kindergarten Union of Victoria and the Presbyterian and Church Free Kindergartens met in conference at Federal Government House, on Monday, October 23rd. Lady Forster presided. After some discussion, it was decided that in order to secure the best results in their work amongst the young co-operation was desirable, and that a provisional committee be formed to define the ways in which co-operation might be secured. The councils of each of the three organisations concerned were asked to appoint three delegates each. Lady Forster said that she had been delighted with the work which the kindergartens were doing, but it seemed a pity there were three separate controlling bodies, and she felt that if they could work together economies might be effected and the benefit of the movement be extended to children at present outside the influence of any one of them. Three methods of co-operation were mentioned. They might consult one another about the establishment of new kindergartens and so prevent overlapping. They might combine in making appeals and in efforts to interest the public in the work, and they might co-operate in the training of teachers.

The joint council for religious instruction in day schools met at the Assembly Hall on the 2nd, Canon Hughes presiding. The Elders' Association wrote offering a donation of £10 towards the cost of printing hymn

sheets for use in the schools, and the offer was accepted.

The Minister of Education has written to the Registrar of the Diocese in acknowledgment of the congratulations of the Synod on the progress of education in Victoria during the past 50 years. He says it certainly has been the ambition of this Department to keep abreast of developed thought and practice in the world of education. I need hardly say that it is being recognised with a growing conviction in the Motherland and in the Dominions that the stability of the Empire depends on an educated citizenship. For the attainment of this ideal, a Government department alone is inadequate. This active sympathy of parents and citizens, but more especially of the Churches, as a potent agency in education, is indispensable.

The ignorance of some people—let's hope their numbers are very small—about the elementary facts of our holy faith is truly astounding. I once met a man who seriously thought that Christianity had been founded in an astonishingly simple way. What happened was this: The Capitalists of Europe paid Peter £1000 to make himself Pope of Rome and to write the Bible. What could be simpler. But I was so taken aback that all I could say at the moment was that Peter was a fool to do it for so small a sum. The foundation truths of Christianity are to be affirmed at a conference to be held in Melbourne Town Hall on December 4, 5, and 6. The Archbishop of Melbourne and Professor Rentoul have agreed to give the opening addresses.

The long pent-up feelings of clergymen's wives on the subject of clerical stipends have at last found vent in the columns of the Messenger. Those who know the state of affairs from behind the scenes are not surprised that a note of bitterness has crept into the correspondence. As this is not a matter that concerns one diocese only, I am forwarding one of the letters in the hope that you, Mr. Editor, will find room for it in this issue.

The vestry of Christ Church, Hawthorn, have had an experience which must surely be rare. A block of land, not very far distant, was offered to the vestry for the benefit of the Memorial Hall. Elated with the prospects of a three-figure donation from the sale of the land, the title was ordered to be made in the name of the vicar, and then the vestry felt that they must needs go and see the land. Taking with them a valuator, they were much dejected to find that the land was practically valueless. But this was a mild set-back to the one that awaited them at a vestry meeting later, when a bill for over £40 came in for the making of the road, for which the vicar was threatened with legal proceedings unless paid for within seven days. The vestry, however, have paid the bill, and are still smiling, and if unable to attend a meeting will ring up and make the excuse for not attending by having to go and see about a block of land.

## Notes on Books.

The Story of the Holy Communion.—A manual of preparation for the Sacrament of the Lord's Supper, published by Messrs. Angus and Robertson, Castlereagh St., Sydney, price 6d. Our copy from the publishers. This useful booklet was prepared by a committee on the Book of Common Order and issued by authority of the General Assembly of the Presbyterian Church of Australia. The story of the Institution is simply told and the various aspects of the Sacred Feast briefly but helpfully described.

Australian Boy Scouts Handbook (part 1), by Senior Scoutmaster F. Denvers Power (published for the Boy Scouts Association by Messrs. Angus and Robertson, Sydney.

Our copy from the publishers, price 2/-.) We cordially welcome this handbook, drawn up for Australian Scouts—a most useful organisation. The English publication must fail to fit in with Australian conditions, and in this handbook a keen Australian Scoutmaster has given Australian Boy Scouts and Scoutmasters just the information and counsel that will supply their need. The opening chapter for Scoutmasters shows that the writer understands the psychology of the boy, and should receive a careful consideration. There follows an excellent explanation of the Scout Law (in 30 pp.), and then all kinds of information re cordage, knots, Scout signs, talents, etc. A truly useful compendium for boy scouts.

Courage, by J. M. Barrie, being the recital address delivered at St. Andrew's University, Scotland, on May 3, 1922. (Our copy from W. Geo. Smith, George St., Sydney; price 8d.). The address is in J. M. Barrie's own inimitable style—bristling with humour, and wise utterance. "Courage is the thing. All goes if courage goes."

The Ridley Collegian for October. This is the organ of Ridley College, Melbourne, and is full of interesting news relating to the college activities. There are also several short articles of more general importance—one by the Rev. T. Law, on "India in her struggle for self-determination." The closing paragraphs of Mr. Law's paper are especially suggestive.

What is the Solution of the Whole Problem?

"It is found in the life and character of the Lord Jesus Christ. Many will ask, What has the Church done towards establishing the Kingdom of God in India? If the outside world is disappointed at the progress the Church has made in India, not less is the disappointment felt by those who have had a share in establishing it in this great land of religions. Yet, surely, there is much to be thankful for when we see this infant Church putting forth efforts to be free from the Church in England, and to have power to consecrate her own bishops and control her own affairs. If the Government is passing through deep water, so too is the Church in this land. In the very near future there will be no Government chaplains, with the exception of those who are attached to regiments. The Missionary Societies are feeling the financial pinch, as well as the lack of men, to carry on the work. The Church at home cannot say by any means that her work in India is finished when we look at our position: 5,000,000 Christians out of a population of nearly 350,000,000.

What About the Future?

"He came unto His own and His own received Him not." The European may feel that he is not wanted, and may get discouraged and wish to throw up his task. But we have the example of Jesus to follow, who, against great opposition and bitter hatred, finished His work. If the Church at home has the spirit of the Master she will rally her forces and enter with renewed zeal into the struggle by taking up her cross and following in the footsteps of the Master. Who never shirked any task, but "set His face steadfastly towards Jerusalem," which was the only way to victory. "And God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross, to reconcile to Himself through Him, I say, things on earth and things in heaven."



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

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## The Church Record.

NOVEMBER 17, 1922.

### HAS THE DEVIL WON THE WAR?

The fourth anniversary of the Armistice signed in November, 1918, leads us inevitably to contrast the spirit of that day and this. The events leading up to that crisis were so sudden and so unexpected that the pent-up feelings of anxiety and strain found their natural relief in a general outburst of gratitude to God. The crowded churches and the throngs in the city streets singing the Doxology were even more eloquent testimony than the utterances of public men. We almost imagined that we were standing on the threshold of a new and better age when men would give God His rightful place in life, and strive to build a more righteous and enduring civilisation on the ruins of the old. But, alas! for all our fair dreams! That was four years ago; to-day we witness a moral debacle so great that we are almost tempted to wonder whether after all it was not the Devil who won the war. While the Central Powers find themselves bankrupt and the Allies remain restless and dissatisfied, unable to gather in the fruits of victory, he calmly reaps his rich harvest of bitterness and selfishness and lust.

The War called out both the best and the worst in men, but the atmosphere since 1918 seems to have been more favourable to the survival of the worst than of the best. Too much of our sacrifice and energy seem to have been concentrated on the temporary purpose of overcoming Germany, and we have neglected to conquer that for which the Germans stood. We came, that is to say, to make our attack not so much upon the evil principles as upon those

in whom they found a temporary incarnation. Thus, the war against these personal enemies won, we eased up the strain and imagined all was done. Then came the inevitable moral reaction. The long reign of discipline had been maintained only by a sense of the urgent national need, and when we felt that urgency was past, the pendulum swung towards license. Thus it comes about that on every hand is seen an impatience of restraint and a spurious freedom claims, not the right of self-government in the interest of the whole, but the license to defy all law in the interest of self.

An outstanding illustration of this spirit is to be found in the wave of crime which is sweeping over society, but that is only symptomatic of the whole body's disease. It is a hackneyed truth that the spirit of modern business and industrial life is organised selfishness, the congested divorce court, and the violent sexual crimes are merely indexes of a widespread lowering of the standards of sexual morality, the gambling mania but reflects the general craving after excitement, and disinclination to get down to solid work. The truth is that we get about as much crime as we corporately deserve: it is largely a barometer of our general social health, and present indications suggest that civilisation is heading towards the rocks. The days are critical and call for earnest effort on the part of every man in whom the light of the ideal and the passion for righteousness still burn.

It is first of all the Advent call to repent. If Society is groping in the moral shadows, it is because the ideal burns but dimly in the Christian Church—so many of whose members are more nominal than real. The conscience of the keenest will accuse him bitterly of slackness—and what of the rest? After all, the nation has been keener in its dread lest its military foes should find it unprepared, than the Christian lest his Lord returning child.

But repentance involves amendment of life, and in two respects at least the man of God must make it. He must exemplify in his own life a pre-eminent degree of self-restraint, the Christian virtue of self-sacrifice must be revealed through him as a thing of loveliness and power which men will set themselves to imitate, something whose attainment they will feel full worth the effort and discomfort it entails.

Then as he disciplines his passions and purifies his thoughts, he will bend his mind to grapple with the problem of removing, not only from the individual heart, but also from the corporate life, those things which minister to the evils of our age. When all is said and done much of the unrest to-day is due to a blind groping after justice, a passionate conviction that the present social and economic order is unrighteous, and on the part of many an unselfish wish to put things right. In so far as it is unselfish, and in so far as it is a search for righteousness, it just claims the sympathy and help of every Christian man. There are many more, of course, whose only object is to divert the unequal proportion of the rewards of industry from another class to themselves, but even these, though requiring guidance and correction at our hands, yet have claims upon our sympathy, and in proportion to the sympathy shown will they listen to their guide. After all, even yet the industrial machine does not function fairly to them, and they cannot forget the oppression of generations of their class. We must make them see that we appreciate their case, we must get their point of view that so we may lead them to ours.

Here is the Church's task, to lead the age back from the perilous places in which it is treading, the task calls for courage, sympathy, and self-restraint. It will be difficult, but shall we let the Devil win the war?

## New Guinea Mission.

### ANNUAL CONFERENCE.

(From our own Correspondent.)

The annual conference of the staff of the New Guinea Mission was held at Dogura, the head mission station, from Tuesday, October 23 to Sunday, October 29. The mission launch (the "Whitkirk") arrived from the north, bearing members of the staff from the northern stations on the Thursday previous; she then continued her journey south to Samarai, and there awaited the arrival of the mail steamer (which was two days late) and then returned carrying the members of the staff from west and south. The launch arrived at Dogura at daylight on Tuesday morning.

The first sitting of the conference was held at 2.30 p.m., on the Tuesday, when the Bishop delivered his presidential address. In it he referred in appreciative terms to the work of his predecessor, the present Archbishop of Brisbane. The message was one of thankfulness for the past, and of hope for the future. An important place in his address was given to the future development of work on the mission. The Bishop hopes to put the existing St. Aidan's College (for the training of teachers) on a more substantial footing, and for this purpose to establish a secondary school at Dogura. Scholars on leaving this secondary school, although ready to proceed immediately to the College, will, however, first be returned to their respective villages for six months, in order that their vocation may be thoroughly tested. For the carrying out of this scheme a priest will be required to take charge of the college, and an additional lady teacher for the primary school. The Bishop hopes also to include in the college course, agricultural work, whilst helping to supply the students with necessary food, will also keep them alive to the necessity of continuing the cultivation of gardens whilst carrying out their village teaching duties. In this way much expense will ultimately be saved, a layman will be required to superintend this agricultural work.

Each day of the conference started with a celebration of the Holy Communion, at 7 a.m.; a different member of the staff celebrated each day. Mattins was said at 9 a.m., and evensong at 7 p.m. Other than Tuesday, the sittings of the conference were in the mornings; the afternoons were given to committees and consultations. Friday was observed as a quiet day, when the Bishop gave four most practical and inspiring addresses based on the Life of St. John the Baptist. They were messages for our every-day life, and whilst we all felt that his fatherly rebukes were only too well-deserved by each one of us, yet we appreciated the straight talk, and were greatly uplifted and helped by his sound advice and spiritual counsel.

The sermon at the first evensong of conference was preached by the Rev. F. K. Elder; he pleaded for the upbuilding of a Papuan Church; we were not here, he said, to plant the Church of England in Papua; we were here to plant the Church of Christ, and if the Church of Christ was to grow in this country it must be a Papuan Church; for this to be, it might be necessary for us to cast aside many of our old ideas of necessary forms and ceremonies. His sermon, whilst to the minds of some was extremely radical, was yet acknowledged by all to be an extremely thoughtful discourse, and gave great grounds for consideration. At the final evensong on Tuesday night, the Bishop preached and gave us his farewell message.

Not the least important item of the conference agenda was the consideration of the finance committee's report. In the discussion it was revealed that whereas in previous years, the mission had exceeded its budget, this year, by rigid economy, she had not only kept within it, but had wiped out a deficiency of £1000 with which the mission started off the year, and would have a substantial amount in hand towards the payment of the new school—but up to the present the A.B.M. were £3000 behind in their promised payments; if this amount was not made good by the end of the year, the mission would be in a very serious position; needless to say, we all expect of the Australian Church that they will not "let us down."

To the writer, who was attending conference for the first time, and whose work is in one of the European centres of Papua, the most impressive part of the conference was

## The Church in Australasia.

### NEW SOUTH WALES.

SYDNEY.

#### From the Archbishop's Letter.

"I should also be glad if, on one Sunday during November, the clergy would speak from the pulpit about the appeal now being made on behalf of the starving children of Armenia, who have suffered and are suffering such untold miseries at the hands of cruel Turks. A fund is being raised throughout the Commonwealth by Christian people for the purpose of sending a ship with food and clothing to the chief centres in which these children are congregated, destitute of food and clothing. Those who listened to the eloquent words of Dr. Wirth have no doubt of the reality of the need. Our Christian brethren in the United States have set us a lead in the sending such relief ships. I also print in this copy of the "Diocesan Magazine" a prayer which I have drawn up, and hereby authorise for use in churches."

"I am glad to be able to print in this number of the 'Magazine' an account of Mr. Hickson's work in South Africa. It is the testimony of a Methodist, and will, I think, be read with the greatest interest by our people. It is most important, in view of his visit to us next year that we grasp from the article his leading principle. He comes as a Christian, not as a worker of magic. He lays primary stress upon the need of coming to Christ as the Saviour Who cleanses the soul before He is approached as the Saviour Who, if He sees fit, can and will heal the body also. I earnestly hope that we shall all set this ideal prominently before us."

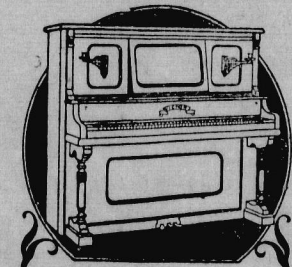
#### Prayer for the Fugitive Children of Armenia.

(Authorised by the Archbishop for use in Church in the Diocese of Sydney.)

O God, Who art the help of all that trust in Thee, and in Whom the fatherless findeth mercy; we pray Thee, on behalf of the suffering children of Armenia, stay the violence of the oppressor. Put it into the hearts of Thy people to feed the hungry, to clothe the defenceless, to shelter the homeless. Bless every effort made for their deliverance, and hasten the time when they may dwell safely in their own land none making them afraid; for Jesus Christ's sake. Amen.

#### Surry Hills Ministerial Association.

The monthly meeting of the Surry Hills Ministerial Association was held at St.



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the celebration of Holy Communion on Sunday morning; it was in Wedaua (the native dialect) and the church was packed with devout natives, joining earnestly in the service, as beautiful to them in their language as it is to us in ours, and eagerly participating of the Sacred Food. To hear the old tunes sung earnestly in strange words, by these so recently heathen people, brought tears to one's eyes, and answered the question, "Are Missions worth while?" most effectively. And then to receive the chalice at the hands of a native deacon, was an experience to be envied by any true servant of Jesus Christ. As never before, one realised that "God so loved"—not the white race, but "the world"—white, black, brown and yellow—"that He gave His only begotten Son to the end that all who believe in Him should not perish but have everlasting life."

## Correspondence

### Ecclesiastical Fire Insurance

To the Editor of the "Church Record."

Dear Sir,—In justice to myself (after nearly half a century given to financial matters); and in the interest of the cause which I have heart, I must disclaim all responsibility for the opinions with which Mr. Shaw wishes to saddle me. That being so, there is no point in his criticism as far as I am concerned. He is simply "beating the air."

I am not (nor ever have been) an advocate for the formation of a company with or without capital.

I am not (nor ever have been) an advocate for the church undertaking Insurance Risks without adequate provision being made to meet losses.

I did not say that the sum of £31,250 could have been saved by the Board in the last 10 years. Why does Mr. Shaw find it necessary to misquote me?

You sir, commended an arrangement made in the Goulburn Diocese. I did not. I wrote to point out that "the Board" under clauses 4 and 8 of the Provincial Ordinance was given power (amongst other powers) to enter into such an arrangement, and could have done so at any time within the last 10 years, and it did not attempt to do this or anything else. My statement remains unchanged.

The figures I gave in regard to the Insurance business for the Province of N.S. Wales are incontestable. As to the amount paid away by the church in each year I can call upon Mr. Shaw himself in evidence.

When I attended the meeting of the Committee of the Sydney Synod in 1917 Mr. Shaw was sitting next to me, and when I told the Committee that the amount paid away by the church in each year was £3000, Mr. Shaw said, "yes that is about it." Since then the amount is greater, so we will be within the mark in taking £3,000 now.

As regards losses, I had (and now have) the written statement of the Registrar of each of the Dioceses as to the losses experienced. Allowing for compound interest, the difference between the two sets of figures amounts to £31,250 in 10 years.

The Board was appointed and given full powers to enable it to get information and to come to some decision as to the best way to proceed to enable the church to save a portion at least of this large sum. The Board accepted the Trust—yet made no attempt to gather information. By its inaction I say the church has lost £15,000 and I do not speak without knowledge. This £15,000 might have been the nucleus for an Insurance Guarantee Fund for the Province, and possibly for Australia.

Mr. Shaw commends the Board for its inaction. Would Mr. Shaw be as ready with his commendation if it was his own business?

C. R. BARRY.

Bathurst, 7th November, 1922.

#### Parents' Union for Home Religion.

(The Editor, "Church Record.")

Dear Sir,—One is reluctant to suggest any addition to the already large number of organisations which exist for the advancement of the Christian religion. But I would like to see established in every parish a Parents' Union for the Promotion of Religious Education in the home. The objects of such a union would be mainly two-fold—

First, it would aim at promoting religious education amongst parents.

Secondly, it would aim at the religious education of the children by their parents in the home.

How few parents give any religious instruction to their children? How few are capable of imparting that knowledge because of ignorance of what they should teach and how to teach it? The first need of such a union would be a children's Bible—an

abridged Bible. Our Bible is too long and too difficult for children, and for the average parent. The children's Bible should be printed more attractively. The type should be much clearer. It should be illustrated, too, and bound attractively.

Side by side with the children's Bible should be issued a short explanation of it—for the use and instruction of the parent. It should set forth the main outline of the Revelation of God to man—giving a short history of the Hebrew people from Abraham to the days of our Lord and the Apostles. Such an outline would, of course, be based on the Biblical narrative and would omit portions obscure and of minor importance. The greater value of the New Testament should be explained and the progressive nature of the revelation might be briefly exemplified, care being taken to stress the supremacy of Christ.

Many parents fail to give religious teaching to their children because they are unable to present that teaching intelligibly. This compendium which I am suggesting would assist them very much in giving instruction.

There should be, in connection with the union, a magazine for parents which would deal sympathetically with the problems of parents, stating difficulties and suggesting helps. Some elementary notes on psychology, could appear in its columns from time to time, and there would be a plan for devotional and inspirational contributions. Parents could be invited to join such a union on the occasion of their children's baptism. Meetings need be very few—one good rally a year would probably suffice. The work is to be done in the home—meetings are not needed for such a union.

Whether such a union will ever be formed I cannot say, but I fear little permanent change in the religious education of the young will take place for the better until parents are helped to take a more active part in the work.

There may be isolated cases where children become keen and devoted members of the Christian Church without the aid of the atmosphere of home religion, but such cases will be exceptions not the rule.

A. I. H. FRASER.

St. Alban's, Leura, 27/10/22.

#### Union of Churches.

(The Editor, "Church Record.")

Sir,—We have heard a great deal of the Lambeth Conference and the Union of the Churches, but very little practical suggestion of how it should be done. May I suggest a way that has been tried and found a success?

Some years ago the three ministers of the town of Mittagong held a weekly open-air service in the street, and then going to the churches in turn, held a short, bright service, this was carried on for some years and proved a great success.

Not long ago the ministers of Auburn met together in turn at their homes, for prayer and praise and the reading of a paper; this caused a pleasant feeling among Christians.

Why could not the rectors of our various parishes invite the ministers of other Churches to meet together and form a union for monthly prayer and praise to be followed by a service in the evening in their churches alternately?

I do not think the ministers of other denominations would object to the Church of England taking the lead in such matters, as she represents the largest population. Trusting the idea may be taken up by some abler pen than mine and acted upon!

F.C.W.

#### THE TROWEL.

The Australian Church Magazine of  
Christian Education.

We cordially welcome "The Trowel," the new venture of the Board of Education, Diocese of Sydney. As the Primate says in the Foreword, "This magazine, produced at the urgent request of the General Synod Sunday School Commission, is an indication of healthy growth on the part of the Australian Church. . . . It will serve to unite Sunday School teachers throughout the Commonwealth in closer bands of fellowship and to co-ordinate their efforts."

We congratulate the editor upon the choice of a name, for Sunday School teachers are builders indeed, and the purpose of the magazine is to help them to be "workmen that need not to be ashamed, rightly dividing the Word of truth."

The magazine contains two sets of lessons, Junior (8-10 years), Intermediate (11-13). There are useful suggestions for the teacher's home preparation and a full outline of each of the various lessons.

The annual subscriptions to "The Trowel" is 3/-, or 4/- posted. All enquiries or orders should be addressed to the Editor of "The Trowel," Church House, George St., Sydney.



David's rectory, Arthur-st., on October 30, Rev. J. F. Chapple presiding. The Rev. Oswald Noske was elected a member of the association. Suggestions were considered in connection with united open-air gospel missions, the matter was adjourned until the next meeting when detailed arrangements are to be brought up. A proposal was also put before the meeting for united arrangements for visitation from door to door throughout the whole of the district with a view to influencing the non-churchgoers. A sub-committee of Rev. J. F. Chapple, Pastor Harold Weir, and Mr. G. E. Ardill was appointed to prepare the plan of co-operation. Arrangements were made for a lecture on Archaeology to be illustrated by lantern slides, to be given by the Rev. R. J. H. McGowan in the Congregational School Hall, Bourke Street, on Tuesday, November 21. Rev. A. C. Mosley read a paper on The Key to National Prophecies, his main contention being that to understand national prophecies in the Old Testament a clear division must be made between Israel and Judah, who, he set out to prove, were always dealt with as two separate nations in the prophetic utterances, though they are to be brought together at the end-time of the age and settled in their national home in what may be described as the enlarged Palestine. Considerable interest was aroused but the time for discussion was very brief. The next meeting is to be held on Monday, November 27, at the Gospel Union Hall, Commonwealth St.

#### A Happy Prospect!

Thursday, November 2, was a red-letter day for the parish of Prospect and Seven Hills. The whole countryside seemed to be present at St. Andrew's, Seven Hills, for the induction and welcome of their new clergyman and his wife, Rev. F. H. and Mrs. Hordern. Fully 300 people sought to find entrance to the church, which was crowded beyond all hope of accommodation. Rev. G. A. Chambers officiated for the Archbishop, and there were also present Revs. O. G. Dent and H. Crofts, and all the churchwardens and officials, including one well over 80 years of age. Mr. Chambers preached an eloquent and inspiring sermon on the loving relationship due between a clergyman and his people. The ladies of Seven Hills entertained, in right royal fashion, the large assembly at a sit-down tea; after which a welcome social was held in the adjoining hall. Many prayers went up to God that the ministry opening under such happy and enthusiastic circumstances might be full of blessing for the parish.

#### St. Andrew's Day Missionary Intercession.

Sessions of prayer of one hour's duration each, will take place in St. Andrew's Cathedral, Sydney, on St. Andrew's Day, November 30, on behalf of the foreign missionary work of the Church. The sessions will begin at 1 p.m. and conclude at 5 o'clock. It is hoped that missionary-hearted and church people in general will avail themselves of these opportunities of intercession. Since 1872 St. Andrew's-tide has been specially set aside for prayer for foreign missions throughout the Anglican communion, and great blessing has ensued.

#### Deacons Institution.

The annual sale of work in aid of the above institution was held at the Chapter House on Thursday week; £250 was realised for this excellent organisation.

#### Watsons Bay.

The church at Watson's Bay, in common with the district itself, is showing evidence of progress. At last the splendid rectory site is being built on—after lying idle for over 60 years. The foundation stone for a residence for the minister was laid by Mrs. Arthur Eedy, on Saturday, October 28, in the presence of the Archbishop and a large number of parishioners, when the sum of £60 was laid on the stone. The building is to cost £1,600, £200 of which is already in hand. £500 is being borrowed from the Church Building Loan Fund, and for the balance a sale of work is being held in the Watson's Bay Town Hall, on 23rd and 24th inst.

The damage done to the school hall by the cyclone in July has now been made good. The Bishop of Bathurst, on October 22, unveiled and dedicated two stained glass windows, in memory of James Edgar Gladen, Keith Armstrong Munn, and James Aird.

#### "THE OTHER SIDE"

Or things we may know concerning the next life."

#### NEW BOOK.

(By Fairlie Thornton.)

Send one to-day to your friend who longs "for the touch of a vanished hand." 1/6, posted 1/7. Book Depot, 381 George Street, Sydney.

who were aboard the ill-fated barque "Manurewa."

#### The "New Day" Crusade.

The annual meeting of the Y.P. Prohibition Council and Band of Hope-Union will be held in the City Temple, Campbell St. (near Elizabeth St.), on Monday, November 20, at 7.30 p.m.

The special features of this Young People's rally will be community singing, children's items, the annual report and election of officers, and a lantern lecturette entitled "Prohibition at Work." In addition to this the "New Day Crusade" will be launched. This crusade is an organised, educational effort for abstinence, prohibition and citizenship, centring around the three-fold pledge and appeal as follows:—

1. I will oppose the liquor traffic all my life.

2. I ask Parliament to support prohibition for the protection of young Australians.

3. I promise to uphold the law and to encourage good citizenship.

It is proposed to secure 100,000 signatures to this from young people aged 8 to 18, and the launching of this movement will take place at the rally on November 20.

#### GOULBURN.

#### Dedication of Soldiers' Memorial Chapel.

The idea of converting one of the transepts of the Cathedral into a Soldiers' Memorial Chapel was first suggested by the Bishop to the Cathedral Chapter in February, 1916. In March, 1919, the Chapter suggested the idea of inscribing on the walls of the Chapel the names of all sons of the church in this diocese who gave their lives in the great war. In September, 1919, the suggestions of the Chapter were adopted by a joint meeting of the Cathedral Council and the Diocesan Council. In January, 1920, the Bishop in his synod address outlined the whole project and appealed to the Diocese, and a large meeting of members of Synod and the two Councils decided to erect the chapel as the diocesan soldiers' memorial, and to complete the tower and spire of the Cathedral as the diocesan peace thank-offering, the work on the tower to be undertaken immediately after the completion of the Chapel. Mr. Burcham Clapp was appointed architect for the Chapel.

The original choice of the south transept was found to involve structural difficulties and was abandoned for the north transept on the urgent advice of the architect. The first design of the Chapel included the space occupied by the north vestry, and was abandoned as involving the loss of the familiar northern entrance to the Cathedral. The alternative design finally adopted involved the shortening of the Bishop Thomas Chapel in order to retain that entrance. The new design was explained and approved at a general meeting of Cathedral parishioners in May, 1920. The proposed expenditure of £3,000 proved altogether inadequate for the erection of the Chapel in Maple wood, and eventually the offer of Mr. James Turner, of Goulburn, to erect the Chapel in stone at a cost of £3,400 was accepted in November, 1920. The appeal for the Chapel fund met with a remarkable response. Various parts of the fabric or furniture were provided by large special donations from individual friends or relatives of fallen soldiers, and the whole cost, £5,500 was assured by the middle of 1922.

The Chapel will be described and known as the Soldiers' Memorial Chapel, but its ecclesiastical dedication is in the name of St. Michael and St. George. The title has a sacred significance. It reminds us of a soldier angel (Rev. xiii. 7) and soldier saint, and is the one title which, above all others, recalls the true character of the Great War as a war in which divine as well as human principles and forces were contending for the right against moral as well as material forces.

#### New Church of All Saints', Laggan.

On Sunday, November 5, the Bishop laid the foundation stone of a new church at Laggan in the parish of Crookwell. The service was held in the open on the site of the church at 3 p.m. A procession was formed consisting of the rector (Rev. S. Broadfoot), the Registrar of the Diocese, the Bishop, and the congregation present (numbering about 150), marching in fours. The procession encircled the church site and the service then followed the usual form. After the Bishop had laid the foundation stone he gave an address based on 1 Corinthians iii., speaking first of the building to be erected on the foundation laid that day, then of that building which everyone has to build, whose foundation is the faith in Christ Jesus. During the singing of the last hymn some £46 was laid upon the stone, which, together with what had been raised previously, makes a total of about £350 in hand towards the new building. The building is to be of

stone and the cost will be materially reduced by the large amount of voluntary labour available.

#### VICTORIA.

#### BALLARAT.

#### S.S. Festival.

The Wendouree Sunday School festival was held on Sunday, September 24, being the Sunday after St. Matthew's Day. The scholars had been specially trained by Miss Sellovich, church organist, and the teacher of the kindergarten class. Very large congregations assembled throughout the day, and the singing gave great pleasure to all who heard it. At the afternoon service offerings were made for the comfort of the patients in the general hospital, and in addition to masses of beautiful flowers, the school sent cakes, preserves, biscuits, scones, fruit, butter, and no less than 730 eggs. A few gifts of money were presented, to add to the offering of material comforts. The church was tastefully decorated for the festival.

#### BENDIGO.

#### Synod and The Nexus.

The Bishop, in his charge to Synod dealt at some length with the subject of modernism, and at the close referred to the burning question of The Nexus. The Bishop said:—

"I now turn to more local questions, chiefly to the knotty problem of

#### The Nexus Question.

and wish to sum up, as briefly as possible, the arguments for and against. But first let me say just one word. What we need most of all is a well-informed vote on this difficult question. My own views I believe, are well-known. But I would far rather have a well-informed vote contrary to my own views, than an ill-informed vote agreeing with them. I feel it has not been clearly or adequately seen that there are really two questions involved. The first is, have we arrived at such a stage of national life here in Australia that it is desirable to sever the Nexus? The second is, is the method proposed a good one? It would be quite logical to agree with the first point and to disagree with the second. In such a case, of course, it should be considered how the proposed plans could be improved. Let us look then at (1) the

#### Arguments for retaining the Nexus.

In the first place, there is (a) the patriotic argument and that of sentiment. These are days when we urge the solidarity of the Empire, and love to the dear old Mother land. Thank God that it is so. Surely, it urged, this of all periods, is not the time to weaken any tie that binds us to the Mother Church. Enemies are strong, both within and without the Empire. Disloyalty abounds. Troublesome days are ahead. Let us seek rather for further means to strengthen any ties which already exist. The Church of England is our Mother, and as such we love and revere her. Away with the idea of weakening the bond.

Then further it is stated that (b)

#### To sever the Nexus is unnecessary.

To a very large extent we are already autonomous. We can and do choose our own Bishops, etc. We can and do make laws for the well-governing of the Church. Indeed, the very fact that we meet in Synod, and do in Synod what is done, is tangible and visible proof of a very large amount of independence. Hence, why should we leave the calm haven for a dangerous and difficult voyage which will take us—no one knows whither. Still further it is urged that to sever the Nexus spells (c) party domination. As we are now, we know what the law is. Whether it is obeyed or not, is another matter. But at any rate we know at least where we are. Sever the Nexus, and we are nailing up the coffin of the Reformation, and undermining the faith for which our fathers died. Let us now turn to—(2)

#### Arguments for severing the Nexus.

(To be continued.)

#### QUEENSLAND.

#### BRISBANE.

From the Archbishop's Letter.

"The thing of most importance shall be said first. November is our 'Missionary Month.' I appeal to you to do your very utmost. Do not be content with giving; avail yourselves, as far as you possibly can, of the intercessions that will be offered in

churches upon November 30, St. Andrew's Day.

"It is with very great regret that I have heard that the Rev. C. J. Armstrong has been absolutely ordered by doctors to give up the particular work that he has done so splendidly and so self-denyingly for the past five years as Provincial Organiser for Foreign Missions.

"It is with great pleasure that I am able to state that His Excellency the Governor-General of Australia will open St. Martin's Hospital on Tuesday, November 28. I wish to thank the vast number of people who contributed to the great success of our effort which culminated on September 29, to raise money for the Hospital."

#### Varia.

Rev. A. St. John Heard has been licensed rector of St. Paul's, Ipswich, and was inducted on October 13.

Rev. John Spencer Booth has been licensed as assistant curate of St. Thomas', Toowoong.

Rev. B. P. Walker has resigned as rector of St. John's, Dalby, as from the end of November, and has accepted the living of Bundaberg.

Rev. W. P. H. Hubbard has been given leave of absence from the diocese for three years from October 31, 1922.

The dedication services at St. Thomas' Church, Toowoong, last Sunday week, were most encouraging, and the large congregation at each service furnished proof of the virile character of church life in the parish. The church was filled to overflowing on each occasion, and at 8 o'clock Communion there were upwards of 300 communicants, of whom 170 remained and attended the communicants' breakfast with Archbishop Sharp in the Parish Hall. At 11 there was a wonderful gathering for choral eucharist, the service being Stainer's. The organist and choir were assisted by instrumentalists. The rector (Rev. Norman Osborn, M.A., M.C.) preached at festal even-song, when there was another large congregation.

(From our Correspondent.)

At the Cathedral festival held on the last Sunday in October, the Bishop of Newcastle was the preacher. The Bishop's earnest words were greatly appreciated by the large congregations which filled the cathedral. The choir was supplemented by an orchestra as an addition to the fine organ. Mr. Sampson, F.R.C.O., conducted.

At Christ Church, Milton, on November 5, Archdeacon Osborn dedicated a memorial to the late Miss Florence Barton. The memorial, which is a credence table, designed by Mr. Godfrey Rivers, and carved by Mr. Harvey, makes a handsome addition to the furniture of the church.

"The main fact which ought, I think, to determine the use we make of the forces at our disposal in India at the present day is that there are 50,000,000 people in India who are quite ready to receive the Gospel message, to put themselves under Christian teaching and discipline, and to be baptised; and that, if a prompt, aggressive, and adequate campaign were carried on among them, it would be quite possible to gather something like 30,000,000 of them into the Christian Church during the next fifty years, raise them morally, spiritually, and socially from the state of degradation and servitude in which Hinduism has kept them for the last two thousand years, and to furnish to the whole people of India, especially to the educated classes, a most powerful witness for the truth and power of the Christian faith."—Bishop of Madras.

#### THE NEW LECTIONARY.

Nov. 19, 23rd Sunday after Trinity.  
—M.: Pss. 110, 135; Proverbs i. 20 or 1 Macc. ii. 1-28; Luke xvi. or 1 Cor. i. 1-25. E.: Pss. 137 (om. vv. 7-9), 138, 139 (om. vv. 19-22); Proverbs ii. or iii. 1-26 or 1 Macc. ii. 29-48; John ix. or 1 Cor. xiii.

Nov. 26, 24th Sunday after Trinity.  
(Sunday before Advent).—M.: Pss. 145, 146; Eccles. xi. and xii.; Hebrews xi. 1-16. E.: Pss. 147, 148, 149, 150; Haggai ii. 1-9 or Mal. iii. and iv.; Hebrews xi. 17-xii. 2 or Luke xv. 11.

Dec. 3, 1st Sunday in Advent.—M.: Pss. 1, 7; Isaiah i. 1-20; John iii. 1-21 or 1 Thes. iv. 13-v. 11. E.: Pss. 46, 48; Isaiah ii. or i. 18; Matt. xxiv. 1-28 or Rev. xiv. 13-xv. 4.

The Bishop of Gloucester, Dr. E. Gibson, has decided to resign his See at the end of the year on medical grounds.

#### CHURCH FURNITURE.

Many of our readers who attended the Manufacturers' Exhibition held in Sydney last week, will probably have seen the very fine work in carved church furniture by Messrs. F. W. Tod and Co., Dawson-st., Sydney. This firm has been doing some very excellent work, and is well deserving of encouragement by churchpeople.

#### SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS.

The following Exhibitions fall vacant this year:—

1. Walter and Eliza Hall Exhibition for the daughters of Clergy.—

One Exhibition for a Boarder.

One Exhibition for a Day Girl.

2. One Bursary open to any girl who has been attending a Church Primary School for at least two years.

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

Entries close on the 5th November, 1922.

THE CHAPLAIN, MISSIONS TO SEAFARERS, Stockton, Newcastle, N.S.W., requires a STIPENDIARY READER as an Assistant. (£160 p.a. and travelling expenses. Must be a keen, manly Christian. References.

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#### SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

An examination will be held at the School commencing at 9.30 a.m. on Thursday, November 30th, and Friday, December 1st, for the purpose of electing Candidates to the following Scholarships and Exhibitions:—

1. Council's Open Entrance Scholarship.

2. One Church Primary Schools' Scholarship, candidates for which must be Church Primary School Boys of at least two years' standing.

3. Two Council's Junior Scholarships, candidates for which must be under fourteen years of age on December 1st. For one of these Scholarships candidates must not have entered the School at the time of the examination, but the other is open also to boys who entered the School not later than the beginning of the first term of the present year.

4. One Annual Exhibition for the sons of clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Lord Archbishop.

All the above Scholarships and Exhibitions may be renewed from year to year if the holders' work and conduct are satisfactory, but none may be held for more than three years in all.

Preference will in all cases be given to sons of soldiers who either fell or were totally incapacitated in the War.

Names of candidates should reach the Headmaster before November 20th, and should be accompanied by a testimonial of good character from the candidate's Headmaster, and a statement from parent or guardian as to age.

A medical certificate will be required in the case of each successful candidate to the effect that there is no reason to suppose that he will be unable to attend school regularly.

THE CENTURY DICTIONARY, ENCYCLOPEDIA AND ATLAS, 10 vols., half-leather bound. Published by "The Times." £10. A bargain. "Alpha," "Church Record" Office.

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## The Priest's Wife.

According to the Thirty-nine Articles of Religion the English priest is permitted to marry at his own discretion, as he shall "judge the same to serve better to godliness." Many a priest would find it hard to put into words all that he owes to his wife. There are cases where a priest's marriage has been his undoing, but they are few compared with those in which his ministry to the flock of Christ has been forwarded and helped by the blessings in his own home-life which he owes directly to his wife.

It is my desire to protest vehemently against the habit of sneering at "clergy-wives," and to uphold them, one and all, as women deserving of the highest praise and respect. In few vocations is it harder to make good than in that of a priest's wife. So much of her life is lived in the public eye. Her husband's parishioners know all about her. If they don't, they pretend to; and that is more trying still.

Her home-life must be the model for every home in the parish; if it is not, much of her husband's work is rendered nugatory. She must be content to exercise sympathy without knowledge, to be pleasant to the most difficult people, to endure many slights, and never show resentment. Surely such a woman has a hard task; and if she lives up to her vocation she is deserving of the highest place in our esteem.

Inevitably she will be a poor woman, and will have a life-long struggle to keep up appearances. She must not be shabby, and her children must at least be clean and tidy. She will probably have to work to maintain a large and cumbersome house, with a very inadequate domestic staff. How much of the cooking, washing, mending, house and nursery work in our vicarages is done by the parson's wife! and yet she must not show her fatigue or impatience when trying people and waste her precious time.

Much of the joy of married life is denied her. She cannot enjoy the complete confidence of her husband. There are many secrets which a priest hears and which he may not share with his wife—and that quite apart from the confessional! She must discipline herself not to question her husband or show undue curiosity about people in the parish. She can help her husband enormously if she can thus hold back the perfectly natural questions which she longs to ask. Moreover, she, more than almost any other man's wife, has to share her husband with other people. Her life is a lonely one, especially when her husband is out and about his parish. She spends long hours alone in the vicarage, and she dare not suggest to her husband that he sometimes should be with her. Some priests are extraordinarily selfish in this respect; they forget altogether that their wives have a claim to some of their time and their society.

The hardest cross a priest's wife has to bear is that of being considered different from other women. The attitude of so many of her sisters to her might be considered absurd if it were not, as a matter of fact, unkind. If she expresses an unconventional opinion, or likes, quite naturally, to do the same kind of things as other women, many people will hold up holy hands of horror and say, "And you a parson's wife!" Why should she not be natural, and love pretty clothes and a certain amount of colour in the stuff of her daily life? She richly deserves it, for her life (and sometimes her husband's) is very monotonous and dull.

A priest's life can be made or marred by his wife. If she is willing to share his poverty without grumbling, to sweeten his home-life with her presence, and to extend a real welcome to all who come to his house, a priest's wife is doing a work for God of untold value. As they pray for their parish priests, I hope all Christian people will remember to pray also for their priest's wives in their difficult and responsible lives.

OURANIUS.

## Japan.

"I can hear the sound of going in the tops of the mulberry trees." The speaker was a visitor we had here, an English army officer brought by God in a most romantic way to Japan to survey the possibilities of work among army men here. "I never dreamt that there would be such chances here," he went on; "so many just ripe for gathering into the Kingdom; why, only in the train this morning a fellow sat next to me, and before we had reached Osaka he was on the verge of things, and yesterday the day before that the same thing." Oh, there's the sound of going in the tops of the mulberry trees! "The sound of going!" Just about the same time I had an interesting conversation with Tsuchiyama San, one of the most experienced and deeply spiritual clergy in Osaka, who said, "I feel we may take the present general craving for religious literature, especially among the young folk of Japan, as an indication that the revival we are all praying for has begun. Everyone is clamouring for religious read-

ing." This remark was further endorsed a little later by two teachers in our school, neither of them over-keen about Christianity. They said, "You never pick up a magazine nowadays but there is something religious in it, and by far the greater proportion of religious articles are either based on Christian ethics, or else deal definitely with Christian subjects."

The fact remains that at the present moment there is a tremendous swing back from the old materialistic ideas, and a very noticeable growth in religious consciousness, which makes all the experienced missionaries declare, "We have never seen the Japanese so open to Christian influence as they are now."—(Extract of letter from Miss K. Boydell, Missionary in Japan.)

### IN MEMORIAM.

CYRIL LOWTHER CLARKE,

A Father's Tribute.

I comply with your request to send some account of my youngest son, whose earthly life has been terminated by a motor accident, at the early age of thirty-eight, though the unexpected blow fills me with bewildering thoughts of sorrow at his sad fate. He inherited from his mother, elected, at the age of ten, to a choral scholarship at Magdalen College School, Oxford, where, under that well-known Yorkshireman, Dr. Varley Roberts, he learned the ideas of duty and decision, and under the equally valuable headmaster, Dr. Sherwood, he was most efficiently trained in general school work. After two or three years at Bradwood Grammar School he went with his mother and me to Melbourne, and entered at the University there in order to train for the medical profession, a wish he had cherished from childhood upwards. After graduating he began his professional work, but threw up everything, like hundreds of thousands of others, when the call of Empire sounded in the Great War. He served four and a half years in the Australian Medical Corps, taking part in General Allenby's great cavalry ride on Palestine, and fortunately returned home to Australia unscathed in health. His temporary rank of Lieut.-Colonel was wisely laid aside by regulation when the Australian armies were disbanded. From the first he conceived a great affection for the land of our adoption, and decided to make Australia his permanent home and the sphere of his life's work.

After the war, returning to his medical practice at Peterborough, South Australia, at the request of his patients, he set himself to the task of building up his professional career. It has been to me a great joy that he, as a layman, should have maintained the family traditions of service for the Church. He served as churchwarden of his parish and took a leading part in the church life of his diocese, being a lay member of the Bishop's Council. As such, he took part in the choice of the first bishop of Willochra. Possessing a natural gift of platform speaking, he found it impossible to resist the call to public life in his town, and he became Mayor of the Borough, an office I think he held at the time of his death. Such has been his life, so full of promise and growing powers and influence, and now a sad accident—this and nothing more, for accidents are not judgments—has brought to a tragic end an earthly life every year expanding in usefulness. I am sure that others besides ourselves will feel compassion for the young widow and her two little boys. I know as yet no particulars about the accident, nor can these relieve the sense of sorrow for the disaster. His medical practice required him to take long motor rides over country ill-provided with roads, and he has told me of some journeys of more than one hundred miles taken by night and by day through the Australian bush. He was always his own chauffeur.

Death, universal though it is, never loses its solemnity for individuals, and this first loss of a child speaks its own sad story of "the changes and chances of this mortal life." As I turn to faith and hope from the earthly side of this new sorrow, I cannot think of his life but as unfinished. Purposes, enterprises, and endeavours so full of promise cannot surely terminate at the grave, and so I bow my head in meek submission, and think of him elsewhere still retaining the energy and vitality which have led his life to power and usefulness and living a continuous life in some other part of God's mighty universe, and oh, how I hope and trust nearer to the Divine Master, whose he was and whom he loved.

Thou art gone to the grave, but we will not deplore thee,  
Though sorrow and darkness encompass the tomb,  
The Saviour hath passed through its portals before thee,  
And the lamp of His love is thy guide through the gloom.

—Henry Lowther Clarke, from C.F.N.

## Young People's Corner.

### "THANK YOU, CAPTAIN!"

A review of his army by the first Napoleon was no ordinary scene. He was a conqueror, and he looked with pride upon the human instruments of his victories. His soldiers believed in him with unquestioning faith, and followed him with enthusiastic devotion. On one such occasion of imperial display, while giving an order, the emperor incautiously let the rein fall upon the neck of his horse, which, taking fright, darted off at a gallop, placing the rider in imminent danger of being thrown. Whilst all stood gazing in consternation, a private soldier from his place in the ranks, sprang before the horse, seized the bridle, and respectfully placed the reins in the hand of the emperor. "Thank you, Captain," said the rescued emperor, as quick to reward as to apprehend a service. "Of what regiment, sire?" asked the soldier, saluting him. "Of my own guards," replied the emperor, charmed with such a manifestation of faith in his sincerity, and he then galloped away. Instantly acting on the declaration, the soldier laid down his gun, intimated his new rank to his companions, and passed over to the group of staff officers. "What does the fellow want?" haughtily asked one. "The fellow," said the soldier, "is a captain of the emperor's guards." "A captain!" cried another. "Who said so?" "He said so," replied the soldier, pointing to the emperor; on which the officers immediately greeted him as one of themselves.

We have a greater Emperor whose word cannot be broken. If only we would trust Him, we would have in Him eternal life, forgiveness of all our sins, and strength to enable us to overcome all the temptations and difficulties of our lives.

### WHO'LL TAKE THE VOW?

Who'll take the vow of the Future,  
And march from World to World  
With the trumpets of angels blowing,  
And the flag of God unfurled?  
Who'll turn from the stricken city,  
From pestilence, plague and fire,  
And start with the drums at daybreak  
For the Land of Heart's Desire?

Now this is the great allegiance:  
I swear by the light within  
To love what is bright with glory,  
To hate what is black with sin,  
To walk with the earth's great heroes,  
To fight at the angels' call,  
And to rise with a greater courage  
Each time that I reel and fall.

Who'll take the vow of the Future,  
And march to the days ahead  
With a living faith in the purpose  
That links us to the dead?  
A faith in the unseen glory,  
A faith in the soul of man,  
And a faith that God never fashioned  
One star outside His plan.

Who'll take the vow of the Future  
And march from World to World  
With the trumpets of angels blowing  
And the flag of God unfurled?

—Harold Begbie.

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Vol. IX., No. 24.

DECEMBER 1, 1922

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**Current Topics.**

The Season of Advent, inaugurating  
as it does the Church's year, comes  
to us with a two-fold message  
Advent. —Warning and Hope.

The repeated injunction of the  
Lord to His disciples to be wakeful in  
relation to His promised Return consti-  
tutes for disciples of all times a solemn  
warning to watchfulness. The great  
Fact of the Coming of Christ should  
be ever the most solemn sanction of  
the Christian's life, for before His  
Throne of Judgment must we all ap-  
pear to give an account of the things  
done in the body. That life will be  
most clear of stumbling blocks and  
inconsistencies that seeks to work out  
its salvation with that judgment alone  
in view; that so seeks to live in the  
sight of God that man's judgments are  
felt to be negligent. On the other  
hand, there is the message of Hope.  
The great Coming of our Lord is the  
justification of all our faith in Him and  
the vindication of the cause we com-  
mit to His arbitrament. The per-  
sonal return of the same Jesus is one  
of the clearest promises to Christian  
disciples, and that return will be the  
coming of One Who is not only to be  
our Judge, but is our Saviour and  
Friend.

Are the Christians of Australia get-  
ting ready for the great Missions of  
Spiritual Healing that  
are promised for next  
year? Some dioceses are  
organising conferences,  
some Synods have ap-  
pointed committees, but so far how  
much has been done to move the paro-  
chial clergy, the Christian ministry  
generally, and the individual Christian  
to seriously prepare for that Mission?

We understand that in the Sydney dioc-  
ese a committee appointed by Synod  
has issued a report, of which we have  
not yet had the courtesy extended to  
us of receiving a copy, although it is  
printed in extenso in our contempor-  
ary; the most practical diocesan step  
that we know of has been taken in the  
diocese of Goulburn, where there has  
been circulated throughout the dioc-  
ese by the bishop, a "Spiritual Pre-  
paration for Spiritual Healing," ad-  
dressed to patients, in which the pur-  
pose of the mission is briefly set out  
and the sick are urged to expectancy  
and preparation for the receiving of  
blessing. The tremendous importance  
can best be gauged by the reports  
that have come to us from country  
after country, in which the missions  
have been held. The report from Dur-  
ban shows that over 8000 sick ones  
came under the ministry, and the sec-  
retary of the mission, one of the  
clergy, has written a personal testi-  
mony to the reality of the cases of  
physical healing that have taken place.  
It does seem to us that the occasion

demands a weighty encyclical from the  
bishops of our Church, in which the  
heads of other Churches throughout  
the Commonwealth might well be  
asked to join. If we really believe  
that God is in this wonderful mission,  
then we surely should do our very  
utmost to call out all disciples of  
Christ to the work of co-operation, and  
strive to awaken all men everywhere  
to what we believe is the fact that  
"Jesus of Nazareth passeth by."

(Since the writing of this note the  
Sydney report has come to hand.—  
Ed.)

It is only right, natural and desir-  
able that this subject should be well  
discussed by Churchmen  
The Nexus. generally, as it is a mat-  
ter that affects the

Church throughout its whole member-  
ship. At the same time care should  
be taken by propagandists, and especi-  
ally when writing through an official  
diocesan paper, to present the contrary  
views quite correctly. For instance, in  
the W.A. Church News a writer of an  
article on the subject says that "the  
opposition to proposals for altering the  
nexus seems to be mainly due to mis-  
understandings"; and a little later on  
has a paragraph entitled "Self Govern-  
ment not Separation," and illustrates  
by the autonomy granted to the South  
African Colonies. This is a misunder-  
standing with a vengeance. The S.A.  
Colonial Government has even now far  
less autonomy than the Church of Eng-  
land in Australia. They are bound,  
not by their own act, but by the British  
Government to the mother country,  
and in certain matters might have  
their legislation reviewed. They like  
our own Commonwealth, have govern-  
ors appointed by the British Crown to  
represent the Sovereign of the Empire,  
who probably has to give his consent  
to all legislative measures passed by  
the Parliament. The Anglican Church  
in Australia is absolutely independent  
of the Church of England, except in  
so far as she has bound herself to the  
standards of the Church of England,  
and has bound herself not to alter  
those standards unless they are re-  
viewed and altered by the Mother  
Church. No Bishop or Convocation  
outside of Australia has any jurisdic-  
tion over her, and she is quite at lib-  
erty to seek from the Parliaments of  
Australia and not England, to review  
that important self-limitation.

"Jesus of  
Nazareth  
Passeth by."

The Archbishop of Melbourne, by the  
issue of a "Prayer for the results of  
Elections," has given  
Prayer and Churchmen a useful and  
the Elections. wise reminder of the need  
of earnest prayer for our  
country and Empire, and that not only  
during times of crisis. We commend  
the prayer for use throughout the Com-  
monwealth. It reads as follows:—  
"O Almighty Lord and Heavenly Father,

we beseech thee to guide and govern the  
minds of the people of this Commonwealth  
in wisdom, sincerity and judgment; that,  
being called to elect just Legislators on be-  
half of all conditions of men, we may under-  
stand both the sacredness of the trust which  
Thy Providence commits to each of us,  
and also the greatness of the interests  
which thereon depend for virtue and true  
religion. To thee, Lord, we commend this  
whole land. Abolish all mean desires and  
unworthy motives; cleanse all thoughts, up-  
lift all minds, and let none be deceived  
through wilfulness or vain words. Enable  
us to consider all things diligently, and in  
singleness of heart to fulfil thy Will; through  
Jesus Christ our Lord. Amen."

The modern novel, generally speak-  
ing, is one of the dangers of our social  
life. Sex-obsession is  
The Modern like a deadly miasma upon  
Novel. the community at  
large, and the sex prob-  
lem novel is the offspring of a per-  
verted vision due to a neurotic "crank-  
iness," and on the other hand, of a  
sensuous aestheticism which loves to  
display as nakedly as possible those  
passions which have relation to an  
over-mastering love.

We are thankful to see that so  
world-renowned a novelist as Mrs.  
Gene Porter has been delivering her  
soul in protest against the resultant  
moral danger of those classes of nov-  
elist. Quite recently she said:—

"Personally, it is difficult for me to under-  
stand why indecencies that would not be  
permitted in life, and characters that would  
not be admitted into a home of a family  
circle in person on any consideration, should  
be allowed to come there between the covers  
of a book. Why should men and women  
be allowed to scatter broadcast on the pages  
of a book such matter as the Federal auth-  
orities would not allow for a minute on  
the pages of a letter? . . . No statis-  
tics are available to prove how many girls  
and boys have formed wrong conceptions of  
life and the real purposes of living through  
having had books filled with prurient de-  
scriptions and suggestive and intimate de-  
scriptions of men and women living illegally  
and immorally.

"If I do not want my daughter to carry  
a flask, smoke cigarettes, appear in public  
half-clothed, and carry on illicit love affairs,  
then I should not put into her hands books,  
magazines, or newspapers filled with de-  
scriptions of people who live such lives.  
There is a certain amount of authority that  
goes with matter which someone has thought  
enough of to set it in type and bind be-  
tween the covers of a book. Printed matter  
has its influence even in magazine and  
newspaper form, and while the world has  
been going mad with unbridled sensualism,  
immodest dress, and risqué dances in some  
quarters, it has gone equally far in others  
by putting these things into print. I could  
name half a dozen publications that shock  
my old-fashioned soul almost to paralysis."

Under this heading, "The Metho-  
dist" reviews the criticism of a note  
of theirs appearing in  
"Reunion on our issue of Novem-  
Anglican Terms." ber 3. The heading  
confirms our criti-  
cism of their note as "ill-informed."  
The Synod of Sydney was not, we re-  
peat, discussing terms of reunion at  
all, but rather preliminary steps by  
which a general and not sectional ad-