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Current Topics.

The death of the late Sir Walter Davidson, State Governor of New

South Wales, has evoked a great demonstration of the appreciation, respect and affection that the late Governor had won during

his term of office in that State. Never in the history of the Commonwealth has so large and representative a concourse of people been gathered together on the occasion of a funeral, and the hearts of the mourners must have been cheered as they saw so clear a manifestation of a people's regard. The late Sir Walter Davidson and his revered widow have deserved well of the community, and we might almost say of the Empire. Most truly may it be said of him that he gave himself quite freely for the people's good and his early death was but the result of a life so graciously placed at the service of our common life. The testimony of the Archbishop of Sydney concerning him will be confirmed by all who have watched his life. Dr. Wright referred to the occasion, the late Governor's death, as one of great public sorrow. They honoured, said the Archbishop, a man revered by men of all kinds of religious and political thought, and the public mourning was as sincere as it was spontaneous. Sir Walter Davidson was no perfunctory occupant of a great office. Ever since he had lived among us he had set himself diligently to acquire a full knowledge of the life of the people of New South Wales. He had a high conception of the importance of his office as direct representative of the King and he entered sympathetically into the aspirations of our people. No journey was too distant, and no occasion was too small to demand his attention, if he thought that he could thereby advance the larger cause. His many activities must have been a great burden, but he never demurred. It was well for them to reflect, as they looked back, whether they had not asked too much. His zest made his presence always welcome. He was always glad to promote any new cause designed to secure the welfare of the land, whilst older organisations, existing in the public interest, and for philanthropic reasons, constantly found in him a ready advocate. He was the possessor of great tact, the result of a training received while occupying many important posts in widely-separated lands. The knowledge he had gained he put to good use when he found himself charged with the dignity and responsibility of Governor of this great self-governed State. Sir Walter steered a course which kept himself and his advisers free from embarrassment and free from unconstitutional interference. He had learnt well the lessons of his versatile life, and his advice and wisdom,

sought by all parties, was at the disposal of all. But he never allowed his own views to obtrude. He was a stern self-disciplinarian.

It was within the powers of a Governor to exercise great influence over the people, and they had to recognise that with the death of Sir Walter Davidson, a fertile centre of moral influence had been removed from their midst. He stood for a high and pure morality, of which he was himself an exemplification. No lowering of moral standards would find countenance from him, and he was opposed to everything that weakened the fabric of domestic life. In these days of extravagance his example of simplicity of tastes was of great public value. His consistent life added force to his words.

He had a simple faith in God, a faith that was reflected in the work of his life. He was never ashamed to acknowledge his religious convictions from the public platform, and the value of that personal testimony was recognised by the whole Christian community. He died in harness, and in the fear of God. He did not fear death, and was ready to God's will to surrender his work and himself into the hands of One whom he ever sought to serve. He died as he ever wished to die, with the harness about him. An inactive retirement would have been a sore trial. His sufferings were great at times, but he bore them heroically to the end, and fell asleep peacefully.

The "C.E. Messenger" publishes in its current issue a sermon by the Archbishop of Melbourne, in which His Grace alludes to the question of the re-marriage of divorced persons. We welcome Dr. Harrington Lee's sane presentation of his position, and his refusal to allow the fluctuations of modern criticism to create possible hardship for those to whom our Lord apparently would have granted relief. The Archbishop, in referring to Matt. v. 31, 32 (R.V.), makes the following observation:—

"Here the Master is fighting against what is called easy divorce, and all history is a commentary crying out that His words are true. I think it important, however to say that in the exception which He apparently states here, I believe that we ought to make His allowance. On the reading of the text in this passage, Christ does allow divorce for the innocent partner, where there has been a breach by the other of the marriage tie. And it appears to me highly dangerous on so crucial a question to invoke the aid of modern criticism, or synoptic considerations, in order to discount the exception here made. I cannot but feel that there is a danger of ecclesiastical sophistry in the action, nor am I sure that this ally would be so confidently called in if his force had been thrown into the opposite scale. The critical argument may be right; it may be wrong. At any rate, all scholars know that it fluctuates and varies from generation to generation. We ought not to leave the bondage of a life at the mercy of a 'per-haps.' Therefore, I dare not run the risk,

of forbidding what Christ apparently allowed, and I am content herein to take my stand where the venerated leader of the Anglican Communion, the Archbishop of Canterbury, took his in debate a few weeks ago, and make this the one exception. I shall not re-iter, except in passing, to the very interesting though canvassed arguments of Archdeacon Charles on this matter in his Westminster Abbey Sermons, though they add to my reasons for holding the view stated above.

But Christ has no slipshod morals for guilty parties, or for other causes than adultery. And no special pleading, whether of persuasive lawyers or illusive novels, must make the Christian Church waver from this clear-cut standard. It may mean self-repression, but Christ's religion is one of victory over self."

It is a matter of interest that from the diocese of Goulburn there has issued a melancholy complaint against the prevailing desecration of the Lord's Day. The following note appeared in a "S.M. Herald" of last week:—

"Speaking in St. John's Church of England (Young) regarding Sunday sport, the rector (Rev. S. A. T. Champion) said this was a subject which every true lover of the community and its welfare should earnestly consider. Sunday School work had been well nigh wiped out, for two reasons. It was impossible to get teachers, because of the lure of Sunday sport; and, secondly, for the want of children, who were attracted not only by the sport itself, but by the very anticipation and interest in the matches. The presence of young men at Communion was particularly noticed to have declined—even the well-meant effort of some to get religion over for the day by coming to an early service had been abandoned. An adult choir at the morning service had ceased to exist, and the dignity and beauty of the service had been very much spoiled. And, finally, if they were to make a tour of the principal thoroughfares of Young on a Sunday, and to hear the buzz of the devotees of sport, they would be compelled to admit that they did not represent either the spirit or the atmosphere that made Sunday a spiritual seed plot or an inspiration for the week's work. Sunday at Young had ceased to be the beginning of fresh service for God—it had become the week-end of a week given to the service of self."

We trust that Goulburn and other Churchmen will lay this complaint seriously to heart. It was from Goulburn Churchmen that there issued those striking utterances approving of Sunday recreation, and it was the Goulburn Synod that gained for itself some notoriety by its enthusiastic reception of Canon Bickersteth's remarks about the necessity of so arranging the services on Sundays as to leave room for Sunday recreation. "All things may be lawful," but all things are evidently not expedient.

Some time ago we had occasion to refer to a rather bigoted utterance in the "Jewish Herald," reflecting on the Great Founder of Christianity because of the persecution of their co-religionists in some reputedly Christian lands. We venture to suggest that the following reprint

in the pages of the present issue of the same journal more correctly reflects an understanding review of the whole situation. At the same time the words as a whole, apply not only to men of Jewish persuasion, but also with greater strength to those who belong by profession to Him Whose love for men of all races and creeds should dispel the bitterness of racial or religious bigotry. The quotation is as follows:—

"The question of prejudice is directly related to the narrowness of the breadth of this religious fellowship. The bitter prejudice from which Israel suffers to-day is vastly more a matter of religion, than of race. We end it if we basely surrender and give up our religion; we diminish it if we broaden men's conception of religion, if we make them see that it means a greater and nobler fellowship of faith and of humanity. The primary cause of prejudice is not commercial, is not financial. It is not your faces or your names, or your success, or your characteristics as individuals or as a race. The primary cause of prejudice is religious. If it had not been for the contact and the collision of our faith and that of the incipient Christian Church in its cradle, there would undoubtedly never have been a Jewish problem at all. Prejudice arises from the bigotry that is men's mis-conception of religion. To teach them its higher truths will be to impart to them a nobler attitude. We must continue to preach to the nations that they cannot love God if they hate men—that they must not prefer sect to religion, or a religion to the spirit of religion that unites and merges together all Churches, all creeds, all humanity into one brotherhood, one underlying faith."—Harrison St. Louis.

We are sorry to have to criticise adversely a small section, but a very important one, of the remarkably able and interesting discussion of Church Parties in the Bishop of Bendigo's Charge to Synod.

We imagine that, in striving to be generous to a type of Churchmanship with which he has but little real sympathy, the good bishop has over-strained his conscience (and we are among those who believe that bishops still have consciences!), in such a way as to give a wrong impression of the true relationship of certainly two of these parties to one another and the church of England. After a careful description of the Evangelical and the High Church groups, his lordship goes on to say:—"So in both these great parties, we see strength and weakness. The strength lies, of course, in the core of Scriptural teaching which each has. But the exaggerations of either party can only break trouble. The exaggeration of the evangelical would make him far too individualistic, careless of Church order and sacramental teaching; while the exaggeration of the High Churchman would make him but a pale copy of Rome."

We frankly disagree with this collocation of two positions that are not comparable in this manner. The man who may be careless regarding a rubrical direction that has no essential doctrinal significance should not be placed

in the same category as the man who is profoundly dissatisfied with the doctrinal setting of the Sacraments, and secretly or openly breaks the law of the Church in the use of teaching and practices plainly opposed to Anglican doctrine and described in the Prayer Book and Articles as "idolatry" and "dangerous deceptions." We venture to agree with the Bishop of Durham that men of this latter type have their proper home elsewhere than in the Church of England.

The Archbishop of Canterbury, at the recent session of the National Assembly, introduced the following motion into the House of Bishops, in reference to the disabilities of colonial clergy:—"That it is desirable with a view to facilitating the services in England of clergy ordained by bishops other than a bishop holding a diocesan see in England that legislation be promoted to replace the existing Colonial Clergy Act, 1874, and other Acts dealing with the subject, and the Archbishops of Canterbury and York are hereby requested to prepare a Measure for submission to the Assembly on behalf of the House of Bishops."

This motion, which was carried, was the outcome of a report received from the Lambeth Conference Consultative Committee. No doubt in the past hardship has been experienced by many clerics. Colonially ordained, visiting England, and in some cases men of long standing in orders have been required to pass an examination in Latin before receiving a license from any English bishop. At the same time it should be generally admitted that some regulations are requisite in order to safeguard the Church in England from the inflow of men who may have been ordained for some special colonial work, without strict regard to educational attainment.

Yet another diocese has now come in as a member of this co-operative company originally suggested and formed by the Diocese of Goulburn. The dioceses whose representatives

now form the directorate are Goulburn, Bathurst, Armidale, Grafton and Riverina. There seems little doubt now that whatever form is taken by the inevitable ultimate control of all insurances by the General Synod, this venture is destined to be the nucleus of the fund or company when it is established, and Goulburn may be congratulated upon the enterprise which has forced the Church generally to face a proposition in a really practical way, which ought long ago to have been settled, so as to save for the Church's work thousands of pounds which have been diverted to the hindrance of that work.

The Mission of Healing at Perth

An Impression.

"Oh, could I tell, ye surely would believe it; Oh, could I only say what I have seen, How should I tell, or how can ye receive it? How, till He bringeth you where I have been?"

The Mission of Spiritual Healing has come and gone, but the Healer remains. Never was Perth so moved as through those three momentous days. As with Jerusalem long ago, so with Perth. "All the city was moved, saying, who is this? And the multitude said, this is Jesus, the prophet of Nazareth of Galilee. And to Him they came, squatters and clerks, from sheep runs and from offices; women from Mount-street with their sisters from dingy dwellings of the back streets of Perth, old men and young men, children and babies, the blind, the lame, the deaf and dumb, some with visible infirmities of the body, some in motor cars, others in spring carts, some on the crutches, others in cots or chairs; some with the aid of crutches, others leaning on the arms of their companions—"they came to Him from every quarter" as in the days of His flesh, high and low, rich and poor, and learned and ignorant, clergy and laity, all alike came slowly and painfully to the Cathedral in a seemingly never-ending procession through those three days. Most of them were the "rejects" of the medical profession, people who had settled down to the life of invalids, scarcely hoping for restoration to health and soundness of limb. Not all the arguments of the scientifically-minded had prevailed to stop them. Indeed we do not know of any other "mission" which has appealed to all sections of the community on such a scale as this.

Inside the Cathedral itself all was reverent. The stewards did their work noiselessly. In the dim light of that sacred building 1200 sufferers were seated in a silence that could be felt—praying, waiting, on the threshold of the new life that was promised them. Through weeks of preparation they had at last arrived at that moment when healing was to be theirs.

Just as I am—poor, wretched blind;
Sight, riches, healing of the mind;
Yea, all I need, in Thee to find—
O Lamb of God, I come.

Then on the stroke of ten the Missioner entered, accompanied by the Archbishop and clergy. As many of the vast congregation as were able stood. All eyes were riveted on the man who had been discussed throughout the whole of Australia—criticised, censured, encouraged and admired more than any other man. The service started with the hymn, "How sweet the name of Jesus sounds." Probably not one-tenth of the congregation had ever before been greatly impressed with the words of that hymn. There were many others more favoured than that; but now every line of it has an intensity of meaning.

"It soothes his sorrows, heals his wounds,
And drives away his fear."

The sight of the white-robed nurses standing by their patients, joining in a hymn which has somehow suddenly gained a new significance, is unforgettable.

"It makes the wounded spirit whole,
It calms the troubled breast,
'Tis manna to the hungry soul,
And to the weary rest."

The General Confession, the Lord's Prayer was said by all. After prayers had been offered for the sick, the Missioner went to the pulpit. Never surely has the Gospel found its original setting as in this service. It was just the kind of congregation that Our Lord had spoken to when on earth. But now his servant, James Hickson, is telling again in a rich deep voice the old Gospel of Redemption of Body, Soul and Spirit. His whole message pointed to the Person of Our Lord—"If you actually saw Him standing here, would you have any doubt about His power to heal you?" And we all felt that Presence. We know as never before, Jesus is alive and with us. The Cathedral became to us the Mount of Transfiguration. "Lord, it is good for us to be here." "They saw no man save Jesus only." Yes—the Presence of our Master—it was brought home to us.

Then came the blessing of the Missioner by the Archbishop and the laying-on of hands commenced. The urgent cases were in the chancel, and these were first ministered to. Then the stretcher and chair cases. Then came a procession of children to the altar rails, where they knelt, or were held in their parents' arms, waiting for the touch of the Great Lover of little children. Back came the hymn of our childhood days:

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then.
I wish that His hands had been placed on my head,
That His arms had been thrown around me.
And that I might have seen His kind look when He said
'Let the little ones come to Me.'"

Now that experience was theirs, for Christ was laying His hands on them that day and blessing them.

And the results of the Mission? Physically beneficial to hundreds. Spiritually the gain can never be estimated. For, healed or unhealed, life can never be the same for any individual present there. The peace of God which passeth all understanding settled on every heart and mind there. We came away knowing Christ as a Living Reality. Prayer has been revived, Faith has grown strong, new Love to the Brethren, a new desire for Service possessed us all, for we had learned the secret of His Presence.—From the Fremantle Churchman.

Self-Measurement

(By the Most Rev. and Right Hon. J. H. Bernard, D.D., Provost of Trinity College, Dublin.)

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."—2 Cor. x. 12.

The last four chapters of St. Paul's second letter to the Corinthians are taken up with a vindication of his authority as an apostle and missionary of the Christian faith. He had brought the Gospel to Corinth, in the first instance, but when he left for other spheres of work, new teachers became popular and insidious attacks were made by his enemies upon his methods, his character, his title to preach in the name of Christ. His sincerity was called in question, and he was described as an impostor and a deceiver of the people. The names of St. Paul's slanderers have not come down to us, and their jealous malignity would have been long since forgotten were it not for the circumstances that the letter which contains his vigorous message of rebuke is one of those which has been preserved in the Church. And we can see, as we read its broken sentences, how deeply he was moved by the attempt which was made to injure his reputation and thus to destroy the work which God had given him to do. In no other Epistle does St. Paul write in language so impassioned, in no other epistle does he disclose his own character—vehement, straightforward, unbending—as he does in the Second Epistle to the Corinthians.

In the words which I read for a text St. Paul explains the cause of the hatred which he had inspired at Corinth among a certain faction, and of the unreasoning opposition which he had to face. He scornfully declines to descend to the level of his slanderers and recount his titles to attention. "We do not venture," he says it ironically, "to number or compare ourselves with certain of them that commend themselves." Self-advertisement was not a practice of his, and he will have nothing to do with it. The truth is that his adversaries "measured themselves by themselves and comparing themselves with themselves are not wise." Their failure to understand him or to appreciate his work was due to their habit of taking themselves and their own methods as ideals which could not be bettered and which ought, therefore, to be followed by other people. "Measuring themselves by themselves," that was the cause of their inability to perceive the grandeur of St. Paul's work and the nobility of his aims. "Measuring themselves by themselves," that was the secret of their inordinate self-satisfaction. "Measuring themselves by themselves," that is the reason why St. Paul's adversaries at Corinth left no mark on history, and contributed no element of strength to the Church whose servants they claimed to be.

The Foe of All Improvement.

It is always true that men and nations must look beyond themselves and beyond the horizon of their own experience if they are to reach the highest that is possible for them. To have no ideals of life, no standards of perfection, other than those which the everyday realities of our work suggest,

must at least beget that stupid satisfaction with ourselves which is the foe of all improvement. And, on the other hand, the capacity of seeing ourselves as others see us, which issues in a readiness to learn from the experience of others and to profit by their example, is one of those rare gifts which belongs only to that humility which has the seed of greatness.

We can all see the difference between the progress of a nation which is willing to learn from without, and of a nation which habitually measures itself by itself. The stagnation in sharp contrast at this moment, stands in the rapidly increasing power of the Japanese Empire. There have been few changes in history more remarkable than the change which has come over Japan during the short period that has elapsed since that wonderful people decided in the interests of their fatherland to abandon many of their national prejudices and to seek with open minds whatever seemed valuable in the foreign civilisation of the West. Here indeed is an illustration on the grand scale of the power of that humility which will stoop to learn, which will seek inspiration outside its own narrow experience, the power of that courageous patriotism which dares to criticise the sacred traditions of its own past. And there is no surer mark of national decay than an unwillingness to be measured by standards other than of our own making. The true patriot is not he who always speaks smooth things; he is the man who, like Jeremiah, is willing to suggest even at the risk of personal loss, that his country's misfortunes may be in part her own fault. The danger of measuring ourselves by ourselves, and the advantage of looking for a standard beyond and above our own experience, are obvious indeed, when we are not thinking of our own case.

The Mischief of Parochialism.

It is true of a nation; it is true of every one of a nation's activities; it is true of a national Church. The mischief of parochialism, the danger of isolation, the impossibility of progress so long as we refuse to recognise the limitations of our own ideas are facts which every Church that boasts of its national character can only neglect at its peril. The difficulty of St. Paul's position in relation to his adversaries at Corinth was caused in the main by this, that they were tied and bound by narrow prejudice. The Jewish Christianity which they advocated had been good enough for themselves, and that, they thought, was reason sufficient why it should be good enough for the children. They did not see as St. Paul saw, that if Christianity were true at all, it must transcend all petty and local restrictions which had hitherto been supposed to bind it. It was not the little half-Christian community at Corinth that could furnish the norm and pattern for the Catholic Church of the future. If the Gospel were to appeal to all sorts and conditions of men, it must be preached as the Gospel of God's free grace, which makes the best of each man who accepts it, but which is widely various in its manifestations. If the Judaizers at Corinth had had their way, if the Church had been content to follow their habit of measuring the future by the past and of substituting ritual ordinances—whether positive or negative—for eternal principles, the commandments of men for the revelation of Almighty God, then it is not too much to say that Europe would not yet be Christian. And if we wish that the Gospel by which we try to live and in the faith of which we hope to die shall be powerful in the future to strengthen and to enlighten the hearts of those who come after us, then we shall beware of narrowing its benediction, or for it is the same thing—of taking our own imperfect interpretation of its message as a final and absolute standard for all the ages of men. We do not doubt—we cannot doubt—that we understand the central teaching of our Lord better than it could have been understood by ourselves when we were children, or by those who in the years that are gone had fewer helps to the understanding of it than we. But if we suppose that therefore we have penetrated its inmost secret—that we know all that is to be known about God and His Will for man—then we are making the same mistake which St. Paul's opponents made. We are measuring the future of the Church by its past, which is a blasphemy against the Holy Spirit.

A Sad Business.

It may be worth while to apply such thoughts to our position as a Church which claims to teach the world. It is much more important to apply them to our own personal faith in the spiritual life. To measure ourselves by ourselves. It is a sad business if we are honest in our self-examination, for few of us can claim that we grow better as we grow older. The

cares of daily duty, the chains of habit, the disappointments of the world, tend in most cases to a lowering of men's standards, and an impoverishment of their ideals of life. If we do not look outward and upward, beyond ourselves and away from our failures and mistakes and retrogressions, we shall lose the spring of hope. No ideals save the highest will serve us, for no ideals except the Life of Christ Himself can supply the strength in which it may be approached. This is the perpetual teaching of experience, of conscience, that if we are to rise to our highest we must begin by being discontented with ourselves, with repentance, as the Bible calls it. To be discontented with the circumstances in which God has placed us is a sin, however we may try to excuse it to our conscience. But to be discontented with ourselves is the beginning of the Christian life. It is told—I believe the story is true—of one of the greatest of French preachers, Massillon, that after a moving sermon which he had preached before Louis XIV., the king sent for him and said, "Mon pere, I have many chaplains, and when I hear them preach I am well content with them. But when I hear you preach, I am discontented with myself." It was the greatest tribute ever paid to a sermon, for it meant that the preacher's words had suggested that testing of life by the highest standards which is the beginning of Christian progress.

What, then, is the ideal by which we must, each one, try our hopes, our ambitions, our achievements, if we are to understand ourselves? The ideal is the life of Jesus Christ, a baffling, discouraging ideal indeed. We may put the thought of it from us; it is only too easy to get away from it. But the discontent which such an ideal brings is God's messenger warning us that all is not right with our life, that we are in danger of missing the destiny which we are placed here to fulfil. Our ambitions: how fine they seem when we contrast them with those of some of our neighbours! Our daily life: how respectable in comparison with some lives we could name! Our success: how gratifying to look back on! But as we place these ambitions and hopes and ideals beside the life of Christ, how poor they seem, how poor they are! To measure ourselves by ourselves is a folly, if we have regard to worldly achievement; it is a more tragic folly in the things which concern the soul's peace. For without ideals of a higher sort than daily experience can give, without the vision of a purer life than any which we can see around us, we cannot reach even our own poor best.

The Sum of the Matter.

For this is the sum. It is only as we see ourselves in the light of the Life of Christ, of the Death of Christ, that we can catch glimpses of what man might be, that we realise what man has been. Here is the ideal of what man might be, if the vision of the stainless Son of Man, whose life may be our life, whose strength our strength if we will. And here, too, is the warning memory of what man has been, the perpetual reminder of what man is, in his lustre of selfishness, even the Cross which was the issue of sin. If we are to measure ourselves aright, and see things in their true proportions, these must be our standards: "Follow Me" is the call of the Life of Christ. And if we are not only to listen, but to obey the call, we shall have to reckon with that other word of the Master of Life: "If any man will come after Me, let him take up his Cross."

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Rev. W. E. Wilkinson has resigned his post as Vicar of Kilcoy (Q.). He intends to take a trip to England.

Rev. H. J. Buttrum, late of North Queensland, has been appointed Vicar of Alstonville, in the diocese of Grafton.

The Bishop of North Queensland writing to his people prior to leaving for a sea voyage, said:—"I pray that I may be allowed to go on with the work which I care for more than anything else in the world. I am only just 50. I have been strong until quite lately, and had thought 60 soon enough to resign. You are giving me the best possible chance to realise that hope. I shall stay in England for a month or so, go to South Africa, and then return here in March. If by that time I am not in health I shall have to resign. That must be as God wills."

The Bishop of Bendigo, acting on the nomination of the Board of Patronage, has offered the parish of Christ Church, Daylesford, vacant through

the resignation of Canon Carrington, to the Rev. E. S. Yeo, Th.L., Rector of Maldon. Mr. Yeo has accepted the offer.

The Rev. W. Backholer, Th.L., Vicar of Wonthaggi, leaves at the end of September to become assistant-priest at All Saints', E. St. Kilda.

News has been received of the death of the Ven. Archdeacon Calder at the age of 75, having served for 43 years in the Diocese of Auckland, 36 of which were spent as vicar of All Saints', Ponsonby.

The Ven. H. E. Ensor has resigned the cure of Hororata owing to the recurrence of an old trouble with a broken leg, which prevents his getting about in the rough country. Archdeacon Ensor worked for a little while in the Nelson Diocese, and came to Christchurch in '95 as curate of St. Michael's. He was successively vicar of Leeston, vicar of Philipstown, Archdeacon of Akaroa, and vicar of Hororata. The monument of his work is the Church of the Good Shepherd, Philipstown.

Rev. O. W. Dent has joined the staff of All Saints', Palmerston North.

The sudden home-call of Miss Millie Harper, of Summer Hill, N.S.W., came as a great shock to her large circle of friends and acquaintances, and truly her bright personality makes it difficult still

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to realise that she is numbered amongst those who "are fallen asleep."

Her interests were many and varied, and she carried the same spirit of earnest devotion into them all—as District Visitor, Sunday School Teacher, Choir Leader, and enthusiastic worker in connection with the Church Missionary Society, so that it is little wonder that the news of her departure is received with the invariable comment, "How much she will be missed!"

With an ever-present consciousness of her responsibility as a witness for her Master, she was eager in using her opportunities for pleading with those yet outside the fold, and many have been the testimonies to her faithfulness in this respect.

One of her last acts of service was the singing of the hymn, "He Lifted Me," in the basement of the Town Hall, when many hearts were touched. Much sympathy is felt for her bereaved ones. She was a niece of Miss Harper, the well-known Assistant Secretary of the C.M.S. of N.S.W.

Rev. F. H. Thorpe, lately vicar of Ross, was instituted to the cure of Heathcote-with Banks Peninsula West (N.Z.) on 22nd July.

Our Melbourne Letter.

(From our own Correspondent.)

"The Church exterior has had two coats of boiled oil applied to it to keep it dry!" So reads a Parochial report from Romsey in the "Messenger." There is reason to believe (fortunately) that the Vicar has not made the mistake of treating his sermons in the same manner! Which reminds me that, not only the Clergy, but members of the C.E.M.S. in Melbourne also are fully awake to the need of having some training in public speaking. At a meeting of the diocesan executive it was decided to form an Anglican speakers' class, under a skilled elocutionist and public speaker, for a trial course of lectures in the month of October.

The equipment of the Church in this matter of preaching and leadership for her work of evangelisation will be the subject of the Moorehouse lectures this year. The lecturer will be the Bishop of Gippsland, and the titles of the lectures will be as follows:—"Evangelism in the Past;" "The Challenge of the Present;" "The Evangelist;" "The Evangel;" "The Church that can Evangelise."

The Archbishop, in a strong letter to the "Messenger," quotes the late Bishop of Chelmsford's death-bed advice to the Anglo-Catholic Congress to turn to the deep things of God, and to leave in these perilous days all secondary matters alone. "Unhappily," says the Archbishop, "the advice of the letter was not followed. The vagaries which marked the Conference are well known, and have done its cause untold harm. It is a grave disappointment to all Churchmen, not only who are centrally minded, but who are centripetally minded, that in days when the cry is so often raised, "Let us all get closer together," a portion of a sec-

tion should go off at a tangent, seek the circumference, and move further away, apparently in the hope that the real passion for closer fellowship will cause the rest to forsake the centre, and thus register a victory for an extreme."

The appeal for Japan met with a ready response in all the parishes. Some gave with praiseworthy generosity. The parish of St. Jude's, Alington, may be taken as a case in point. It is only a small parish of about 150 Church families, and an average evening congregation of just under 100. On the night in question a heavy rainstorm broke about 20 minutes before the service, and the attendance was not much more than half the usual. Yet this handful of not wealthy people gave nearly £18 to a retiring collection. This is only a small matter, but it is an indication and example of the spirit which has moved the people of this State.

The steady work of Missionaries in Japan and the other heathen countries does not appeal to so wide a constituency as the Japanese disaster does, but the Rev. T. Lawrence, in his quiet, confident way, is meeting with much success in his endeavour to demolish the debt of £3000 on the C.M.S. At a Business Man's Dinner held in the Mia Mia Tea Rooms, presided over by the Archbishop of Melbourne, he was given nearly £200 towards the object.

The Diocesan Festival will be held in the Town Hall on Monday, 8th October. The Festival Tea will take place at 6 p.m., and the Public Meeting at 8 p.m. Lantern views, illustrative of Diocesan activities, will be shown from 7.30 to 8 p.m. The speakers at the Public Meeting will be the Archbishop, the Bishop of Gippsland, and Archdeacon Aickin.

"In the spring a young man's fancy lightly turns to thoughts of love." I suppose this must be taken to account for the nature of some of the parochial reports sent to the "Messenger." In order to show how the appeal of spring cuts right across all mere party divisions, I select the reports from two parishes at the very opposite poles of thought—St. Mary's Mission, Fitzroy Rev. C. C. Barclay, and St. Matthew's, Prahran (Rev. W. T. C. Storrs). First, Mr. Barclay: "The Dramatic Club gave us two plays, both of which were very well done, and were the source of much innocent merriment to the audience. The younger members of the audience were most interested in the way some of the players made love on the stage, and were thrilled when once the lights were a little long in going out, as two of them were locked in embrace. We are looking forward now to the promised return of the players, the boys specially asking for the lovesick Frenchman to come back."

Now, Mr. Storrs: "The Pageant, 'Every Girl,' got up by the members of the Girls' Club, was held in the School Hall on Wednesday, September 5. 'Every Girl'—typical of all girlhood—has grown tired of living an aimless, selfish life, and feels a stirring within her to a richer, fuller life than she has yet known. She sets out on a quest, hoping to discover—'Laughter and fun and all the joys of life; Friendship and love and tender sympathy; Work that brings both hand and brain in play; Chances to serve, adventurings in love.' These are the needs of 'Every Girl.'"

There is a certain Diocesan lay official who is often to be found at the lunch-hour in the C.E.M.S. billiard-room, who, when he makes a bad shot or just misses

fluking a good one, puts his hand in a gesture of agony on his forehead, and wails, "Gentlemen, I ask you." And, gentlemen, if you have read the above two quotations from parochial reports, then, gentlemen, I ask you!

C.E.M.S. Social Service.

The Social Service Committee of the C.E.M.S. invited a representative number of Sydney professional and business men to lunch in St. James' Hall, Sydney, last Monday. The Lord Mayor presided, and there were present, among others the Federal Attorney-General, Messrs. A. B. Piddington, K.C., R. Windyler, K.C., A. J. Willgoss, W. C. Clegg, Hibble, W. M. Vindin, J. B. Jones, W. E. Cocks, Rev. A. R. Ebbs, W. J. Cakebread, P. Micklin, Dr. Dey, E. Fisher-Johnson and S. Taylor. Altogether nearly 100 guests were present. The Lord Mayor, in introducing Mr. L. E. Groom, spoke of the work the Society was doing in the assistance of returned soldiers and others thrown out of employment. I know, said he, from my own experience, that these gentlemen are doing a splendid work.

The Federal Attorney-General, who is an Associate President of the Society, said that the aim of the Society was very high; it was first of all a spiritual society to deepen the spiritual life of men throughout the Commonwealth. We believe, said he, that Australia is a nation with national ideals, sentiments and aspirations. We want to bring it about that the influence of the C.E.M.S. shall be felt throughout the whole nation. We want every man to devote himself to some phase of social service. Here in Sydney they were striving very definitely for the amelioration of the conditions of men's lives by the touch of personal sympathy. Official routine cannot accomplish such a task; it needs the human heart—the touch of personal sympathy and knowledge. We want, said he, to break down the narrowness, the aloofness, and to make immigrants and others in need to look upon us as mates. It is only by this practical application of Christianity to everyday life that our social problems can be solved.

Mr. Ebbs has been doing excellent work throughout Australia—he is filled with the national spirit.

Mr. W. Clegg, who is one of the leading spirits in the Social Service Committee, emphasised the need of the personal touch to help men to rise out of their troubles. It is, said he, a conviction on our part that the men who are able to work and willing to work, should have the opportunity to work; and it is up to men who have gained in and by means of our social life to see to this. We do not believe that unemployment is a natural and necessary concomitant of a civilised Christian community. We believe that this problem can be solved by the Christian Church by its putting into practical operation the principles of our Lord Jesus Christ.

Mr. Willgoss voiced the thanks of the gathering to the Lord Mayor for presiding, and the ladies and others responsible for the provision and serving of the excellent lunch.

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The Church Record.

SEPTEMBER 28, 1923.

A Curious Misstatement

The Bishop of Newcastle, on August 21, delivered what the "Church Standard" considered one of the most interesting of the lectures delivered to men in St. James' Hall, Sydney, on "The Church of England at the time of the Reformation." The account in the "Church Standard" "was compiled from notes kindly supplied by the Bishop." We can quite understand that the lecture was full of interest, for it was certainly full of surprises to anyone with ordinary conceptions of the history of the English Reformation. For instance, the statement that "there is no question but that the Mass was retained though with modifications," seems to be clean contrary to Bishop Harold Browne's judgment given in his massive and usually accepted treatise on the 39 Articles. Or again what seems a slighting reference to the Black Rubric, which was re-inserted in the Prayer Book of 1662, "and became of equal authority with the rest of the Prayer Book" (Privy Council Judgment). But the most incomprehensible misstatement of fact is to come, and we can only attribute it to the unwise acceptance of another writer's quotation without a verification of reference. Dr. Stephen, in his lecture, said—

"The teaching of the doctrine of the Eucharistic Sacrifice was likewise retained. Under stress had, however, been laid upon the sacrificial aspect to the exclusion of other aspects. The then current teaching also involved certain false doctrine, so that it would have been misleading to have used the old formulae. The sacrificial aspect was never denied, except, possibly, in the Second Prayer Book. 'The Privy Council in the case *Sheppard v. Bennett*' decided, That the Communion Table is an Altar of Sacrifice at which the priest appears in a sacerdotal position at the Celebration of Holy Communion, and that at such Celebration there is a great Sacrifice of our Lord by the ministering priest."

No doubt this quotation must have surprised many of the hearers. But our readers will read with even more astonishment the correct quotation from the judgment referred to as given in *Sheppard v. Bennett*, p. 297 (published by Rivingstone, 1872). The Lords of the Judicial Committee of the Privy Council gave their judgment in this matter as follows:—

"II. The next charge against the respondent is that he has maintained that the Communion Table is an altar of Sacrifice, at which the priest appears in a sacerdotal position at the celebration of the Holy Communion, and that at such celebration there is a great sacrifice of our Lord by the

ministering priest, in which the meditation of our Lord ascends from the altar to plead for the sins of men.

"The Church of England does not by her Articles or Formularies, teach or affirm the doctrine maintained by the Respondent. That she has deliberately ceased to do so would clearly appear from a comparison of the present Communion Office with that in King Edward's First Book, and of this again with the Canon of the Mass in the Sarum Missal.

"This subject was fully discussed before their lordships in *Westerton v. Liddell*, when it was decided that 'the change in the view taken of the sacrament called for a corresponding change in the altar. It was no longer to be an altar of sacrifice, but merely a Table at which the communicants were to partake of the Lord's Supper.'"

We are rather interested to see how the bishop relies on a Privy Council judgment to support a somewhat weak case, but here, unfortunately, his lordship has been pierced, as to his argument, by the very record upon which he was leaning, for incidentally his "sacrificial aspect" of the Lord's Supper comes under the condemnation of the Council.

The Church's Comprehensiveness

(From the Bishop of Bendigo's Synod Charge.)

In opening his charge to Synod, the Bishop of Bendigo said:—

"It is, of course, agreed by all that the days we live in are tremendous days. Tremendous, not only from one aspect, but from every point of view. Whether we think of the international world, the political world, the economic world, or the ecclesiastical world, the results are the same. Great movements are in progress, mighty currents rush and meet. Conflicting ideals clash. Old standards and principles, once seemingly unmovable, are in a state of flux. On all sides is unrest; on many is chaos. I wish in this, my annual charge to Synod, to take only one aspect of the prevailing state of affairs, and that the obvious one of the ecclesiastical world. Moreover I wish to narrow the subject further by dealing with our own church and specifically to see what she stands for, to analyse (though very briefly and inadequately) her component parts; to try and see the strength and weakness of each, and to show how, when at its best, each school of thought has its own peculiar contribution with which to enrich the corporate life of the church."

The Bishop then went on to give an excellent review of the three great schools of thought in the church—Evangelical, High Church, and Modernist, coming to the conclusion following:—

"And so we arrive at this point in our discussion. The Church of England recognising that truth is many-sided is a widely comprehensive church. Quite apart from cross currents, there are three great groups, all standing for something vital in religion. But all have their dangers from their extremists, all have certain members whose main stress is on the exaggerations (one might almost say the excrescences) of their group. The first thing the church needs is to make up its mind. To make up its mind as to how much it will allow in each direction. If the church can but separate the real core of Biblical teaching which is the basis of each group, and rejecting the husk, combine these essentials, then we will indeed have a church which our Master can use. Truly Apostolic, loyally catholic, thoroughly Evangelical, and faithful to the light the Holy Spirit gives through ever increasing knowledge. But how can this be brought about? Certainly not by following the extremists of any school. Indeed, there is a very great danger in England at the present time of disrupting the church. We all need that wide charity which will patiently and prayerfully strive to see the other side.

"For the alternatives which anyone can see before us are synthesis or schism. Separation lies along the lines of any one party or party. But for the working out of the full-orbed Christianity we all long for, all these various elements are necessary. The eye cannot say to the hand I have no need of thee; nor again the head to the feet. I have no need of you. The evils of

a partial presentation of Christianity consequent upon disunion, are, of course, amply and sadly illustrated by the great schism of about 1000 years ago between east and west. As Dr. Headlam says in his Brampton lectures, 'It compelled two different types of Christianity to remain isolated from one another without any opportunity of mutual influence. Each represented the development of particular elements in the Gospel. Both were imperfect. A healthy intercourse might have benefited both.' At the present time the Church of England being led no one can doubt, by the Holy Spirit, is striving for the unity of Christendom. But what sort of unity do we want? There seems to be two ideals before us today. They may conveniently be termed unity and uniformity. The latter is the rigidity of the German army. Every body and everything must conform to type. In the smallest detail absolute obedience must be paid. As regards external things, much is to be said in favour of this ideal. Its power is immense. The efficiency brought about by it is marvellous. Work is done at a minimum of effort. But after all would it evolve the kind of church we want? Would it create the men, the type of personality we need? We have only to ask these questions to see how forcibly we would answer in the negative. For not by these means can we develop the ideal of personality set before us in the New Testament.

"The other ideal is the ideal of unity. A unity which is a very real thing. A unity of aim. A unity of the spirit, which, yet, to at least a certain extent expresses itself in externals, but which at the same time gives scope for a wide diversity in details. A unity which always preserves the freedom of the individual. Such is the ideal of unity set forth in the Lambeth proposals of 1920. It is like a family, wherein the unity is a vital thing, though there is a wide diversity of personality. It is the unity of a flower-bed rather than that of a bullet mould. As the Bishop of St. Alban's has recently been reminding us, we do not find a rigid uniformity anywhere in nature, we do not find it even in the Godhead. The ideal of an essential unity upon fundamentals, together with 'a rich diversity of life and devotion,' is the ideal for the life of Christendom which our Church sets forth. Now, should not such (on a smaller scale) be the ideal for the Church herself? A macrocosm in microcosm, as it were. It has been pointed out that the British Empire is really a miniature league of nations. Just so our Church might well be (with its unity in diversity) a pattern of the great united Church. No one group or school of thought can possibly have all the truth. For can we say that there is any one royal road to Christ? Do not many amongst all the groups in our Church (with which only, we are now dealing), find Him? No one party has a monopoly of Saints. There is no ecclesiastical road which can be called the main road. Yes, thank God, there are those from all schools of thought whose lives are visibly manifesting the Spirit of Christ. And the task of the Church to-day is not to find a happy union between these extremes, but to remember as Charles Simeon (St. Charles of Cambridge, Sir James Stephen called him), taught us of a controversy of his day that 'the truth is not in the middle and not in one extreme, but in both extremes.' So unity and fellowship will be found along the lines of inclusion rather than exclusion.

"As the Archbishop of York said some time ago:—'The danger lies not in parties but in party spirit. Parties may be the protection of different aspects of truth, which need special emphasis to secure their influence; as such they are compatible with—they may even help—a spirit of unity, deep, wide, and many-sided. But party spirit is the poison which destroys it. Let us set as our end in view the synthesis of truth, rather than the analysis of error; let us use as our method positive teaching of the truths which specially lay hold of ourselves rather than negative protest against the errors into which we think others have fallen; let us seek the temper which learns from points of difference, sees in them the possibilities of correcting our own one-sidedness, and of restoring in our own minds the proportion of truth. And if we seek peace we must ensue it—make unity with our brethren in the one body no mere pious desire, but a deliberate and sustained effort of mind and will."

"And the centre of unity, of course, is Christ Himself. He is the supreme teacher of a true individualism. Yet while He enables the individual soul to realise itself, He subjects it at once to the law of God. 'And that law is the law of love. He brings liberty and order into harmony 'the Christian man is lord of all, free, subject to none; the Christian man is the most dutiful of all, subject to all. He is the first by faith, the second by charity. Thus is the principal of individualism reconciled with

the principle of socialisation.' (Dr. D'Arcy.) 'But above all let us never forget that it will be by our own personal religion, that we will make our best contribution. Our daily walk with Christ—this is the great thing. Nothing less than a daily surrender is what He asks for. So that He may be Lord and King of every bit of our lives. That our relation to Him should be one of glad, loving allegiance—here, surely, is a sacred happy meeting-place for all schools of thought, for all our varying groups.'"

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Notes.

The annual meeting of the Missionary Service League of C.M.S. will be held in the Chapter House, Sydney, on Tuesday, 23rd October. At 4.30 p.m. there will be a meeting for inspiration and intercession. Tea will be served in the basement of the Chapter House at 6 p.m. Community singing will be held between 7 and 7.30. The general meeting will begin at 7.30, under the chairmanship of Mr. C. R. Walsh, and the speakers will be Miss W. Foy, Miss A. Gelding, of Tanganyika, Mr. F. Dudley, of Hyderabad, and the Rev. G. F. Cranswick, who will dwell more especially upon home organisation.

Rev. Geoffrey F. Cranswick, who for three years served as a curate to the Rev. Canon Guy Rogers, at Westham, London, has been accepted for service by the English C.M.S. Mr. Cranswick is at present on a brief visit to his parents at Glebe, and will sail in December for his new work in India.

Great relief has been caused by a cablegram received by the N.S.W. Branch of C.M.S. from the Parent Committee, to the effect that all the Society's missionaries in Japan are safe. Widespread anxiety was felt for the safety of Miss Boydell, of Allynbrook, who is on the staff of the N.S.W. C.M.S. at Osaka, Japan.

At the last meeting of the General Committee of the N.S.W. Branch of C.M.S. Miss W. Foy was welcomed home on furlough from Kenya Colony, where she has been working in the coastal regions.

The latest news of East Africa had an interesting account of the laying of the foundation stone of the new Church at Nairobi, which is being erected to accommodate the vast congregation of Africans, which has been gathered in the city as a result of the inspiring leadership of the Rev. Canon Burns. Some idea of the size of the new church is gathered from the fact that its greatest length is one hundred and fifty-two feet, whilst the inside measurements, from north to south walls, is sixty-three feet. In the transepts the building widens up to seventy-seven feet. Accommodation is being provided for a congregation of at least two thousand, which roughly approximates the usual Sunday morning attendance.

The sale of work organised by the Women's Executive of C.M.S. was held in the basement of the Sydney Town Hall on Tuesday, 4th September. In spite of the most inclement weather the attendance was good, and the gross takings amounted to £450. This event surpassed last year's effort, which constituted a record.

A new departure in the publication department of C.M.S. will be ushered in in the month of October. For some time past it has been the custom to circulate as the juvenile publication the "Round World," sent out from the Parent Society in England. Under the editorship of the Rev. L. M. Dunstan, however, the Australian "Round World" is to be published, which will be entirely produced in Sydney. The annual subscription to the paper, which includes postage to the individual child, amounts to 1/6, and already many parents are sending in their orders for this paper to be sent to their children.

S.O.S.

St. Stephen's, Kurrajong, has suffered disaster again in connection with its Parish Hall. Three years ago it was burnt down, and now the new Hall opened only a month ago has been destroyed in the terrific gales of last week. £300 is owing on the demolished building, and £700 will be needed for its rebuilding. Some of our readers will probably be glad to help.

Synod.

The Diocesan Synod is to meet on Monday, October 8th. There will be a celebration of Holy Communion, at which Rev. H. N. Baker,

M.A., will be the preacher. The Business Paper shows some debatable questions: Those of a Suffragan bishop and Prayer Book Revision, and several motions dealing with interesting social questions.

Church Homes.

On Thursday week a fete in aid of the Church of England Homes at Glebe and Carlingford was opened by Lady Cullen in the Sydney Town Hall. Lady Cullen, who was accompanied by Miss Cullen, was received by Ven. Archdeacon D'Arcy Irwin (chairman of the committee) and Rev. R. Rook and Mrs. Rook. One of the little children with a bouquet of primroses and violets. The children of the Glebe Home (who had from the girls' home presented Lady Cullen been trained by Mrs. R. B. Trindallo sang several songs during the afternoon, and selections by the chorists of St. Andrew's Cathedral were also included in the programme. Afternoon tea was served at small tables in the vestibule, and brisk business was done throughout the afternoon and evening. The following is a list of stalls and stall-holders: Variety stall: Mrs. F. T. J. Gray, Mrs. Payne, St. Matthias' Church choir, Paddington; flower stall: Mrs. Bean, Mrs. S. Russell, and helpers; miscellaneous stall: Mrs. Bowers, Mrs. Cranswick; household and useful stall: Mrs. Lawry, Mrs. Chapman, Mrs. Howarth; jam stall: St. Matthew's Bondi; Mrs. Dunstan, Miss Allan; medley stall: Mrs. E. R. Absell, Mrs. G. Manning; fruit stall: Church of England Men's Society, Mr. Percy Brady, and helpers; odds and ends stall: Mrs. A. G. Friend, Mrs. G. E. Hall, Mrs. C. Millar; one to ten shilling stall: Miss Moira Brady and friends; miscellaneous stall: Miss Davis, Miss Longworth, Mrs. Brodzik; dips: Mrs. Harley-Jones; hoop-la: St. Chad's, Cremorne; refreshments: Mrs. A. Hare, Mrs. A. G. Rook; hand-made laces and white work stall: Church of England Homes, Matron McGarvey, Miss Jenkin, Mrs. Backhouse, Mrs. Thomas, Mrs. Larkin; miscellaneous stall: Mrs. Griffiths, Mrs. Goutam, and helpers; produce stall: Mrs. F. Penfold, Mrs. Stutchbury, and helpers; sweets stall: Mrs. and the Misses Capel; cake stall: St. Aidan's, Annandale, Mrs. Robert Rook, Mrs. H. F. Chapman, Mrs. Barff, and helpers; Mrs. G. H. Savage, St. Martin's, Kensington, St. George's, Hurstville, and Miss McKeown.

A Churchmen's Conference.

Under the auspices of the Anglican Church League, a conference for Synodsmen and other Church-people will be held in the Lower Hall of the Chater House on Friday next, October 5, at 8 p.m. Subject for discussion, "Prayer Book Revision." The Ven. Archdeacon Boyce will preside.

GOULBURN.

New Church House.

On Sunday last, the Cathedral Consecration Festival, the foundation stone of the new Church House was blessed and laid. At 3 p.m. a short service was held. The Psalm was cxxii, the Lesson, 1 Cor. 1-11, 10-15. The hymns, "The Church's One Foundation" and "Blessed City, Heavenly Salem." The Bishop blessed the stone, and Mr. A. M. Betts, the oldest member of the Synod laid it. "In the faith of Jesus Christ, in the Name of the Father and of the Son and of the Holy Ghost."

Mr. Betts, in his speech, was naturally reminiscent. He said he had been a member of Synod since the second session of the first Synod in 1868; he remembered the arrival of the first Bishop in Goulburn on March 21, 1864. He was accompanied by the Bishop of Sydney, the Rev. Thomas Hassall, and the Hon. Charles Campbell (the first chancellor of the diocese). As the railway only extended to Campbelltown, the party was met at the foot of Governor's Hill and conveyed into Goulburn by coach. The Bishop was installed in the pro-Cathedral. At a meeting held in the Mechanics' Institute in September, 1868, a committee was appointed with himself as secretary to consider the movement for the building of the Cathedral, and a few years later the foundation stone was laid. It was dedicated in 1884. The following week was a memorable one, seven Bishops being in Goulburn and each preaching in the new Cathedral at night. Beautiful glass windows, Bishop's throne and organ; with the exception of the soldiers' memorial chapel, it was the work of the past generation.

It was his desire and hope that the work should be completed by this generation at an early date by the erection of the tower and spire.

The stone was simply inscribed: Goulburn Diocesan Church House foundation stone; laid September 23, 1923, in the sixtieth year of the diocese. "Each man's work shall be made manifest."

The intercessions followed, for the Archbishop of the Province, the Bishop and clergy, for those who should work daily in the new building, for those employed on the building, and for all undertakings planned and administered therein.

Offerings amounting to £75 were made at this service, and then followed the Bishop's address.

The Bishop took as his text the inscription on the stone, "Each man's work shall be made manifest" (1 Cor. 3). St. Paul, he said, was speaking of the conditions and character and destiny of the work in the way of building the spiritual life of the church. "It is God whose fellow-workers we are; it is God whose building you are." St. Paul had said he had done his best to lay the right foundation. There was only one foundation, and in the truest and deepest sense it was already laid, for it was Christ's life and work. That and nothing else was the foundation of all human life and work—the home, the nation, the church. Divine truth and principle held fast by faithful conviction—home and nation and church, had no other basis for fruitful effort and abiding influence. The foundation might be right and the superstructure wrong. "Let every man take care how he builds." What sort of materials, methods and motives went to the building of the structure of domestic, social and national and ecclesiastical life?

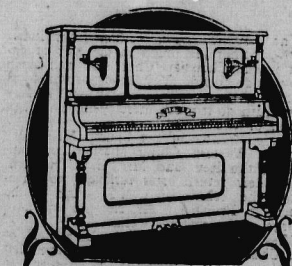
All work would be eventually tested by a fire of judgment. If material or method or motive was poor and weak, faulty or false, the work would perish ultimately in spite of showy display and plausible promise. The worker would be left bare and naked of all achievement. His own life would survive with eternity to do better in, but his work would melt in that searching fire of testing.

Here was a lesson for all men and all work. Nothing but the best—the purest motives, the finest materials, the truest methods—would give human institutions or human labour or divine institutions a right to last and live.

BATHURST.

Memorial Cathedral Hall.

The foundation stone of Walshaw Memorial and Cathedral Hall, in Church Street,



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PALING'S

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adjoining the Cathedral was laid on Thursday week by Sir Chas. Rosenthal, M.L.A., in the absence of Dame Margaret Davidson. It was originally arranged for the ceremony to be performed by Sir Walter Davidson, and regret at his untimely death was expressed by Sir Charles Rosenthal, Bishop Long, and others who took part in the function. The Cathedral Hall will be erected to the memory of men of the A.I.F. Kindergarten classrooms and the Bishop's office comprise portion of the building, which is the gift of Mrs. W. H. Walshaw, in memory of her late husband. Among those present was Mr. A. G. Manning, M.P. After the stone had been laid, a service was held at All Saints' Cathedral, where Bishop Long delivered an address.

CRAFTON.

Central Macleay.

The last of the annual meetings in the Central Macleay has been held, and the general review is decidedly cheering. Church attendances have improved and interest deepens. Missionary effort is stronger and steadier, and local enterprise is more confident. At Gladstone the building committee has purchased the best and dearest site in the township for its new church of St. Barnabas. All assessments have been fully and regularly met and the missionary assessment has been greatly exceeded. St. Peter's, Frederickton has as hitherto led the way. Frederickton has suffered few places in the loss of splendid church families, the last to go being that of Mr. J. T. Dryland, whose missionary zeal and other effort had so greatly helped the whole parish. Ordinary general income has gone well over £500, showing a comforting little balance on the right side. In addition nearly £60 has been spent on church renovation and a generous sum has been subscribed to the Gladstone church building fund. Appreciation is felt for all the effort on behalf of Sunday Schools and the church music (though choirs show need for some advance), and honorary readers are gratefully thanked. The scheme of church membership dues (C.M.D.) has been well supported by cheerful and tactful collectors.

With such a report it is felt that the Church must and will continue to improve her position while she will "point to fairer fields and lead the way."

VICTORIA.

MELBOURNE.

C.M.S. Notes.

The Rev. T. Law, writing from India, states, "There is much in the way of unrest in the Christian Church as well as in the outside world. Yet the opportunities of preaching the gospel are many, and seekers after truth do it much more openly now than a year or two back."

The committee of the Church Missionary Society, Western China Mission have appointed the Rev. and Mrs. H. J. Howden, upon their return from furlough, to Mienyang, the centre of C.M.S. work in the Szechwan Province. Mr. Howden will have charge of the pastoral work.

Miss M. Armfield and Miss E. J. Veal, of the Church Missionary Society, have left Melbourne, after furlough, to return to Western China and Tanganyika Territory, East Africa, respectively.

The name of the Rev. Canon E. Guildford, a missionary of the Church Missionary Society in North India of more than forty years' service, has appeared among the recipients of the order of C.I.E. Canon Guildford has previously received the O.B.E. and also the Kaisar-i-Hind medal of the first class, with bar.

A Removal and its Effect.

Writing recently from the mission hospital of the Church Missionary Society at Quetta, British Baluchistan, the sister in charge, making an urgent appeal for sheets and pillow cases, asked that they should all be marked up the middle, "Mission Hospital, C.M.S." It appears that a second hand bazaar has moved into quarters right opposite the mission hospital, and things not well marked are apt to walk out of the hospital with the patients and find their way to the opposite premises!

TASMANIA.

Church of England League.

The annual meeting of the Church of England League was held in the St. George's Parish Hall, Hobart, last week, when there

was a good attendance. Major Morrisby occupying the chair. The report of the committee stated that the majority of church-people in Tasmania were in favour of the principles of the league. They wanted the doctrines that were taught, and the rites and ceremonies that were ordered in the Prayer Book. They did not want importations from Rome. The executive committee was anxious to enrol as members of the league all who were loyal to the Prayer Book. The Church of England League had been affiliated with the National Church League of England, the principles and aims of the two being identical.

The treasurer's report showed a small credit balance.

Major Morrisby said that the league had done good work throughout Tasmania, particularly in the dissemination of literature in support of the principles of the league, and he trusted church people would assist the committee in every possible way, so that the amount of good work in the ensuing year would be doubly increased.

The election of officers for the ensuing year resulted as follows:—President, Major Morrisby (re-elected); vice-president, Rev. T. Quigley; secretary, Rev. C. Allen; treasurer, Mr. H. A. Chalmers; committee, Revs. T. Gamble and T. Jones, Messrs. W. O. Wise, V. E. Wettenhall, W. Cripps, Everard, Clyde Hamilton and R. C. Kermode.

Rev. T. Quigley, rector of St. George's Parish, moved as follows:—

That this annual meeting of the Tasmanian Church of England League, while welcoming such practical revision and enrichment of the Prayer Book as would bring it into closer relation with the conditions of modern times, is strongly opposed to any changes which would alter the doctrinal basis of the Prayer Book. In particular this meeting would resist the following proposals:—(a) The reservation of the Sacrament, which in practice would result in serious errors and abuses; (b) the alteration of the Prayer of Consecration and associated prayers, which would countenance both the sacrifice of the mass and the adoration of the sacrament; (c) the introduction of prayer for the dead into our public services; (d) the commemoration of all souls as teaching doctrines contrary of Holy Scripture; and (e) the legalisation of the Mass Vestments. And, further, that this meeting is not prepared to agree to the proposal for alternative books of common prayer, and, in particular, has strong objections to alternative services for the administration of Holy Communion as tending to stereotype differences amongst us, and to make it almost impossible in the future to recover one single order for Holy Communion. We also wish to say that we desire strongly to retain the present structure of the Holy Communion service, and deprecate any change in favour of the form which the present order was designed to supersede.

Mr. Quigley said the question of the revision of the Prayer Book was a most important one, and, while they recognised the need for the practical alteration of the book on some matters, they should enter their opposition to the points outlined in the motion. The National Assembly in England was at present engaged on the proposed revision, and he thought that a copy of the motion, if carried, should be sent to the Archbishop of Canterbury as chairman of the Assembly, in order to swell the number of similar resolutions that were pouring in from all parts of the world.

Rev. R. T. Gamble seconded the motion, and, after discussion, it was carried unanimously.

NEW ZEALAND.

The Primatial Cross.

The design of the proposed Primatial Cross, which it is proposed to present to the first Archbishop of New Zealand for the use of himself and his successors in the office, has been approved, and steps are being taken to obtain in the different dioceses the estimated cost of £250 by means of subscriptions. The Cross is to be of silver, with embellishments of gold on enamel; the staff of New Zealand woods, with greenstone presented by the Maoris. The design approved is that of Mr. F. G. Gurnsey, who is also being entrusted with the work, using as far as possible New Zealand materials. As it is desired that the Cross should be the gift, as far as possible, of the whole of the Church people of the Dominion, all are now being invited to contribute to the project.

Bequests.

The Dunedin Diocesan Trust Board has been notified of the following bequests:—

From Mr. James McKeeman, a farm of 416 acres in the Blackstone district, to be called the "Livingstone" farm, for the benefit of the Anglican Boys' Home, subject to a life interest of the deceased's two sisters. From Mr. W. T. Talboys, the sum of £600, the income to be divided equally between S. Matthew's Church, Dunedin, Church of England Boys' Home, S. Mary's Orphanage, Men's Mission House, Bishop's Crusade, and Otago Hospital and Charitable Aid Board.

A woman is a shrewd observer of guests than a man.—The Talmud.

Every union for a divine purpose is destined to last. The Talmud.

The voice of the people is as the voice of God. The Talmud.

He who divorces himself from the pleasures of this world weds himself to the glories of the next.—The Talmud.

Wicked men promise much and perform little. The Talmud.

Better one hour's happiness in the next world than a whole life of pleasure in this.—The Talmud.

For there is no remembrance of the wise more than of the fool forever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool.—Ecclesiastes.

Some are old in their youth, others young in their age.—The Talmud.

The tears of true repentance are not shed in vain. The Talmud.

No matter what his rank and position may be, the lover of books is the richest and the happiest of the children of men.—Langford.

The simple believeth every word; but the prudent man looketh well to his going.—Prov.

BISHOP PAIN MEMORIAL SCHOLARSHIP.

This Scholarship, value about £65 a year, designed to assist students to obtain both a Theological and University education, is offered to men training for the ministry of the Church of England.

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CHURCH MUSIC SOCIETY OF AUSTRALIA.

Lecture by Mr. Edwin Robinson on Church Music (with illustrations), St. James' Church King Street, Tuesday, October 2nd, at 8.15 p.m.

CHURCH MISSIONARY SOCIETY.

Travelling Secretary wanted for the Country Dioceses of N.S.W.

Apply General Secretary, C.M.S., 192 Castlereagh St., Sydney.

Debt Drive.

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Rev. T. L. LAWRENCE,
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Correspondence.

Anglo-Catholicism.

(The Editor, "Church Record.")

Sir,—Under this heading in "Current Topics," in your issue of August 31st, you mention the well-known fact that the diocese of Adelaide occupies the position of eminence in Australian Anglicanism for "the studied policy" which has "driven" many Anglicans to seek spiritual pastorage in other denominations. May I give the experience of my own family, which could be reproduced in a greater or less degree, by numberless people? Tracing its ancestry to early Saxon times, throughout the centuries it has provided clergy from father to son; and from the Reformation it has maintained broad evangelicism. Proud of having one of its number as Bishop of London, a branch from the family tree established itself in Australia, one member being the first Administrator of the huge diocese lacking a Bishopric endowment. A son of this cleric, a pastoralist and a humble-minded Christian, gave facilities on his homestead for a Methodist minister to hold a service, being present with his family. At the next visit of the Church of England clergyman, the sheep-farmer was severely rebuked for assisting a "sect outside" the Catholic Church. From that day, the wife of the pastoralist (who was my father) never entered a building belonging to the Church of England, nor could be persuaded to give up condemnation of the whole body for the fault of one narrow-minded cleric. Her second son remained a member of the Anglican Church till his death; but—living on a farm some 12 or 15 miles from the nearest building of that denomination—attended services conducted by a Methodist minister. The third son at marriage, joined the Congregational body, and brought up his ten children in that communion. Another son—while not severing his connection with the Church of his fathers—sent his children to the Methodist Sunday School. The only married daughter formally renounced the Church of England, and joined the Unitarian body, carrying her husband (of a staunch old Episcopalian family) over with her. Their six children are all Unitarians. The eldest daughter—faithful to her Church and regular in her attendance for about 45 years—has now found herself unable to bear longer the constantly increasing ritualism of her Anglo-Catholic priest, and so says her prayers and reads her Bible at home. Last, the eldest of the family (the present writer), for over five years has been shut out of his parish church by the ritualistic antics and false doctrine of the "priest-in-charge" (as he loves to call himself).

NOW A PRESBYTERIAN WORK-SHIPPER.

13/9/23.

S.O.S.

I gladly respond to the request of my brother, the Rev. V. Jenkin, to commend his appeal for financial assistance to rebuild the Hall at Kurrajong. I was in the parish yesterday. I saw three pictures:—
1. A crowd of happy people who thronged the hall three weeks ago at its opening.
2. The wreckage I viewed yesterday.
3. The restored Hall by the generous help of Church people in general. Let us prove our fellowship by encouraging our fellow church people at Kurrajong to restore it with as little delay as possible. It is a worthy purpose—to which I have gladly sent my mite.

(Signed) Rev. A. R. EBBS,
National Secretary C.E.M.S.

A Great Work of the Church.

(To the Editor of "The Church Record.")

Sir,
It only does justice to the late Rev. T. B. Tress when giving him the honour as you do of founding that well-managed institution, the Church of England Homes. You gave an account of it in your last issue.

But the Church of England Temperance Society is wholly left out in the cold. It is only right and fair, to remember that this splendid institution was started by that body—it was its mother. It began about 40 years ago, and for quite 30 years it was a branch of its work. I happen to know, as I was in the Central Committee at this time, and well remember Mr. Tress moving the resolution that a sub-committee be appointed to consider and report on the desirability or otherwise of beginning such a home. There were four other members besides Mr. Tress, and I was one of them. Our report was unanimous in favour, and a leading object

was that it should help to rescue inebriates. The report was adopted.

For many years, and up to recent times and when called the Church Rescue Home, it was managed by a Special Committee appointed by the Church of England Temperance Society. I was a member of it for a considerable time. While Mr. Tress was in this diocese, he led. Since the Society became defunct, it has been entirely on its own, but remains a noble memorial of what that Society did in its useful and vigorous years. I am

Your obedient servant,
F. B. BOYCE.

St. Paul's Sydney.
September 22nd, 1923.

Notes on Books.

"The Fremantle Churchman," the monthly organ of St. John's Parish for August, is an excellent magazine, well printed and illustrated, and the news and articles well arranged. This issue is of special interest because of the reports of the Healing Mission.

The Real Australian, for August, the quarterly paper of the Bush Church Aid Society, contains a farewell letter from the Organising Secretary, referring to his departure for England, an article of interest by Deaconess Shroobridge, "A Cry from the Bush," the annual report, etc.

Mens Magazine, the magazine of the C.E.M.S. in Australia for September. It contains an appreciation of the late President of the C.E.M.S., Bishop Watts-Ditchfield, by the Bishop of Bathurst, and various news items of the Society's activities. The Social service of the Society is evidently a growing concern and will do much to improve C.E.M.S. on the public mind. The Rev. Egerton North Ash contains an account of the writer's peripatetic as an advocate of the Society. An excellent Bible study on "Worship" by the Bishop of Goulburn fills the closing pages of an interesting issue.

The Torch Bearer, for August, the magazine of the C.E.G.S., North Sydney. The school lists and sports events are chronicled. There are several short articles of interest: Cairo Bazaar, Adventures in the Solomons, etc., by some of the old boys. A prodigy of twelve years contributes a breezy description of the turning of the first sod of the North Shore Bridge. The youthful writer bears the noted name of Bradfield and seems to have had a great time at the banquet that followed.

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To avoid the dangers attendant on giving children cough mixtures containing such habit-forming opium drugs as paregoric, laudanum and morphia parents will be well advised if they make their own family cough mixture from HEENZO, which is a compound of non-poisonous herbal extracts, needing only the addition of water and sweetening to make a most reliable treatment for chest and throat troubles. Each bottle of HEENZO will make a pint of ready-to-use mixture. A pint of ready-made cough remedies would cost at least 12/- HEENZO costs only 2/-.

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THE NEW LECTIONARY.

September 30th, Eighteenth Sunday after Trinity.—M. Ps. 103; Jer. xxvi.; Luke xii. 1-34; or 1 Pet. i. 22-ii. 10. **E.** Ps. 107; Jer. xxx. 1-3, 10-22; or xxxi. 1-20; John xiii.; or 1 John i. 1-iii. 11.

October 7, Nineteenth Sunday after Trinity.—M. Ps. 111, 112, 113; Jer. xxxi. 23-27; Luke xii. 35 or 1 Pet. ii. 11-iii. 7. **E.** Ps. 120, 121, 122, 123; Jer. xxv. or xxxvi.; John xiv. or 1 Jno. ii. 12.

October 14, Twentieth Sunday after Trinity.—M. Ps. 114, 115; Ezek. ii.; Luke xiii. or 1 Pet. iii. 8-iv. 6. **E.** Ps. 124, 125, 126, 127; Ezek. iii. 4-21 or xiii. 1-16; John xv. or 1 Jno. iii.

Jottings from the Motherland

(By Rev. E. A. Colvin.)

We have just begun August, and I quite realise that there has been a longer gap than usual since my last contribution, but the dockers' strike in most English ports has meant the postponement of mailboats, and I have been specially busy with many things for the last few weeks. I am often told it is a good thing to have an unbeneficed clergyman about!

It is said in England that August is the month in which all the world goes to the country. And it is indeed a wonderful time of movement for millions, old and young. Out of London's seven millions, the biggest contingent gets out of the great city this month, because of the children's holidays, and it is the same with every city great and small. In Sydney, people are confined to the Blue Mountains, and one or two other resorts, but here there are scores of attrac-

tive holiday places, not only in Great Britain but on the Continent which is so near. It is said the exodus this year to Switzerland is the greatest since the Armistice. Some are finding their way even to Austria because of cheap living (5/- a day), besides, of course, beautiful scenery.

A hundred years ago, or less, people in this old land hardly left their own town or village all their lives, but like everything else, there has been a marvellous change, of course, transport facilities are so different. While the holiday resorts here are many, yet I have often said that there are no people in any country who have the advantages of the Sydney people all the year, with their harbour and the fine tableland so near.

Encouragement.

From time to time, I have encouraging letters from friends, both clerical and lay, in reference to my "Jottings," showing, I hope, that they are of some little value, and are in a small way a bond between this dear old Motherland and her loyal Australian daughter. My special desire is to help the "Church Record," for, as I have said again and again, Evangelical religion in Australia needs an able and widely circulated journal, if its influence is to tell for good in the community at large, and especially amongst thinking people. I know how difficult it is, in these days, to maintain a religious paper, and the "Record" should have a subsidy of at least £300 p.a., to make it all we wish it to be. I am willing to give £3 p.a. for five years (if spared in the Church Militant), provided 99 others will do the same. Of course, some may be able to afford to do more. I shall be delighted to hear that the Editor can ask me to send my first instalment along at once! It would be a beautiful thank-offering through those year for the wonderful season of Mr. Hickson's Australian Mission. Would it not?

My Humble Share.

I have been praying much for Mr. Hickson and his work amongst you, since he landed in Tasmania, and it has been a great help and privilege to receive so many papers, both Church and secular, with the glad tidings of how God has been using His honoured servant. I regret that I have seen practically nothing about the Mission so far in the press on this side, and consequently nobody has heard of the great work, which is, to me, the greatest thing in the world in 1923!

I am thankful, indeed, that I made "cuttings" from every newspaper sent me since

the Mission began, including the excellent articles in the Sydney "Daily Telegraph" from the Bishop of Bathurst and Mr. Hughes. I thank God for Mr. Hughes' testimony, for it will reach and influence many outside Church circles. Mr. Hickson's own monthly magazine, "The Healer," published in London (180 Sutherland Avenue), has long accounts of the work, but its circulation takes time to grow. Some "Record" readers would find it helpful. I propose making use of the literature in my possession and have just sent an article to the London "Record" this week which I find is published.

What of the Future?

It should grow brighter and brighter. But so much will depend upon bishops and clergy, and shall I not say all sincere communicants? If I were an Australian incumbent just now, I know some things I would do—(1) I would take a simple book of family prayers to every home in my parish and ask that family worship should begin, if hitherto neglected; (2) I should be careful in future never to leave a home, when visiting, without prayer if at all possible, and here I had courage will be needed; (3) I would have a weekly Bible study instead of, or in addition, to the week-day service, to last for one hour only—half the time for God's Word and half for prayer and hymns. Personally, I would use "Consecration and Faith" hymn book. A list of the sick in the parish should be provided, and special intercession made for them. The portions for Bible study might be chosen by the Rector and a small committee, and the portion read alternately by him and the meeting. The chairman would introduce the subject, and each one encouraged to take some part—avoiding, of course, anything controversial. We have a gathering of this kind in our house each week through the winter months, and one and all greatly enjoy the time.

In times of drought in Australia, why should Christian people, especially in the country, not be encouraged to meet regularly in groups and continue in prayer until God pleases to send the rain. And so with every other general trouble in the community. Now that the power of prayer has been so abundantly proved, let it be used as God intends it should be. At any rate, I shall not cease to pray that this great work of God may go forward, more and more, in the power of the Holy Spirit, until the whole of Australia shall feel its blessed influence.

Yet Another Thing.

All over Christendom there is a sad dearth of suitable candidates for the ministry of the Church of our Lord Jesus Christ. And yet some of us feel that if we had a thousand lives we would gladly give them to the highest and holiest of all vocations. The great Apostle said: "According to the glorious Gospel of the blessed God which was committed to my trust, and I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. i. 11-12). And yet, in every diocese, Bishops are at their wit's ends for men to "carry on" for Christ. I have just read in the Ripon Diocesan Gazette that 25 years ago nearly 700 men yearly entered Holy Orders in the diocese, and the number at the present time, with an enormous increase of population, was about half that figure. The actual average for the past 10 years has been 373. The Bishop said he did not see the slightest prospect of any considerable increase in the near future. And it is the same sad story in every diocese.

Would it not be an excellent thing to follow up Mr. Hickson's Mission by a Mission to young men? Let a number of parishes be grouped, e.g., Petersham, Marrickville, Dulwich Hill and Summer Hill. Let there be real preparation and the distribution of suitable literature for young men. Let the mission be held in a central Church. There might be more than one missionary, and, with the Archbishop's presence to start, and all the clergy of those parishes present every night, the claims of Christ upon young men would not be proclaimed in vain. If this work were taken up all over Australia there would be no lack of candidates for the sacred ministry for years to come.

And Yet Another Thing.

These are days when the clergy especially should be able to defend the Word of God against the attacks of many foes both inside and outside of the Visible Church. To this end they must read books that will help them. In connection with the Rural Deanery of Eastbourne there is a small but most useful library of theological and other books. The associates of the late Rev. Dr. Bray (on whose initiative few I'm afraid know, both the S.P.C.K. and the S.P.G. were founded) have been for some two centuries supplying libraries for the clergy.

There is a system of making annual grants to groups of 25 clergymen, each of whom subscribes only 4/- a year. There are some 90 of these groups. When I learned of this I soon paid my 4/-, and have already read the biography of the late Bishop of Durham, Handley Moule, and "Outspoken Essays" by Dean Inge. One can hardly afford to buy these books, and how much more difficult for the clergy in Australia, where the prices are much higher? I wish a library could be started and kept going by "The Sydney Clerical Union." Let the members pay 5/- p.a., and perhaps arrangements could be made with the C.M.S. office to have the library in operation there. I would be willing to provide two books a year, and perhaps get other friends to make similar gifts. There are two or three books that should be read at once by all the clergy, viz., "Where the Higher Criticism Fails," by Dr. W. H. Fitchett; "Is the Higher Criticism Scholarly?" by Robert Dick Wilson; and "The Historical Faith in the Light of To-day." Then there are others on the same lines—"The Bible and Modern Investigation," Wace; "Modern Criticism and Queries," Ospatti; "Problems of the O. T.," Dr. Orr; "The Unity of the Pentateuch," Fenn; "Old Paths in the Light of Modern Thought," Russell Howden, and, of course, many others. There is here a splendid book which all Christian mothers should read to their children, "A People's Life of Christ," by J. Paterson-Smyth. Would that mothers read to their children of good, sound literature to reach their young hearts and appeal also to their intelligence. Universities and public schools are full of students to-day, and the servants of God must be prepared to meet all modern thought, and direct it into right channels.

The Last Suggestion.

The Great West Convention has just closed, and I am glad to say it has been one of the most successful. For more than 40 years many thousands of Christian people from all parts of the world, have looked wistfully towards Keswick, and made their way to its hallowed tents in expectation of great blessing. And no one comes away disappointed, but rather with the resolve to go again next year if it please God. Australia, in its own way, has had a great "Keswick" in 1923. But, would it not be good to organise in different places gatherings for the deepening of the spiritual life, i.e., little "Keswicks" to teach young Christians "the way of God more perfectly." I have just posted a letter to the secretary of a Convention at Chichester, in November next, accepting an invitation to speak there. These smaller "Keswicks" are quite common in England, and prove a great blessing. I would earnestly urge that they be promoted in different parishes in Australia. They might be for one, two, or three days. Remember, the verb "to be" is much more important than the verb "to do."

The Story of Christ by Papini

At the monthly Men's Service, held at St. Clement's, Marrickville, N.S.W., on Sept. 2nd., the Rev. Arthur Killworth spoke to about 600 men on "The Story of Christ," by Papini. This great company of men listened with rapt attention as the speaker unfolded to them the life of Giovanni Papini and the salient points of his remarkable book.

The book, said the speaker, has caused a literary sensation, not only in Italy, but practically throughout the world, as it had now been translated into some dozen languages. Papini was born in Florence 42 years ago of poor parents. His father was an atheist of the extreme type, and Papini's mother found it necessary to have him baptised unknown to his father. Papini was physically delicate from birth, but as time went on he gained strength, and at the age of eighteen he had given himself over to the ideas of evolutionary atheism, and was preaching the gospel of voluntary suicide as the only remedy for the world's woes. He was a keen student of philosophy, both ancient and modern, and many of his literary productions were among the most blasphemous of his time. In the course of his reading he found and read the Bible, and Christ found Papini. This detached him from the old way of thinking and attached him to a new and glorious future. He came to realise that this Christ, whom many were trying to crucify again or were utterly neglecting, was truly a living and ever-present reality that could not be got rid of—as Papini writes, "His memory is everywhere." Papini found that Christ satisfied the heart and consequently he conceived a passionate love of Jesus Christ. It is in the spirit of this passionate love that the book is written. "We need Thee," he

writes, "Thee only and no other. Only Thou who lovest us canst feel for us who suffer that pity each one feels for himself. Only Thou knowest how immeasurable is the need of Thee in this world; in this hour of the world's life all need Thee, even those who are unaware of their need—these most of all. He who hungers, goes in search of bread and knows not that his hunger is for Thee. He who thirsts imagines that his longing is for water, but his thirst is for Thee; he who is sick believes he is seeking health by many means, and his sickness is but due to separation from Thee; he who seeks the world's beauty seeks Thee unawares, for Thou art all and perfect beauty; he who, in his heart pursues truth, all unwittingly desires Thee, who art the only truth worth possessing; and he who wears himself in the vain search for peace seeks but Thee, who art the only peace wherein the most sorely troubled heart may seek repose."

Papini believes that Christ has divided the world into two great divisions that can never be confounded—"Before Christ" and "after Christ." "Our era, our civilisation, our life began with the birth of Christ and Christ is still a living issue. There are those who love Him and those who hate Him. There is a passion for the passion of Christ and a chafing of his destruction. The angry passion of so many against Him means that He is not yet dead."

In the presentation of Christ in the Gospels, Papini is arrested by the brotherliness of Christ. He recognises Christ as a "get-at-able" man—one who knew and understood the meaning of work. He belongs to life as we see it, yet He is immeasurably above it, and in this Papini saw the moral and spiritual supremacy of Christ. He goes on to write of Christ's unselfish sacrifice and the reality of His redemption, and as he thinks of the mystery of Christ's passion he says—"Our intellect is staggered by the awesome and inviolable mystery that enshrouds this necessity, but let not the heart of man forget the price that was paid for our redemption. For nineteen centuries all who have been re-born in Christ, who are worthy to know Christ, to love Christ, and be loved by Him, have wept at least once in their lives at the memory of this day of His suffering. But not all our tears collected in one great sea of bitterness would be sufficient compensation for a single drop of blood that fell from the cross on Golgotha."

But, further, Papini became convinced that in the teaching of Christ we have the solution of the problems which afflict our modern life, and in this connection he has fifty pages dealing with the "Sermon on the Mount," which he calls "Christ's new laws of the Kingdom."

One reads this remarkable book one finds that Papini came to realise that a definite personal relationship with Christ meant for every man elevation of life and inspiration of character.

Young People's Corner.

OUT-OF-DOORS WITH CHILDREN IN JAPAN.

A winter afternoon in Ikuno, a village just outside Osaka. Just as the children begin to wander home from school, two women, a "foreigner" and a Japanese, take their stand at a sunny corner, and begin to sing. Soon a little crowd collects (you can get a crowd in two minutes almost anywhere in Japan), and then we get our chance to speak. It is intensely interesting to watch the crowd that gathers on these occasions. In front are the children, mostly interested; a few babies run aimlessly about among them causing occasional commotion. The errand-boy stands for a moment balancing his bicycle and then moves on; men coming into the village stop for a while to listen; a few women with babies on their backs saunter from the neighbouring houses; an old granny; a teacher on his way home from school; a group of boys from the middle school—so the crowd comes and goes. Beside us, ranked against the sunny wall in graceful array, the bicycles of our more-leisured hearers, and a scooter or two as well, for it is quite on the boards to roll up to a public meeting on one's scooter in go-ahead Ikuno!

To-day the Japanese worker is speaking. She is listened to with fairly general interest. Only once have we been disturbed, and that was by a drunken man who soon moved on when the talk stopped abruptly and we began to sing. After the talk we give out a notice, "Every Sunday there is Sunday School in the big shed opposite the iron factory. Any boy or girl will be welcome. Then we distribute tracts to the grown-ups and depart."

On that particular January afternoon three little girls of about fifteen years stood in the crowd. Unknown to us then, they were to become a familiar trio in the near future. As we walked home we found them standing outside the iron factory.

"Is this the Sunday School room, Sensei?" "Yes."

"We just wanted to make sure we knew the way; we'll come next Sunday," and off they went in the other direction, having come a good quarter of a mile out of their way to identify the house. That was our introduction to the Hattori trio—Hattori San, slim and wiry, with a cheerful grin, great enthusiasm, and a marvellous capacity for being always on the go; Suga San, with the eyes of a dreamer; Ashida San, round and solemn but with a very sweet, round and sunny smile. They came for several Sundays, and then disaster fell upon us. Our Sunday School was broken up. The trio grieved over this. "We will go to Poole Sunday School a good mile away," they said.

"Hattori San," we said one day, "do you think your mother would lend us your house for Sunday School?" The child's face looked serious a moment and then beamed. "I'll ask her and let you know," she said. So it came to pass that on the following Wednesday we saw the little lithe figure making its way through the grounds of the Poole School and evidently wondering in what corner of that spacious establishment she should find the two familiar figures she sought. In a moment she was standing by the open window beaming upon us. "Mother says our house is very small, but if you don't mind that she would be very pleased for you to have it. Father wanted to offer it before, but mother said it was too small," came breathlessly at Hattori San's usual speech-rate of a hundred miles an hour. Then, having delivered herself of the wishes of her elders, she added her own view of the matter with true Hattorian persuasiveness, the little head cocked slightly to the side—

"Sensei, come!"

"So we went. That was two months ago. Last night we had our Sunday School break-up before the summer holidays. A congregation of forty little people gathered, and twelve mothers and sisters came to hear their songs and dialogues, and got friendly with us over tea afterwards. An Ashida Bible School (C.M.S.) graduate gave them a capital address."

Several happenings and sayings of that night stand out above the rest and will remain as mental pictures, glad and otherwise. First Mrs. Hattori said, "We love the Sunday School, we look forward to it all the week." Next a speech from little eager Hattori San, "I've done well at school, and I'm sure it is because I pray to God," she said.

Yet our third picture is sad. It is the eldest son of the house standing beneath the hanging paper lanterns in the porch (significant of the worship of the fox god) and lighting the candles on the family altar. The Hattori's may welcome our Christian meetings, but only one in that house is really won yet.

Our last picture is of the mother and daughter distressed at our heavy luggage home, and insisting on coming part of the way and carrying the most awkward pieces of it. Then deep bows, warm greetings, and farewell.

Will you pray for the street meetings, for the Sunday School and the Hattori home. In Europe, the Jews in a certain city were evangelised, simply and only because one woman prayed daily for several years that God would send them a messenger of the Cross, refusing to be disappointed till He miraculously answered her prayer. Is it possible that the high honour awaits you of influencing hundreds of lives, in a country thousands of miles away from you, simply and only through the wondrous, effectual ministry of prayer?

—K. M. Boydell.

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VICTORIAN CONFERENCE—page 10**The Church Record**

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Current Topics.

The Archbishop of Sydney made some very sane and practical references to the subject of Spiritual Healing, in his charge to the Synod of Sydney this week. His remarks are published in another column and demand the special attention of Church people. His Grace bore testimony to the tremendous spiritual uplift of the recent Mission of Healing in Sydney, and referred to the cases of bodily blessing. His emphasis on the ministry being part of the work of the parish clergy, coupled with the help of the faithful laity, evoked the applause of the assembly. There appears to be no call for a special caste of clergy to function as spiritual healers, but what did appeal to so many were the words of his Grace, wherein he urged that devoted and spiritually minded lay people should be called upon, not only to pray, but in keeping with ancient practice, to join with the minister in the laying-on of hands. Without any doubt whatever, a great field of service and blessing awaits the church in this important work of healing and clergy in seeking to fulfil their ministry in this regard will find much helpful guidance and wise information in the words of the Primate.

The World Alliance for promoting International Friendship through the Churches is a very live body in Great Britain and America. The Archbishop of Canterbury is President of the World Movement, while the Bishop of Oxford is President of the British Council, composed as it is of eighty chosen representative members of all Protestant Churches in England, Wales and Scotland. Already the Alliance is proving a great rallying ground for Christians in all countries to give their expression of Christian brotherhood its sure and evident place in the ordering of their lives, to work for good understanding, for the play of right motives in national life and international relationships or to put it in another way, to deepen in the hearts of all those who profess and call themselves Christian, the responsibility resting upon each and all for maintaining and extending the spirit of peace and goodwill.

Just now the World Alliance is putting forth strenuous endeavours to secure increased interest and support. Local churches are being asked to affiliate. The Rev. Dr. Ramsay is going up and down Europe amidst all nationalities pleading the cause of international peace and goodwill. The

Alliance came into existence at Constance in August, 1914, the following being its objects:—

(1) That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the Peoples, Parliaments, and Governments of the world to bring about good and friendly relations between the Nations, so that, along the paths of peaceful civilisation they may reach that universal goodwill which Christianity has taught mankind to aspire after.

(2) That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.

We venture to express the hope that ere long an Australian Council of the World Alliance will be formed out here for a useful and beneficent work awaits all lovers of peace.

A re-reading of the note in our last issue on "Things that Differ" leads us to think that we did not make perfectly clear what the Bishop of Bendigo's views are concerning the Anglo-Catholic party, as

clearly evidenced in another portion of the bishop's charge. Our complaint was against what we think, and think strongly was a wrong collocation—the placing of the slack Evangelical, or "low" Churchman, in the same category as the extremist of Anglo-Catholic views who is notoriously disloyal to the practice and doctrine of the Church of England. It is a comparison which is not infrequently made, and tends to give the unthinking man a completely mistaken idea of the real situation. As some one has put it, "My cook may neglect to put salt into my rice pudding, that would be to leave out something that would make the dish more wholesome and appetising; but it would be a completely different thing if the cook were to put some strychnine into the pudding." As a matter of fact, Bishop Baker's charge was in furtherance of a recognition of the three great parties in the Church, but only so far as each is loyal to the Prayer Book and the Reformation; and the charge clearly stigmatises as "quite contrary to the Reformation and Anglicanism" compulsory confession, compulsory fasting before Communion, certain teaching concerning the Blessed Virgin Mary, and the "Church Times" view of the Sacrifice of the Mass. In this every loyal-hearted Churchman must agree with the bishop.

The Primate of Australia uttered in his Synod charge on Monday a useful

warning against the danger of toning down the doctrines and practices of the Christian religion to accommodate ourselves to the weaknesses of human nature. His Grace said:—

"In doctrine we need to be careful that we do not cloud the directness of the faith once delivered unto the Saints by reckless speculation, and ill-considered criticism. Think we must. But ill-digested thought is dangerous utterance from the pulpit. Similarly in matters of practice we need the utmost caution in departing from usages which come down to us hallowed by the experience of Christian people throughout long successions of generations. I refer in particular to the keeping of Sunday, upon which had time allowed I should have desired to enlarge. But I will content myself with quoting wise words recently uttered by the Archbishop of Canterbury, who said:—

"My own feeling is that a word of warning is gravely needed at this time, and to public bodies in particular that if Sunday were to be given up chiefly to pleasure-seeking, and if facilities for such pleasure-seeking were to be indefinitely multiplied, the price would be deplorable. We should lose the quietude and recuperative restfulness of Sunday in proportion as Sunday travelling, Sunday trading, and Sunday labour are increased. Those on whom the sacrifice would be enforced belong chiefly to the class which has greatest need of the advantages of Sunday, and is least able effectively to secure them. If thoughtful men and women will take pains to consider the matter Christianly, with constant remembrance of the thought that 'none of us liveth to himself,' he or she will increasingly use the opportunities which are ours for making our influence felt by word or vote for the right use, or the protection from mis-use, of a God-given gift. God-given, for it rests on Divine authority, and the care for it has done much for the upbuilding and the retaining of what is best and most serviceable in the characteristic structure of English society. Let no one push the question away as one lying outside his or her responsibility, for in these days of effective public opinion and effective popular vote the responsibility lies steadily upon us all."

"Never were truer words uttered. The public mind is only too ready to weaken ancient sanctions. They need no encouragement. Clergymen who advocate a lowered standard of keeping Sunday, may live to regret bitterly that they assisted to deprive our people of a moral asset in a quiet and peaceful Sunday, of untold value in building up the physical as well as the spiritual future of the race."

Another matter of greater importance than the average Churchman realises to which Dr. Wright referred in his Synod charge was that if the laity's responsibility for the welfare of their clergy. We imagine that the need of such an utterance is one in no way peculiar to the diocese of Sydney. His Grace said:—

"I desire again to draw the attention of the Church people of the diocese to the inadequacy of the stipends of many of the clergy. I gratefully acknowledge the readiness with which several parishes have responded to my appeal to see that their clergy receive remuneration for their work on a scale more commensurate with the increased cost of living and the lowered value of currency. I have been also glad to notice that in one parish at any rate the Church warden, who ended the year with a balance in