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Current Topics.

The bare fact that four years have now passed since the Great War ceased and that the European, and indeed the world, situation is full of menace may well constitute an appeal to Christian people for earnest prayer for the Empire and the world. A movement is on foot in England for utilising Armistice Day as a day of prayer.

The following petition, addressed to the Right Hon. David Lloyd George, M.P., O.M., Prime Minister, is in course of circulation for signature:—

"We, the undersigned, being earnestly desirous of the Peace and Prosperity of the British Empire, and recognising that the blessing of Almighty God is essential thereto, beg to be allowed to suggest that as Prime Minister you may be willing forthwith to confer with the Prime Ministers of the Dominions and with the Secretary of India as to the course of together advising His Majesty the King and Emperor of India to issue an appeal to citizens to observe Armistice Day next, November 11th, in accordance with their Religious Beliefs as an especial occasion to humble prayer for the Empire, and for help to serve mankind according to the Will of God."

We trust that the movement will secure a favourable reception and that the day of such grateful memory will be consecrated to this great purpose.

The crime wave which is passing over Society at the present time seems to be gaining in intensity.

The Crime Wave. From everywhere news comes of acts of violent lawlessness. The cult of freedom which has been diligently propagated during the past twenty years is bearing evil fruit on many plants, and the social atmosphere is becoming increasingly redolent of license. We would not have it thought that we are opposed to the principle of liberty, nor unsympathetic with the natural aspirations of humanity to find a free expression of personality, but we do think that too much attention has been given to the securing of liberty when compared with the small consideration which has been bestowed on the question of to what end the freedom is desired. A man may have an inherent right to govern himself—we believe he has—but let him remember that it is a right to govern. Discipline there must be, and the best type is self-discipline. The general disposition to-day, however, seems to be to desire freedom for the purely selfish end, not only of casting off external restraints, but also of disregarding moral restraint. All men should be the highest interests of the whole community. This seems to be very largely a forgotten truth, and it is the Church's task to re-impress it on the minds of men—and on the minds of all men for the acts of crime are merely extreme

and obvious expressions of the spirit which is governing the large body of men and women to-day. Too often, for example, the law which governs commercial life is "he takes and holds who can," and the revelations of the Divorce Court are merely symptoms of a much more widely diffused low ideal of sex.

We reprint elsewhere an interesting letter received by the Archbishop of Canterbury from the Oecumenical Patriarch of Constantinople. Naturally one section of Anglicans are full of rejoicing in the hope that reunion with the East will block the over-Protestantising of the Re-united Church. We confess to a lack of sympathy with their ideas, and associate ourselves with the attitude indicated of the following cut from the English "Record":—

"We are not very much concerned about what the Eastern Churches think of our Orders. We have no doubt ourselves about their 'validity,' whatever that much-hackneyed word may mean. It seems to be thought that the action of the Holy Synod will in some way promote reunion with the Eastern Church, but we are concerned that the Churches with which we are asked to unite should be characterised by purity of faith and righteousness of practice, and Orthodox Churches have still much to learn from the reformed faith and practice of the Church of England. It has been urged that in seeking union with Nonconformist brethren at home the Church must be careful not to assent to anything which would endanger its relationship with the Orthodox Churches, but it may quite as pertinently be argued that the Church must beware of entanglements which would hinder union with the Free Churches. There remains, of course, the question of Rome. A certain section of English churchmen hopes that in time the Pope may be induced to admit that our Orders are valid, but whatever may be accomplished in that direction it is impossible that there can be reunion with Rome until Rome is a reformed Church."

The "Church Times" is much concerned by the action of the Archbishop of Canterbury in preaching at Geneva in a Calvinistic Church. An editorial says:—
"Although we were afterwards assured that it was simply a case of the building being lent to the Church of England for the occasion, we feared that this would not be known or understood abroad, and that this use of a Calvinistic building would be taken as practical evidence of the Protestant character and Protestant sympathies of the Church of England. Should this happen it would be a great pity, and might injure the prospects of religious peace and reunion; but we are, nevertheless, not inclined to persist in the criticism."
We are bold enough to surmise that the majority of English Churchmen will not share the forebodings of the "Church Times." "The Protestant character and Protestant sympathies of the Church of England" are a matter for them of gratitude to God, and will do much to further that true Reunion of Christendom which alone is worthy of consideration and effort.

Cunningly enough we have another illustration of the meeting of extremes in the current issue of "On All Sides." "The Methodist." We hope we do not misunderstand our contemporary's spirit, but it has never seemed very warm or optimistic on the matter of Reunion with the Church of England. Instead of taking the larger view of many of the leaders of Methodism, there appears to be a tendency to emphasise the difficulties. For instance, in the issue of October 28, the first "Editorial Note" runs as follows:—

Can We Accept Reunion on These Terms? "We fear that the cause of Reunion is not likely to be promoted by such addresses as the one delivered by the Archbishop of Sydney at the opening of his Diocesan Synod last week. It is evident that the Anglican authorities shrink from any practical steps towards the consummation of the ideal—or 'vision'—of the Lambeth Appeal, and approach the whole subject so guardedly as to create the impression that the last thing to be desired is a cordial recognition of and co-operation with the ministry of non-episcopal churches. The Archbishop referred to the clause in the Lambeth Resolution on Reunion, with reference to the occasional interchange of pulpits. 'The clause,' said the Archbishop, 'marks a departure of such momentous significance that it ought only to be put into action with the utmost deliberation and care.' As steps to be taken, the Archbishop suggested that the authorisation of Synod should be given: 'Nor,' said he, 'should I care, unassisted, to make the regulations necessary to guard against promiscuous and ill-considered opening of our pulpits.' The authorisation is to be only occasional, not general, and presumably should be extended only to individual preachers for individual occasions. It is difficult to conceive how, with such a spirit of exclusiveness and distrust, there can be any progress made in the direction of unity, much less of organic union. Judged by any reasonable standard—whether educational attainments, ministerial efficiency, or practical results—the ministry of the non-Anglican Churches will compare favourably with the clergy of whom the Archbishop is the titular head. And it is an affront to the self-respect of the non-Anglican Churches that an invitation—even to preach in an Anglican Church—should be surrounded by so many precautions and guards. Sacerdotalism dies hard, and Anglicanism finds it difficult to disavow itself from the exclusiveness in which it has too long lived and worked."

The whole note is ill-informed, and the scare-headline is most misleading. The "Anglican Authorities" were not discussing terms of Reunion at all—they were simply thinking out the best methods of fostering the growth of desire for Reunion, and seeking to proceed by a well-considered and orderly means in order to a general and not promiscuous, advance towards that great and much-to-be-desired objective.

We deplore the criticism as unworthy of the official organ of a great Church and mischievous in its tendency.

Evidence is increasingly coming to hand that the demand for an "up-to-dateness" on the part of the Church in the way of meeting the pleasure-loving desires of the people

is having an adverse influence on her spiritual tone and is causing, what we should style, a holy discontent in the hearts of some of her leaders. The demands upon the clergy for the admission of every kind of gaiety and pastime in connection with the various clubs that centre round the Church, or as money-raising devices, are so insistent and at the same time alluring that many a clergyman has yielded to those demands, but not without certain questionings in mind and conscience as to their righteousness or expediency. What the Christian needs to understand is that there are "broad and easy ways" which are distinctly full of danger, and there are narrow and difficult ways which are alone safe. The charge of narrow-mindedness or prejudice is not pleasant to the ears or the mind and is many a time difficult to meet. But prejudices are not by any means necessarily wrong and not a single human being could get along in life without them. We should not be afraid to review our prejudices; some will be found no doubt to lack any support in reason, but we shall find that there are far more reasonable prejudices than the contrary. We must be careful not to let any considerations of self-pride or expediency, deflect our walking from the plain paths of conviction, duty and righteousness. The Bishop of Chelmsford, Dr. Watts-Ditchfield, has been writing recently an appeal to pleasure-seekers in the Church. He says:—

"I urge that during this winter we should all concentrate on the spiritual side. I sincerely trust that whist-drives and dances may be ignored, especially as means for raising money. I am convinced that they do not really help forward the spiritual work for which the Master died, and for which He founded His Church. To-day the Church requires to be a restraining rather than a stimulating influence, with regard to the pleasure-loving propensities of her members. The serious side of life is almost being lost amid the whirl and excitement of the thousand and one forms of recreation and amusement for almost every hour of both day and night throughout the week. The Cross proclaims its story, and it is the duty of the Church and her clergy to enforce its lessons of sacrifice."

This appeal may well cause anxious thought on these matters to all seriously-minded Church-people.

The Church is not a purveyor of pleasure; her mission is the distinctly spiritual one of building up the kingdom of her Lord. Anything that is at all questionable from that point of view must be alien to her spirit and outside her province. There are certain forms of pleasure and occupations which admittedly are suspect from the moral standpoint and which, speaking generally, are taboo so far as the Church is concerned. It is not always easy to draw the line between the right and the wrong of these things, and the Church seems sometimes to be placed on the horns of a dilemma. We remember that on more than one occasion the Lord Himself seemed to be placed in a similar situation; but He was always able to avoid the difficulty, sometimes by turning the tables on those who were seeking His downfall. The questions are so simple—"Is it sinful to bet?" "Is it wrong to dance?" "Is it a crime to drink?" An unqualified negative would

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be untrue, and so would an unqualified positive. The question the Church would ask concerning all such enjoyments is this—"What is the tendency of these pleasures?" "Do they make for right and pure and self-disciplined living?"

These are the questions that concern the Church of God. She should not be concerned with seeking to know how far she may "play up" to the world and the worldling. The Church that does that is sure to fail of the great purpose set before her by her Lord and Saviour.

THE MISSION OF SPIRITUAL HEALING.

Remarkable reports are coming to hand concerning Mr. J. M. Hickson's mission in South Africa, and it is interesting to note that the reports are coming through the secular press mainly. The Australasian Missions are not yet finally settled, but they will probably fall within the first half of next year.

Speaking of Mr. Hickson, Canon Batty, of Brisbane, said recently:—"I heard him speak at a meeting in London eight years ago, and the year before last I had the opportunity of having some personal conversation with him at St. James's Church, Delhi, India. His faith is extremely simple. He believes that Jesus Christ is the same yesterday, to-day and for ever, and that as He healed through His physical body whilst on earth He heals still through His spiritual body, which is the Church. And in face of the facts which he is able to adduce he would, I think, be a bold man who would deny, off hand, that his faith is justified."

English Church Notes.

Personalia.

Rev. F. Baylis, for 30 years a Secretary of the C.M.S., has retired, on reaching the age limit.

The Bishop of Jerusalem and Mrs. MacInnes sailed for Montreal on Thursday, August 11. The Bishop will attend the Convention of the Episcopal Church of U.S.A. at Portland, Oregon, to speak on the question of Christian Unity; afterwards, at the earnest request of many Bishops and Clergy, he will make an extended tour through the States and Eastern Canada, visiting especially those centres that support the Jerusalem and the East Mission Fund, which provides the means for the work of the Anglican Church in the Holy Land. The Bishop will pass through England on his way to Palestine at the end of December.

Bishop Gwynne, after having made an extensive tour through the length of his diocese to the Uganda border, has decided to appoint the Rev. Archibald Shaw as Archdeacon of the Southern Provinces of the Anglo-Egyptian Sudan. The new Archdeacon has worked for nearly seventeen years as a missionary of the C.M.S. at Malek on the White Nile and is singularly fitted by his experience and the strong backing of all the missionaries to fulfil his new duties.

Interchange of Pulpits.

Dr. Scott Lidgett, the eminent Methodist divine, was to preach in Hereford Cathedral last Sunday week, with the concurrence of the Bishop.

Validity of Anglican Orders.

The following letter on Anglican Ordinations has been sent by the Patriarch of Constantinople to the Archbishop of Canterbury:—
Most Reverend Archbishop of Canterbury and Chief Hierarch of all England—Brother, beloved and yearned-for in Christ our God, Lord Randall, greetings; your Reverence well-beloved by us, fraternally in the Lord, we address you with gladness.

Our special committee dealing with the union of the Churches has drawn our attention and that of our Holy Synod to the question of the validity of Anglican Ordinations from the Orthodox point of view; for that

it would be profitable in regard to the whole question of union that the opinion of the Holy Orthodox Church should be known upon this matter.

Accordingly the Holy Synod on this opportunity have taken under our presidency the matter under consideration, and, having examined it from every point of view, has concluded that, as before the Orthodox Church, the Ordinations of Anglican Episcopal confession of Bishops, priests and deacons possess the same validity as those of the Roman, Old Catholic, and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the "Charisma" of the priesthood derived from Apostolic succession.

Indeed, on the one hand, it is plain that there is no matter here as yet of a decree by the whole Orthodox Church. For it is necessary that the rest of the Orthodox Churches should be found to be of the same opinion (in the matter) as the Most Holy Church of Constantinople.

But even so, it is an event not without significance that the Synod of one, and that the Primate of the Orthodox Churches, when taking the matter into consideration has come to this conclusion.

Therefore, with great joy we communicate the matter to your beloved Grace as the Chief Hierarch of the whole Anglican Church, being sure that your Grace will be equally favourably disposed towards this conclusion as recognising in it a step forward in that work of general union which is dear to God.

May the Heavenly Father grant us to be of the same mind, through the Grace of our Lord Jesus Christ Who is blessed for ever and ever.

Your well beloved Grace's beloved brother in Christ and altogether well-disposed

MELETIOS.

July 28th, 1922.

The Cheltenham Conference.

The following "appeal for unity" and findings have been issued by the Cheltenham Conference, which was held in September:—

"The seventh Cheltenham Conference ventures to address an appeal to all Evangelical Churchmen. There has been borne in upon us the deep conviction that God is calling us to a united effort of evangelisation, that He has opened doors at home and abroad for the entrance of the eternal Gospel, and we humbly thank Him that by His grace He has made us to know His saving truth. We frankly acknowledge that we are not in entire agreement upon several questions, and we see no way at present for a complete solution of our differences. We are humbled before God and distressed beyond measure to realise that the evangelisation of the world is being gravely retarded by our dissensions.

"First of all, therefore, we appeal to all our evangelical brethren to concentrate upon the one object of preaching Christ Crucified to a lost world, to go forward with unanimity to do the work our Saviour has called us to perform. And secondly, we invite all evangelicals to exercise towards one another every possible forbearance, charity and love believing that thus alone we shall be led by the Holy Spirit into all truth, and, refraining from any hasty action, leave the questions at issue to be dealt with by the operation of the Spirit of God, who will surely be our guide in this hour. So, forgetting all things but the one great object of preaching the Gospel to all men, we shall fulfil the prayer of our blessed Lord, 'that they may all be one.'"

"Findings" of the Conference.

The following findings were agreed upon at the final session of the Conference. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. While modern thought tends to emphasise what is corporate rather than what is individual, and is reluctant to accept traditional modes of expression, human nature remains unchanged. The necessity for a personal relationship with God and for the witness of individual saintliness persists. Man still needs the same Gospel, though the phrasing of its presentation must always be adapted to each successive age. Where the Gospel is proclaimed in the power of the Holy Spirit with conviction and a passion for

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souls, it proves His ever-present power to transform lives and bring men to God.

2. The Conference re-affirms its belief in Holy Scripture as the uniquely-inspired record of God's revelation of Himself to man. This revelation has been progressively unfolded through patriarchs, priests and prophets, and brought to its fulness in the Person and work of our Lord Jesus Christ; and is the supreme authority for faith and conduct. As a revelation of the living God Holy Scripture is, and in all ages has proved to be, the bread of life to the soul of the believer, who through it is brought into living contact with his Lord and Saviour.

3. In the course of our discussion there has appeared a divergence of view on the interpretation of our Lord's references to Holy Scripture. Some of us hold that our Lord's utterances set the seal of His Divine authority upon the truth in detail of the books of the Old Testament; others believe that through the necessity of His true humanity He expressed Himself to His contemporaries in the forms of thought and habitual language of the day. We gladly recognise that all alike affirm the essential Deity and humanity of our Lord, and accept the authority of His teaching as the final revelation of God to man.

4. We affirm that the salvation of men from the guilt and power of sin is the essential purpose of the Gospel, and rests solely upon God's gift of His Son, who took upon Himself our nature, was obedient unto death, and made upon the Cross one perfect and complete propitiation for the sin of the world. The Atonement, with its appeal to the heart and conscience of man, should occupy the forefront of all Evangelical teaching.

5. The Conference, while recognising the widespread sense of corporate failure and sin, deeply laments the lack of a sense of individualism and of responsibility before God, which causes so much indifference to the truth of the Atonement. It, therefore, all the more urgently presses upon all evangelical Churchmen the preaching of the Gospel with conviction, and with confidence in its undiminished power, and the employment of every opportunity for presenting its truth by personal dealing with individuals. In view of the unevangelised masses in our own country, in the great Dominions and amongst the heathen, the Christians in our churches should be constantly reminded of their obligation to take their share by word and example in proclaiming salvation through Christ.

6. The Conference rejoices in the manifestation of the Power of the Holy Spirit in evangelical movements throughout the country, and urges evangelical Churchmen to co-operate in a campaign to lead their fellow-citizens to God.

Sin.

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

"Sin entered into the world."—Rom. v. 12. "Everything in Christianity is connected more or less directly with the great facts of Sin and Redemption, and the plan of Redemption, which is the essence of Christianity, cannot be rightly understood until the doctrine of sin be adequately recognised and established."—Julius Muller.

It is a Universal Phenomenon, and is one of the great deciding factors in our present and future life. It is therefore of the utmost importance that we should rightly understand it.

Its Nature.

Now the nature of Sin can be ascertained from the various words used in the Bible to define it, and they are as follows:—

(i) To wander, to go astray (1 Sam. xxvi. 21). Saul was in pursuit of David, but while asleep was relieved by David of the spear that was at his head and the crust of water. When awakened by the voice of David and appealed to, he said: "I have sinned"—i.e., "I have wandered, gone astray—returned, my son David."

The idea is contained in the General Confession of our sin when we say: "We have erred and strayed like lost sheep."

(ii) Iniquity, mischief, that which is not equal or fair. It is the word used in Psalm xciv. 20, "Shall the throne of wickedness have fellowship with thee which frameth mischief" by statute.

(iii) To fall aside, to trespass (Matt. vi. 14). "If ye forgive men their trespasses your heavenly Father will also forgive you." The idea here is of one turning aside off the highway and entering into private pastures, and then of one man leaving the straight and

obvious course with his fellow, and doing that which is crooked.

(iv) To miss the mark, Judges xx. 16, where we read that "Among all these people (the children of Benjamin) there were 700 chosen men left-handed; every one could sling stones at a hairsbreadth and not miss." It is the picture of the marksman aiming at his target and failing to aim straight in life and therefore sinning. It is the word used in St. Matt. xviii. 21—"How oft shall my brother sin against me"—miss the mark—"and I forgive him?"

(v) Perversion, Distortion, cf. 1 Kings xvii. 18, where the widow of Zarephath says to Elijah, "Thou art come to bring my sin"—my perversion—"to remembrance, and to slay my son." A sad but common feature of life, where, in order to injure another, the simple story of fact is perverted, distorted, so as to give an entirely wrong impression, and that willfully.

(vi) Revolt, Rebellion, Transgression (Prov. x. 12). "Hatred stirreth up strife, but love covereth all transgressions"; also Prov. xxviii. 13: "He that covereth his sins shall not prosper." It is the picture of one breaking away from lawful authority—a breaker of laws—and then one breaking away from—rebellious against—the laws of God.

(vii) Guilt, Condemnation, cf. Isa. liii. 10: "When Thou shalt make His soul an offering for sin." Here the idea is of one who has committed a crime and is worthy of punishment. Joseph's brethren were guilty concerning their brother—they had wronged him, and so are all men guilty before God.

This then is the terrible sevenfold description of Sin in the Bible. Well may we speak of the burden of our sins, and of it being intolerable.

From the above it will be seen that Sin is both Positive and Negative—there are Sins of Commission and Sins of Omission:—

(a) Sins of Commission, i.e., Doing what we ought not. But someone will say, I am not guilty of all the above-mentioned sins. No; but what does St. James say? "For whosoever shall keep the whole law and yet stumble in one point, he is guilty of all" (James i. 19).

(b) Sins of Omission—Leaving undone what we ought to have done. "To him that knoweth to do good and doeth it not, to him it is sin" (James iv. 17). It is perhaps here that most good people offend more than in any other way.

Its Effect.

What are the effects of Sin?

(a) Sin interrupts our Communion with God—coming in between, it separates us from Him.

(b) Sin destroys our peace of mind—we are at unrest until it is forgiven (Isa. lvii. 21).

(c) Sin prevents God from hearing our prayers. "If I regard iniquity in my heart the Lord will not hear me." (Psa. lxxvi. 18).

(d) Sin robs us of victory in our spiritual warfare, just as it hindered the Israelites from capturing Ai (Joshua vii).

(e) Sin destroys our outlook. "Mine iniquities have overtaken me so that I am not able to look up" (Psa. xl. 12).

(f) Sin, when full grown, bringeth forth death (James i. 15).

(g) Sin deprives us of Heaven (Rev. xxi. 27).

What, then, is to be done?

Is that the question we are asking? If so the Gospel answer is, Where sin abounded there did Grace much more abound (Rom. v. 20). But how can I obtain forgiveness? Through works done—e.g., as works done by Hindu Sadhus? Through fleeing from a sin-contaminated world to hermitage? Through meritorious actions so-called on behalf of others? No. But Ask for forgiveness. Repent, Confess, Seek Forgiveness (1 Jno. i. 8-9).

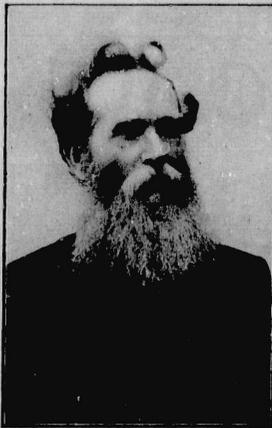
Christ will give—Forgiveness of Past Sins, Strength to overcome to-day, complete emancipation hereafter.

"MAKE A JOYFUL NOISE."

"Do I sing in church, or not, and why?" This question, put to a class in a Church Grammar School in a written examination, received the following illuminating answer: "Everyone should sing in church, the recitor too, but of course he does. We should all make a joyful noise unto the Lord, even if we can't sing like Madame Melba or Cruso; but make a noise like the animals in the Zoo. The Lord will not mind, for He would know that we were making a joyful noise unto Him."

The late Rev. John Wilson.

The late Rev. John Wilson, M.A., died at his residence "Flavian Court," Heathcote, N.S.W., on Monday, October 2nd, at the ripe old age of 82 years, and was buried on the following Wednesday at Woronora Cemetery, Sutherland. Mr. Wilson was born in County Antrim, Ireland, in 1840. Graduating at Queen's University, Belfast, in 1865 (B.A.), 1866 (M.A.), he proceeded to Edinburgh University, where he obtained the "Crawford" Prize for Divinity, and the "Lee" Prizes for Biblical Criticism and Antiquities. In 1869, Mr. Wilson went to New Zealand, and in the same year arrived in Australia. From 1870 to 1877 he ministered in the Presbyterian Church at Bombala, N.S.W., and from 1877-1880 at Kiama. In 1889 he was ordained deacon, and in 1890 priest in All Saints' Cathedral,



Bathurst, by Bishop of Bathurst. Mr. Wilson served under Dean Marriott at the Cathedral, and later on he had charge of Mitchell and Milthorpe, in the diocese of Bathurst. In the Sydney diocese he was curate of St. Stephen's, Newtown, under the late Canon Taylor, and afterwards was appointed to the district of Helensburg, which at that time included Cronulla, Miranda and Sutherland. Mr. Wilson also laboured at Singleton, in the diocese of Newcastle. Since 1903 he has lived in retirement at Hurstville and Heathcote.

The late Mr. Wilson had a brilliant scholastic career, and it may be said he had few equals in his wide and varied knowledge of the arts and sciences. His ripe knowledge, his humble spirit and friendly nature are characteristics which cannot be forgotten by his friends.

In his domestic life he was the centre of loving and devoted affection. Mr. Wilson leaves behind him a sorrowing widow, six daughters, and four sons, of whom five have served as teachers in the Education Department; the eldest son is in the head office of the Commonwealth Bank in Brisbane, another in the Metropolitan W. & S.B., and the youngest daughter is in the Federal Taxation Department. Intimate friends of the deceased, the Rev. Dixon, Hudson, Geo. Mashman and R. L. Houston took part in the funeral service at the cemetery.

Correspondence.

Ecclesiastical Fire Insurance.

(To the Editor of the Church Record.)

Sir,—M. C. R. Barry, of Bathurst, in your issue of 20th October, condemns Mr. Beaver and "the Board" for their inaction in regard to Provincial Ecclesiastical Fire Insurance as provided in Synod Ordinance of 1912, because of their stating as a reason "Want of Capital to carry out the powers."

I am certain in my opinion that any committee of underwriters would support the Board in its attitude, if judged on the commercial soundness of its decision, notwithstanding the experience of Brisbane, Rockhampton and Bathurst as quoted.

All Insurance Companies are Trust bodies, whose business it is to guarantee to insurers the making good in case of loss, and for which they demand an annual premium.

An Insurance Company is compelled to

have a certain amount of Capital, and generally a further substantial backing of unpaid-up calls on their issued shares, without which no company could obtain business, and hence it is that every competing company is continually advertising the extent of its reserves and soundness.

To start a company, therefore, without capital, resolves itself into a pure gamble (any game of chance is an offence, and an abomination when for church purposes), but a gamble where you take premiums in money on the condition that you make good any losses, and relying entirely upon a prospective hope that an excess of premiums will enable you to repay any such losses in bordering on the criminal, and, without reference at hand, I am inclined to think, an offence at law.

The wisdom of the serpent impels a gambler to risk a hide in the hopes of winning much; the suggested wisdom is to risk much in order to save a little.

Mr. Barry has probably insured his life with the A.M.P. or other leading company. Would he be content to take out a policy with a company such as he advocates?

Further, would trustees of church property feel justified in taking upon themselves the risk with such a company; possibly a court of law might treat such property as trust funds.

Mr. Barry further demonstrates that in five years some £12,000 was paid by this province to insurance companies in excess of the amount received from them for losses, and on the principle of the farmer's daughter taking her basket of eggs to market works out the amount to £31,250 in 10 years, the sum which could be saved by the "Board." So far, so good, were it not for the fly which so persistently gets into the ointment. No ordinary company retains more than a portion of the risk it accepts, but re-insures with other companies, the practice being reciprocal and applying, of course, only between companies of sufficient standing as to warrant their ability to pay their portion in case of any loss.

How would our company stand with a church risk of, say, £20,000 in its hands? £2000 would be as much as it could honestly retain, so that nine-tenths of its premium would have to go to the outside companies, but even worse than that, the outside companies could not reciprocate in like manner with our "capital-less" company, so that the fabric of the £31,250 falls to pieces.

The Board, in my humble opinion, is to be commended on its "festina lente" policy, and until it obtains its capital should not be hustled into any other. Yours, etc.,

—W. E. SHAW.
Austinmeer, 21st October, 1922.

Ecclesiastical Fire Insurance.

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

Sir,—The only reply that I wish to make to Mr. Barry's lengthy letter is that his statements are in the main immaterial to the issue. Provincial Synod had apparently so little confidence in the practical worth of his Ordinance, that no Board was elected thereunder at the last Session, in the place of the members who had resigned.

Perhaps I ought to add that steps are being taken by Sydney Diocese to bring about the insurance of Church properties on lines both ethical and secure. Yours faithfully,

—W. R. BEAVER.
20th October, 1922.

Decay of the Sunday.

(To the Editor of "Church Record.")

Sir,—I note from your columns that Sydney is experiencing the same whitening away of the Day of Rest that is industriously going on in Melbourne. One can understand the man who never goes to church, but uses his Sunday for mowing his lawn, painting his fence, or building a cow-shed, joining in the cry for Sunday games which rises in the serried ranks of the devotees of Sport—the be-all and end-all of life in their estimation; but we have clergymen here who are not above advocating the abbreviation of Morning Prayer and limiting the sermon to five minutes to endeavour to secure the young people's attendance at church once a day, and thereby earning the whole afternoon and evening for a continuation of Saturday's revels! The consciences of such men must be of a curious pattern. Fancy a clergyman who has of his Lord and Master publicly proposing to break down the sanctions of the Lord's Day! It is not convenient to the pursuers of pleasure at any price to listen to the sayings of the Saviour as a rule; but they have one dictum which they have "got off pat," and triumphantly

hurl at so-called "killjoys" and "wowers," viz., "The Sabbath was made for man, and not man for the Sabbath." It has never entered their heads that Christ could contemplate any other reason than the one shown by the addition of the words "to play games on." It would never occur to them that Jesus meant for bodily rest, for worship, for mental improvement, and for the cultivation of the moral and spiritual part of man's true nature. The Melbourne City Council has decided to throw open all the parks under their control for Sunday games; but the municipal authorities of Colingwood, Port Melbourne, and Preston have vetoed the proposal. It is hoped that the working classes as a whole will have the sense to see the inevitable result of this attack on the great Rest Day, viz., the introduction of the Continental Sunday, which means the increase of working hours. It is a sad commentary on our boasted Education Act in Victoria that we turn out scholars by the thousand whose chief occupation on Sundays is either "two-up," loafing in mobs round the street corners, or playing some noisy game, punctuated by raucous ruffians. To read a book or go for a quiet walk or to write a letter seems too much to expect from young people whose school days are over; and the advocates of Sunday games do not contemplate the possibility of teaching these youths "a more excellent way" than arranging matches in cricket, tennis, bowls, golf, swimming and boxing. Football is barred for the present; but the cry to allow that cannot long be logically refused. The theatres will soon be opened, and all-day trains and trams will follow. Delays are dangerous; and all who have the continuance of Britain's greatness at heart should organise for "Defence of the Sunday."—Yours, &c.,

GEO. E. WOLLASTON.
Murrumbidgee, Victoria.

An Appeal.

Sir,—As a regular subscriber to your paper, I thought it might be of interest to drop a line in connection with my recent visit to Port Moresby in Papua.

Although I understand this is not one of the centres in which the A.B.M. is directly interested as a mission to the natives, there being another Christian body in operation in the Port, yet this being the centre of government a fairly large white population is resident here, and it is certainly to the interest of the Church of England that this place be kept alive. For a visitor like myself, it was like coming home to be able to enter a place of worship in a heathen land where I could find all things common.

A great source of weakness, however, lies in allowing a church like this to remain without a rector. During the time it is closed, those who desire to attend a place of worship naturally tend toward the one that remains open all the time, and the congregation does not return. A church should never close—not even for a Sunday.

The organ in the church is in a very bad state of repair, and if there are those who are interested in the work in a heathen land here is an opportunity for sending some tangible amount that will be much appreciated, and would materially help the church work in that far-away town. Such gifts might be sent to you and acknowledged by you.

Commending this place to the thought and prayer of your readers, and hoping they may make a liberal response to this request.

L. P. MARKS.
Brisbane.

Personal.

We regret to record the death of Mr. A. D. Rogers, of Ryde, N.S.W. The deceased was the younger son of the late Rev. Edward Rogers, of Sydney.

Rev. F. C. Philip, M.A., Principal of St. George's School, Hyderabad, India, has been appointed tutor to the two younger brothers of His Exalted Highness, the Nizam of Hyderabad. We appreciate this honour conferred on one of our educational missionaries.

Miss Cross, of the C.M.S. Roper River Mission, passed through Sydney last week on her way to Melbourne, on furlough.

Rev. A. C. Mosley, who has taken duty for Rev. H. T. Holliday at St. Barnabas', Waverley, during the past three months, completed his ministry

there on Sunday evening last. Mr. Holliday returns to duty on Sunday next, after a severe illness, from which he has quite recovered.

Rev. W. E. Barrett, the recently appointed rector of Sherwood, Q., and an old Queenslander, returned from England by the Medic last week.

In the recent Melbourne Synod the following motion was passed:—"That this Synod desires to express its sympathy with the relatives of the late Rev. Digby Marsh Berry, M.A., formerly Canon of St. Paul's Cathedral, Melbourne, Examining Chaplain to the third Bishop of Melbourne, Incumbent of Holy Trinity, East Melbourne, etc."

The Primate was present officially, by invitation, at the annual session of the Congregational Union of N.S.W., on Monday, and addressed the Union on the question of Reunion.

Rev. A. R. Shaw, of Bulli, has accepted the charge of the newly-created District of Miranda and Sutherland, near Sydney. Rev. W. J. Edwards, B.A., has been appointed to Bulli.

Rev. W. F. Browning, who joined the staff of the Melanesian Mission a year ago, arrived in Sydney by the Melusia on Friday week on sick leave. He is at present in the War Memorial Hospital, Waverley. Mr. Browning is a son of Canon Browning, who 30 years ago worked in Melanesia.

THE NEW LECTIONARY.

Nov. 5, 21st Sunday after Trinity.—
M.: Pss. 116, 117; Ezek. xiv.; Luke xiv. 1-24 or 1 Pet. iv. 7-v. 11. E.: Pss. 128, 129, 130, 131; Ezek. xviii. 1-4 and 19-end or xxxiii. 1-20; John xvi. or 1 Jno. iv.

Nov. 12, 22nd Sunday after Trinity.—
M.: Pss. 118; Ezek. xxxiv. 1-16; Luke xiv. 25-xv. 10 or 2 Pet. i. E.: Pss. 132, 133, 134; Ezek. xxxiv. 17 or xxxvii. 15; John xvii. or 1 John v.

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

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Our Melbourne Letter.

(From our own Correspondent.)

The question of co-operation has been somewhat prominently before Churchpeople of late. And this in ways as different as our faces. First and foremost it has arisen over the defeat of a bill which was brought before Synod by Canon Hughes to provide for a constitution for a Diocesan Missionary Committee. Canon Hughes, in moving the second reading, said missionary work was the primary purpose of the Church. Home mission funds and foreign missionary funds were two halves of what should be one undivided whole. Just as the H.M.F. presented its annual report to synod, so should the foreign missionary work be represented and receive the filip which came from a thorough knowledge of the work and its necessities among members of Synod. At present the Archbishop occupied the chair of two missionary organisations; but the position was not his by right, and neither committee could be regarded as his committee for carrying out this primary department of the Church's work. The two great missionary societies, each with their offices in this building, had two live men for their secretaries, neither of whom could come to this synod and tell of the work which they represented and its needs.

These arguments were supported by other speakers. But nevertheless the bill was rejected, mainly on the ground it would seem, that while some degree of co-operation was desirable between C.M.S. and A.B.M., yet the time was not ripe for such a move as the bill contemplated. This collapse is regretted by the Archbishop in his letter to "The Messenger." "The honest purpose involved in the bill," he says, "... was to get men who obviously might find it difficult to row in the same boat, to come to a third boat belonging to both of them occasionally for joint conference, and prayer, and spiritual enkindling. If we cannot do this, then what is the use of our talking so largely about reunion? If reunion only means co-operating with people we entirely agree with, we are not farther than in the dark ages of exclusiveness. How-

ever, I frankly hope that both sides will redraft a bill for next year, and come to some terms beforehand."

This matter was again referred to at a large gathering of C.M.S. supporters held in the Chapter House to bid welcome to the Archbishop in his new capacity of president of the Society in Victoria. In responding to the eight speeches of welcome, his grace said that he could be, and all his life had been, a frank and enthusiastic worker for C.M.S., just because he disbelieved in the division of the Church into "Churchmen and Evangelicals." At the same time he deprecated the equally false division into "true Churchmen and High Churchmen." As president, he would be pro-C.M.S. without being committed to being anti anything else. He thought that it was wrong to view with suspicion the "wooing" of the society by other kindred organisations. There was a new atmosphere of love and a sincere desire for co-operation in the Church throughout the world, and we must let past quarrels and suspicions die.

A quarterly conference of clergy has been suggested with a view to study and discussion on matters of outstanding importance. The first of these will be held at St. John's, Latrobe St., on Thursday December 7, at 2.15 p.m. The following programme has been arranged by the sub-committee (Dr. Ivens, Rev. J. A. Schofield and Rev. Ainsley Yeates):—2.15, Prayer and preliminary discussion; 2.45 Problems of the preacher of to-day (the Rev. J. E. James, B.D., Collins St. Congregational Church); 3.45 p.m., afternoon tea in hall; 4 p.m., Spiritual healing (Dr. Ivens).

Speaking of conferences, and while under this general head of co-operation here is an interesting item of news from the Messenger.—A suggestion comes from St. John's, Latrobe St. A contingent of lads from St. Matthew's, Prahran, visited St. John's boys club, and games and competitions were keenly contested and refreshments were dispensed. Judging by their excitement, the boys greatly enjoyed themselves. Functions such as this have a high value in developing the club spirit. The Metropolitan Missioner suggests that an association of

A Counterblast.

As an offset to the "Declaration of Faith," recently sent to the Patriarch of Constantinople by the English Church Union.

The Council of the Church Association has addressed the following letter to the Patriarch of Constantinople:—
 To his Holiness Meletios,
 Archbishop of Constantinople and Oecumenical Patriarch.

May it please your Grace,
 It has been announced in the English newspapers that a certain "Declaration of Faith," of which the text is published, and which is now in course of signature, is to be presented to your Grace to explain "the genuine teaching of the English Church on certain matters of faith." As this Declaration is seriously misleading, both in what it states and in what it suppresses, we, the Council of the Church Association venture to lay before your Grace the following statement:—

1. No member of the Church of England is required to express any belief in the "faith of the undivided Church" or the decrees of any of the "Oecumenical Councils," the "writings of the Holy Fathers," or "tradition from the Apostles" (apart from Holy Scripture). Appeal, therefore, to these vague standards which vary according to the mind of the individual who invokes them is likely to cause confusion and loose thinking.

2. Everyone ordained in the Church of England, and therefore each of the signatories of the Declaration, is obliged to declare his assent to the Thirty-nine Articles of Religion and the Book of Common Prayer; and also his belief that the doctrine of the Church of England therein contained is agreeable to the Word of God. This solemn assent has to be made at ordination, and on admission to any curacy or benefice by all our ministers, so that your Grace may judge with what consistency priests of our Church can affect to treat the Articles as a document of "secondary importance."

3. We have the honour to hand your Grace herewith a copy of the Prayer Book and Articles, together with the French translation of the same, as possibly your Grace may be more familiar with French than English. We also hand you the authorised Homilies of our Church, alluded to in Article xxxv., which are to be taken as more definite statements and vindications of the doctrines and principles concisely expressed in the Articles. Your Grace will observe that the Articles were agreed upon "For the Avoiding of Diversities of Opinions, and for the Establishing of Consent touching true Religion," and therefore that in any question as to the teaching of the Church of England, appeal must first be made to them. Even the Nicene Creed (as we call it) is binding on the clergy chiefly because it is guaranteed and imposed by Article viii., and not at all because it has intrinsic authority. For your Grace is doubtless aware that we use a Western form of that Creed, differing from the original version in which the Churches of the East have ever clung.

4. No individual members of our Church—not even our Archbishops and Bishops—have any right to issue authoritative declarations of the faith of the Church of England, for this is already set forth in the Articles and Prayer Book, not one word of which can be altered except by the authority of Parliament. Three years ago Parliament gave legal existence to the "National Assembly of the Church of England," and conferred on it the right to deliberate on all matters connected with the Church, but even now, measures passed by the Assembly have no authority until Parliament has voted in favour of them.

5. The Declaration to be presented to your Grace is being promoted mainly by a body called the "English Church Union," founded some sixty years ago to foster and protect a movement which had then lately arisen for bringing back into the Church of England Romish errors and superstitions rejected at the Reformation.

At the end of last century the Romanizing party in our Church (led by the President of the English Church Union) humiliated our communion by secretly approaching the Bishop of Rome to acknowledge the validity of Anglican Orders, which he refused to do. It was only after the Popish Church had thus rebuffed them that the Romanisers commenced their pertinacious and undignified attempts to secure some sort of recognition from the ancient Churches of the East, which they hope may be so unfamiliar with the history and teaching of the Church of England as not to know that at the Reformation it became Protestant and Reformed in order that it might become more truly Catholic and Orthodox.

the Church Lads' Clubs in the diocese be formed for the discussion of mutual problems and the arrangement of a regular programme of inter-club visits and inter-club sport. This would be great, but I know of one such visit when the visitors, in order to make quite certain of victory, came armed with bicycle chains which they used with deadly effect, turning likely defeat into no uncertain victory. They were left in sole possession. Like Cassabianca, they stood on the burning deck when all but they had fled—

The flame that lit the battles wrecked Shone round them o'er the dead.
 (With apologies to Mrs. Hemans.)

Here is a story of Archdeacon Hindley, told to Synod by Rev. T. Quinton. Those who know the two men will appreciate it. Mr. Quinton succeeded the Archdeacon as vicar of St. Michael's, Carlton, 34 years ago. The retiring incumbent very kindly took the new man around to many of the parishes. At one house to which they came, the Archdeacon's introduction was, "Here comes David and Goliath." Co-operation again, you will observe, Mr. Editor. When David and Goliath can walk together without throwing stones at each other and without either of them losing his head, "well, Petruccio, this has put me in heart!" the day of better things has surely dawned.

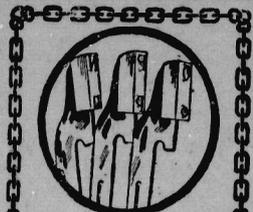
Mrs. Weldon, speaking on behalf of the Women's Missionary Council, at the welcome to the new president of Victorian C.M.S., made good-humoured reference to the fact that by vote of last synod women were to still remain excluded from vestries. "Though we are not admitted to the seats of the mighty, we are allowed to help in the missionary work of the Church." The Archbishop said that he would personally welcome women to any sphere of usefulness that they might desire in the Church.

It might be well to point out that the reason Synod rejected the bill which proposed to admit women to vestries was that no one was able to say that the women of the Church really wanted it. If, before next Synod, the women make it clear that such a bill would be acceptable to them, there seems to be little doubt that Synod would pass it with very little opposition.

Religious statistics for the past decade in Victoria show that the Church of England is the only one of the larger denominations that has increased in greater proportion than the general increase of the population. I have only had a glance at the statistics and cannot from memory give exact details, but the C. of E. increase has been over 34 per cent. as against 16 per cent. general population increase. The Presbyterians and even more so the Methodists and Baptists seem to have been feeders to the most proselytising of all the denominations—the "Church of Christ." The Seventh Day Adventists have increased about 200 per cent., which proves that you have only to keep on repeating the utmost absurdities with sufficient zeal and you will infallibly get earnest folk, whose hearts are more credit to them than their heads, to follow you.

"Sire," said Theodore de Beza to the King of Navarre. "It belongs in truth to the Church of God, in the name of which I speak, to receive blows and not to give them; but it will please your Majesty to remember that it is an anvil that has worn out many hammers."

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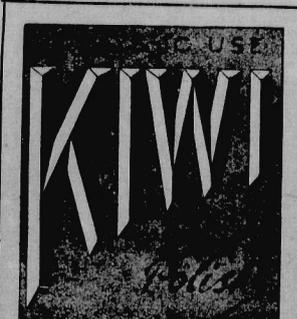
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The Church Record.

NOVEMBER 3, 1922.

Can we Preserve the Church of England in Australia?

(Rev. W. H. Irwin.)

The members of the Church of England in Australia in their several dioceses have been and are united by legal bonds. But, Burke taught long ago that Empires are bound together, not by legal chains, but by sentiments, which, "though light as air, are strong as links of iron." It is the same with churches. Not only the law, but other ties have held Australian churchmen together. What we need to realise is that these ties are gradually weakening. Foremost among them has been the sentiment which clings to the historic name of "Church of England." Among the laity especially this feeling is still strong, though many clergy and ecclesiastically-minded lay have set their affections on what they call the "Catholic Church." Names are but words; still, among intelligent people names mean something, and in this case these differing names indicate contrary ideas as to what the church to which we belong stands for. Some of us look back with pride to the history of the Church of England since the Reformation, while others concentrate their admiration on the period just prior to that great event. Thus, historic sentiment no longer binds us together, and we no longer have a common corporate loyalty, yet we continue in "spiritual communion" with each other. Wherever we go we carry with us our status of membership. A communicant from one diocese is entitled to communicate in another. This is the most precious bond we have, and while it lasts we can never despair of preserving the unity of our church. Alas, it does not work as well in practice as in theory. Extremes of ritual and teaching act in a deterrent way, as honest men in some places cannot conscientiously attend their parish churches. Then we never know when some diocese may take disciplinary action concerning the re-marriage of the innocent party in a divorce or marriage with

a deceased wife's sister, and can we be certain that none will ever try to make confession obligatory? Another very intimate bond lies in the fact that orders conferred in one diocese are recognised throughout Australia. So far the same ordinal has invariably been used. We are now told that chasubles are being used at ordinations. When vestments were revived at the Holy Communion, the Prayer Book service was still used, though that service is not very congruent with the ideas associated with vestments. Those who then prophesied the restoration of the Roman mass were regarded as bigots for their vile imaginings, but now we have it on the authority of Mr. Athelstan Riley, who ought to know, that "you have got on thousands of the altars of the Church of England the Roman missal in some form." It is not known that this is ever done in Australia, but in England the vestments have been followed by the Roman missal and quite naturally. Now we have vestments used in ordination services. Must we be called suspicious bigots if we prophesy that the ordinal will be altered to suit the vestments? It manifestly does not suit them now. As apparently you can add what you like to the Communion office, there seems nothing to hinder the introduction of the "porregio instrumentum" or the placing of a chasuble on an ordinal in an ordination service. It does not require a wide stretch of imagination to see a time when ordinations will be conducted in as great a variety of ways as the Eucharist is celebrated to-day. This may appear a fantastic statement, but the facts about the Holy Communion to-day would have made a very fantastic statement 70 years ago. The Prayer Book and Articles used to unite churchmen. They do so no longer. The Articles are spoken of with contempt. The words "I will use the form in the said Book prescribed and none other except so far as shall be ordered by the laws authority," have become a dead-letter in many cases. The old ideal of a common type of service throughout the church is looked on as something to be ashamed of, being too wooden to meet the needs of the human spirit. Should the proposed alternative uses be legalised, the Prayer Book instead of being a symbol of unity will be an outward and visible sign of our disunion. Thus, we see that with historic sentiment and corporate loyalty weakening, with an absence of doctrinal standards when the Prayer Book and Articles are given up, General Synod, as at present constituted, and even the Nexus, are powerless to arrest the process of disintegration going on between dioceses.

No candid observer can fail to see that the present state of affairs is the direct outcome of the Oxford movement. The aims of the Tractarians were the defence of the church and the revival of its corporate life. To a great extent they succeeded in achieving these aims. But their successors took the wrong turning. They wanted their vestments and ornate services, and instead of waiting until the law was altered, they defied the law. Their role of martyrdom was genuine and picturesque, and they succeeded in gaining their ends, but in doing so they dealt a very deadly blow at the organic life of the church by setting up a tradition of ecclesiastical anarchy. Bishop Gore, when a Canon of Westminster, advised the "squeezing" of the Bishops. Later the extreme clergy of his Oxford diocese proceeded to "squeeze" him. No enemy from outside has been so injurious to the organic life of the church as these "good churchmen." The result of all this has been that in a High Church diocese there is at present no law except the wishes of the bishop or of the individual clergyman or parish. Bishops of strong force of character can enforce their wills and so produce some semblance of law and order. But the "inherent powers of the episcopate" have no effect on determined men fanatically set on restoring the "Catholic" faith, when to all episcopal complaints of disobedience to the law, they can reply "Tu quoque." Some rejoice in our anarchical state on the ground that uniformity is a bad thing.

What we want, they urge, is variety. By variety you meet the spiritual needs of different classes of people. This is a reasonable contention when it is applied to a single parish, for their provision of different kinds of services would ensure that the needs of all were met. But congregations do not vary to so great an extent from each other, and dioceses surely vary less. The spiritual needs of our people are not of such infinite variety that it is impossible to have one uniform service in our churches. Though a certain amount of variety is desirable, the chaos which results from every parish priest considering himself a liturgical expert, can only

end in one way, the dissolution of the church into a congeries of congregations. This means the end of our Church as a church. There are, perhaps, some among us, but not of us, who would be glad of this event, but the great majority of churchmen would regret it.

Three possible policies lie before us:—

1. We can carry on as at present, practising charity and broadmindedness, telling ourselves that each of us sees only one aspect of truth, and comforting our souls with the thought that God will help us to muddle. God does not usually help those who try to muddle through in worldly business. He may act differently in the case of the church, but it is unlikely. "Live and let live" is a church policy, which, carried to its logical conclusion, can only belong to an agnostic, for it is based on the belief that all opinions are or may be equally true. This policy may find favour with those who detest all institutional religion and describe organised religion as a "creaking weather-cock." Perhaps there are signs that it is the future line of development, but one sincerely hopes it is not.

2. We can take up the position that the Reformation Settlement having broken down, the two main sections of the Church of England must agree to separate, and each can work towards that end. The favorite idea of a re-united church, modelled on the idea of the League of Nations, is that of a union of independent groups. We could have in Anglican groups, Catholic and Protestant. There would be a difficulty in dividing up church property, but this could probably be overcome amicably. In favour of this policy we might point out that it would tend to abolish suspicions and charges of disloyalty, since both sides would be able to state quite proudly what their views and aims were. Against it is this, that it is giving up a church and creating two sects. It goes against the grain to give up finally all hope of the Church of England turning into the national church of Australia.

3. There is a third policy, viz., the reorganisation of the church in Australia. The past Evangelical attitude towards severing the Nexus was a perfectly justifiable one. Rejoicing in a position which, to say the least, was legally very strong, and viewing with considerable distrust both the claims of those who held, they were hindered in their labours by the rigidity of the Prayer Book and so the appeals to Australian sentiment by bishops not specially sensitive to Australian ideals in other respects, Evangelicals successfully relied on a non-possimus policy. But now we need to revise our attitude to meet the changed conditions of the time. There are many arguments for and against severing the Nexus; but what is here maintained is that to sever the Nexus and reorganise the church in Australia is the only way of preserving our church. Our main requirement is clear and definite church laws. Let us get these set out so that no honest man can doubt what the law is, and then we shall discover who are the "sober, peaceable and truly conscientious sons of the Church of England." Many fear that severing the Nexus will throw everything into the hands of the High Church majority in General Synod, and that they will abuse their power. If this is certain to be the case, it is suicide to sever the Nexus. But several considerations may be urged to show that these fears may be groundless. In the first place, let us look at the state of the High Church party. That party has in the past shown a splendid solidarity. Their esprit de corps has been due, not to their wonderful virtues, but to their situation of a minority fighting against a majority. When they got the upper hand, things changed. They reached their high-water mark in 1908 at the Pan-Anglican Congress, when the slogan was "Waning Protestantism, coming Catholicism." Since then a fissure has appeared in the once united party, which nothing can prevent widening except attacks by low churchmen. On the one side, we have the Anglo-Catholics, frankly Roman and obscurantist; and on the other side, those whom the former delight to call modernist. It is hardly believable that Hensley Henson and Leighton Pallan once belonged to the same party. The appeals coming from both these sides show that they realise the crucial importance of securing the Evangelical support. As the balance of power thus rests with the Evangelicals, they should maintain it, and not commit themselves to either side. We see then the inherent contradictions within the High Church party render them much less powerful than they seem.

It is not at all sure that even if the High Churchmen were in the majority they would abuse their power. Certainly, the Catholic mind

was ever inclined to intolerance, possessing what Inge calls "the true Catholic ferocity, the cruellest spirit on earth." High Church clergy mostly think that they are "Catholic," but they are not in reality; ancestral influences are too strong for them. It is surprising how many good Protestant hearts one finds beating under vestments. As for High Church laity, they tolerate "Catholic" ritual, and, in so far as they understand "Catholic" doctrine, detest it—the clerically-minded laymen always excepted. Even though an ecclesiastical majority is always tempted to be intolerant, a large number of High Churchmen can be trusted to take a fair and tolerant view of things, and, if not, we can always make sufficient trouble to ensure fair treatment.

Lastly, we have no proof that High Churchmen will be able to dominate the church, if the Nexus is severed. When questions of faith and order are fairly considered, why should not the Evangelical faith prove triumphant? It was victorious at the Reformation; why should it not prove victorious now? The "Catholic" faith, so well advertised, has not come up to expectations. When you get it in all its glory it does not seem able to produce better results than, if as good, as the simpler faith of our forefathers.

To sum up, the only possible way to preserve the Church of England in Australia from its "decline of faith" is by severing the Nexus and putting our house in order. In the resettlement, Evangelicals need to think out ahead what kind of organisation and what type of doctrine they want, and then see that they get it.

Australian Nurses' Christian Movement.

A movement that deserves the support of all the churches has recently been inaugurated in Sydney, it is known as the Australian Nurses' Christian Movement. It was first established in Melbourne in 1913 in response to the desire of many nurses for facility for fellowship and spiritual uplift, right on the sphere of their labours. The aims are something on the lines of the Students' Christian Movement. It is certainly providing for a great need in the life of those who are in a measure prevented from regular attendance at the ordinary means of grace. The aim of the movement is to provide an opportunity for the expression and growth of the Christian life within the hospitals by nurses, trainees and others, and to render mutual help in the building up of the Christian character, and to present a united testimony to sick and suffering ones with whom the nurses and trainees so closely come in contact. The work was begun in the year 1913 in Melbourne, but was somewhat hindered in its extension during the years of the war; but in 1920 a new start was made, and a thoroughly representative committee appointed and a travelling secretary secured to tour the State and secure the establishment of Bible study circles in the various training schools throughout Victoria, the leaders of these circles being doctors, ministers and trained teachers. There is an average attendance of about 300 nurses at these circles. Meetings for social intercourse are also arranged quarterly. At a recent gathering held at the Anzac Military Nurses' Club in Melbourne, the Archbishop and Mrs. Lees were present, and the Archbishop delivered a practical address, in the course of which he stated:—

"There are few people whose power for good and whose need of help is greater than that of the nurses. It is past anyone's power to estimate what you can be in this world in the midst of the great mass of suffering which we can't explain, but which we are doing our best to relieve."

As the result of a visit to Sydney of Nurse F. E. Collett, the travelling secretary of the Victorian organisation, a branch of the movement has been formed in New South Wales with the following Committee:—

Chairman: Dr. T. Graham Campbell; Vice-Chairman: Mr. W. H. Dibley; Hon. Treasurer: Mr. O. W. Cowley; Hon. Finance Secretary: Dr. G. H. Baring Deck; Hon. Secretary: Mr. C. E. Bowen; Committee: Rev. N. J. Cocks, M.A., Rev. W. Cleugh Black, Rev. H. G. J. Howe, Rev. L. C. M. Donaldson, Rev. James Green, C.M.G., Dr. W. C. McClelland, Dr. D. Wallace, Dr. F. G. N. Stephens, Dr. Scott-Orr, Mr. T. S. Holt, Mr. G. E. Ardill, Miss V. R. Hopkins, Mrs. J. H. Burnett, Miss L. Soundy, Miss E. Broughton, Miss E. Attenborough, and the Travelling Secretary, Miss S. A. Plumb.

Already active steps have been taken towards the formation of the Bible study circles, and several of the hospitals have gladly cooperated in the arrangements for the establish-

ment of such circles. The Travelling Secretary, Miss S. A. Plumb, will tour the leading towns of the State with a view to establishing similar circles in the various large hospitals. It is felt that the movement is sure to meet with the approval of the Christian community generally. It will, of course, be necessary for substantial monetary help to be forthcoming to keep the movement in vigorous operation. Any information sought will be supplied on application to the Secretary, Nurses' Christian Movement, Bible House, 242 Pitt Street, Sydney.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Junior Clerical Society.

The October meeting was held at St. Cuthbert's Church, Naremburn, at the invitation of the Rev. H. Barker. At the morning session the Rev. H. Barker gave a helpful talk on the place of youth in ministerial life. Lunch was generously provided by the ladies of the Church. In the afternoon a missionary debate was conducted on the question, "That the primary object of Australian missionary activity should be pacific," by the Rev. R. B. Massey and Rev. A. W. Setchell and E. C. Madgwick (negative). The Revs. J. Bazley and M. Hinsby also spoke. The debate was a success, but no vote was taken. The November meeting will be held at St. Andrew's Cathedral.

St. Bartholomew's Pyrmont.

On Sunday was commemorated the 74th anniversary of the Sunday School, and there were large congregations at each of the three services. The church was beautifully decorated and the children's singing was a marked feature. At the morning service the Ven. D. J. Davies, M.A., B.D., was the preacher and celebrant, at which services he dedicated the following gifts recently made to the Church: a brass cross, brass vase, book of services, oak litany desk and book with litany service. In the afternoon the Rev. S. H. Donnan, L.Th., was the preacher, and at evening the Rev. A. L. Wright, M.A., B.D., was the rector (Rev. E. C. Madgwick) and Mr. F. Wilson (reader) assisted. At the evening service an orchestra accompanied the singing, which also gave a separate item, also a violin solo "Melody in F" was given. Miss Tilly accompanied on the organ throughout the day.

On Wednesday, November 1, the annual Sunday School picnic was held at Yarra Bay. Beside the gifts dedicated at the above service, the rector has received amounts totalling £15 towards a carpet for the chancel, and a cheque for £100 towards a piano for the Sunday School. In the near future it is hoped other gifts will be forthcoming, and it is in the air to improve the sanctuary and chancel by erecting something to commemorate the local warriors of the Great War.

Missionary Service League.

The annual meeting of the M.S.L. was held in the Chapter House on Tuesday. There was a good attendance at the intercession meeting in the afternoon, and a fairly full hall for the tea and its happy fellowship. Mr. C. R. Walsh presided at the evening meeting. Mr. H. L. Tress read a portion of Scripture from the Book of Revelation, and Canon Claydon led the prayer. Miss Harper's report was brief but showed progress—our new branches had been formed and £596 raised in addition to the 30 cases of medical comforts and gifts despatched to missionaries in the field.

The chairman was reminiscent in his remarks and called to mind the visit of Dr. Eugene Stock and the late Rev. R. M. Stewart in 1892. He urged the necessity of getting information about missionary work in order to get inspiration for the support of the work needed. The Rev. J. W. Ferrier gave an inspiring talk on the work in Ceylon. He pointed out the difficulty caused by the extreme devotion of Ceylon to the worship of Buddha. "Ceylon," said he, "is the Gibraltar of Buddhism." People from Japan, China, and Tibet journey to Ceylon as to the shrine of Buddha. If we could capture Ceylon for Christ, they will feel it in Japan, China and other parts where Buddha is worshipped. Because Ceylon is such a strategic point, a man like A. G. Fraser is willing to leave Africa and put the whole strength of his life into work at Kandy.

The Rev. R. A. Pollard spoke of the work in China. He graphically showed the alert-

ness of the Chinese as illustrated by their progress in civic concerns. The meeting was surely surprised to learn that China had organised in the last 25 years some 35,000 post offices and dealt with 442 millions of articles last year.

The statistics of missionary progress were even more wonderful, and the meeting was urged to remember that to their work, gifts and prayer, this great success, under God, was due.

The general secretary was the last speaker. "The Church was not a show-case in which to display the virtues of Christians, but it was an ambulance." Mr. Hinsby drew a helpful lesson from the meaning of the term ambulance on the field of war—an organised unit with its advanced regimental aid post, its advanced dressing station, and the main dressing station at the base. He pressed upon his hearers the necessity of right motive in the constraining love of Christ and the self-sacrifice which it involved.

NEWCASTLE.

Missions to Seamen.

A garden fête, arranged by the girls' branch of the Harbour Lights' Guild, was held recently in the Mission to Seamen's chaplaincy grounds, North Stockton. The fête was held for the purpose of opening the new tennis court by Mrs. A. E. Cutler. There was a very large gathering present. The chaplain, Rev. H. K. Vickery, in introducing Mrs. Cutler, said that for years she had taken a keen interest in the Mission to Seamen. Through the efforts of the members of the Harbour Lights' Guild, the tennis court, which Mrs. Cutler was about to open, was paid for, and it rested with those present to see that the club house was made free of debt that day.

In the evening a concert, arranged by Mesdames Clarke-Hawkes and Chichester, was given in the institute. The tennis court is of concrete, with a club house adjoining, and was built by Mr. H. P. Conolly, at a total cost of £320.

GRAFTON.

Synod.

(From a Correspondent.)

Synod proper was preceded by a service of Choral Evensong in the Cathedral on Monday, the 25th, the Ven. Archdeacon Lampard being the preacher. The Archdeacon delivered an able address, presenting the salient features of the day and focusing the chief points likely to come before

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Synod under the Light of the Christian standpoint.

Early Corporate Communion, followed by breakfast at the Vicarage, was held on Tuesday, the 26th, and then Synod adjourned to the Parish Hall for business, which commenced with the Bishop's Presidential Address. This is always looked forward to with the greatest interest as reflecting the Church's attitude in regard to the outstanding features of the time and giving a lead. Bishop Ashton's deliverance was in no way behind the models of the past, and it won the greatest applause of Synod. The most important subject touched on by the Bishop was that of Christian Reunion, which was gaining ground.

The usual reports were laid upon the table. These showed not only that the Church was all alive, but had advanced its work during the year. Of the Ordinances passed it is safe to say that they represented improvement and progress. Motions were perhaps unusually important, covering such subjects as Federal Fire Insurance (while Clerical Insurance against accident and sickness was referred to the Diocesan Council), Mission of Healing, Bush Missions, Church Reunion in the Grafton Diocese, relation of the Church in Australia to the Church in England, Sanctity of the Good Friday observance, and Education. Bringing Synod to other than Grafton centres occasionally was negated (for the present).

The movement to worthily and permanently perpetuate the memory of the First Bishop (Dr. Druitt) gained weight, and was advanced a stage by the circulation of an appeal throughout the diocese.

It was found that the new system of financing parish and diocese (C.D.M.) had proved its right to exist, while missionary matters were alive and on the up-grade.

Grafton hospitality is an established and very pleasing feature of Synod week. This year was no exception to the rule. It is even possible that record was reached. A break indeed was made by the South Grafton Churchfolk extending an invitation to luncheon which was gratefully accepted and enthusiastically acknowledged. On Thursday evening all met at the Vicarage grounds for the purpose of hearing speeches, enjoying, in some cases their first community singing, and just by their way contributing to the Ordination Candidates' Fund. The amount given or promised to the fund was £102. On Wednesday an organ recital was given in the Cathedral, embodying Evening-song and a choice selection of sacred songs and violin performances.

In the course of his Charge to Synod the Bishop said that the Lambeth Appeal took into its purview the whole question of reunion. It contemplated the union of the sundered sections of episcopal Churches, such as the ancient Churches of the East and the Church of Rome, with their own Church. Reunion with the Church of Rome, said Bishop Ashton, need not be considered at all cursorily at the present time while that Church maintained its attitude of absolute exclusiveness. Today they say a church life based on individualism seeking to coalesce with a Church which was avowedly corporate. They were faced with the problem of seeking to bring together a section of Christendom which rejoiced in its Protestant ancestry, and another section which gloried in its Catholicity. It was stated the other day that the reunion of Christendom could never come until the Pope of Rome could find himself quite at home in a Methodist prayer meeting, and a Salvation Army captain could rejoice to lift up his soul in worship at a high Mass in St. Peter's, Rome. This put the problem in an extreme form, but it served to bring home to them the wideness of their separation and the greatness of the task that the Lambeth vision had presented to the Church of God.

Varia.

A very successful sale of gifts was held at Frederickton on the 25th October, under the auspices of the Frederickton Sowers' Band. The vicar attended and in a short speech introduced Miss Neale as a distinguished visitor who had gained distinction during the War, and was the accredited representative of the great Australian Board of Missions at that moment. Miss Neale spoke briefly and in a strong-minded but very winsome way made all realise the spirit of Christian love that was behind all the

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activity of the afternoon. Her high keynote toned the whole concern from start to finish.

The Ven. Archdeacon Curtis followed, and in a very interesting speech carried on the first thought and touching its sacramental character, added to the uplift of missionary thought and self-sacrifice. After the Archdeacon had declared the sale open, Mr. Dryland, in moving a vote of thanks, referred to the steady but quiet work of those associated with him.

The building had been very prettily decorated by Mr. Carson and the scene was one of life and beauty. The showers somewhat damped the proceedings, but the sum of £24 is the financial result clear of all expenses for the C.M.S.

In proposing a vote of thanks to the speakers for inspiring addresses, Mr. Dryland referred gratefully to the earnest and faithful work of his fellow-helpers in the missionary cause.

The vicar, in responding, referred to the last annual C.M.S. report, which put Central Macleay parish in first place in Grafton diocese, and explained that as about £20 represented the year before, Alstonville still really held the palm of being first in missionary help.

ARMIDALE.

Memorials.

In St. Peter's Cathedral a new holy table was dedicated in memory of Bishop Cooper, a new retables in memory of the late Mr. George Baker, a new bishop's throne in memory of the late Mr. John Bliss, a new northern clergy and choir stalls in memory of the soldiers who fell in the Great War, and southern stalls in memory of the late Mr. George W. Dight.

Synod.

At the recent Synod the matter of the administration of wine in Holy Communion services was referred to a special commission to report at next session. A motion was carried urging the civil authorities to maintain Sunday as a day of worship and rest, and also that all Church members be urged to keep the Lord's Day as a day of worship. A motion was carried requesting the Government to amend the Marriage Act so that no marriage can take place without three days' notice from the contracting parties to the officiating clergy. A motion was also carried deploring the fact that the spirit of gambling had weakened the moral life of the community.

VICTORIA.

MELBOURNE.

C.M.S. Notes.

His Grace the Archbishop of Melbourne, who has accepted the office of president of the Victorian branch of C.M.S., was welcomed by members of the society in the Chapter House, St. Paul's Cathedral, on Friday, 27th October.

Miss A. J. Nethercote, M.A., of the Church Missionary Society, Agra, India, who has been spending furlough in England, expects to return to her work in December.

Miss L. Gladys Cross, of the Roper River Mission to the Aborigines (Northern Territory), has returned South for furlough.

Rev. H. E. Warren, Superintendent of the Roper River Mission, is visiting the Missions in Torres Straits in company with the Bishop of Carpentaria.

The ladies of the Church Missionary Society held an American Tea in the Rooms, Cathedral Buildings, Melbourne, on Tuesday and Wednesday, October 24 and 25, in aid of the society's funds.

Synod Elections.

Council of the Diocese—Canon Baglin, Revs. B. N. White and A. Law, Messrs. L. V. Biggs, J. T. Law and F. L. D. Homan. Archbishopric Election Board—Canon H. T. Langley.

Book Depots—Dr. Leeper and Mr. C. R. Colquhoun.

C.E.G.S.—Canon Langley and Mr. R. L. Blackwood.

Board of Education—Revs. S. L. Buckley and B. N. White.

Mission District of St. James and St. John's—Canon Baglin, Rev. A. B. Rowed, Messrs. M. Atkinson and A. E. McLennan.

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Dean Talbot and the Nexus.

At the Sydney Synod the Dean of Sydney made an outstanding contribution to the debate on the Nexus question.

The Dean pointed out that General Synod had referred certain documents to the Diocesan Synod, and that suggestions on these documents had to be sent on to the Central Committee, appointed by the General Synod before July 1st, 1922. The amendment moved by Mr. Baker, holding up the matter until the next Session of the Synod, would make this impossible. I notice, he said, that the Minority Report bases the claim to the freedom of the Church in Australia upon Article 34. I am glad to see that those who signed that report have laid such stress on the Articles which the Archbishop has suggested as one of the possible safeguards. The value of the Articles is that they safeguard the reformed character of the Church of England. They incorporate the doctrines of the creeds. They emphasize the supreme importance of Holy Scripture. They set forth the Evangelical view of justification by faith only through the merits of our Lord and Saviour Jesus Christ. They enunciate the true character of the Church, and the nature of its authority. They condemn certain mediaeval doctrines, purgatory, invocation of saints, transubstantiation, and masses both for the living and the dead. I believe the Articles taken as a safeguard will preserve the reformed character of the whole Prayer Book, and I think the Archbishop has made a very valuable contribution in suggesting the Articles as a possible safeguard. The history of Articles xxxiv. quoted in support of the claim to the independence of the Church in Australia is interesting. As originally drafted in 1553, the Articles contained the first two clauses only. The third clause, which is the part of the Article quoted, was inserted in 1563 after the Council of Trent had sought to annihilate the distinction of national churches in favour of introducing a false uniformity throughout the West. The clause was introduced to justify the reformed character of the Church of England. To that as a particular or national church we belong. In the minority report there is no provision whatever for safeguarding the reformed character of our Church.

The Report of the Committee, however, makes clear that this character of the Church has been preserved by the very means that our friends seek to destroy.

Clause 3 and 4 read: "The Committee thinks that the accurate constitutional position is that the Church, by expressly restricting the authority of her representatives in Synod, preserved for herself the fundamental basis of union or Nexus, not only with the Church of England elsewhere, but also amongst the members of the Church in Australia. Unless the Church had limited the powers of the Synods, she would not have preserved her freedom to keep and to worship in accordance with her fundamental basis of faith and doctrine, which basis has served to keep the Church throughout Australia united. This is very important for this Synod and for the great majority of C. of E. people in Australia. The minority report asserts the Church in Australia is, under existing constitutional conditions, unable to take steps for the consummation of reunion with other churches. I am not aware that the Church is under any such disability. What is the reunion contemplated by Lambeth? Let the Encyclical speak for it. "Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service." We do not desire that all the Churches shall be thrown into the melting pot that we may produce a new thing, but that the several Churches shall come together as vital parts of a whole, the parts retaining their own forms of worship and their own ways of working. Reunion will not take from us the smallest part of our heritage as the Church of England. As will be seen from clause 19 of the report, when the conditions of reunion have been settled, steps can be taken for its consummation by an approach to Parliament. The very mention of Parliament calls forth charges of Erastianism, but all are not Erastians who are so-called; in fact, Erastus himself, we are told by the best authorities, was no Erastian. We do not overlook the fact that Parliament secured

the reformation settlement, and that it has safeguarded that settlement for well-nigh four centuries. Parliament has nothing to do with the Church as a Spiritual Communion. It is not interested in our creeds and our Prayer Books. It is only concerned in securing that changes made represent the mind of the whole Church. It safeguards the rights of all, even those of minorities. Further, it takes care that property given for the support of a reformed Church shall not be used for a different or a contrary purpose.

The minority report states: "It is or should be the right of a self-governing Church to determine what shall be its own final Court of Appeal in matters of faith, order and discipline, and whether the Court shall be internal or external to itself." True, this is the right of a self-governing Church, and the Church in Australia as a self-governing Church has exercised that right in choosing the Privy Council as a final Court of Appeal. There are excellent reasons given in the Report of the Committee why the Church chose the Privy Council. This Court is not altogether external to the Church, for it is the King's Supreme Adviser in all legal matters, and according to Article xxviii. "the King's Majesty hath the chief power in this Realm of England and over his Dominions—Australia is one of his Dominions—and unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain." The matters that come before the judicial Committee of the Privy Council are questions of interpretation, not of doctrine, but of law, and these questions the Church refers to the higher legal judgment discoverable, to the very fount of British justice. The minority report refers to changes in the Prayer Book which are needed to adapt it to the circumstances of the 20th century and to Australian conditions. The report of the committee suggests that all such modifications can be effected by an amendment of clause 24 of our constitution. I am surprised at the Puritan conception of an invisible church set forth in clause 1 of the Minority Report. We believe that Christ founded the Church both visible and invisible, and that the bonds of union are tangible as well as intangible. The early fathers found one means of unity in the Episcopate, and later, another means in Occumenical creeds. The Church here is self-governing, and its freedom is secured by the restraints that it has imposed upon itself.

It is specially qualified to appeal to Australian sentiment, for such sentiment is the flower of the British stock, and the C. of E. is not Roman; it is not Swiss; it is as its name implies—Anglican.

In conclusion let me say that the report you are asked to adopt is one that is the result of our most careful deliberations. The committee had many meetings, and the Report, which was carefully drafted by a sub-committee, was afterwards considered in detail and amended in six particulars.

It is important that this Synod should express its views on the subject referred to it without further delay, and therefore I press upon the Synod not to be misled by the amendment, which side-tracks the issue, but to adopt the Report by a large majority.

Miss Neale, of the A.B.M., has been visiting the southern archdeaconry for the A.B.M., and has had varied experiences. Some of the meetings have been very encouraging. In other cases the attendances have been small, which is mainly due to the fact that two different missionary organizations had immediately preceded her with their representatives. It is well that the diocese of Grafton has asked the missionary committee to endeavour to prevent a similar clash recurring. One of the parishes, Central Macleay, is a really missionary-hearted place and feels the mistake keenly.

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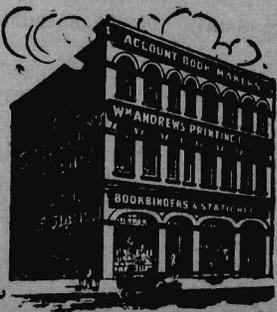
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**A COUNTERBLAST.**

(Continued from page 7.)

10. The Church of England, though no where obliging her members to receive them, does not, we believe, reject any of the dogmatic decrees of the first six Oecumenical Councils, but in the second part of the "Homily on the Peril of Idolatry," the so-called "seventh Oecumenical Council" is utterly repudiated, as inculcating idolatry. That again, should not have been concealed from you.

11. The Church of England recognises as Sacraments only Baptism and the Lord's Supper, and denies that Confirmation, Penance, Orders, Matrimony, and Extreme Unction are to be reckoned as Sacraments of the Gospel (Article xxv.). For the first three hundred and fifty years our Church has had no "custom of calling these rites specifically sacraments," so that when they do so, the signatories of the Declaration "adhere to the custom" of the Popish Church, and desert that of the Church of England.

12. The Church of England retains Episcopacy for herself, but does not judge it necessary for all Churches, and her Articles on the Church and the Ministry are based upon a Presbyterian formula, the Lutheran Confession of Augsburg (Articles xix. and xxiii.). Denying Orders to be a Sacrament of the Gospel, our Church cannot "affirm the essential necessity of the Sacrament of Orders," though demanding an orderly ministry.

13. The Church of England does not ordain her priests "to offer the bloody sacrifice of the Eucharist for the living and the departed." Before the Reformation, indeed, the form of ordination was "Receive power to offer sacrifice to God, and to celebrate masses as well for the living as the dead." At the Reformation this was struck out, together with every other phrase, asserting or even implying sacrificial functions in the ministry. Furthermore, Article xxxi. was framed saying that "the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits," wherein your Grace will see that the Church of England, after abandoning the mediæval formula, went on to brand its teaching as false and pernicious. Moreover, after the Council of Trent on September 17th, 1562, anathematised any one who should say that the Mass involved a blasphemy upon the Sacrifice of the Cross, the Synod of London in January, 1562-3, inserted the single word "blasphemous" into this Article, to show that the Church of England repudiates the defined doctrine of the Popish Church on this subject.

14. The Church of England has no such ordinance as "sacramental absolution," and teaches (in studied contradiction to the Council of Trent once again) that while ministers of God do indeed "declare and pronounce to His people, being penitent, the absolution and remission of their sins," yet that it is He (not they) who "pardoneth and absolveth" repentant believers (Morning and Evening Prayer, at beginning).

15. The Church of England requires all her clergy to "minister as this Church and Realm" have ordained (Ordination of Priests), not according to what they may be pleased to imagine to be "the ancient faith and practice of the universal Church."

16. The Church of England does not teach "that by consecration in the Eucharist, the bread and wine being blessed by the life-giving power of the Holy Spirit, are changed and become the true Body and the true Blood of Christ." This is clear because, whereas in the Liturgy of 1549, we used to pray, "Hear us, O merciful Father, we humbly beseech Thee, and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these, Thy gifts and creatures, of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son," these words were struck out in 1552, and the present form substituted:—"Hear us, O merciful Father, we most humbly beseech Thee: and grant that we receiving these thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and Passion, may be partakers of His most blessed body and blood." Our Church abandoned the notion that the Holy Spirit operates upon the bread and wine, and holds that His life-giving office is exercised in the hearts and spirits of those who rightly receive the bread and wine. Hence it is that the minister says to the communicant, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving."

17. The Church of England agreeably to the words of our Redeemer and to the commentary of His Apostle (Matthew xxv., 26, ff. 1 Cor. x., 16), holds that "the body and

blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper" (Catechism); in which the word "faithful" must be remarked, for we feed on our Saviour by faith and not by bodily mastication; in the heart, and not in the mouth, Article xxviii. says: "The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is Faith." Wherefore in Communion of the Sick, the Church teaches that a truly penitent believer "doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." On the other hand, Article xxix. treats "Of the Wicked which eat not the body of Christ in the use of the Lord's Supper." Without faith, even though we receive the Holy Communion, we "are in no wise partakers of Christ;" by faith we feed on Him to our soul's salvation, even though we may be debarred from partaking of His Supper.

18. The Church of England, therefore, disallowing any supposed presence of our Lord in the sacramental gifts, permits no adoration of Him as "thus present," and places a note at the end of the Communion Service to say, "No adoration is intended or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural flesh and blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

19. The Church of England at the Reformation abolished the use of images and the invocation of saints, so that no trace of them is to be found in our services, while Article xxii. says, "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, is a fond thing vainly invented, grounded upon no warranty of Scripture, but rather repugnant to the Word of God." The Church of England adores no "Image of the Invisible God," save the Lord Jesus Christ (Col. 1., 15), who is Himself God the Word, Whom we confess to be our "Only Mediator and Advocate," now at the Right Hand of the Majesty on High, and "able to save to the uttermost them that come unto God by Him" (Heb. vii., 25; John xiv., 6).

Signed on behalf of
The Council of the Church Association,
FINCH PERROTT, Chairman.
27th July, 1922.

Young People's Corner.

What Shall I Do For Jesus?

(2 Cor., 4. 5.)

What shall I do for Jesus

Who does so much for me?

What can I do for Jesus

That He my love may see?

I'll do it all for Jesus—

Whatever I find to do,

As He Himself would do it,

Did He that work pursue.

What shall I speak for Jesus

Who ever pleads for me?

How shall I bear His message

To others faithfully?

I'll speak alone for Jesus,

And all the words I say

Shall breathe tones of Jesus,

As full of love as they.

Where shall I go for Jesus

Who trod this earth for me?

Where can I go for Jesus

His messenger to be?

I'll go where'er He bids me,

And tread the paths He trod,

And thus shall I press onward

To heaven, and home, and God.

What shall I give to Jesus

Who gave His all for me?

What can I give to Jesus

Who dies to set me free?

I'll give my all to Jesus

A willing sacrifice—

An offering, oh, how small, how mean,

For such a wondrous price.

—FAIRELIE THORNTON.

(Author of "The Other Side," etc.)

How a Little Child May Serve Jesus.

Louie was a little girl of about eight years of age when I first met her at my night school. I had a class of about fourteen boys and girls, and I used to get them together on Tuesday evenings to teach them of Jesus. I took a great interest in Louie, and I often wondered if she knew Jesus as her own personal Saviour. At one of the meetings I asked the girls and boys to hold up their hands those who were now converted, and among the number was dear Louie.

After the meeting was over I spoke to Louie, and found that she had told God what a sinner she was, and that she had put her trust in the precious blood of Jesus. Ah! it was a wonderful time now for dear Louie. I wonder if any of my young readers can say, "I have repented, and I have put my trust in the precious blood of Jesus!"

Time wore on, I could see how bright and happy Louie looked; she was always longing for the time to come when she would be able to come to the class. She loved to hear of Jesus and His love; and, above all, she loved to tell others of His love, and what He had done for her.

One day I went to see her mother, and she told me how very different Louie was now. She said one day to her mother—"Mother, I am going upstairs; please do not interrupt me, I want to be quiet." When alone she got her Bible and read a chapter, and then prayed to God. Louie had a little spare time, and this was how she used it. She continued to come to the school, and was the brightest scholar I had.

Now, you know, Louie was always wanting to do something for Jesus, so I told the girls and boys what a wonderful privilege it would be to use their penance for the Lord, and how they would be laying up treasure in Heaven. Here again dear Louie wanted to use her penance for the Lord; she would buy little books and give them to her friends, so that they may hear of Jesus and His love. You see, dear girls and boys, there are many ways of serving Jesus. Satan has always something for idle hands to do, so let us not be idle, but always seeking to serve the One who has done so much for us.

Another way in which she would show her love to Jesus was in writing little verses and texts of Scripture on paper, and giving them to her friends at school.

The following is one of the verses:—

"Little deeds of kindness,

Little words of love,

Help to make earth happy

Like the Heaven above."

Louie is now nine years of age, she still comes on to the class, and is seeking to serve Jesus in many ways.

Oh! my dear young readers, come to Jesus now, come, while it is the day of salvation; but, if you have already come, may these few lines be used to create a desire in your young soul to live more for Jesus, to seek more and more to serve Him, and thus may you be laying up treasure in Heaven.

"Jesus bids us shine, with a pure clear light, Like a little candle burning in the night, While we are waiting for Him, so let us shine,

You in your own corner, and I in mine."

—E.W.

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THE NEXUS.

The report of the committee appointed by the Synod of the Diocese of Sydney re the Nexus Question, and adopted by the Synod.

The Committee was appointed in 1921 by a resolution of the Synod in the following terms:—

"That in the opinion of Synod

(1) The proposals on the Nexus question submitted to General Synod are not acceptable to the members of the Church of England in this Diocese as represented in this Synod.

(2) And any other proposals which would jeopardise the present position of the Church as an integral part of the Church of England without providing some proper and unalterable basis for the proposed new Church are not acceptable to such members. But

(3) Such legislation as may be found necessary to give effect to a basis of Reunion and or to authorise a modification of services to suit local needs would be acceptable to such members.

And the Synod refers the whole question, without being limited by the above expressions of opinion, to a Committee consisting of:—

(Here follow the names of the committee appointed.)

Resolutions of the Committee.

1. That it is undesirable to authorise any legislation that would destroy the relationship which at present exists between the Church in England and in Australia. (See paragraph 17 infra.)

2. If and when a Basis of Reunion is arranged, legislation by the Parliament of New South Wales will be required in order to authorise the use of the property of the Church for the altered trusts. This applies to all the dioceses in New South Wales, and similar legislation would, so far as the information of the Committee extends, be required in other States respectively with reference to the dioceses therein. (See paragraph 19 infra.)

3. Subject to clause 24 of the Constitutions, legislation by the Parliament of New South Wales might be required in the event of a modification of services to suit local needs, and this would apply to Dioceses in other States where the Church Constitutions contain a clause similar to such clause 24. Such clause could be so amended as to authorise such modification without in any way affecting the fundamental basis or doctrines of the Church or the expression or representation thereof. (See paragraph 20 infra.)

4. It would be unwise to extend the authority of any Synods for the purpose of substituting any Tribunal as a Court of ultimate Appeal in Ecclesiastical cases in the place of the existing Courts, or to extend it for any purpose other than the purpose referred to in paragraph 3 (supra). (See paragraph 31 infra.)

The Committee has held several meetings, and as the matter is of vital importance to the whole Church, the Committee thought that its report should go fully into the questions involved.

Foundation of the Church in Australia.

1. When the first Church of England people came to Australia, they brought the Church of England faith and doctrines with them. The Rev. Richard Johnson had been officially appointed Chaplain of the Settlement. The Church of England as we have it in Australia to-day is and always has been not merely a church "in communion" or "in connection" with the Church of England, but an actual part of that Church. [See Bishop of Natal v. Gladstone, L.R. 3, Eq. at p. 35, Joint opinion of English counsel on the Nexus, p. 26, confirmed by the present Chief Justice of Australia (then Mr. Adrian Knox) and Mr. Justice (then Mr.) Harvey in their joint opinion at p. 36.]

Constitutions.

2. In 1866 the Church by the constitutions embodied in the schedule to the Act 30 Vic., made provision for Synods, consisting of a President, clergymen and representatives. Large powers concerning the order and good government of the Church were thereby vested in such Synods; but the Church expressly provided for the preservation of its fundamental basis of faith and doctrine, and its Church of England character by inserting an express limitation to the power of making of alterations not by the Church herself, but by such Synods. (See Constitutions, clause 27, now 24.)

Present Position.

3. The Committee thinks that the accurate constitutional position is that the Church, by expressly restricting the authority of her representatives in Synod, preserved for herself the fundamental basis of union or nexus, not only with the Church of England elsewhere, but also amongst the members of the Church in Australia.

4. Unless the Church had limited the powers of the Synods she would not have preserved her freedom to keep, and to worship in accordance with, her fundamental basis of faith and doctrine, which basis has served to keep the Church throughout Australia united.

5. The Church has surrendered none of her powers, and (apart from questions of property) is just as free as before 1866, when Synods were constituted with limited powers, either to extend or further limit such powers or to make such other changes as seem expedient (e.g. see as to property, Preamble to the Constitutions Act of 1866).

General Synod's Vote.

6. The principle of autonomy, so far as it involves the severance of the nexus, has not been accepted by the Church through General Synod. It is true that the General Synod resolved to refer the matter to the Diocesan Synods, but it is now admitted, and is in fact, the only proper view, that General Synod has no constitutional power to bind the Church upon this question of the nexus; and such question is open for discussion by all members of the Church. The Diocesan Synods discuss the question by virtue of their own inherent rights, and not by virtue of any authority derived from a resolution or request by General Synod. (E.g., See the form of Resolution by the Sydney Diocesan Synod.)

Disproportionate Representation.

7. As the question concerns all members of the Church, the expression of opinion upon the question by any representatives of such members prima facie has a value proportionate to the numbers represented. The members of General Synod represent altogether disproportionate numbers.

8. A vote of General Synod representatives is at present therefore on the sole ground of disproportionate representation no adequate guide to the views of the Church as a whole.

9. In addition to this, the question of the Nexus had never been sufficiently before the general body of the members of the Church.

10. If the votes of General Synod representatives are to be regarded as a guide to the view of the Church as a whole, then at least the representation of Dioceses in General Synod should be in proportion to the numbers of Church members in the dioceses.

No Adequate Reasons for Change.

11. But the Committee thinks that the onus of showing adequate reasons for making a change in the existing constitutional position is upon those who desire the change, and that up to the present time no such reasons have been shown.

Australia not yet an Independent Nation

12. Attempts have been made to draw an analogy from the political position of Australia but the committee would point out that every Act of Parliament that is passed in any of the States or in the Federal Parliament is constitutionally subject to be disallowed or over-ruled by Great Britain.

Church Has Full Powers.

13. Notwithstanding this, however, Australia, for all practical purposes, has and exercises "self-determination" and "political independence."

14. The Church of England in Australia, on the other hand, possesses and can exercise freely, so far as she thinks expedient, complete Self-determination and Ecclesiastical Independence, subject only to the sanction of Parliament for the diversion of property from its original trusts.

Proposals in General Synod.

15. But the powers proposed by the draft Determination introduced into the General Synod in the year 1921 included the vesting in Synod of power to make "alterations in the name and style" of the Church "and in the standards and formularies of faith and order."

Separated Churches.

16. It is sometimes stated that the Church in other parts of the Empire has separated from the Church of England but it may be pointed out that where this has taken place the Church has lost prestige, and in one instance at least serious division has occurred.

No Destruction of Nexus.

17. The Committee is of opinion that it is undesirable to authorise any legislation that would destroy the relationship which at present exists between the Church in England and in Australia.

Reunion.

18. It has been urged that without an extension of the authority of the representatives of the Church in the Synods of the several Dioceses, effect cannot be given to a basis of Reunion. It is not practicable to forecast the basis of Reunion which will be ultimately adopted, and under these circumstances, no matter how large the provision now made, almost inevitably further action would be required after the basis had become in fact settled.

19. The Committee is of opinion that if and when a basis of Reunion is arranged, legislation by the Parliament of New South Wales will be required in order to authorise the use of the

property of the Church for the altered trusts. This opinion applies to all the dioceses in New South Wales, and similar legislation would, so far as the information of the Committee extends, be required in other States respectively with reference to the dioceses therein.

Modification of Services to Suit Local Needs.

20. Subject to Clause 24 of the Constitutions, the Committee is of opinion that legislation by the Parliament of New South Wales might be required in the event of a modification of services to suit local needs, and this would apply to dioceses in other States where the Church Constitutions contain a clause similar to such clause 24. The Committee thinks that such clause could be so amended as to authorise such modification without in any way affecting the fundamental basis or doctrines of the Church or the expression or representation thereof.

Privy Council.

21. If the general provisions of the Draft Determination, which is amongst the documents submitted to us, had become operative, it would have become possible to destroy the authority of Privy Council decisions already given, and further, Clause 4 of the Draft proposes that the Church in Australia may make provision for a Tribunal of Reference in Australia or elsewhere, which shall be the final Court of Appeal from Diocesan or Provincial Tribunals in disputes concerning faith and order. A perusal of this clause recalls to our minds the fact that the Judicial Committee of the Privy Council is at present the Final Court of Appeal.

22. This makes it necessary to consider how and with what sanctions by the Church the Privy Council was established as a Court of ultimate Appeal in Ecclesiastical cases, and the constitution of such Court.

23. The Privy Council as such Court of Appeal represents "substantially the same authority which has been established in 'this Church' of England 'ever since the Reformation took place. 'By the Statute of Henry VIII, the Court of Delegates was 'established, and down to the early part of this' (19th) 'century 'the Court of Delegates was the Court to which appeal was 'made in ecclesiastical cases.' 'The Judicial Committee of the Privy Council' in 'The National Church,' by the Right Honorable Sir Edward Clarke, K.C.) In 1865 the then Bishop of London, in upholding the jurisdiction of the Privy Council in Ecclesiastical matters, and dealing with the rights of the Sovereign over his subjects' claims to exercise legislative or judicial functions within his Dominions, says: "The Reformation, it is urged, took its stand on this anciently 'acknowledged principle. Hooker certainly held that there 'was nothing in the consent of the Church at the Reformation to this arrangement inconsistent with strict 'Ecclesiastical principles.' The Bishop of London goes on to say that "It is one of the worst symptoms of a badly-ordered 'state, when popular assemblies usurp the functions of Courts 'of Judicature;" and again, "In well ordered states the power 'of both making laws and administering them is never vested in 'the same person or body corporate. Now the English reformers 'were cautious to preserve in the Church this marked separation 'of legislative and judicial functions"; and that "the far-sighted men, who, under Providential guidance directed such 'matters for the Church of England at this crisis," solved the difficulty: "They maintained the old Bishops' Courts with graduated appeals, not to any meeting of the Church in Synod, 'but first to the Courts of the several Archbishops, and lastly 'to the Sovereign, acting through a Court appointed by him for the purpose." (See A Collection of Judgments in Ecclesiastical Cases, by the Hon. G. C. Brodric, Barrister-at-Law, and Fellow of Merton College; and the Rev. W. H. Fremantle, Chaplain to the Bishop of London, and late Fellow of All Souls' College, with a preface by the Bishop of London. See the preface, pp. 11, 13, 14).

24. "In the year 1830 a Royal Commission was issued for the purpose of making full inquiry into the course of proceeding and jurisdiction of the Ecclesiastical Courts, and of recommending any alteration which the Commissioners might think desirable. On this Commission, besides the names of eminent Judges of the Civil and Common Law"—that is to say, "Lord Tenterden (Chief Justice), Lord Wynford, Sir M. Tindal (Chief Justice of Common Pleas), Sir W. Alexander (Chief Baron of the Exchequer), Sir J. Nicholl, Dean of the Arches, and Sir C. Robinson, King's Advocate, Sir H. James, Sir C. E. Carrington, Dr. Lushington, and Mr. Ferguson"; the Commission also included "the Archbishop of Canterbury (Howley), the Bishops of London (Blomfield), Durham (Van Mildert), Lincoln (Kaye), St. Asaph (Carey), and Bangor (Bethell)." (Ib. Introduction p. 58.) The Commission reported, "That it would be expedient to abolish the jurisdiction hitherto exercised by Judge's Delegate, and to transfer the right of hearing appeals to the Privy Council." (See quotation from Special Report, in the above Introduction, p. 60). In the year 1833 an Act was passed constituting and giving jurisdiction to the Judicial Committee of the Privy Council in Ecclesiastical matters, and seven years afterwards (in the year 1840), the Act 3 and 4 Vict., c. 86, called an Act for enforcing Church Discipline was passed. Section 15 of this Act said, "the appeal shall be to the Queen in Council, and shall be heard

before the Judicial Committee of the Privy Council." The Act was framed with the concurrence of the Bishops, and the Archbishop of Canterbury on the part of the Clergy gave his cordial approbation to the Bill, and the Bishop of Exeter also entirely and heartily concurred in the Bill. (See Brodribb and Fremantle lxxi. and also Hansard iv. p. 74.) "So far as it was possible for Parliament to act with the resolute and unanimous concurrence of the Church in the work that it was doing, it did so when it was passing that Act. By a section of that Act it was provided that every Archbishop and Bishop should be a member of the Judicial Committee of the Privy Council in Ecclesiastical matters, but that only one need be present." . . . "In the year 1876, when the Appellate Jurisdiction Act passed, the Archbishops and the Bishops ceased to be members of the actual Judicial Committee of the Privy Council; but by the regulations which were made under that Act in the month of November, 1876, it was provided that the Archbishop of Canterbury, the Archbishop of York, or the Bishop of London should be ex officio assessors when ecclesiastical cases were heard, and that four other Bishops should sit as assessors, to be taken on an arranged rota. That is the tribunal which now deals with the question of ecclesiastical appeals. There was one more recognition of its authority which is not an unimportant one. In 1874 the Public Worship Bill was brought into the House of Lords by the Archbishops and the Bishops. It was proposed by the Archbishop of Canterbury, with the unanimous assent of the Bishops, and prepared under the authority of the Bishops after communication with convocation and discussions by convocation. In the Public Worship Act there is again a provision that appeals shall be made to the Judicial Committee of the Privy Council." (See "The Judicial Committee of the Privy Council" in "The National Church," by the Right Hon. Sir Edward Clarke, K.C.)

25. Then it is important to consider an example of the constitution of such Court. Take, for instance, the case of Ridsdale v. Clifton (1877; L.R. 2 P. D. 270), which is commonly known as the "Folkestone Ritual Case," where the Court was constituted as follows:—The Lord Chancellor (Lord Cairns), Lord Selborne, Sir Jas. W. Colville, the Lord Chief Baron, Sir Robt. Phillimore, Lord Justice James, Sir Montague Smith, Sir Robert P. Collier, Sir Bal'ol Brett, and Sir Richard Amphlett. The Episcopal assessors who sat with them were: The Archbishop of Canterbury, the Bishop of Chichester, the Bishop of St. Asaph, the Bishop of Ely, and the Bishop of St. David's.

26. It must be borne in mind that the Privy Council does not settle matters of Faith, or doctrine, but only determines what is by law established to be the doctrine upon the true and legal construction of the Articles and Formularies.

Proposal to Substitute a Local Body.

27. Even if the Church established a Tribunal and called it a Court of Ultimate Appeal it would not be a Court in the strict sense, that is, a Court of the King, and it would not be Ultimate, that is, it would not entirely exclude the intervention of the King's Courts without legislation of an unprecedented character. For examples of intervention where clerical status was involved, see Long v. B. of Capetown (1863), 1 Moo. P.C. N.S. 411, esp. at p. 466; B. of Natal v. Gladstone (1866), L.R. 3 Eq. 1, esp. pp. 35 and 36; Macqueen v. Frackelton (1909), 8 C.L.R. 673. For examples of intervention where the fundamental Church basis was departed from and the use of property was involved, see Wee Free Case (1904), A.C. 515, and cases there cited.

28. In New South Wales there is an appeal to the Privy Council from the Supreme Court (see 9 Geo. IV., c. 83, s. 15, the orders in Council made thereunder; 7 and 8 Vic. c. 69, and Parkin v. James, 2 C.L.R. at p. 330). This cannot be taken away by a State Act (Re Barbour 12 N.S.W. R. 90). There is also a right of appeal to the High Court of Australia (63 and 64 Vic. c. 12, s. 73, and Judiciary Act 1903, s. 35), and by special leave of the Privy Council there is also a right of appeal (except as to certain Commonwealth and State constitutional questions) from the High Court of Australia to the Privy Council (63 and 64 Vic. c. 12, s. 74).

29. A question of Faith or doctrine cannot well become a matter for determination by any Court or by a Tribunal of the Church unless either clerical status or the use of Church property is involved.

30. If parts of the Church of England were to constitute their own several courts there is danger that the courts so constituted would not be comparable in prestige, learning, or impartiality, with the Judicial Committee of the Privy Council. And unity of decision upon the same points would not be assured throughout the whole Church of England.

31. The Committee thinks it would be unwise to extend the authority of any Synods for the purpose of substituting any Tribunal as a Court of Ultimate Appeal in Ecclesiastical cases in the place of the existing Courts, or to extend it for any purpose other than the purpose referred to in paragraph 20 (supra).

At the request and on behalf of the Committee,

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Current Topics.

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

Evangel. He said:—

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

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

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

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

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

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

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

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

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

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

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

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

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

We trust that many of our readers noted carefully the very able statement we reprinted in our last issue, drawn up by the Church Association in reply to the famous, or infamous, "Declaration of Faith" drawn up by the English Church Union for the information of the Eastern Church. Some weeks ago the Bishop of Durham drew attention to this latter "Declaration" in a sermon preached in Westminster Abbey. He trenchantly criticised the view expressed therein:—

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

Dr. Henson then went on to say:—

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

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

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