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Current Topics.

This is the burning question of all the Synods meeting this year. We have freely criticised the proposed Determination of General Synod, utterly refusing to sign "a blank cheque" of that description. We are glad to find that there are others of a different colour of Churchmanship who think with us. The following letter appeared in the W.A. Church News:—

"It may be interesting to your readers to know the attitude which some of the priests of the diocese of Bunbury are taking towards the question of Autonomy. We have embodied our views in a document, which we have transmitted to the committee recently appointed by our Synod to consider the proposed Determination of General Synod. We are, of course, agreed that Autonomy is desirable, but are doubtful as to some of the means proposed to bring it about. We regret that no mention is made of any unalterable basis of faith, and that no fundamentals are described. In the constitution of the South African Church the right to tamper with the Scriptures, the Creeds, the Apostolic Ministry and the Sacraments is expressly disclaimed. No such disclaimer appears in the proposed Determination. We also observe that under the Determination the Synods are given power to declare the faith, and make regulations in matters of discipline and worship. This is entirely a new departure and contrary to ancient custom, which decrees that such matters should be left to the Bishops, after consultation with their clergy. We heartily agree with the memorial presented to the Synod of North Queensland on this matter. It is our opinion that the whole of Clause 3 of the proposed Determination on Autonomy (after the words 'Provided that') should be omitted, and the following substituted: 'No alteration be made affecting the Creeds, the Sacraments, and the Apostolic Ministry, and that no alteration whatever shall take effect unless and until it has been assented to in writing by at least two-thirds of the Bishops of the Church of England in the Commonwealth of Australia.'"

We trust that reflection will bring a great many more to this sane way of thinking.

The Church Congress is being held this month in Sheffield. The general subject is, "The Eternal Gospel." No more fitting subject could a Church Congress have for consideration and emphasis. The speakers are generally men well known and carefully chosen. The "Church Times" is rather troubled over the matter. It has plenty of criticism, so more, on the list of speakers. It thinks it not worth while complaining "that there seems to have been something of a boycott of the more advanced Catholic clergy." At any rate, the Church Congress this year will be mainly an Evangelical one. It then contents itself with the reflection that "It will provide Evangelicals with a fine platform from which to make a real contribution to the spiritual and intellectual life of the Church."

The complaint is rather an interesting commentary upon the declaration

the other day by a speaker in the Sydney Synod that Evangelical Churchmen were losing right along the line. We have no doubt that our brethren will be able to give the Church some constructive thinking on the subject of "The Eternal Gospel."

It is not to be expected that the powers of evil, which are spiritual forces, will leave the Church free to accomplish her high calling. And we need not be surprised at experiencing the strongest pressure from every side in order to obscure the Church's witness to her divine Master. In the earliest ages it was a straight-out contest between the Church and the world, and many a Christian went to the lion or the sword by reason of that conflict. The issue is just the same to-day as then, but the methods of attack have long been changed and indeed are always changing. As Dr. Peile so well expressed it, when persecution and threatening failed, "the cunning spirit of the world inoculated the world with an attenuated serum of Christianity," and so the issue to-day is camouflaged, and the world spirit is ever active in seeking to emasculate the Church's ministry and witness by leavening her with a worldliness begotten and strengthened more and more by secularising methods of financing and strengthening her work.

We hope that at some other time the Primate, Dr. Wright, will enlarge upon the subject which he referred to in his recent Synod Charge, at the close of which he said, "I could also have wished to express at length my growing concern lest we are permitting worldly amusement to thrust itself too largely into our parochial life, and thus defeat the chief end for which we exist, namely, the spiritual uplift of our people."

We are glad that the Synod of Sydney refused to follow the unwholesome example of some of the other dioceses in the matter of the observance of Sunday. The motion

placed before the Synod deprecated the growing increase of Sunday sport and trading, and urged the members of Synod to use all their influence to preserve the sanctity of the Lord's Day as a day of worship and rest. In opposition to this motion, it was contended that there was no theological justification for the very strict line taken on this matter by the people who said it was a sin to play games on Sunday. We are glad to know that the Primate spoke out plainly in opposing an amendment. "I believe," said the Archbishop, "that this amendment would do untold harm. It is words like this that have been used as an excuse over and over again for things

done on Sunday which will make the Sunday not the day of God that I believe Jesus Christ intended it to be. I believe the strength of our race is due to the way in which our fathers kept the Sabbath."

There can be little doubt but that the prevailing laxity of the Lord's Day observance is having a bad effect upon the growing generation, and cannot but make for the deterioration of our people. A reverently regarded Lord's Day is one of those sign-posts pointing to the fact of God that cannot be obliterated without untold harm to the community generally and individually.

Advocates of Prohibition will welcome the Bishop of Willochra's reference to the reform in his Lordship's Charge to Synod. Dr. White said:

Always closely allied with immorality is the sin of drunkenness. I still think that Prohibition is the only practicable remedy. This is not because I think that drinking alcohol is a sin. I never have thought so, but it is because there are so many who cannot use it in moderation that I think that we who profess ourselves Christians ought to deny ourselves for their sake. In spite of the countless paragraphs inserted by the drink interest in the papers asserting that Prohibition in America is a failure, the fact remains that the people are quite satisfied with it, and have no wish for a change, and that crime has diminished enormously and efficiency and prosperity enormously increased. It is a very small sacrifice for those who are not enslaved to drink to give it up, and when we reflect on the evils prevented and the thousands helped by that sacrifice I think we ought not to shrink from making it.

The Bishop of Willochra has been drawing the attention of Churchpeople to what he rightly terms a grave injustice often done to clergy in country districts. Dr. White says:—

It is quite common for nominal churchpeople, who contribute little or nothing to the support of their church, to send a telegram to the parish priest, asking him to come to a place, ten, twenty, or even fifty miles away, to conduct a funeral, and not to offer, either at the time or afterwards, a single farthing towards the cost of petrol and the wear and tear of the car, which the unfortunate priest has to pay out of his own pocket, for such cases are not provided for even where there is an allowance for travelling. The case is one of peculiar meanness, since these people would never dream of treating any one else in this way, but they count on the parish priest's sense of devotion to duty to save their own pockets. In some cases the funeral is put so late that the priest cannot return home and is put to the additional expense of going to a hotel. The Churchwardens ought, in such cases, to see that such inconsiderate persons do for the clergy that justice which they cannot well claim for themselves.

We fear the thoughtless injustice is found in every diocese, and not only in the matter of funerals. The claims on the clergyman's purse for what are sometimes regarded by laymen as trivial details not infrequently accumulate into a very unnecessary hardship. We commend the bishop's words to Churchpeople generally.

The Vital Issues of the Nexus Question.

(By Canon H. T. Langley, Rector of St. Mary's, Caulfield, Vic.)

The Dean's recent article dealt with the principle involved in the proposal to sever the legal nexus with the Church in England. The more Church people know of the need for this step the less they will be disposed to oppose some change from the status quo, or dissent from the finding of the Report laid on the table at the last General Synod, which said that "the existing legal position of the Church in Australia and its relationship to the Church of England . . . is not satisfactory as a permanent basis for church fellowship within Australia." It may be of interest to tabulate the reasons given in this Report for now assuming full powers of autonomy:—

- (1) Article 34 in its bearing on our position as a national church ("Every parochial or national church hath authority to ordain, change," &c.).
- (2) Australia's recognised position as a nation should be reflected in the status of the church.
- (3) Power to change, if necessary, the name or title of the church.
- (4) The need for our own courts of appeal to interpret and enforce church doctrine and order.
- (5) Similar action of other branches of the Anglican communion.
- (6) The advice of the Lambeth Conference.
- (7) To enable the Church of England in Australia to freely deal with proposals for Reunion.

On the general principle these are weighty considerations. Plain explanation will be necessary to show that the assumption of power to deal with our standards and formularies will not necessarily impair our union with the mother Church. There are "ties strong as steel though light as air" which no legal constitution can either make or break.

So far the discussion has been along general lines. But the time has now come to consider specific proposals, and it will be seen that vital issues are raised when we come to the questions, in what way shall we proceed in altering the nexus, and what are we going to put in place of the existing constitution? The Bishop of Bathurst took action in the last session of General Synod which at once raised these two vital questions, and they will automatically come before us in this diocese under the reference to the nexus debate. We shall be asked at once in connection with the coming Synod to consider the General Synod Reports, and the determination or bill which got as far as passing the second reading. We are asked to appoint Diocesan Committees and report finally to a Standing Nexus Committee which is to draw up a uniform document, as far as possible acceptable to the whole Church, which is to be submitted to the Diocesan Synod, and ultimately, it is hoped, passed by General Synod as a basis for approach to the various Parliaments for power to enable the property acquired for Church of England purposes to be used for the purposes of the Church under its new constitution. That is a long, awkward sentence, but it is a brief summary of a longer resolution. I hope it will convey the general drift of what is proposed.

It has been said, "if we are agreed on the principle the way does not matter." No statement could be more misleading. The method of procedure is of the utmost importance. First, is Synod to be allowed to deal with this matter at all? Apart from the fact that Sec. 5 of the Constitution Act (18 Vic., No. 25) would seem to preclude Synod as Synod dealing with our standards, there are certain practical reasons for the Synod resolving itself into a Conference of representatives of the Church of England in this diocese in order to consider fundamental constitutional changes. Canon Archdall wrote to the "Church Standard" recently advocating this method. I may state one reason. Resolutions passed by a conference are not binding. There must be no coercion of minorities. The effect is to get a common mind. Conclusions reached in a conference can be revised or rescinded and no one is

When a man is rescued from evil you save a unit; but when a child is prevented from evil you save a multiplication table.

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hurt. What made the attempt to pass a determination through General Synod so serious was this, that the dissenting minority was to be bound by a legislative chain the first link of which was being forged by Bishop Long's bill. By the amendment finally adopted, referring the proposals to the dioceses, the matter was left at the debating stage. It is more than doubtful if General Synod had power so much as "to endorse by a decisive majority the principle of autonomy" by voting on a determination purporting to alter the very basis of the Church's Constitution. Bishop Long gives a hint of this by providing that the final proposals shall be adopted "either by a general conference of the Church in Australia" as an alternative to Synodical action. If we want unanimity and co-operation the freedom and elasticity of a conference has obvious advantages. It is to be hoped that this course will be followed by the Church in this diocese from the start.

The criticisms of the draft determination are threefold. It assumes (1) that our Synods are entitled to speak for the Church in constitutional matters. (But see Sec. 5 of the Victorian Constitution Act and Sec. 8 of the Constitution of the General Synod.) (2) It gives the Church no fixed doctrinal basis or final test of orthodoxy. (3) It gives new powers over the standards and formularies of the Church to a General Synod still constituted on a most unrepresentative basis. Under the delightfully simple instrument before us anything might happen. We could go over to Rome, or we could amalgamate with Dr. Strong's Australian Church. The bulwarks presented by the existing standards in Prayer Book and Articles could in five years be swept away, and it does not appear that we may not, for instance, turn Mohammedan. Of course, all such possibilities are absurd. But the point is now they are impossible, and we do not want them ever to be possible. If we are told to "trust the Church," our answer is that the Church has never trusted herself to the unknown future, as witness her adherence to the unchanging creeds and her fundamental scriptures. It is clear we must have an unalterable basis of authority and truth stated, though one cannot readily say what the form of words should be. The second thing is that the machinery clauses do not provide sufficient safeguards against minority rule. Representation before General Synod must be radically altered before we can trust our destinies to it, even in part. One may add, in conclusion, that this question of new powers is essentially a people's question. Sooner or later the laity who have given and who help to maintain the property of the Church must be allowed to say whether they are satisfied with the new trusts which are to supplant those in accordance with which their money has been given. They have moral rights which any number of Synods may not deny.—C.E. Messenger.

Mercy and Judgment.

(By the Very Rev. W. H. Hutton, D.D., D.C.L., Dean of Winchester.)

"I will sing of mercy and judgment."—Psalm ci. l.

How different the two ideas seem: mercy and judgment, and yet God links them together. That is the lesson of today's Gospel. The words in St. Luke seem to be an echo of the Psalm: "Be ye therefore merciful, as your Father also is merciful. Judge not and ye shall not be judged. Condemn not and ye shall not be condemned." It seems that, however widely they are apart in the thoughts of man, in the mind of God they cannot be separated. No mercy can be true unless behind it there is judgment; no judgment can be true unless it is merciful. So St. James says, who has the Lord's Sermon on the Mount always in his heart all through his Epistle: "Mercy rejoiceth against judgment"; "Mercy glories over judgment."

The 103rd Psalm has been called "the Prince's psalm," "a mirror for magistrates." It is the psalm of just government, the lesson, men of old thought, which God set before rulers every day. We sing it in England each year on the King's Accession Day. It begins with mercy, and goes on into sternness; it insists on how firm must be the faithfulness of the sovereign and those about him; but it never loses the inspiration of those first words: "that, in man's judgment, as in God's, severity is only to be allowed if it fades away and passes on into mercy. So, as said our human master-teacher of man's life, Shakespeare:

Earthly power doth then show likest God's When mercy seasons justice.

So, too, when we pass from things of government to the matters of you and me,

Still, if we are to be true to the ideal of Christ, still, if we are to live by the rules of the Sermon that has preached home all these centuries to the consciences of men, we must sing of mercy when we sing of judgment; we must be merciful as our Father is merciful; we must judge not in such a way that we ourselves should also fall under judgment. Mercy glories over judgment. May the reason be that at the bottom of judgment, when man judges another man, either in talk or in writing, or even in the stern and solemn interpretation of law, there is always danger of haste, without the fullest possible consideration—hurry? And only God never hurries.

Lately many people have been reading a novel called "If Winter Comes," and are not ashamed to say they have been deeply touched by it. It is indeed a heartbreaking story. It is the tragedy of clumsy, honest, unselfish goodness bitterly misunderstood. If only the poor hero had found people who could sympathise with him as he sympathised with them. His judgment of others was always illuminated by love and therefore was merciful. Theirs of him was swift, stern, looking only on the outward appearance, translating good deeds into bad, imagining bad motives for good acts, absolutely without understanding, hasty to suspect wrong, cruel, relentless. There is something terrible in the story because one feels it is so true.

Judgment can only be righteous if it is given with full understanding. I always think there is that lesson in one of the most pathetic of all old tales, the poem we all heard when we were children—the story of Llewellyn and his dog Gelert. The dog left in charge of the little child; the father returning and not finding the baby in his cradle, but the dog lying by it, stained with blood.

"Hell-hound! My child's by thee devoured."

The father then cried:

And to the hill his vengeful sword

He plunged in Gelert's side.

Then he heard the child's cry and found it safe among the tumbled heap of clothes, and there also the dead body of a great wolf which the faithful dog had slain. Too late! The boundless valley, Bethgelert, preserves the memory of that tale—almost too cruel to be told. Alas! like it in the long history of human haste, there must be many a tale of murdered innocence. How well we know there is to-day! It has happened again and again in Ireland, and is happening again, and much nearer home. It has happened, and is happening still, in Russia. We pray for the noble Russian Patriarch, and think of Wordsworth's lines on another guiltless archbishop:—

Prejudged by foes determined not to spare,

An old weak man for vengeance thrown aside.

Laud "in the painful act of dying,"

tried

(Like a poor bird entangled in a snare

Whose heart still flutters, though his

wings forbear

To stir in useless struggle) hath relied

On hope that conscious innocence sup-

plied,

And in his prison breathes celestial air.

So may it be, we say trembling, with all those whom man unjustly judges. In fact, every true man, when he thinks of human judgment, links in heart at once to the thought of the mercy of God—that tender mercy which is for ever and ever. That mercy comes to us as we try in our blundering way to disentangle the puzzling problems which crowd upon us when we think of judgment. For judgment on wickedness is necessary—honour and faith and goodness, we think, could not live without it. But that judgment must be just, or it is far, far worse than none at all. Judgment according to appearance—there is the thought of the poor dog again—but judgment righteous judgment. How? Is the saying true, "To understand all is to forgive all?" Like so many French epigrams, wonderfully illuminating though it is, surely it is not quite true. There is—human history shows it, as well as the eternal law of right—a sin unto death. What is that? We think of wicked men's corruption of innocence; we think of cruel, cowardly murder, whether it be for private revenge or greed or what men base-ly and foolishly call a political cause; we think of that, which does indeed seem unforgivable, the declaring good to be bad, bad to be good. Yet even all these may be

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seen differently by God Who knows all. He Who had suffered said, "Father, forgive them, for they know not what they do," when we should have said that they knew very well. We think of that difference, which seems so evident to us as life goes on, between a good old man and a bad old man (or woman). Outwardly they may be much alike, but one is often so clean in his own rectitude, in character seemingly fine and upstanding, yet seeing human nature as he lives on in all honesty of purpose, justifying often in all righteousness of aim, yet still hasty in all his sternness, not believing (it may well be because he has been so often disappointed) really at all in the goodness of man. The other, learning more and more as he goes on that "Nothing but the infinite pity is sufficient for the infinite perversities of human life," holding back his hand, keeping check on his tongue, merciful because he knows God loves the sinner, and he tries with all his heart to do so too. There is no doubt which of those two has the love of God in him.

But how hard it is for any of us to hate the sin and yet love the sinner! Most people do exactly the opposite: they hate the sinner but they have a sneaking tenderness for the sin (but, of course, only if it happens to be also their own). How very few we have known who act otherwise, whose whole heart is in horror at sin, but who know God's love for the sinner, and feel it in their own spirit for every soul that breathes. They are the men—and, may be, more often the women—who in the grace of the Holy Spirit

Melt the frozen, warm the chill,
Guide the steps that go astray.

Well, that brings us back to the thought of the noble and beautiful characters who are the very salt of the earth, who minister to the murderer in his cell and bring him to God; who raise poor fallen women from the dust to the blessing of God's encouragement for a life of service to all things that are noble and true. That brings us back again to the puzzle which links mercy with judgment.

May we find our answer in this—that judgment without mercy is not justice at all, but is injustice? Why? Because it is without love. And when all about life is said and done, when all failures are known, all tragedies suffered, there remains only the one clue—Love. How can we pardon? Love will find out the way. How can we sit still and suffer wrong? How can we love our enemies, and pray for those that despitefully use us and persecute us? When evil is done, how can we hold back from reprisals? We can: because we do not see all, or know all, but God does. Because the only power that can deal with all the facts is Love. Because Love is, really, absolutely, the only clue to all mysteries, in this temporal world, and in the eternal world around us and beyond. Because God is Love.

English Church Notes.

Personalia.

Rev. S. C. Carpenter, Fellow, Tutor, and Lecturer of Selwyn College, Cambridge, has been appointed vicar and rural dean of Bolton in succession to the lately appointed Bishop of Colchester (the Rev. T. A. Chapman). The rural deanery of Bolton includes fifty-two livings.

The Rev. Canon Darbyshire, rector of St. George's, Hulme, Manchester, has been appointed vicar of Sheffield, in succession to the Bishop of Coventry. The vicarage of Sheffield is in the gift of the Simeon Trustees, but the patronage on this occasion falls to the Crown, on the elevation of Dr. Carr to the episcopate. The Rev. John Russell Darbyshire, who is canon-resident of Manchester Cathedral, is connected with Sheffield by strong family ties. He was educated at Dulwich and Emmanuel College, Cambridge, and became chaplain and afterwards Principal of Ridley Hall.

Rev. G. K. Baskerville, 32 years in the canonry of the Uganda Cathedral at the unanimous wish of the Bishop and Chapter.

The New Lectionary.

The Bishop of Gloucester, who is chairman of the Prayer Book Revision Committee of the National Assembly, writes as follows in his "Diocesan Magazine":—

"It is with great satisfaction that I am able to announce that at the meeting of the National Assembly at the end of June the measure authorising the use of the new Lectionary passed the stages of 'final approval,' and that since then it has been before the 'Ecclesiastical Committee' of Parliament, and, having been approved by this body, I hope that there is no doubt that before the close of this session it will have received the necessary Parliamentary sanc-

tion and the Royal Assent. The Measure provides that it shall come into operation at the beginning of Advent, and I would remind my readers that while its use is purely optional, so that those who prefer the existing Lectionary may still continue to use it, it will not be lawful for anyone to pick and choose Lessons from either Lectionary at will, but that the Measure provides that if the Tables of Lessons contained in the new Lectionary have once been adopted in any church or chapel, the same Tables shall then be continuously followed at least until the end of the ecclesiastical year. It is further stated that these Tables may be followed 'at the discretion of the minister,' but the matter is one which, in my judgment, the minister might wisely lay before the Parochial Church Council, so that he may be certain that any change is made with the goodwill of the people."

Appeal for the Disendowed Church in Wales.

The appeal for one million pounds for the disestablished and disendowed Church in Wales has resulted in a sum of £650,000 being raised, "nearly all from Welsh sources." Application is now being made to Church-people in England to contribute towards the £350,000 still needed, and to help the Church in Wales at the most critical time in her history.

Episcopal Pilgrims.

The episcopal pilgrimages in the Dioceses of Peterborough and Southwark have caught the imagination of the public. They have done much more; they have proved an inspiration to Church workers and have shown rural inhabitants that the chief officers of the Church are true "Fathers in God." The more people come to know their Bishop the better for the Church. Personality goes much further than official rank, and when simple men see the Bishop among them and are able to talk to him as man to man and realise how much he has their interests at heart, they begin to realise that the Church is alive. The Bishop of Southwark says he has addressed audiences varying from a thousand in Reigate to thirty in villages. The open air was chosen when possible for informal talks, and as the audiences listened to the story of redemption from the lips of one who is responsible for the faithful oversight of the whole flock, they gained a new idea of the episcopal office. As a Church we have too long neglected the opportunities for open-air evangelisation. The success of the Bishop of Manchester's mission on Blackpool sands, and the thousands who attend the Bishop of Sodor and Man's weekly open-air services, testify to the wonderful possibilities of extending the Kingdom in this way.—C.F.N.

The Demand in India for Self-Government.

The important outcome of the Enabling Act—the Measure to secure the freedom of the Church in India—having been officially placed before the Government, the Bishops have issued a statement explaining the need and purpose of it. A more popular version of this interesting document, drawn up by the Bishop of Timnevely, is published in the "Calcutta Diocesan Record."

Why it is Wanted.

It is pointed out that the Church is legally a part of the Church of England, as a survival of the arrangement which appointed a single Bishop for Calcutta, Asia, and Australia, under the jurisdiction of Canterbury, but with no place in the councils of the Mother Church. As an outcome of this, seven of the Bishops are appointed by the Secretary of State for India, and are practically Government servants under the Ecclesiastical Department, though their responsibilities include thousands of Europeans and tens of thousands of Indians who have no connection with the Government. The laws of the Church of England have been freely imported into India, but, not having been framed for that country, are quite unsuitable. "It is only by continual compromise and assumptions of authority that the Church can carry on." All the Dominions except India have self-governing Churches with Synods of their own.

What the Changes will Mean.

The principal results of the proposed Measure would be as follows:—Freedom to choose its own Bishops and to settle the boundaries of their dioceses; freedom to hold its own synods and to devise measures for the good of the Church; freedom to bind its members by a voluntary contract to obey the laws made by the Church, and to deal through its own courts with those who failed in their obligations; freedom to adopt its own expressions of faith, worship, rites and ceremonies. It is intended to relieve the State from appointing the Bishops and Archdeacons of Calcutta, Madras, and Bombay, and from the obligation to pay them.

These are the only officials of the Church appointed under statute, and that is the reason that they alone are mentioned. To repeal all laws which at present bind the Church, and to free its members from all penalties imposed by the statutes referring to the Church in England. To recognise that the Church in India exists, with its organisation and officials.

The Bishop points out that while there is so much to be gained, "there is undoubtedly a price to be paid," and an important part of this is the fact that three Bishops and their Archdeacons may cease to be supported by the State. "The Church in India is embarking on a new phase of its history."

Personal.

Rev. Seafeld Deuchar, General Secretary of the Victorian Church Missionary Society, is seriously ill, and will be unable to resume duty for some time.

Rev. H. E. Warren, Superintendent of the Roper River Mission, intimates by telegram the safe arrival of the ketch Holly at Thursday Island from the Roper River, in the Northern Territory.

Rev. J. M. Devenish, who for the last twelve years has been ministering at Holy Trinity, Launceston, Strahan, King Island, Buckland, and St. Helen's, left Tasmania for New Zealand on September 28. Since Mrs. Devenish's death he has been doing relieving work, but he felt drawn to return to the Dominion, which he left in 1910.

We are glad to hear that Rev. H. T. Holliday, of Sydney, is making a good recovery from his recent operation, although we regret that his left eye had to be removed. Mr. Holliday is spending this month at Yass and Young, in the diocese of Goulburn.

Mr. L. C. Robson, B.Sc., B.A., of Geelong, Vic., has been appointed headmaster of the North Sydney Grammar School of England Grammar School.

Rev. A. J. Drewett has resigned the charge of St. Mark's, Fitzroy, Vic., where he has been stationed for twelve years. His resignation will take effect from the 31st October next. Mr. Drewett has been in indifferent health for some months. Rev. R. G. Nicholls, organising secretary for Ridley College, Melbourne, has accepted the par-

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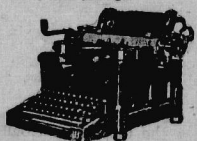


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ish of St. Marks, and will enter upon
his work there at the beginning of
November.

Rev. H. T. H. Wightwick com-
menced his ministrations at Albany,
W.A., on Sunday, October 1.

Rev. R. J. Bottrell, curate of All
Saints', Petersham, N.S.W., passed
away very unexpectedly on September
23, after an operation for appendicitis.
He was ordained at Bathurst in 1916
and had held appointments at Capertee,
Wyalong and Portland in that diocese.
Deep sympathy is felt for the
widow and child.

The Bishop of Bunbury's health has
continued to cause much anxiety dur-
ing the last month. He was not able
to preside at his Synod, nor to keep
any engagements. His long illness
has left him very weak, and he will
require a real change.

Rev. Frewer, of the Brotherhood of
St. Boniface, Bunbury, has been ap-
pointed canon of the Bunbury Cathed-
ral.

Two of the Bishop of Bunbury's
daughters recently had a very narrow
escape from drowning while surfing at
Bunbury. They were drawn out of their
depths by a very strong undertow, and
were only rescued with great difficulty
by the plucky action of two young
men.

The announcement by Mr. J. W.
Tibbs, M.A., headmaster of the Auck-
land Grammar School, that he intends
to retire at the end of the present year
was received with much regret by all
who know the great work he has done
at the Grammar School, and the good
service he has rendered to the cause of
education throughout New Zealand.

Canon Nevill, of St. Paul's Cathedral,
Dunedin, has accepted the office of
Chairman of the Dunedin Advisory
Council of Sex Education, and has
been elected Vice-President of the
Council of Christian Congregations.

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of Canon Digby Berry, M.A., of Joban-
nesburg. The deceased canon, with
Mrs. Berry, had just commenced a six
months' holiday and were coming by
the "Medic" to Victoria to visit their
daughter, Mrs. H. J. Hannah, of Heid-
elberg. After leaving Capetown, Canon
Berry contracted pneumonia, and in
spite of careful nursing died at sea.

Rev. E. Walker, of Chatswood, has
just finished a successful mission in
the parish of St. George, Hobart.

Archdeacon Hayman, of Geelong,
has been granted six months' leave of
absence from March next.

Revs. Canon Hughes, C. P. Thomas
and E. J. B. White, and the Hon. J.
R. Merritt, have been appointed to the
council of the diocese of Melbourne by
the Archbishop of Melbourne.

Two outstanding Victorian Church-
men have passed away. Mr. James
Allard, of Brunswick, on September
30, a prominent member of C.E.M.S.,
and Colonel William Braithwaite, of
Preston. The late Colonel died in
London, but his body was brought for
burial to the Coburg Cemetery, Mel-
bourne.

Our Melbourne Letter.

(From our own Correspondent.)

Synod has come and gone. I was
not able to attend the whole of the
time, but so far as I was able to judge
the most outstanding speech was by
Archdeacon Hindley on the Legal Nex-
us question. It lasted an hour and
was full of wisdom and of striking
phrases. Somebody remarked that it
ought to have been heard at General
Synod, and the Archdeacon, replying
to this in his slow, deliberate way,
said, "At General Synod I kept silence,
yea, even from good words, but it was
pain and grief to me." He added that
three times over he had tried to catch
the president's eye but each time he
had failed; each time "somebody with
a bigger voice or a bigger—er—some-
thing" had forestalled him. Speaking
with subtle irony of the supposed fet-
ters that the legal nexus fastens on
us, fetters which most of us do not
feel, he told a story of an Irishman
who beheaded a turkey; after it had
been decapitated the bird was still
flopping about the yard. A bystander
remarked that it had not been quite
killed. "Oh," said Pat, "it is killed
right enough, but it is not conscious
of it."

The length of the debate on the
nexus brought forth more than one hint
from the Archbishop. He pointed out
that it was after all only a motion to
appoint a committee who would report
to a special synod next June, when the
real debate would take place. "In the
last number of London 'Punch,' which
came to hand this morning," he said,
"there is a picture of a little girl from
the slums, who has been taken out into
the country and has for the first time
in her life seen a sparrow. She is pointing
up to it and is saying, 'Oh, muvver,
look at the sparrer: it can't go up and
it can't come down, and it ain't 'arf
'ollerin'." It was not necessary to
point the moral! Apart from the
nexus question, however, it is amazing
how long some speakers will take to
say nothing that adds to the sum
total of what has been already said.
It requires astonishing nerve to get up
and merely repeat the previous speak-
ers' remarks. It is safe to say that
many speeches would be about a third
of the length, and some would evap-

orate altogether if what had already
been said in the same debate were
cut out. The Apostles of the Obvious
have not died out as yet. A good
motto to have up in the Chapter
House assemblies would be Southey's
"With words as with sunbeams—the
more they are condensed the deeper
they burn."

Alliteration is of many kinds and is
not always apt. One speaker said
a clergyman who was "a hopeless
failure in one parish might be a howl-
ing success in another." Picture him,
my masters, as he—but, no, to add
one word to this gem of purest ray
supreme would be to smooth the ice
or add another hue unto the rainbow.

Rev. E. J. B. White again brought
forward his Bill for altering the method
of electing an Archbishop. This has
been a pet of his for many years, and
one can hardly withhold admiration
from him for his persistence. This
year, however, he was not allowed to
withdraw the Bill; it had to go to a
direct vote, and was thrown out by an
overwhelming majority. It was a
solar plexus blow.

The Bush Church Aid Society.

We rejoice to hear that the appeal recently
made by the B.C.A. for gifts for a motor
car fund has met with a splendid re-
sponse. The treasurer at present holds
about £160 given by various friends in
New South Wales and Victoria. But within
the past fortnight the council of the Society
has been presented with a fine new De Luxe
model Ford for work in the West Darling
area. The generous donor in this case is
Mrs. W. E. Shaw, of Austinmer, who in
many ways since the inception of the society
has shown her generous interest in its en-
terprise. Many friends will rejoice with
thanksgiving at the gift, since it will mean
so much to the ministry in that far-off dis-
trict. The car, a five-seater, is a handsome
machine equipped with electric self-starter
and other up-to-date fittings. It will prove
a real means of grace in enabling the Mis-
sioner to undertake longer journeys and
give more frequent ministrations at various
lonely centres.

The motor cycle used during the past
two years or more can now be superseded
for use elsewhere.

For the present the hon. treasurer desires
to record his deep thankfulness to all giv-
ers and is holding the amount mentioned above
as for its original purpose. Some donors
have suggested that their gifts be utilised
for other needs. This suggestion the So-
ciety is eager to respect.

Homes and Hostels in N.S.W.

(By A. W. Green, Esq.)

The Church of England Committee for
Homes and Hostels for Children is doing ex-
cellent work, but like all other Church or-
ganisations, is more or less retarded by the
want of sufficient funds for rapid develop-
ment. The country centres are calling for
the establishment of hostels in a number of
the larger towns, but much as the commit-
tee would like to render adequate assist-
ance to these efforts, it is not able to do so
owing to the lack of funds. Will not our
fellow-Churchmen lend a hand in this ex-
cellent work, and send a contribution, how-
ever small, to the funds.

The development of "Havilah," the Chil-
dren's Home at Wahroonga, shows what can
be done by a band of earnest workers. Why
not try the experiment in other parishes;
let us have faith in our work and we will
overcome all our difficulties. Why are the
Church of England people so conservative?
Why are we last in the work of looking after
our children. One community has recently
made additions to one of their orphanages,
costing £16,000—mind, this is for additions
only—and yet we are struggling to raise a
few hundreds.

One feature of our work which we are
very anxious to get going is the establish-
ment of a Farm Home for our elder boys
from the various orphanages. It is felt that
something should be done to stem the tide
of centralising everything and everybody in
the city. The lure of the city is terrific. We
think that we should be able to interest our
boys in country pursuits by establishing a
Farm Home for them. On the farm they
would be properly taught the various phases
of farm work, and so fit them for a career

which would benefit them physically and
morally, and lead them to devote themselves
to the primary productions of the State.
What the Committee would like is to in-
terest the members of the C.E.M.S. in this
work of caring for our children. We are
given to understand the Men's Society is
looking for work. What nobler effort could
they make for our Master than to care for
our orphans. Let us be up and doing—the
harvest is great but the workers are few.

Kalgoorlie Synod.

The Bishop's Charge, after reference to
certain diocesan problems, enlarged on the
subject of Autonomy, which he defined as
the claim of a daughter Church for freedom
to deal with her own particular problems
without any desire to break away from the
Mother Church. He referred to the Lam-
beth resolution calling upon each Church of
our Communion to develop its constitutional
self-government, and said that the Austra-
lian Church was the only branch of the An-
glican Communion which has not the free-
dom referred to.

[Surely the Bishop has been misunder-
stood. The Australian Church has full
power of autonomy to deal with her own
problems, and any limitations are self-made.
But in India, especially, Africa, and else-
where there are churches which have not
that power of self-determination to which
Lambeth refers.—Editor.]

The session was interesting from an at-
tempt to arrogate powers for the Bishop
which he refused to claim.

The Rev. A. F. H. Edington, B.A., moved
—"That we, the clergy and laity of the Dio-
cese of Kalgoorlie, in Synod assembled, do
request the Lord Bishop, by the exercise of
the right inherent in his office, to permit in
the Celebrating of the Holy Communion, as
an alternative to the form provided in the
Book of Common Prayer, the form in use
in the Church of Scotland."

The last motion on the agenda was moved
by Mr. Ernest Layton (Brother John), to
the effect: "That in those places with the
regular ministrations of a priest, the Holy
Sacrament be reserved, under due safe-
guards, for the use of the Faithful; and,
further, that the Bishop authorise the ac-
credited lay reader of such places to give Holy
Communion therefrom."

The Bishop refused to alter the motions.

THE NEW LECTIONARY.

Oct. 22, 19th Sunday after Trinity.—
M.: Pss. 111, 112, 113; Jerem. xxxi.
23-37; Luke xii. 35 or 1 Pet. ii. 11-iii. 7.
E.: Pss. 120, 121, 122, 123; Jer. xxxv.
or xxxvii.; John xiv. or 1 John ii. 12.

Oct. 29, 20th Sunday after Trinity.—
M.: Pss. 114, 115; Ezek. ii.; Luke xiii.
or 1 Pet. iii. 8-iv. 6. E.: Pss. 124, 125,
126, 127; Ezek. iii. 4-21 or xiii. 1-16;
John xv. or 1 Jno. iii.

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.



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The Church Record.

OCTOBER 20, 1922.

THE PRIMATE AND THE NEXUS.

Probably the great majority of
Churchpeople throughout the Com-
monwealth of Australia will be grate-
ful to Archbishop Wright for his wise
and outspoken utterance on the need
of preserving for the Church in Aus-
tralia the Reformation Settlement.
The Primate, in his Charge, to the
Synod of the Sydney Diocese, was re-
ferring to the Nexus question, when
he made the following observations:—

I invite the Synod to continued and careful
consideration of the whole position. The
matter is absolutely open for us. It can
not be maintained that the Church in Aus-
tralia has settled even the initial stage by
carrying in General Synod the second read-
ing of a Determination which was after-
wards dropped and ceased to be. All that
occurred was an evidence that a great ma-
jority of the Churchmen in Australia, so
far as could be judged from the vote in an
imperfectly organised General Synod, were
of opinion that the time had come for us to
take steps towards resuming our own full
powers of legislation. I shared that opinion
then, and have seen no reason to depart
from that position. But I have never either
by word or implication pledged myself to
accept any particular form of new Constitu-
tion. I claim the right to exercise my judg-
ment freely. As such I desire to say that,
whereas I made the statement that it did not
then seem to me possible to declare funda-
mentals other than those of the widest gen-
eralities, subsequent events have convinced
me that it is necessary to discover some way
by which we can secure the equivalent of
fundamentals that preserve the Reforma-
tion Settlement as the basis of our Church
doctrine and order. As Archbishop Benson
used to say, the Reformation was the great-
est work of the Spirit of God since Pente-
cost. Its principles are enshrined in our
Prayer Book. Its basic tenets are at the
root of all that is best in our spiritual life
as a Church, and we can never afford to

endanger them, nor is it fair that we should
be called upon to fight for them.

A Flagrant Defiance.

We dare not shut our eyes to the fact that
forces are at work in Church life which, con-
sciously or unconsciously, tend to disinte-
grate the Reformation structure of our
Church, and fling us back into pre-Reforma-
tion darkness and uncertainty. If reports
in newspapers may be trusted, the chasuble
was delivered at the Ordination in two of
our Australian Dioceses within the last 12
months. These are ominous signs which
I view with the deepest concern. Such a
formal act is a flagrant defiance of one of
the root principles of the Reformation, and
entirely outside the law. Side by side with
this we have read definite statements at re-
cent Anglo-Catholic Conferences which chal-
lenge the Reformation settlement. Every
man has a right to his opinions, but it be-
comes a serious matter if by processes of
law opinions destructive of the very founda-
tions of the Church doctrine and order
under which we have been brought up can
be forced upon us without our consent.
Variety of view upon non-essentials is one
thing; alteration of fundamental principles
is another. It ought not to be impossible
to make a distinction between the two in our
legislation. But unless it can be done we
had much better remain as we are; other-
wise we risk a schism in the Church.

It is to be remembered that there is a
vital difference between the constitutional
position of the National Assembly in Eng-
land, and that of any General Synod which
even to a limited degree we might invest
with final powers in Australia, as was pro-
posed in that abortive determination intro-
duced into the last General Synod. The
National Assembly in England does not pos-
sess the ultimate voice. The last word in
England is said by Parliament. No law of
the National Assembly of the Church of
England obtains legal force until it has been
passed by Parliament after the most care-
ful examination by separate committees of
the House of Lords and House of Com-
mons. Any real attack upon this Reforma-
tion Settlement would be so fiercely resist-
ed before the Parliamentary Committees,
that it is in the highest degree improbable
that it could ever be enforced by law. But
we should have no such Appeal. The last
voice would be our own. If, therefore, there
be anything which we should regard as
fundamental, we ought to take care that it
can not be changed except by a consent
that is practically unanimous.

It seems to me that this can be effected
without hindrance to those various adapta-
tions to local conditions of which we have
heard so much during these discussions
upon the amendment of our Constitution
and as the reasons for it. The distinction
could be made by variation of the limits of
consent.

For ordinary matters we might do well to
accept something on the lines of those pro-
visions already put before us in the pro-
posed Determination, although I think that
further modifications are necessary in order
to ensure that the majorities are real ma-
jorities of the Church. I was glad to ob-
serve that the Bishop of Newcastle in his
last Charge before his Synod expressed him-
self as in accord with such further modifi-
cation.

Safeguarding Fundamentals.

But as protection for fundamentals my
suggestion is that certain sections of our
formularies be scheduled as those which
cannot be changed except by the consent of
the Synod of every diocese. I cannot pro-
pose to give a considered Schedule, but first
and foremost I should place the Thirty-
nine Articles of Religion. Under the pro-
posed Determination we are to start from
the Prayer Book and Articles as we possess
them to-day.

My point is that we are to continue to
hold the Articles as we hold them to-day
unless with one mind we desire to make
changes in them. We take power to change,
but it must be a change to which we all
agree.

There is much to be said for this para-
mount position of the Thirty-nine Articles
of Religion. They embody first of all the
fundamental tenets of the Christian Faith.
But they also embody the clarified and en-
lightened expressions of that faith formu-
lated by the learned Fathers of the Reforma-
tion when at infinite cost and suffering
they led our Church out from the mists of
error associated with the Church of Rome.
I am fully aware of the sharp criticism to
which I lay myself open by adopting this
standpoint. I shall be told that the verbi-
age of the Articles is involved and obscure,
and that many of the dogmas are out of
date. So be it. We are a reasonable people,
and if it can be proved that there is reason
for change in any of these respects we shall
no doubt agree to make the change. But
some people wish to alter the Articles not

because of obscurity of diction, but because
of the plainness of the content. They wish
to alter the Reformation phraseology be-
cause they desire to go behind the Reforma-
tion. I doubt much whether we should
agree to that.

There are in addition certain sections of
our Liturgy which we might place in that
Schedule as permanent unless an agreement
of dioceses is secured for change.

I venture to lay these suggestions before
you, because I think that it is more states-
manlike to consider how to protect and pre-
serve the best in the past, whilst meeting
the changing conditions of modern life
rather than to be antagonistic to any change
at all.

I am not prepared to regard, as I said
before, the Church of England in England
as a barrier against ill-considered change.
If mistakes are to be made (I repeat my-
self) I had rather that we made them our-
selves. But I have the conviction that we
have in our midst wisdom enough, under
God's guidance, to steer our course into
the larger life, provided that we do not
commit the inexcusable error of jettisoning
the whole of our past, and provided that
the voice of our Church is the voice of the
whole, and not of a section. It is only if
we take the reasonable precautions of com-
mon sense men that we can quote with con-
fidence the assurance of many leaders of
past days, "Magna est veritas, et prae-
valebit."

The Primate has referred to happen-
ings in our Church in Australia which
are indeed ominous of coming trouble.
Similar proceedings in defiance of the
Reformation Settlement have given oc-
casion to the formation in two dioceses
at least of organisations whose object
is to contest the Anglo-Roman move-
ment and preserve the Protestant
character of the Church of England in
Australia. In a recent issue we re-
ferred to the Church of England Evange-
lical Society in the diocese of North
Queensland; since then we have re-
ceived information of the formation of a
"Church of England League" in Hob-
art, whose object is "To maintain
the Doctrine and Practice of the
Church of England, as set forth (subject
to the supreme authority of the
Holy Scripture), in the Book of Com-
mon Prayer and the Articles of Reli-
gion"; and which, in prosecution of
this object, will "take any steps that
may be deemed necessary to counter-
act any attempts that may be made
to alter the character of the Church of
England as settled at the Reforma-
tion." These movements and utter-
ances have been forced from loyal
hearted Churchmen because there is
a party in our Church who relentlessly
pursue their ends in the direction of
Anglo-Romanism, while at the same
time they decry controversy and party
spirit in the Church.

Controversy is unpleasant and un-
popular; but it seems to us that con-
troversy is unfortunately inescapable
all the while there is a subtle spirit of
evil antagonising the truth of God.
Compromise with untruths may pro-
duce peace, but it will be found to be
the peace of death. Tolerance of idol-
atry emasculated Israel of old, and
wrought national degradation and dis-
aster. Similar degradation, disaster,
and spiritual death await any body of
Christians who yield to the same tem-
ptation.

Correspondence.

Ecclesiastical Fire Insurance.

To the Editor of the "Church Record."
Sir,—Mr. Beaver, in your issue of 6th inst.,
does not deny that under clauses 4 and 5 of
the "Provincial Ecclesiastical Fire Insur-
ance Ordinance of 1912" "the Board" has
(and has had for the past ten years) full
power to make (inter alia) such "arrange-
ments as have now been entered into by the
Goulburn Diocese," as stated in my letter.
He acknowledges that "the Board" did no-
thing, giving as a reason want of "capital
to carry out the powers." Yet the experi-
ence of Brisbane, Rockhampton, and Bath-

urst and the arrangements now entered into
by Goulburn, and the Committee of General
Synod, show what can be done without cap-
ital. However, "the Board" made no at-
tempt to do anything. It is much easier to
sit back and say it is "quite impracticable."
Yet after ten years' experience "the Board"
reported to last Synod that the ordinance
was a good machinery measure, but want-
ing in motor power!

Mr. Beaver questions my accuracy in stat-
ing that the neglect of "the Board" meant
a loss of over £15,000 to the Church. Here
again it is so easy to say the statement is
"absurd," but that does not by any means
settle the question and make the statement
inaccurate. Mr. Beaver has been a mem-
ber of "the Board" for ten years, and if
"the Board" had taken the trouble to gather
information as to the volume of the insur-
ance business of the Province, he would not
have been led into making such a cheap re-
mark.

I was asked to attend a meeting of a com-
mittee of the Sydney Diocesan Synod in
1917, and was able to place before it infor-
mation (which, by the way, "the Board"
might naturally have been looked to to sup-
ply) in regard to the insurance business of
the Province for the previous five years (i.e.,
the five years "the Board" had been in of-
fice). The information collected from reli-
able sources, showed that £12,000 had been
paid out by the Church for insurance in ex-
cess of the amount the Insurance Companies
had to provide for losses. In the last five
years the losses have not been so heavy as
in the previous five years, so that for the
whole period of ten years the excess would
be, say, £25,000, or £2500 per annum. Now
£2500 per annum at 5 per cent. would reach
£31,250 in ten years; so when I said that
the neglect of "the Board" meant a loss of
£15,000 to the Church, there was nothing
absurd about the statement. I left ample
margin for "the Board" to play with.

Mr. Beaver, by innuendo, questions the
loyalty of the Bathurst Diocese for doing
what has been done here. I would ask Mr.
Beaver how an action taken by a diocese in
1916-17 can be construed as being disloyal
to a committee of General Synod only ap-
pointed in 1921? Moreover, the representa-
tives of Bathurst Diocese, without hesitation,
agreed to merge their interim arrangements
into those of the General Synod Committee
at the earliest opportunity.

If Mr. Beaver means disloyalty to the Pro-
vincial Board, then he has only to read the
Ordinance of the Bathurst Synod to find
that there is a clause expressly limiting the
operation of the ordinance until the Pro-
vincial Board gets to work. It further con-
stitutes the Insurance Commissioners of the
Diocese agents for the Provincial Board; so
that the whole of the business and machin-
ery created would be automatically trans-
ferred. As, however, the Provincial Board
in its last report to Synod intimated that it
does not intend to do anything, and has
proved recreant to its trust, it is quite pos-
sible that the above provision may be re-
pealed at the next session of Synod.

The Provincial Ordinance of 1912 was in-
tended to be a stepping stone to a larger
scheme of Ecclesiastical Insurance to cover
the whole of the Commonwealth (see Pre-
amble), and there is nothing to prevent
"the Board" getting to work now at the
eleventh hour and, working with the ar-
rangements entered into by the Committee
of General Synod, establish a branch for the
Province of New South Wales, with its cen-
tre in Sydney. At present "the Board" is
actually the only body constituted to act for
the Province in this matter. Any alteration
in the Ordinance found necessary could be
made later, and in the meantime any funds
could be held in trust.

I must apologise for trespassing so far
upon your space.—Yours faithfully,

C. R. BARRY.

Bathurst, 14th October, 1922.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Synod.

The Synod this year has been one of un-
usual interest, and the full Synod during the
whole week has been a testimony to that in-
terest. The special sermon was preached
by Canon Langford Smith, a strong and
temperate utterance on the conservative side
on the integrity of Holy Writ. The text was
taken from Hebrews 1, and ii.
The Archbishop's charge was statesman-
like in the lead that it gave to the Synod
upon subjects of vital interest. Sympa-
thetic reference was made in it to losses the
Church has sustained through death. Two

veterans of the clergy, Revs. W. H. H.
Yarrington and Charles Bice, and three
outstanding laymen of the Church, Mr. Jus-
tice Pring, Sir Charles Wade, and the Hon.
J. S. T. McGowan, sometime Premier of
N.S.W., had been called "within the veil."
The Charge, as will be seen in our leading
columns, was strong and straight in its re-
ference to the Nexus question and the dan-
gers lurking around it. Reference was also
made to several matters of domestic legisla-
tion, such as the King's School Ordinance
and St. Catherine's Clergy Daughters'
School Ordinance.

The debates were practically in every case
marked by a generous spirit, and there was
little to mar the temper of the Synod.

The King's School Ordinance was passed
doing away with life tenure of the coun-
cillors and providing a generous representa-
tion of the Old Boys' Union.

The action of Synod in connection with
the Barranree Church Ordinance, which pro-
posed to vary the terms of a will, is well
calculated to win the entire confidence of
generous-hearted men who desire to make
provision for the Church's work by testa-
mentary bequest. The Synod evidently was
not going to give the proposal any quarter,
and the proposer was wise in withdrawing
the ordinance.

We wish we could devote the space it de-
serves to the debate on the Nexus ques-
tion. The G.O.M. of Sydney Church life, Arch-
deacon Boyce, introduced the motion for the
adoption of the Committee's report, which
refused to advise the support of the pro-
posed Determination of General Synod. The
Report will be printed in extenso in our next
issue, and we hope that Church people will
carefully read it, as the matter is one of the
gravest import to the Church of England in
Australia. The venerable mover gave little
indication of his great age in his vigorous
speech in support of his motion.

The Rev. H. N. Baker, in an impassioned
speech, pleaded with Synod to "hasten
slowly" and refer the report back to the
Committee with a view to considering well
the lines indicated in the Archbishop's
Charge. He was followed by the Dean of
Sydney, whose brilliant and weighty speech
called forth an ovation seldom heard in
Synod. He stressed the dangers besetting
the proposal of General Synod, and ably
countered the various arguments used in
support of that proposal. There was no
doubt about the Dean's adherence to the
great Reformation Settlement and the Syn-
od's appreciation of the same.

Other speakers were Principal Davies,
Revs. P. A. Micklem, A. H. Garney, C.
Statham, and Mr. G. F. Earp, and Sir Al-
bert Gould. Mr. Statham was frankness
itself, and his earnest pleading of the break-
ing of the Nexus was about the most power-
ful speech in favor of the Nexus that the
Synod had to listen to. Mr. Earp and Sir
Albert Gould spoke at great length in favor
of the report, and incidentally tore to shreds
the remarkable catechism on the subject de-
vised and executed by the Bishop of Goul-
burn. (The next meeting of General Synod
should be interesting.) The oft-repeated
tale of "Privy Council Doctrine" was turned
inside out and upside down by the learned
Chancellor. The members of Synod have
no reason for not understanding that the
Privy Council Court is simply one of inter-
pretation, and not in any way one of for-
mulation as regards the standards and for-
mularies of the Church. The vote on the
question was overwhelmingly in favor of the
Report adhering to the Nexus. Two other
motions carried were of exceptional interest.
One relation to the extension of the minis-
try to women, and the other in furtherance
of Reunion, providing for the occasional in-
terchange of pulpits.

On Monday evening at Synod the follow-
ing motion was carried after an animated
debate:—

"That in the opinion of this synod, where
a reasonable number of parishioners in any
parish desire to communicate by other
means than the common cup, because of a
sense of danger of transmitting or contract-
ing communicable diseases thereby, it would
be in the best interests of the Church if
lawful means were provided, as an alterna-
tive to the common cup, for administering
the consecrated wine to such persons in a
manner calculated to remove the fear of in-
fection."

An Historic Church.

St. Matthew's, Windsor, celebrated its
104th birthday last Sunday. Special services
were held and the church was well filled.
St. Matthew's is a magnificent church, a
proper symbol of the faith and devotion of
early pioneers, and may well be styled "The
Cathedral Church of the Hawkesbury Dis-
trict." Canon Charlton and the rector were
the special preachers, and the choir ren-
dered their part of the services in excellent
fashion. The offertories of the day reached
the splendid total of £155.

VICTORIA.

MELBOURNE.

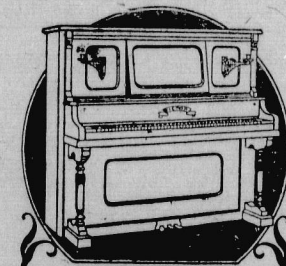
Synod.

The Synod of the diocese met on Monday
week. The Archbishop, in delivering his
first charge, struck a high note. His Grace
said:—

"I believe, however, that it will be wiser
to make this charge the preliminary to an
episcopate rather than merely the introduc-
tion to a legislative session. That is to
say, that if the outlines of our thought and
action are drawn on a large enough scale,
we may fill in the details at our leisure, and
in my own case, after due acclimatisation.
I desire to state what are in my judgment
those principles which should operate in
the building of a living Church. From
those all our bills and resolutions, our mo-
tions and determinations must derive their
guiding force and deciding thoughts."

"It is my intention, therefore, in this first
charge to enunciate principles rather than
to formulate policy, to endeavour to illus-
trate our whole field of vision rather than
concentrate upon a few outstanding matters
as is customary. I deliberately refrain from
narrowing our vision. I believe a true grasp
of principles simplifies details of action. I
begin, then, with this reflection. When
Christ ascended to God's right hand, He
left three promises unfulfilled—namely, that
He would send the Holy Spirit, that He
would build His Church, and that He would
come again. The first promise has long
been an accomplished fact, the third is still
in the unknown future. But the second has
been proceeding ever since. He has been
building. He has yet much work to do, and
our own at present unfinished Cathedral
may suggest to us how imperative Christ
must feel it to add spiritual stone to spiri-
tual stone until God's sacred Temple is per-
fected. St. John saw the great Architect of
the Church moving about in the midst of
seven shining lampstands. And when John
Ruskin was laying down the principles not
only of church building, but of all building,
he said that the work was done by the
light of seven lamps which he called "The
Seven Lamps of Architecture." I would take
this as the light by which to brighten my
own first episcopal charge, as offering a
suggestive illustration of spiritual truths by
a literary classic. And if I seem to speak
much of ministry, it is because I believe in
the priesthood of the whole Church, and all
of you are called to service, not merely the
clergy."

The Archbishop then went on to seek
lesson and inspiration for work from the



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ideas of the Lamps of Sacrifice, Life, Truth, Power, Beauty, Obedience and Memory. His words under the third heading were especially helpful. They were as follows:—

"Then there comes the lamp of Truth. In a strong passage Ruskin speaks of the decay of Gothic architecture. It has a true bearing upon the future of the living Church. 'It was not the robber, not the fanatic, not the blasphemer, who sealed the destruction that they had wrought; the war, the wrath, the terror, might have worked their worst, and the strong walls would have risen, and the slight pillars would have started again, from under the hand of the destroyer. But they could not rise out of the ruins of their own violated truth.' My brethren, clerical and lay, we are trustees for the truth of Him Who is called the Way, the Truth and the Life. The methods we employ must be straight and above board. The services we conduct must be true to the faith we hold. The things we teach must be ever kept clear by the unswerving determination to find out the truth at any cost, and to proclaim it. Hear our author again: 'To speak and act truth with constancy and precision is nearly as difficult, and perhaps as meritorious, as to speak it under intimidation or penalty; and it is a strange thought how many men there are who would hold it at the cost of fortune or life, for one who would hold it at the cost of a little daily trouble.' And that means care and statement, and sometimes re-statement, which does not mean denial, but only decoding into plainer language. It was, I think, George Romanes who said that, while the physical scientist was tempted to employ thousands of truths in the interests of one great lie, the Church's temptation was exactly the reverse, to employ many little lies in the fancied interests of one great truth. And that subtle statement will strike all of us who hold the responsibility of teachers. We need to pray in the beautiful phrases of Bishops bidding for boldness to examine, and faith to trust all truth, for stability to hold fast our tradition with enlightened interpretation, to admit all fresh truth made known to us, to grasp new knowledge really, and to combine it loyally and honestly with the old, and to be delivered alike from stubborn rejection of new revelations and from hasty assurance that we are wiser than our fathers."

"And so it is not enough to be earnest, not sufficient to be spiritual; we must also be students, reading, searching, sifting the false from the true in the text-books we read and the commentaries we employ. Many a man who doubts the infallibility of the Bible believes in the infallibility of the professor. 'Never give up anything you know for something you don't know,' was the wise counsel given to me in my undergraduate days by my revered teacher, the late Bishop Moule, of Durham. But there is always something to be known which will add another ray to the light of our knowledge. 'The truth' is not static; it is dynamic. Our apprehension of it will affect our application of it. Fresh interpretation does not invalidate ancient facts, nor does new and true exegesis annul eternal principles. For instance, the days of the first chapter of Genesis were always true, but the people who interpreted them as twenty-four hours were not telling the truth. They found it out, and they have altered their interpretation in order to remain true. Truth is a torch-bearer who moves onward in a labyrinth of darkness, and he who lags will not keep the truth—he will lose her. So it is vital that the schools for our children, the colleges for our students, the training for our ordinands, the after-care for our deacons and young priests must be kept not merely from decay, but from fossilisation. Amid the myriad things which clamour for our attention, this stands in the front rank of importance. We should neglect it at our peril. We should fail in it to our shame. Not they who move on, but they who stand still, betray the eternal truth."

C.F.S. Festival.

The annual festival of the Melbourne Diocesan Girls' Friendly Society was held on Saturday week. About 1000 members and associates gathered for a service in the Cathedral at 2.30 p.m. The Archbishop preached the sermon, which dealt with the motto of the Society—"Bear ye one another's burdens." After the service, a garden party was held at Bishops Court, at

which the presidents of the various branches were welcomed by the Archbishop and Mrs. Lees, and were introduced to Lady Forster, who was present. A most enjoyable afternoon was spent.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Archbishop returned from his Western tour last week. His Grace speaks enthusiastically of the kindly welcome and hospitality he received everywhere. Rain is greatly needed.

The Archbishop preached at the Cathedral on Sunday night to a greatly congregated audience. His addresses are full of Christian optimism, dwelling little upon the dark side of things, but by preaching positive, definite duties leading his hearers to brighter and more enduring realities. One leaves the building feeling that there is a God who loves and cares.

Movements of Clergy.

The following are the movements of clergy during the month of September:—

The resignation of the Rev. A. E. Henry as Rector of Bundaberg, to take effect from the 30th of September.

The Rev. P. C. Shaw was licensed as Rector of Holy Trinity, Goodwindy, from the 1st of September.

The Rev. J. T. Perry was licensed as Rector of St. Mary's, Kangaroo Point, from the 6th of September.

The Rev. W. J. Park was licensed as Honorary Mission Chaplain.

The Rev. A. D. Baker, Vicar of St. John's, Harrisville, was licensed as Rector of Augustine's, Oakley, from the 15th of September.

The Rev. A. E. Smith was licensed as Vicar of Corroopara, as from the 1st of October.

The Rev. A. C. Flint was licensed as Mission Chaplain.

The Rev. J. C. Ramsay, Vicar of St. Mary's, Gin Gin, has been appointed Vicar of St. John's, Harrisville.

The Rev. F. R. Barratt has been appointed Vicar of St. Mary's, Gin Gin, as from the 1st of October.

SOUTH AUSTRALIA.

WILLOCHRA.

Reunion.

Preaching at St. Paul's, Port Pirie, the Bishop said: "I was immensely impressed during the late Reunion Conference in Sydney with the representatives of the Presbyterian, Methodist and Congregational Churches. They had sent their best men from all over Australia. Throughout the conference there was no trace of bitterness or sectarian feeling. Issues were fairly faced and debated with calmness and courtesy. There was practical unanimity in agreeing that the policy of the reunited church must be episcopal if there were to be a hope of it becoming in any sense universal. The real point at issue was the meaning of the words in the Lambeth appeal 'Commission through episcopal ordination.'"

"It was felt that if those words meant that the ordinands of the non-episcopal churches was in no sense an ordination to the presbyterate of the Catholic Church, they could not be accepted, and no progress was possible. If they meant not ordination into the Catholic Church, but episcopal ordering for the wider work of a reunited Catholic Church, the way was open for further action. I, for one, feel that a clear answer ought to be given by the Anglican Church on that point of apparent ambiguity of the Lambeth appeal, for all future progress depends upon it. As convener of the continuation committee, I explained that we would do our best to give a reply after the next meeting of the General Synod Reunion Committee in September next. Time is needed for consideration of the points involved and for the receipt of fuller explanations from England."

WEST AUSTRALIA.

BUNBURY.

Synod.

In the regrettable absence of the Bishop, Archdeacon Burbridge, of Albany, presided over the Synod, and read the Bishop's Charge.

The Bishop dealt with the questions of the day, such as Reunion, the Position of Women in the Councils of the Church, and the need for Autonomy for the Church in Australia. Turning to purely diocesan affairs,

he mentioned the need for a constructive policy dealing with the largely increasing population on the agricultural areas in the Great Southern District, and the Group Settlements in the South-west. The position called for a great effort on the part of Church people, otherwise the incoming settlers would find themselves deprived of the Sacraments to which they had a right. The supply of clergy was insufficient to meet present needs. What would it be when the full tide of immigration had set in? Money would be needed to provide sufficient stipends and proper means of transit. Aid from England would not be forthcoming much longer, it would devolve on the people of the Diocese to find the necessary funds. The Bishop also laid emphasis on the fact that Church people in the Diocese were not supporting the Cathedral Building Fund as they should. He appealed for a determined effort to build a Cathedral worthy of the name. Referring to the changes among the clergy of the diocese the Bishop made special mention of the retirement of Archdeacon Louch, after a lifetime of hard work for the Church. The Charge concluded with a message of regret from the Bishop that, owing to his illness, he was unable to preside over the deliberations of Synod.

In the business of Synod the Determination of General Synod dealing with Representation was not accepted.

A Bill enabling women to sit on vestries and act as churchwardens was carried in the face of strenuous opposition. The Diocesan Registrar, Mr. K. M. Eastman, moved the following motion on the Nexus question:—

"That this Synod appoint a Committee to consider the documents remitted by General Synod referring to the Extension of the powers of Management and Government of the Church in Australia and Tasmania and report to a meeting of this Synod, to be held on a date to be agreed upon."

Mr. Eastman traced the organisation of the English Church in its colonies, its dependencies from the time that Virginia was colonised in the reign of Queen Elizabeth. He showed the gradual movement towards legal independence of the Mother Church commencing from the consecration of the first Bishops of the American Church after the War of Independence. This was followed by the extension of the Episcopal to colonies which afterwards became self-governing, and following on the discontinuance of State aid to the Church of England, and the declaration by eminent legal authorities that the "Letters Patent" under which Bishops were formerly appointed by the Crown were null and void self-governing colonies, it was seen that the Church of England in these colonies stood in the position of a "voluntary association," and was free to organise its own system of government. The Church in South Africa led the way, and stands out as the example of a self-governing Church in full communion with the Mother Church in England. In a lesser degree the other colonies have followed, but the Church in Australia has never fully asserted this independence and is, in effect, still bound by the decisions of the Church in England with its highest court of appeal the Judicial Committee of the Privy Council. At present any attempt to alter the Prayer Book to suit present conditions or any attempt towards reunion would be frustrated by the fact that such alteration would jeopardise the whole of the property of the Church of England in Australia, and a case analogous to the "Wee Free" case in Scotland would be set up. It was therefore proposed to apply to the various State Legislatures for legal powers which would enable the Church in Australia to become a completely self-governing body, with power to act in all matters within the competency of a national and regional Church, and yet maintain the fullest spiritual Communion with the Mother Church in England. Mr. Eastman explained his speech was the commencement of a campaign to educate Church people in the Diocese on the matter of autonomy, so that the report to be presented to the next session of Synod would be fully representative of all opinions on this important subject. The Resolution was seconded by Canon Burns, supported by the Rev. W. E. Moorhouse, from a distinctly Australian standpoint and carried unanimously. Subsequently the Diocesan Council was appointed as a Committee to carry the resolution into effect.

TASMANIA.

The Seamen's Mission.

The annual meeting was held on September 7, and his Excellency the Administrator took the chair. The seventh annual report was read and adopted, on the motion of the Very Rev. the Dean. The Bishop and Capt. Marriott, M.L.A., also spoke. The report showed that the work had gone on, notwithstanding financial and other difficulties.

A MORNING PRAYER.

(By Rev. A. J. Treloar, B.D.)

Lord, wilt Thou walk with me to-day,
In quiet lane or busy street?
Where'er my path, whatever, my way—
Thy presence shall to me be sweet.

Lord, wilt Thou speak through me to-day,
In gentle tones, with message clear?
That whatsoever the words I say,
Not mine, but Thine, all men may hear.

Lord, wilt Thou work with me to-day,
In all my hands may find to do?
That I may Thy commands obey,
And to Thy every wish be true.

Lord, wilt Thou watch with me to-day,
For broken hearts, forlorn and sad?
That those who once have gone astray,
May find Thee near, and be made glad.

Lord, wilt Thou be my Friend to-day,
And every day, while life shall be?
Then shall I watch and work away,
And speak and walk, my Lord, with Thee.

NOW READY.

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One Exhibition for a Boarder.

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

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

Entries close on the 5th November, 1922.

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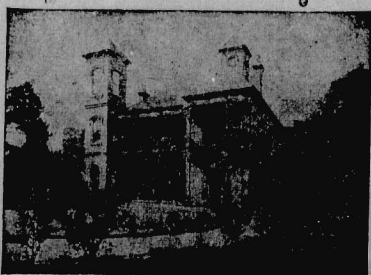
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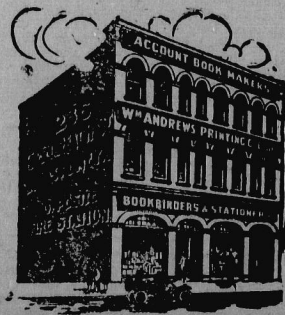
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Jottings from the Mother Land.

(By Rev. E. A. Colvin.)

It has been my privilege on most boats (I have been across ten times) to act as chaplain, and the Sunday services provide golden opportunities. The Ormonde has a splendid and very commodious lounge, and on Sunday mornings it is usually packed with hundreds of passengers for Divine service. The collections for "marine charities" were very large, and the captain ordered a new thing. The stewards took the alms-dishes round the whole deck after collecting from the congregation. I thought if this could be done in a parish it would just be excellent! Will some rectors get their sidesmen to work? The other services were H.C. at 7.30 a.m., and a service in both the second and third classes in the evening. The Rev. A. E. Morris, of St. Michael's, Sydney, and an Evangelist undertook these. Our greatest triumph on the whole was a Bible study every week-day morning for an hour, except Monday and Saturday. Mr. Morris and I conducted it, and the attendance was simply splendid during the whole voyage. A permanent notice appeared on the ship's notice board, so that the meetings were known by all passengers. Let me just mention here a rather striking fact. In all my experience I have never known a dancer on board ship to attend the Bible Study. Will some of our worldly Christians explain that position?

Afraid of English Weather.

It was surprising how many left the boat at Naples and Toulon, from downright fear of striking cold weather in England. And, alas! on arriving at Plymouth it was as severe as the coldest day in mid-winter. But the Continent didn't escape, for there heavy rains all made their plights worse than ours. For four or five weeks this weather continued, and most people had colds and sore throats. The month of May was fairly warm and sunny, but the whole of this summer since has been a great contrast to 1921 hardly three days in succession without a change. One proviso follows every advertised outing, "weather permitting." How different from Australia!

Visiting Friends.

We have spent some four months on a round of visits to our relatives and friends. In London we were asked to lunch by Mrs. Talbot Rice, and spent a very pleasant afternoon, as the whole family were interested in hearing of their son-in-law and daughter (Rev. G. and Mrs. Chambers) and their baby boy. The same week we lunched with Lady Cook, wife of the High Commissioner of Australia, and were sorry to miss Sir Joseph, who was at the great Genoa Conference. We were not long in getting back to Redhill amongst the many friends we made there during seven years' residence. We were fortunate to secure a furnished house for some weeks with maids left, and either had friends or were asked out for tea almost every day. It is remarkable how many earnest Christian families there are in this country town amongst the better class, and also amongst leading business men. It was a privilege too to preach at the church we attended for years, and to find every pew filled. We have been to many churches in many places since we arrived, and almost everywhere there were large congregations. We wish it were like this in Australia. After Redhill we spent a fortnight at Bourne-mouth with my wife's sister, and called on Dr. Eugene and Mrs. Stock, but found they had gone to London for a time to attend the Great Exhibition, "Africa and the East."

The greater part of June was spent with another sister-in-law, whose husband is the Suffragan Bishop of Ripon. While with them I preached on Whit Sunday morning in an interesting church a few miles out of Leeds. Its history goes back about 600 years. Two families were present at service, occupying the same pews which their ancestors occupied in 1560 and 1570 respectively. I was shown the names in the Baptismal Register. The names of twelve rectors of St. Oswald's are on a marble tablet near the pulpit, the first dating back to early in the 16th century, and the last in 1920. It will be seen from these facts how full of real interest these old churches are in so many parts of England. From Leeds we went to Scarborough, and after a week in this charming seaside resort we returned to London so as not to miss the exhibition, "Africa and the East." There I met Mrs. Wilkinson (wife of Dr. Wilkinson), a C.M.S. missionary in China for many years, and well known in Sydney. I had a long chat with Mrs. Wilkinson. She has brought a number of blind Christian boys from China to give sacred concerts at the Exhibition, and she is still touring England with them with wonderful success and blessing. To me it was full of interest, as Mrs. Wilkinson with her parents and other members of the

family, attended my church at Auburn for several years.

In London we found Rev. H. J. Noble, of Pyrmble, and Mrs. and Miss Noble, Dr. and Mrs. Noble, and a third Mrs. Noble from Sydney—quite a company of the Nobility! We had some happy times together—down the Thames in a ferry boat, to the Kew Gardens, at meetings, and church on Sunday; and best of all, at each other's rooms for tea for talk, talk, talk! They were overwhelmed with the delights of England, and Mrs. Noble now wants all her children to see England. Already they have travelled much in England and Scotland (Ireland not this time), and a letter to-day tells us they leave for the Continent, including Rome, on the 25th August, and thence to India, Egypt, and Palestine. A letter from Rev. R. B. S. Hammond tells me he will be here in September, leaving London the second time, we put in three other visits to friends of a week each, including the Rev. Alfred Howard, of Buntingford, Herts, brother of our Rev. Nelson Howard, late Rector of Gladesville. Mr. and Mrs. Howard wanted to hear all news of the Sydney family. I preached twice for him on Sunday. Mrs. Woods, mother of the Bishop of Peterborough, and a devoted worker in the parish, came to the vicarage to meet us, and kindly asked us to her house (The Court) also.

I am writing this from Eastbourne, where we have comfortable apartments, and where we have just bought a house to be our settled home, please God. So will all our friends who come this way find us out, and accept our hospitality, which my wife and I gladly offer all Australian friends.

This evening, 9.45, with our boy Sydney, we have only returned from a meeting on the sea beach of "The Children's Special Service Mission." It was preceded by a big lantern (Chinese) procession of the boys and girls to celebrate its 55th birthday. It was a witness to the thousands of people gathered in "The Front," and on this special day the elder children were allowed this evening privilege. For the last three weeks about a dozen young men (some clergymen), mostly from Cambridge University, have conducted seaside services every day, and organised games, picnics, &c., for holiday youngsters who are here with their parents. It is a glorious work, and might very well be done at Manly and Coogee every summer. No country in the world has so many movements of a similar kind to advance Christ's Kingdom as dear old England. That has been the secret of her greatness, and all God's people should ever pray that she may be kept, first and foremost, a Christian nation.

Let me close these "Jottings" with the daily anthem of the C.S.S.M., and which all the children have learned by heart, and sing so well:—

Joy! Joy! Joy! There's a song of joy for you.

A marching song to glory! a song that's new.

And all who trust in Christ to-day.

May know their sins are washed away.

And all along the heavenward way sing Joy, joy, joy!

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Young People's Corner.

IN A BELGIAN LOFT.

There had been a sharp engagement, and the British troops holding a village in Belgium had been hurriedly forced by great masses to retire. In the confusion three Scottish privates and a corporal had been cut off in the streets and had backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach. "Better lie low for a while," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting, and killing. Now and again they heard screams and the discharge of rifles: sometimes an explosion would shake the building; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy.

From the Heart.

Suddenly the corporal said: "Lads, it's time for church parade; let's hae a wee bit service here; it may be our last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and

turned over the pages. "Canna we sing something first? Try ye're hand at the 23rd Psalm—Quiet noo—very quiet." "Yea, though I walk in death's dark vale, Yet will I fear none ill; For Thou art with me; and Thy rod And staff me comfort still." There wasn't much melody about the tune, but the words came from the heart.

"Let us Pray."

Then the corporal began: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

As he read there were loud shouts below; doors banged, and glass was smashed. But he went on:

"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

He ended, and his grave face took on a wry smile. "I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

In Safety.

The corporal stood, with the Book in his hand and the others knelt and bowed their heads. A little haltingly, but very simply, he committed their way to God and asked for strength to meet their coming fate like men. While he prayed a heavy hand thrust open the door, and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began, with great reverence, to repeat the Lord's Prayer. That a German officer or private was standing there they realised; they did not see, but they felt, what was taking place. They heard the click of his heels, and they knew that he also was standing at attention. For a moment the suspense lasted, and then came the soft closing of the door and his footsteps dying away. The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide. At dusk the four men ventured forth, and by making a wide detour worked round the flank of the enemy and reached the British outposts in safety.—From the "United Free Church Record."

BESIDE THE ORANGE RIVER.

In the early days of missionary effort in South Africa a missionary, having travelled many miles, arrived at a heathen village on the banks of the Orange River, tired, hungry and thirsty.

On asking for water, the villagers refused, and bade him and his companion be gone. He then begged for a drink of milk, offering in payment the buttons which remained on his jacket, but this too was declined. There appeared nothing for them but a prolonging of the pangs of hunger and the even greater agony of thirst, with possibly the roaring lions of the night.

But the exultant cry of the Psalmist, "My help cometh from the Lord," was again proved, for as twilight was ushered in a woman from the village was observed approaching, carrying a bundle of wood on her head and a calabash of milk in her hand.

Silently she handed the drink to the two men, deposited the wood on the ground, and withdrew.

In the course of half an hour she returned laden with a leg of mutton, some water, and a cooking vessel. Without uttering a word she kindled a fire, and placed the meat in the boiling pot. At first she made no reply to the missionary's questions, but on being asked why she showed such kindness to strangers, she answered: "I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place."

Further conversation elicited the fact that she was a Christian, and in response to a question as to how she became one, she held up a Dutch New Testament, which she had received from a missionary while at his school some years since.

"This book," she exclaimed, "is the fountain whence I drink; this is the oil which makes my lamp burn."

Truly, "God moves in a mysterious way His wonders to perform."—Geo. A. Angus, in "Our Boys' Magazine."

Sin does five things.
It spoils my body;
It darkens my mind;
It blackens my soul;
It weakens my will; and
It separates me from God.

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VOL. IX., No. 22.

NOVEMBER 3 1922.

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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 Em-
pire and the world. A movement is
on foot in England for utilising Armis-
tice 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 there-
to, beg to be allowed to suggest that as
Prime Minister you may be willing forth-
with 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 li-
cense. We would not have it thought
that we are opposed to the principle
of liberty, nor unsympathetic to 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 remem-
ber that it is a right to govern. Dis-
cipline there must be, and the best type
is self-discipline. The general dispo-
sition 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
free but free to govern themselves in
the highest interests of the whole com-
munity. 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-hack-
neyed 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 seek-
ing union with Nonconformist brethren at
home the Church must be careful not to assent
to anything which would endanger its re-
lationship 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 En-
glish 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 con-
cerned by the action of the Archbishop
of Canterbury in
preaching at Geneva in
a Calvinistic Church.
An editorial says:—

"Although we were af-
terwards 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 sym-
pathies 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 mat-
ter for them of gratitude to God, and
will do much to further that true Re-
union 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 misun-
derstand 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 ap-
pears to be a tendency to emphasise
the difficulties. For instance, in the
issue of October 28, the first "Editor-
ial 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 Syd-
ney 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 ap-
proach 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-epis-
copal churches. The Archbishop referred
to the clause in the Lambeth Resolution on
Reunion, with reference to the occasional in-
ter-change 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 delib-
eration 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 regu-
lations necessary to guard against promiscu-
ous and ill-considered opening of our pul-
pits.' 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 prac-
tical results—the ministry of the non-Angli-
can 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. Sacra-
dotalism dies hard, and Anglicanism finds
it difficult to disavow itself from the exclu-
siveness 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 pro-
ceed by a well-considered and orderly
means in order to a general and not
promiscuous, advance towards that
great and much-to-be-desired objec-
tive.

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-lov-
ing desires of the people