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**Current Topics.**

This is the burning question of all  
the Synods meeting this year. We  
have freely criticised the  
The Nexus. 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 to-  
wards the question of Autonomy. We have  
embodied our views in a document, which  
we have transmitted to the committee re-  
cently 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 Scrip-  
tures, the Creeds, the Apostolic Min-  
istry and the Sacraments is expressly  
disclaimed. No such disclaimer appears in  
the proposed Determination. We also ob-  
serve 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 cus-  
tom, 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 un-  
less and until it has been assented to in  
writing by at least two-thirds of the Bishops  
of the Church of England in the Common-  
wealth 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 consid-  
eration 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 it-  
self with the reflection that "It will  
provide Evangelicals with a fine plat-  
form from which to make a real con-  
tribution to the spiritual and intellec-  
tual life of the Church."

The complaint is rather an interest-  
ing commentary upon the declaration

the other day by a speaker in the Syd-  
ney Synod that Evangelical Church-  
men 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 accom-  
plish her high calling.  
And we need not be sur-  
prised 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 chang-  
ing. As Dr. Peile so well expressed it,  
when persecution and threatening  
failed, "the cunning spirit of the world  
inoculated the world with an attenu-  
ated serum of Christianity," and so  
the issue to-day is camouflaged, and  
the world spirit is ever active in seek-  
ing to emasculate the Church's min-  
istry and witness by leavening her with a  
worldliness begotten and strengthened  
more and more by secularising meth-  
ods 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 wish-  
ed 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 Syd-  
ney refused to follow the unwholesome  
example of some of the  
other dioceses in the mat-  
ter of the observance of  
Sunday. The motion  
Sunday  
Observance.

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 con-  
tended 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 oppos-  
ing 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 ex-  
cuse over and over again for things

done on Sunday which will make the  
Sunday not the day of God that I be-  
lieve 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 wel-  
come the Bishop of Wilochra's refer-  
ence to the reform in  
Prohibition. 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 in-  
creased. 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 pre-  
vented and the thousands helped by that  
sacrifice I think we ought not to shrink  
from making it.

The Bishop of Wilochra has been  
drawing the attention of Churchpeople  
to what he rightly terms  
Thoughtless a grave injustice often  
but done to clergy in coun-  
Unjust. try districts. Dr. White  
says:—

It is quite common for nominal church-  
people, who contribute little or nothing to  
the support of their church, to send a tele-  
gram 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 trav-  
elling. The case is one of peculiar mean-  
ness, 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 an  
hotel. The Churchwardens ought, in such  
cases, to see that such inconsiderate per-  
sons 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 tri-  
vial details not infrequently accum-  
ulate 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 particular 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. Pafford's 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 diocesan Synod. We shall be asked at 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. If this strikes you, then send along to—

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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 in this diocese will be followed by the Church in the dioceses of the draft determination are threefold: (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 in 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, for 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 frantic father 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 hound licked his hand and died. The famous Welsh valley, Betgelert, 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 still, 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 supplied,

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, turns 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. Judge not according to appearance—there is the thought of the poor dog again—but judge 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 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 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, condemning 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 pathos 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 we 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, absolute. By 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 Uganda, is retiring. He is retaining his canonry of 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 thus help the Church in Wales at this 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 people come to know their Bishop the better for the Church, and when they 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 Bedford's 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 Timnevelly, 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, Assam, 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 in present bind the Church, and to free its members from all penalties imposed by the statutes referring to the Church in India, 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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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.

The Gawler-Coombs Lecture on Pro-  
 phesy was delivered in the Adelaide  
 Cathedral on Sunday last, at the 11  
 o'clock service, by the Rev. R. P. Hew-  
 gill, M.A., Rector of Walkerville, S.A.

Rev. Seafield Deuchar, B.A., General  
 Secretary of the Victorian Branch of  
 C.M.S., has had a serious health  
 breakdown, but is now on the road to  
 recovery.

Rev. H. E. Warren, of the C.M.S.  
 Roper River Mission, is expected in  
 Sydney some time in November.

Mr. H. Holland returns to New  
 Guinea about the middle of the month.  
 He has been adopted by Grenfell parish  
 as their own missionary. Miss Oliver  
 returns at the same time.

Rev. O. C. J. Van, lately assistant  
 curate at Castle Hill and Dural, has  
 been appointed curate at St. Mary's,  
 Waverley (N.S.W.), in place of the  
 Rev. S. L. Holliday, who has returned  
 to the diocese of Wanganatta.

Mr. L. Carrington, of Lismore,  
 N.S.W., has been seriously ill. We are  
 glad to learn that he is now convales-  
 cent.

Rev. W. B. White, Vicar of Rongo-  
 tea, has been appointed Vicar of Eke-  
 tahuna, in succession to the Rev. J.  
 C. Davies, who has accepted the cure  
 of the Levin Parish, N.Z.

The death is announced of Mrs.  
 Rich, widow of the late Minor-Canon  
 Rich, of Sydney.

Rev. R. Gee has accepted the curacy  
 of St. Stephen's, Newtown, N.S.W.,  
 and will commence his work there on  
 January 1st.

Canon W. L. Langley, of Sydney, is  
 now convalescent from a serious ill-  
 ness, and is in Melbourne for a few  
 days' rest.

Victorian Church-people will have  
 been grieved by the news of the death

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**Biscuits**

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 Heidel-  
 berg. 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 lark. 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 Austimur, who in  
 many ways since the inception of the society  
 has shown her generous interest in its  
 enterprise. 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 givers  
 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 Society  
 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 Lambeth  
 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 J.

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 Lawton (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. 11-13; 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 Commonwealth of Australia will be grateful to Archbishop Wright for his wise and outspoken utterance on the need of preserving for the Church in Australia the Reformation Settlement. The Primate, in his Charge to the Synod of the Sydney Diocese, was referring to the Nexus question, when he made the following observations:—

I view 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 Australia has settled even the initial stage by carrying in General Synod the second reading of a Determination which was afterwards dropped and ceased to be. All that occurred was an evidence that a great majority 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 Constitution. I claim the right to exercise my judgment freely. As such I desire to say that, whereas I made the statement that it did not then seem to me possible to declare fundamentals other than those of the widest generalities, 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 Reformation Settlement as the basis of our Church doctrine and order. As Archbishop Benson used to say, the Reformation was the greatest work of the Spirit of God since Pentecost. 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, consciously or unconsciously, tend to disintegrate the Reformation structure of our Church, and fling us back into pre-Reformation 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 recent Anglo-Catholic Conferences which challenge the Reformation settlement. Every man has a right to his opinions, but it becomes a serious matter if by processes of law opinions destructive of the very foundations 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; otherwise 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 England, and that of any General Synod which even to a limited degree we might invest with final powers in Australia, as was proposed in that abortive determination introduced into the last General Synod. The National Assembly in England does not possess 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 careful examination by separate committees of the House of Lords and House of Commons. Any real attack upon this Reformation Settlement would be so fiercely resisted 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 adaptations 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 provisions already put before us in the proposed Determination, although I think that further modifications are necessary in order to ensure that the majorities are real majorities of the Church. I was glad to observe that the Bishop of Newcastle in his last Charge before his Synod expressed himself as in accord with such further modification.

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 profess to give a considered Schedule, but first and foremost I should place the Thirty-nine Articles of Religion. Under the proposed 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 paramount 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 enlightened expressions of that faith formulated by the learned Fathers of the Reformation 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 verbiage 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 because they desire to go behind the Reformation. 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 statesmanlike to consider how to protect and preserve 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 myself) I had rather that we made them ourselves. 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 common sense men that we can quote with confidence the assurance of many leaders of past days, "Magna est veritas, et prevalet."

The Primate has referred to happenings in our Church in Australia which are indeed ominous of coming trouble. Similar proceedings in defiance of the Reformation Settlement have given occasion to the formation in two dioceses at least of organisations whose object is to contest the Anglo-Roman movement and preserve the Protestant character of the Church of England in Australia. In a recent issue we referred to the Church of England Evangelical Society in the diocese of North Queensland; since then we have received information of the formation of a "Church of England League" in Hobart, 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 Common Prayer and the Articles of Religion"; and which, in prosecution of this object, will "take any steps that may be deemed necessary to counteract any attempts that may be made to alter the character of the Church of England as settled at the Reformation." These movements and utterances 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 unpopular; but it seems to us that controversy is unfortunately inescapable all the while there is a subtle spirit of evil antagonising the truth of God. Compromise with untruths may produce peace, but it will be found to be the peace of death. Tolerance of idolatry emasculated Israel of old, and wrought national degradation and disaster. Similar degradation, disaster, and spiritual death await any body of Christians who yield to the same temptation.

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 8 of the "Provincial Ecclesiastical Fire Insurance Ordinance of 1912" "the Board" has (and has had for the past ten years) full power to make (inter alia) such "arrangements as have now been entered into by the Goulburn Diocese," as stated in my letter. He acknowledges that "the Board" did nothing, giving as a reason want of "capital to carry out the powers." Yet the experience 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 capital. However, "the Board" made no attempt 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 wanting in motor power!

Mr. Beaver questions my accuracy in stating 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 member of "the Board" for ten years, and if "the Board" had taken the trouble to gather information as to the volume of the insurance business of the Province, he would not have been led into making such a cheap remark.

I was asked to attend a meeting of a committee of the Sydney Diocesan Synod in 1917, and was able to place before it information (which, by the way, "the Board" might naturally have been looked to to supply in regard to the insurance business of the Province for the previous five years (i.e., the five years "the Board" had been in office). The information collected from reliable sources, showed that £12,000 had been paid out by the Church for insurance in excess 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 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.

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 appointed in 1921? Moreover, the representatives 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 disloyal to the Provincial 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 Provincial Board gets to work. It further constitutes the Insurance Commissioners of the Diocese agents for the Provincial Board; so that the whole of the business and machinery created would be automatically transferred. 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 possible that the above provision may be repealed at the next session of Synod.

The Provincial Ordinance of 1912 was intended to be a stepping stone to a larger scheme of Ecclesiastical Insurance to cover the whole of the Commonwealth (see Preamble), and there is nothing to prevent "the Board" getting to work now at the eleventh hour and, working with the arrangements entered into by the Committee of General Synod, establish a branch for the Province of New South Wales, with its centre 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 unusual interest, and the full Synod during the whole week has been a testimony to that interest. 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 is:

The Archbishop's charge was statesmanlike in the lead that it gave to the Synod upon subjects of vital importance. Sympathetic 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. Justice Pring, Sir Charles Wade, and the Hon. J. S. T. McGowen, 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 reference to the Nexus question and the dangers lurking around it. Reference was also made to several matters of domestic legislation, 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 councillors and providing a generous representation of the Old Boys' Union.

The action of Synod in connection with the Bathurst Church Ordinance, which proposed to vary the terms of a will, is calculated to win the entire confidence of generous-hearted men who desire to make provision for the Church's work by testamentary 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 deserves to the debate on the Nexus question. The G.O.M. of Sydney Church life, Archdeacon Boyce, introduced the motion for the adoption of the Committee's report, which refused to advise the support of the proposed 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 Synod's appreciation of the same.

Other speakers were Principal Davies, Revs. P. A. Mickletham, A. H. Garnsey, Archdeacon Statham, and Mr. G. F. Earp, and Sir Albert Gould. Mr. Statham was frankness itself, and his earnest pleading of the breaking of the Nexus was about the most powerful 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 devised and executed by the Bishop of Goulburn. (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 interpretation, and not in any way one of formulation as regards the standards and formularies 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 ministry to women, and the other in furtherance of Reunion, providing for the occasional interchange of pulpits.

On Monday evening at Synod the following 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 contracting communicable diseases thereby, it would be in the best interests of the Church if lawful means were provided, as an alternative to the common cup, for administering the consecrated wine to such persons in a manner calculated to remove the fear of infection."

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 District." Canon Charlton and the rector were the special preachers, and the choir rendered their part of the services in excellent fashion. The offertories of the day reached the splendid total of £155.

VICTORIA.

MELBOURNE.

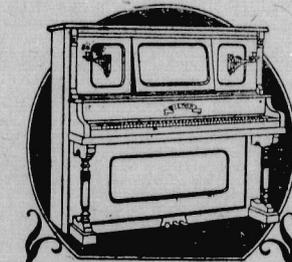
Synod.

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 introduction 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 motions 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 illustrate 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 spiritual stone until God's sacred Temple is perfected. 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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PALING'S

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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 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 sciences were 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 the Gospels 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 existing annual 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. Remember, 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 Bishopscourt, at

#### "THE OTHER SIDE."

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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 goodly congregation. 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, Goodwindi, 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 St. Augustine's, Oakey, from the 15th of September.

The Rev. A. E. Smith was licensed as Vicar of Coorparoo 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 ordination 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 no 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 Burbidge, 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, so 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 submitted 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 in 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 appointed 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 always,  
And speak and walk, my Lord, with Thee.

### NOW READY.

#### "THE OTHER SIDE,

Or Things we may know concerning the next Life."

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

The following Exhibitions fall vacant this year:—

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

One Exhibition for a Boarder.

One Exhibition for a Day Girl.

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

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

Entries close on the 5th November, 1922.

THE CHAPLAIN, MISSIONS TO SEAMEN, Stockton, Newcastle, N.S.W., requires a STIPENDIARY READER as an Assistant. (£150 p.a. and travelling expenses. Must be a keen, manly Christian. References.

FOR SALE—Plain green Linoleum, 12ft. by 10ft., but cut for surround. Price 25/-. Particulars at "Church Record" Office, between 12 and 2 p.m.

COOGEE GIRLS' GRAMMAR SCHOOL, Church of England.—Head Mistress required next February. Apply Rev. W. Greenwood, the Rectory.

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**Current Topics.**

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

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

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

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

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

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

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

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

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

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

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

**Can We Accept Reunion on These Terms?**

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

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

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

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