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**Current Topics.**

We cordially endorse the following "Call to Prayer," issued by the Australasian Christian Student Movement. It reads as follows:—

Each year, since its foundation over a quarter of a century ago, the World's Student Christian Federation has summoned the Christian Student Movements of the world, and the leaders and members of the Christian Church, to unite in observing one day in the year as a Day of Prayer for students. February 26th was designated for this purpose this year by the General Committee of the Federation, and observed by all movements save those whose students were in vacation at that time. Among these latter were the Australian and New Zealand Movements, whose General Committees ask for the special prayers of their friends and members on August 6th, 1922.

The present state of civilisation urgently calls for men and women of faith who are prepared to seek first the Kingdom of God. The reports of our delegates to the China Conference indicate the earnest attempts that are being made by students throughout the world to face with Christian spirit the problems of social and national life; but they indicate, too, the immense difficulties that confront those who endeavour to apply the Christian solution. The Student Movement aims primarily at keeping before the members of the Universities the vision of the Kingdom of God, and encouraging them in the strength of its fellowship to give their lives eagerly to the service of that Kingdom. All Christians throughout Australasia are asked, therefore, to spend some time in prayer on Sunday, August 6th, 1922, on behalf of the Student Movement and of the students in Australasian schools, colleges, and Universities.

The Bishop of Newcastle, in his recent Synod Charge, in referring to our industrial problems, called to mind the Prime Minister's challenge to the Churches, and claimed that for a generation the Church had been giving a lead in the way of teaching. Dr. Stephen said:—

"If teaching is what is asked for, the Church has given a lead, clearly, emphatically, repeatedly. But men won't follow the lead. They persist in their mistaken aims, mistaken methods, mistaken motives. They put private gain before public service; the pursuit of wealth before the development of personality; more production before fairer distribution; competition before co-operation; their own class before the community; and if they seek to amend matters, their aim is peace rather than justice. And all this in flat defiance of the teaching of the Church. Men won't follow her lead. But if Mr. Hughes meant that the members of the Church had a great opportunity before them and that they should give a lead by their actions, then we may count him as a prophet who has had a vision of the true solution of our industrial troubles.

"It is easy for one man to teach Christian principles and to proclaim the duty of other men to practise them. But the Church which teaches is the same Church which has to live as it teaches. And it will never be free from the suspicion of hypocrisy and the reproach of feebleness until its teaching is reflected in the lives of its members. We want to see employers who, because they are Christians, are willing to reduce their profits in the interest of the whole commu-

nity. We want to see trade-unionists who, because they are Christians, refuse to hold up essential industries. We want to see men on both sides who, because they are Christians, come to a conference resolving to make only fair statements, and put forward only fair claims, prepared to make concessions rather than secure selfish advantages. We want to see Christian workers and Christian employers filled with the same ambition of public service, and ashamed to make profits the measure of work or the goal of life. We want to see rich and poor alike with a sense of spiritual values and a soul that refuses to be dominated by the outward and material. And this is where we need leadership to-day. Not the leadership of teaching and exhortation: this we have in abundance. But the leadership of men who will live dangerously, who will face contempt and hatred of their fellows and the risk of loss and ruin for themselves. The Church in the past flourished, not only because she preached the truth, but through the witness of those who were willing to die for the truth. The Church of the present will again flourish and become a power in social life when her members are willing, not merely to proclaim the social gospel, but to witness for its truth by their lives and by their sacrifices.

"There is a great opportunity for the Church to-day: the opportunity for its members to be martyrs for Christian principles in industry and trade and politics."

We add our welcome to the new chairman of the Australian Board of Missions, the Rev. J. S. The A.B.M. Needham, and trust that and C.M.S., the relations between the two great organisations of the Church will be based upon the utmost frankness and generous love. The new chairman will need a loving tact and wise decision, only possible in the strengthening indwelling of the Spirit of Grace. We sincerely hope that he will be allowed to work out his difficult task in an atmosphere of utter loyalty to the Determination of General Synod under which his appointment is made. That Determination frankly recognises the position of our Australian branch of the venerable Church Missionary Society, and its right to organise and work along its own well defined lines and principles. Any "ARRIERE PENSEE" of desire to bring about the disappearance of C.M.S. by merger into the A.B.M. is not consistent with loyalty to General Synod or with the Christian principles of truth and love. Absolute loyalty to the General Synod's Determination, which C.M.S. leaders have ex animo accepted, demands that no advantage be taken of situations in order to an obscuring of the existence of the C.M.S. as a Missionary Organisation, in need of constant and generous support from faithful Church people.

We do not wish to be otherwise than absolutely fair and tolerant in our remarks; nor do we think it out of place to illustrate something of what is in our mind, by calling attention to the action of one important diocese. In its official organ attention has been called to the

resolution of the last session of the General Synod anent the needs of the two missionary organisations individually, and then there follows a prayer, entitled "Prayer for the A.B.M. and C.M.S.," in which there is no overt reference to the work and needs of the C.M.S. The omission is a real blot in an otherwise beautiful collect. The prayer is as follows:—

Almighty God, who canst give sight to the blind, we pray Thee to give clearer vision to the people of this land. Help them to see the glory of Thy purpose to make known the gospel to all nations. Help them to understand the present needs of the Australian Board of Missions; and help them to realise that the burden of debt is hindering the fulfilment of Thy purpose. Save Thy Church from the shame of retreat in the mission field and from the sin of a selfish refusal to support Thy work. And grant to us all such a vision of the Cross, that we may repent of our coldness of heart, and that we may count no gift too generous, no sacrifice too great, to bring all men to the knowledge of the Christ crucified. And this we beg in the name of Him who died for us, Jesus Christ our Lord.

Since no moneys subscribed to the A.B.M., unless expressly earmarked, are given to C.M.S. Missions, any suppression of the mention of C.M.S., or suggestion that it is now merged into the A.B.M., must have an unrighteous effect upon its income. We earnestly appeal to A.B.M. leaders for a very thoughtful consideration of the whole position. We confidently appeal to them for an honourable and loyal discharge of all the provisions of the Determination (need we say?), implicit as well as explicit.

We are thankful to find a growing distaste, on the part of public leaders, for the various devices of gambling in order to get financial assistance for charitable institutions. The strong disclaimer by the St. John Ambulance Brigade authorities of any sanction on their part for an Art Union recently inaugurated by mistaken friends in the interest of the Brigade funds, is indeed welcome, and we congratulate the Senior District Overseas Superintendent Mr. B. R. Rainsford, for his action in making that disclaimer public. Then at a meeting in aid of the Sydney Hospital, presided over by Dame Margaret Davidson, Colonel Murdoch urged the abandonment of all money-raising schemes containing games of chance, or cultivating the gambling habit. He said, "Chocolate wheels are the invention of the devil, and a more unfair way of raising money under the guise of charity was never devised." If only other leaders in the common life, who realise the public menace of these gambling devices, would speak out their mind on this important matter, we should soon have a public opinion strong enough to arrest the growth of this cancer in our social life.

A Loyal Fellowship.

That remarkable missionary, Mr. J. M. Hickson, has been in Italy and is now in South Africa, where we are told extraordinary healing, and unprecedented scenes took place in the Cathedral at Capetown on the occasion of the opening mission of healing, under the auspices of the archbishop and clergy.

The cathedral was crowded with people of all denominations. Large numbers of sick, crippled, paralysed, blind and deaf—white and coloured—of all classes of society were brought into the cathedral, where, amid a solemn silence, the laying-on of hands proceeded.

This special missionary has certainly emphasised amongst Church leaders the importance of the "Healing" ministry, and has been the means of stirring up Christian people generally to more definite prayer for physical healing. The Bishop of Kensington, President of the Guild of Health, in an address the other week, said that until recently we had thought about health as material and of the body. We had lost the truth that the body must be controlled by the spirit. How many people, when ill, while calling in also the doctor, thought naturally to call in also the parson? At the back of people's minds was the belief that God sends evil and disease. That was not true. Because drains went wrong and brought diphtheria it should not be put down to God. It was due to man, his selfishness, his cupidity, his jerry-building.

The new psychology had proved that, given a fair chance, mind was more powerful than body. Inside and outside the Christian churches there had been many remarkable cases of spiritual healing. If we renewed the corporate faith of the Church to release the power of Christ for healing there were no limitations to the Divine power. That was the teaching of the Gospel. We could not fight disease if we believed that we were limited by circumstances. But in union with the power of God we could fight and win.

We hope that our readers will be keeping in mind for prayer the forthcoming visit of Mr. Hickson to Australia. We trust that our Church leaders will soon give Church-people a "lead" in this matter.

We are intensely disappointed to find from a Tasmanian newspaper that

The Archdeacon Whittington has been apparently giving support to the introduction of the system of the Confessional into our beloved Church. In a recent sermon at St. Peter's Church, Geelong, the Archdeacon is thus reported: "Does the Church of England teach Confession? Most decidedly yes." Of course there followed the usual quotations from the Prayer Book, both of which have practically little in common with the "numbering of sins," and the formal "te absolvo" of the Roman and Anglo-Roman Confessional, and very obviously refer to something quite abnormal and unusual in the Christian life. And here let it be noted that the Church of England has withdrawn authority for the use of the special form of Absolution provided in "The Visitation of the Sick," for penitents who are not sick. The special

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

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reason the Archdeacon assigned for his remarks on "Confession" was the criticism of the recent happenings in Holy Trinity, Launceston, to which we referred in our last issue; and the newspaper report to hand would appear to show the Archdeacon in sympathy with the teachings which have been the subject of criticism. Let it be said that the Archdeacon's quotations are correct enough; but he evidently has utterly failed to understand the same position of the Reformation divines who cordially loathed, not merely the Roman insistence on Confession as a preliminary to Communion, but also the grossness of the Confessional and its grave injury to the Christian life when regarded otherwise than as a very unusual and abnormal thing for the quieting of consciences oppressed by some great and difficult grief.

We are thankful that the Bishop of Tasmania has intervened in the controversy going on in the Tasmanian secular press concerning "Confession." In one of the daily papers of July 13 there occurs this authoritative statement:—

"It will be a matter of interest to draw attention to a declaration of the Bishops on the subject of Confession. It was an expression of opinion not lightly made. The following quotation is from Chap. XXII of "The Life of Archibald Campbell Tait," Archbishop of Canterbury, written jointly by the present Archbishop of Canterbury when he was Bishop of Rochester, and the Rev. Canon Benham:—

"It (i.e., the Episcopal Declaration) was the outcome of many drafts, and its final shape appears to have been the handwork mainly of Bishops Wilberforce, Moberley, Wordsworth and the Archbishop himself. It received the unanimous assent of all the Bishops in Convocation, and it was destined afterwards to receive a far wider authorisation. When the Lambeth Conference of 1878 had to deal with the same subject the principal sentences of the declaration were adopted, not without discussion, but without a single dissentient voice, as the deliberate judgment of the hundred bishops then assembled, and the document may thus claim, in no ordinary sense, to be the authoritative utterance of the Anglican Church, as to the rule her clergy ought to follow in their dealings with souls in need of help."

"The following are its words:—  
"In the matter of confession the Church of England holds fast those principles which are set forth in Holy Scripture, which were professed by the Primitive Church, and which were re-affirmed at the English Reformation."

"The Church of England in the 25th Article affirms that penance is not to be counted for a sacrament of the Gospel, and, as judged by her formularies, knows no such words as 'Sacramental confession.'"

"Grounding her doctrine on Holy Scripture, she distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ, to all who bewail their own sinfulness, confess themselves to Almighty God with full purpose of amendment of life, and turn with true faith unto Him."

"It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of confession and absolution are set forth in her public services, yet for the relief of troubled consciences she has made special provision in two exceptional cases."

"1. In the case of those who cannot quiet their consciences previously to receiving the Holy Communion, but require further comfort or counsel, the Minister is directed to say, 'Let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice.'"

"Nevertheless it is to be noted that for such a case no form of absolution has been prescribed in the Book of Common Prayer; and, further, that the rubric in the first Prayer Book of 1549, which sanctioned a particular form of absolution, has been withdrawn from all subsequent editions of the said book."

"2. In the order for the visitation of the sick it is directed that the sick man may be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter; but in such cases

absolution is only to be given when the sick man shall humbly and heartily desire it. "This special provision, however, does not authorise the ministers of the Church to require, from any who may resort to them to open their grief, a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage a practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the higher spiritual life."

"R. S. TASMANIA."

Our readers will welcome this clear statement of Anglican teaching against the enjoining or encouraging of habitual confession in the Church of England.

South Australia has been in the lead in movements in the direction of Reunion. Probably this has been due largely to the enthusiasm of the Bishop of Willochra and the sympathetic co-operation of the Bishop of Adelaide. But there is a section of Churchmen in Adelaide who have those "hide-bound" views of episcopacy which will make it impossible for them to come to terms with our Nonconformist brethren. For instance, the Adelaide Clerical Society requested the publication of a "spiky" paper read to them by Canon Murphy, in which the writer seems to completely dissociate himself from the movement in South Australia headed by the two bishops. He stands for "A Catholic episcopate with a theory. To define this theory is not easy, but for convenience sake we may call it the theory with episcopal intention." Seemingly to Canon Murphy and his conferees it is not only necessary for a bishop to be a true apostolic succession; he must also, for validity of act, believe in his own powers, believing that he is "capable of conferring and does really confer, true and valid gifts of God the Holy Ghost."

Consequently the Canon is not at all satisfied with the suggestion that episcopacy be accepted "as a basis of unity without raising other questions about episcopacy." We are glad to see that the Adelaide Church Guardian has a very sane editorial note on the matter. It reads as follows:—  
"Modern psychology warns us constantly of the danger of 'repressed complexes' rather than be guilty of inducing such a perilous state of things in the mind of any member of the second order of the sacred ministry we print Canon Murphy's plain-spoken paper, part in this issue and part in the next. We have had no time in which to criticise the paper in detail, frankly speaking, however, we don't like it, the Canon ignores the spirit of adventure which animates the Lambeth Appeal, he does not attempt to forget the things which are behind in order to reach out for the things that are before, he disguises the great fact that present ordinations only give authority to minister in each individual denomination and a wider scope is sought for, nothing less than the building up of a church which shall be really Catholic, nor does he make any allowances for a certain amount of necessary give-and-take during the period of transition. No doubt the transition will be difficult and we have not passed this way heretofore, all the more reason for patience and a steady nerve, for an all-embracing tender charity and steadfast courage. It is not enough at this juncture 'to stand as a rock'—rocks have a way of blocking the path—we need to move in confidence and trust in Him who is the Way and also the Unifier. 'Speak to the children of Israel that they go forward.'"

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### English Church Notes.

#### Personalia.

The Ven. Archdeacon Lisle Carr, of Sheffield, has been appointed by the King to the Bishopric of Coventry. The consecration was to take place on June 24.

The Chancellorship of the Diocese of London, vacant by the death of Sir A. B. Kempe, has been accepted by Mr. Francis H. L. Errington, an ecclesiastical lawyer of great distinction, who already holds three other Chancellorships.

#### Missionaries in the Air.

A certain lady novelist has just returned to England after several years' travel in foreign lands. It is said that much of her time was spent in New Guinea, where "quite recently missionaries had discovered, with the aid of aeroplanes, a valley containing ten thousand people, whose existence had not even been suspected." We should very much like to know more about these missionaries and their progress in the air. The secretary of a missionary society operating in New Guinea, with its offices in London, has never heard of them. He contents himself with the laconic observation, "It surprises me very much." We are left with the same feeling—"Guardian."

#### Munificent Bequest.

By the will of the late Mr. Charles Finch Foster, of Pinchurst, Cambridge, £18,000 was bequeathed to the British and Foreign Bible Society.

#### A Church Built for 15/-.

At Mutira, a station of the Church Missionary Society in Kenya Colony, a church, capable of seating 300 people, has been built, at the cost of 15/-. Voluntary labour was given by the African Christians, the materials for building were poles and grass, and the furniture was constructed from local materials, easily obtained without cost. The 15/- were expended on the purchase of nails and Government permits for cutting poles from the forest!

#### Lay Readers at Last.

No fewer than sixty-six Lay Readers were admitted recently by the Bishop of Wakefield. Hitherto the Order of Lay Readers has not been recognised in the Diocese of Wakefield. The new regulations have vastly improved the usefulness and possibilities of Readers, of whom there are now 5,000 in England and Wales, including men of every social grade—judges, naval and military officers, medical men, commercial men and agriculturists. The Bishop of Wakefield said that formerly Lay Readership was only a diocesan office, but "once a Reader always a Reader was now for the first time a fact, and a Reader moving into a fresh diocese would only need a license for that diocese."

#### "Finding" Better than "Seeking."

The Bishop of London, at the close of a letter to his diocese on the Convocation resolution of Modernism, says:—"There is something better than 'seeking for Truth,' and that is 'finding' it, and although with our limited faculties we can only 'know in part,' we will hold on with both hands to the lamp put into our hands by God, and that lamp is defined in the Nicene Creed as 'that Lord Jesus Christ, the only Begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, being of one substance with the Father, by Whom all things were made.' This faith I charge the diocese not only to hold, but to defend against all comers."

#### Cheltenham Conference.

The Committee have arranged for the seventh Conference of Evangelical Churchmen to be held at Cheltenham from September 6th to 8th. The general subject will be "The Evangelical Message and Evangelical Unity."

This year the meetings will be held in St. Paul's College, Cheltenham. Canon Wilson hopes to preside. Papers will be read by the Bishop of Bradford, the Rev. H. Foster Pegg, Dr. Greenup, Rev. G. T. Manley, Rev. J. W. Hunkin, Professor Beresford Pite, Rev. H. W. Hinde, Rev. G. E. Ford, the Bishop of Chelmsford, and Canon Lillingston.

#### "Africa and the East."

The great C.M.S. Exhibition in London has been a great success. On the first Saturday over 10,000 people visited it. The Queen evidenced her interest in the work by a visit on the Monday. Mr. R. K. Sorabji, a well known Indian barrister, in one of his addresses, said—

"I wonder if you in England realise how much the Royal Family does for you. I can only say if it were not for the Royal Family you would not hold India for one day. It is the loyalty of every extremist that holds India."

Opening the Exhibition on the second Friday, the Lord Mayor said that "Africa and the East" showed what one great missionary society was doing. It was an object lesson not merely of the extent of the British Empire and its labour, but the vast responsibility of the future of the nations.

"I hope and trust," added the Lord Mayor, "that this exhibition will be successful and useful, and that in the ensuing weeks during which the exhibition will remain open, it will be visited by thousands of earnest and God-fearing people, and by that means increase interest in Christian Missions, which must have an extensive and important influence in the days to come."

Mr. T. H. Baxter, who with nearly ten thousand helpers, organised the exhibition, said that the attendances on the first four days had exceeded all their anticipations. Later news reveals the fact that over 150,000 attendances were recorded.

#### War Memorial in the C.M. House.

On Thursday, April 27th, a number of members of the General Council of the Church Missionary Society, house staff, and friends assembled in the book room at the C. M. House, Salisbury Square, London, for the dedication of two memorials. The first, consisting of a set of oak book shelves lining one wall, with a memorial brass, was in memory of fifteen members of the Missionary and headquarters staff who lost their lives by sea or land during the war. The second memorial was a central table and book stand given by friends of the late Miss Irene Barnes, in memory of her work in the editorial department.

#### An Open Confession.

A booklet published by the Society of St. Peter and St. Paul pleads for episcopal sanction for the permissive use of the First Prayer Book of Edward VI. It is written by the Rev. Archibald A. King, and is addressed to his fellow-Anglo-Catholics, who are exhorted to work towards that end, for their whole position, according to Canon Underhill, who contributes a preface, would then be strengthened by our being in line with Authority, instead of being, as we still are, suspected and misunderstood." That "episcopal sanction" might be given is rather taken for granted, if only the proposal is accepted by Anglo-Catholics; but we do not so misunderstand the episcopal mind. Moreover, there are others than Anglo-Catholics to be considered, and most sections of loyal Churchpeople would most certainly object to the revival of the Book of 1549. It is held out as a bait to the Anglo-Catholics that if they were to use one uniform Rite, sanctioned by episcopal authority, "they would become not merely the dominant party, but, in fact, the whole Church of England, for many to-day are hindered by suspicion from embracing the whole faith." "The whole Church of England!" There is certainly no lack of ambition here, although it is a little difficult to reconcile this phrase with the disclaimer we find a little later on in the booklet: "Under no circumstances would we try to force other schools of thought to use the new Rite"—which is very kind of them, seeing that "other schools of thought" are quite capable of taking care of themselves. But the booklet is only another piece of evidence of this determined attempt which is being made to reimpose the First Prayer Book of Edward, "with desirable alterations"—the phrase is significant when used by Anglo-Catholics—upon the English Church.

But what is the position to-day? "Many excellent Catholics," we read in this booklet "are bewildered beyond measure by what appears to them to be the eccentricities of individual parish priests. Sometimes they find the present Prayer Book forced from the Roman Missal, sometimes the opposite is done, and at some few churches, with Catholic ceremonial, either the 1662 Book is presented too simple or wonderful to relate, the modern Roman Missal, with the 1920 revisions, is used in the Latin tongue!" This testimony from an Anglo-Catholic source is highly important, and ought to satisfy the Bishops that the charges which have been made concerning the use of the Roman Missal in the English Church are not the product of Protestant imaginings, but are sober truth. It would be shameful were any compromise or accommodation sought for those who are guilty of such things. The Church of England has no use for men who are openly and flagrantly disloyal, and the Bishops should fearlessly recognise the fact.—From "The Record."

Life's inadequate to joy.—Browning.

### Does Christianity Work?

(By the Rev. H. L. C. De Candole, Canon of Westminster.)

"That I may know Him and the power of His Resurrection."—(Phil. iii. 10).

In one of his recent books Bernard Shaw put a very pertinent question. Feeling as we all do the confusion of the present disorders and the widespread failure to find a way out, he turns to religion and asks in his own characteristic way: "If man is really incapable of organising a big civilisation, and cannot organise even a village or tribe too well, what is the use of giving him a religion? A religion may make him hunger and thirst for righteousness, but will it endow him with the practical capacity to satisfy that appetite?"

Now I think we shall all agree that that is a very fair question. For the ultimate test of the truth of any religion lies not in the accuracy of its statements or the strength of its authority, but in its power to do things. We do not ask so much "Is it true?" or "Can its claims be substantiated?" as "Does it work? Does it stand for help and progress? Has it any effective solution for the life and problems of society to-day? Does it give us the moral inspiration that we need if we are to make the best of ourselves and fulfil the tasks that life has laid upon us?"

The answer that the Christian faith has always given to such inquiries has been emphatic and unhesitating "Yes, it does." When first her mission was launched upon the world it was not as a bit of good advice or a magnificent ideal of conduct, or a reasoned justification of the ways of Providence with men, but a word of power which opened to the world new and unexpected sources of strength and joy and filled the lives of those who followed it with an astonishing vitality of faith and hope and love. All that is simply a matter of history. It was not questioned that the Church did possess this mighty power. What the outsider wanted to know was where it came from, by what power or name she did it; and her reply to this was not equivocal or uncertain.

The Lord whom she proclaimed had risen from the dead and therefore these mighty works showed forth themselves in Him and she herself was but the organ and instrument of One who had shattered the power of evil and was now releasing for humanity the forces in which lay the promise and potency of a new heaven and a new earth. To-day we are hesitant to accept such a claim. It is true, I suppose, to say that this primary view of the Resurrection was very soon lost, for the mind and heart of the Church have never glorified in it as they have, for instance, in the Cross. And now more than ever we are uncertain. The criticism of the Gospels, the supposed attitude of science towards miracles, and the inherent difficulty in itself of accepting so stupendous an assertion that Christ rose from the dead on the third day have but underlined all our doubts.

#### Take a Larger View.

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put the whole idea into a wider perspective, bring it out of the close atmosphere of Church and creed, and throw it alongside of the common life of mankind. If we do this we shall find, I think, that there are at least three widely-spread beliefs—I might also say universally accepted beliefs—which can only be justified, if not accounted for, by the recognition of the resurrection of Jesus Christ as a fact of sober and reliable history.

1. The first of these is the universal admiration for the character and Person of Jesus Christ Himself. This is so commonplace and familiar a truth that it is hardly needful to do more than name it. It is now, and has always been, the theme and inspiration of poets and artists, whose genius has never found a higher expression than when it has set forth the wonder and beauty of the face that was more marred than any man's. To them—

That one face, far from vanish, rather grows,  
Or decomposes but to recompose,  
Become my universe that feels and knows.

In the World of Labour.

In the world of Labour the Carpenter of Nazareth stands unchallenged as the supreme hero and ideal, the one beloved and honoured Master of all. It may have little use for the Church, but it touches its heart to Jesus Christ. And beyond the seas East joins hands with West in a common loyalty to Him. "I have learnt more of India," says Mr. Gandhi (who, though such a puzzle to her rulers, India venerates almost as a god), "from One whose footsteps never trod her shores than from anyone else."

But a thing like this demands an explanation. How are we to account for the fact that the supreme interest of mankind has gathered round this one Person in such a way that He has no competitor? He was born of obscure family, in an obscure country; there are no records of His life, save a few incidental allusions, in any books but those of the New Testament. We are bound to ask what was the motive and the impulse that produced these records. For on the surface of it there was every reason for saying as little as possible about Him. Among His disciples and friends He had raised expectations of a coming Kingdom that would outshine and subdue all the kingdoms of the earth. But what was it that actually

happened? They took Him and put Him to death—hung Him on a cross between earth and heaven, and exhibited Him to all men's view as an impostor and a criminal. And with that every hope was dashed to the ground. His followers were discredited, and had better get away and hide their faces for shame and keep the sorry fact of their deception to themselves, for though they could not but cherish to the end of their lives the memory of a friendship so sweet and inspiring, they could never have the face to say anything about it save to one another. And that would have been the end of it all had not something else happened. And beyond all dispute something did happen. In the strength of it they spread the knowledge of it everywhere. The preachers went forth, the books were written. A great enthusiasm sprang to birth, and the name of Jesus in a brief period of time became the name that was on all men's lips. You see my point? If the Resurrection had not been a fact, though the character of Jesus Christ would have remained, the knowledge of it would have perished, because the necessary enthusiasm for proclaiming it would have existed. There is no other way of explaining how the name of Jesus was rescued from oblivion unless He rose from the dead, and the universal admiration for His character would not, and could not, exist, because the world would never have heard His name. The very fact of the existence of the New Testament is a problem without a solution unless He rose from the dead.

Spiritual Meaning of Life.

2. Or take another familiar and wide-spread belief which at the present moment is coming to its own in a very remarkable way. I mean the acceptance of the spiritual meaning of life as opposed to the material. The scientist of to-day tells us in so many words that the material world is mind—not matter.

The recent confession of one of the most determined opponents of the faith has caught the attention of many. "The fact is," he says, "I have had to abandon my positions. Materialism seemed to be an impregnable fortress, so long as there remained a material foundation for it to stand on. But how can one hold to materialism if there is no material?"

I do not discuss the grounds of this changed attitude. I only offer it as an illus-

tration of the fact that there is among us now a wholesale discrediting of the material theory of life. What does that really mean? Simply this: that the real values of life are to be measured by unseen standards, that a man's life consisteth not in the abundance of the things that he possesseth. He is only rich in so far as he possesses truth, goodness, love. These are the things that never fail and give the possessor an inheritance incorruptible and undefiled, and that fadeeth not away.

But how can we be sure of it? Has anyone ever tried the experiment and been vindicated? Yes, there was One who made things unseen His choice, who refused to live for the things that men counted true riches and carried His choice, to the supreme test of all, even to the cross. The world laughed at Him and mocked as it saw Him die. But rose again. Righteousness was vindicated; Love was triumphant. The real value of life was seen in the Risen Lord; the measure of this world's standards was shown to be false. The world had always doubted whether God did judge and rule the course of things on earth. Where, it had asked, was the God of Judgment; where were the tokens that righteousness and love were the real values of life? In the Person of Jesus Christ the challenge was answered; the world itself was judged.

So the experiment was made; the answer so long waited for came at last, and assurance was given on what the final judgment of life will turn. And though we may well find comfort in the conclusions that the progress of modern thought affords us, and know that we are in line with all that the most recent investigation teaches us, yet we are driven back for actual certainty at last to the one clear evidence given us in this very world of One who tried the experiment and found His faith triumphantly justified. It is to the Resurrection of our Lord that we must come in the long run for any certainty that goodness and truth are the only things of real worth, and that love is the sovereign and supreme ruler of life.

Hope of Personal Immortality.

3. And that leads to one further conclusion, for there is a third belief that the vast majority of mankind hold to with increasing conviction. I mean the hope of personal immortality.

No question has ever so sorely tried and perplexed the heart of man as this: "Shall we know and love our friends in heaven? or will the future life be one in which all that is personal, human, individual, be swallowed up as a drop of water in the ocean?"

How eagerly men sought for light! But how dark it all remained! In one of the noblest legends of Greece, where the instinct which cries out for personal immortality rises to its clearest embodiment, the entrance on the new life is symbolised not by the restoration of human powers, but by their destruction. In Jewish literature the instinct asserts itself, sometimes with splendid optimism but falls back again into despair. Even the disciples of our Lord never felt themselves further from understanding Him than when He spoke to them about the rising again from the dead.

But now we are all alike persuaded that, if eternal life means anything, it must involve "not the diffusion or dilution of personality, but its consummation." The value and reality of the individual life must remain as a distinct fact in the spiritual world. What ground of certainty is there for it? Can spiritualism, which has been gaining so many devotees since the war began, give us a sure and certain hope? At the best, all that it offers us is a poor and miserable substitute for the fullness of life that we desire.

"Had it not been that something happened in the world, there is no good reason for supposing that we to-day should have any surer ground to rest upon in regard to a future life than Aeschylus, Plato, Cicero, Annas and Caiaphas." As Bishop Lightfoot once said, "That mankind does owe this inestimable gift to Christ, and to Christ alone, I think it is impossible to deny."

So when we take the idea of the Resurrection out of its immediate context and bring it into the full blaze of common life and experience, we begin to see how impossible it is to account for some of our most widely-spread and firmly accepted beliefs and convictions. Without the Resurrection there is no adequate explanation of them. If, then, this be true what shall we say? It is idle indeed to offer the world a religion that cannot endow us with the capacity to satisfy our longings for beauty of character, power to overcome evil, and personal immortality. But all these are ours in the Risen Christ, and when we can win back our understanding of His Resurrection and our confident faith in its truth and present reality, then we shall see that the springs of life are still open for us. Then shall we march with triumph and confidence

through the maze of present conflict and uncertainty knowing that Christ is risen indeed, and we shall see signs and wonders done once again in the name of God's Holy Child, Jesus.

**Personal.**

A public welcome to Quirindi, New South Wales, was extended to the new vicar, Rev. W. P. Best.

Sister M. E. Pethybridge and Miss Mary Armfield, of the Church Missionary Society, have reached Melbourne for furlough from East Africa and Western China, respectively.

Miss Fanny Moller has reached Uganda, Central Africa, whither she has gone under the auspices of the Church Missionary Society.

Rev. and Mrs. E. W. Doulton have been spending a few weeks in Melbourne before returning to Tanganyika Territory, East Africa, where they have been engaged for some years in the work of the Church Missionary Society. They were held as prisoners of war by the German forces in that region for some time during the great war, and were liberated when the Portuguese army reached Tabora.

Rev. Henry Howitt, rector-emeritus of Mill Valley, California, has passed to his rest at the great age of 86 years. The deceased devoted many years of his earlier life to church work in South Australia.

Mr. George Alfred Dawson was ordained to the diaconate by the Bishop of Dunedin in the Church of Holy Trinity, Winton, of June 7.

Mr. W. S. G. Cameron, late organising secretary of the B. in S. campaign in Canterbury, N.Z., was admitted to the diaconate by the Bishop of Waiau on Trinity Sunday at Rotorua, in which parish he has been working for the past six months.

Archdeacon Russell, vicar of Oamaru, has exchanged parochial duties for four months with the Rev. G. H. Isaacson, vicar of Johnsonville, N.Z.

The Bishop of Nelson has accepted Miss Annie Eldridge, of Monck's Bay, for work among the Maoris at Okoha, in Pelorus Sound. She takes charge of the little mission day-school, closed for nearly two years for want of a volunteer, and she will do what general mission work she can in her spare time.

Rev. J. P. Davoren has been appointed to the charge of Mt. Hawthorn and Osborne Park, W.A.

The Archbishop of Melbourne and the Bishop of Gippsland have been appointed members of the Victorian Committee of the Australian Board of Missions.

Rev. W. Scott Clarke, late of the Diocese of Bunbury, has been appointed to the charge of Bellevue and Darlington, Diocese of Perth.

The Rev. E. K. Mules has resigned the cure of Otaio and Bluecliffs, having accepted an assistant curacy in Canberley, Surrey, in which county he served in 1913-14. He expects to sail in August. Mr. Mules was appointed to Otaio in 1916, and has been almost continuously connected with the diocese of Christchurch since his ordination in 1907.

Miss A. J. Nethercote, M.A., of the Church Missionary Society, Agra, India, has gone to England for furlough.

Miss E. Emma Martiñ, who served under the Church Missionary Society for a number of years in Turkish Arabia, and who retired in 1918, has been engaged during the past three years in relief work at Mosul, Mesopotamia. She has now returned to England.

Miss A. B. Nisbet, of the Birds' Nest, Kutien, China, has returned for furlough, which she will spend in Hobart.

Rev. C. L. Crossley, of South Melbourne, has been appointed to St. Jude's, Alphington, Vic.

Archdeacon Harvey, of Leongatha, is to succeed Rev. H. G. Matthews as vicar of St. John's, Cranbourne, Vic.

Rev. H. G. Matthews, of St. John's, Cranbourne, has been appointed to the charge of the parochial district of Gisborne and Macedon.

Rev. E. Schweiger was inducted to the charge of Christ Church, Geelong, on Thursday, July 20. The ceremony was performed by the Archbishop.

Canon W. L. Langley, rector of All Saints', Woollahra, Sydney, took part in an inter-denominational convention at the Presbyterian Church, Balmain. The subject of his address was "The Message of the Church to the Outsider."

Miss M. McIntosh, C.M.S. missionary in China, was to be married last week to the Rev. J. Bird, also a C.M.S. missionary in China.

Miss M. F. Wright, sister of the Primate, sailed for England last week by the "Makura." Previous to her departure, the L.H.M.U. and other organisations with which Miss Wright has been identified, made her farewell presentations as marks of affectionate appreciation of her fellow-service in the great work of the Church in the diocese.

Note for Correspondents.—Mrs. Hey Sharp's letter on an urgent need will appear in our next issue.

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

## BUSINESS NOTICES.

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## The Church Record.

JULY 28, 1922.

## EGREGIOUS EFFRONTERY.

The "Anglo-Catholic" party are making a bold bid for success in seeking to establish themselves as the dominant influence in the Church of England. They have been very busy in propaganda work since the last Lambeth Conference. They tried hard to demonstrate their strength and teaching by their greatly advertised "Anglo-Catholic Congress" for the purpose, even in moderate men's minds, of over-awing the Conference whose discussions on the great subject of Reunion were fraught with grave importance and, in Anglo-Catholic minds, with grave danger. They are now busily engaged in organising similar congresses in various parts of England, and are leaving no stones unturned to strike and capture the imagination of loyal sons and daughters of the Church, even using freely terms of evangelical currency wherewith to gain a hearing and sympathy for their cause and their work.

We are erring, if at all, in the company of many churchmen of even advanced views, when we find ourselves suspecting that all is not quite as above board as we could wish. For instance, in a recent issue of the "Guardian" there is a letter from the well-known cleric, the Rev. H. R. S. Sheppard, whose churchmanship will not be suspect, in which letter we find the very suspicion voiced that keeps recurring in our own and other minds. Mr. Sheppard writes as follows:—

## The Anglo-Catholic Movement.

Sir.—In a letter which you published last week, the Secretary of the Anglo-Catholic Congress asked for the names of priests who are "in general sympathy with the aims and objects" of the Congress.

I am not sure if I am or if I am not, for I am not certain what they are. If the aim and object of the Congress is "the conversion of England," which of us would not be in active sympathy with it? But many would hesitate if they felt that they were lending their support to a movement which went far beyond what is generally and roughly known as "Prayer-book Churchmanship," some of the apostles of which would advocate the use of extra-liturgical devotions to the Blessed Sacrament, the saying of the Mass in Latin, and other practices which might be regarded as alien to the spirit of English Churchmanship.

Would the Secretary of the Anglo-Catholic Congress answer the inquiry, which is made in all good faith?

Curiously enough, upon the same page of the "Guardian" Mr. Sheppard would seem to receive an answer to his query. The secretary of the English Church Union has an appeal for signatories to the following "Declaration of Faith," in order to facilitate Re-

union with the Eastern Churches. We reprint this document in extenso, for it is important that our readers and loyal church-people generally should be seized of the contents of this sadly important declaration in order to understand the egregious impudence of the E.C.U. and the danger it ever constitutes to the purity of the doctrine and practice of the Anglican Church. It reads:—

## DECLARATION OF FAITH.

To His Holiness the Ecumenical Patriarch and the Holy Synod of the Great Church of Constantinople.

We, the undersigned, being priests of the English Church earnestly desiring to promote an understanding with our brethren of the Eastern Orthodox Churches, and rejoicing that in God's providence there are manifold evidences of the growth of sympathy and mutual love on both sides, now in all humility write to your Holiness and to the Holy Synod, in order to set forth plainly that which we hold to be the genuine teaching of the English Church on certain matters of faith, touching which we gather from the utterances of Eastern Orthodox hierarchs and theologians that they would welcome some explicit statement from us.

1. We affirm that the one saving Faith, in which it is the will of God that all Christians should be held together in the unity of the spirit and the bond of peace, is the Faith of the undivided Church of Christ, which Faith is set forth in the Holy Scriptures, has been handed on by the Holy Fathers in their writings and by the tradition of the Church, and in opposition to the negotiations and corruptions of heretics has been reaffirmed and safeguarded by Ecumenical Councils through the operation of the Holy Ghost.

2. We affirm that, notwithstanding individual departures therefrom, this Faith has not been forsaken by the English Church.

3. We affirm that each particular Church is rightly independent (autokephalos) and self-administered (autodidoketos) in matters which are not essential to the Faith or practice of the Universal Church.

4. We hold that an Ecumenical Council is the supreme tribunal of the One Holy Catholic and Apostolic Church, and that the dogmatic decrees of the Councils which have been accepted as oecumenical by the whole Church are incontrovertible and binding on all Christians.

5. As teaching any matters in which the Church of England may seem in the opinion of Eastern theologians to have departed from the dogmatic decrees of the Ecumenical Councils, we declare that we know of no such departure, and that we accept the faith as expounded by those Councils.

6. Though the number of the Sacraments has not been formally fixed either by tradition from the Apostles or by any decision of an Ecumenical Council, we agree that in Baptism, the Eucharist, Confirmation, Penance, Orders, Matrimony, and Unction some special and appropriate grace is given by God to man as ordained either by Christ or by His Apostles, acting on the authority which He gave them; and we adhere to the custom of calling these seven rites specifically Sacraments.

7. We affirm the essential necessity of the Sacrament of Order according to the institution of Christ, the practice of the Apostles, and the constant tradition of the Church. This is secured in the Churches of the Anglican Communion by the transmission of the several Orders of the hierarchy by the imposition of the hands of the Bishops, to whom it has been transmitted in like manner by an uninterrupted succession from the days of the Apostles. We, the undersigned, therefore, hold that our Lord, through the ministry of the successors of the Apostles, has conferred on us and on all the members of the clergy of the Anglican Communion the Sacrament of Order, with the purpose that we, who are priests, should preach and teach the Word of God, offer the unbloody sacrifice of the Eucharist for both the living and the departed, sacramentally absolve sinners who repent and confess their sins, and otherwise minister to the flock of Christ according to the ancient Faith and practice of the Universal Church.

8. We affirm that, by consecration in the Eucharist, the bread and the wine, being blessed by the life-giving power of the Holy Spirit, are changed and become the true Body and the true Blood of Christ, and as such are given to and received by the faithful. We hold, therefore, that Christ thus present is to be adored. As to the actual manner of the change, and of the mode of the Presence, no doctrine on this point is

laid down by any Ecumenical Council, and therefore, while believing the fact, we do not venture to define the mode. There is here a Divine Mystery which passes human understanding.

9. We agree with the Holy Orthodox Eastern Church that honour should be given to the holy and ever-virgin Mother of God and the Saints departed; that there is a legitimate use of sacred images; and that, alike in our public and in our private prayers we should ask for the benefit of the intercession of the Saints.

10. We account the Thirty-nine Articles of Religion as a document of secondary importance concerned with local controversies of the sixteenth century, and to be interpreted in accordance with the Faith of that Universal Church of which the English Church is but a part.

Here follows the preliminary list of signatories:—

Bishop Gore; Canon C. C. Bell; the Deans of Chester and Winchester; the Archdeacon of Chesterfield; the Abbot of Pershore; the Revs. J. A. Bouquet, Dr. Boustead, H. P. Bull, S.S.J.E., J. F. Briscoe, P. T. Browning, A. E. Cornbeer, F. G. Groom, Canon G. J. A. d'Arcy, Canon Dawson, E. Hermidge Day, D.D., J. A. Douglas, Canon H. V. S. Eck, F. M. Etherington, Canon G. E. Frewer, H. J. Fynes-Clinton, E. J. Gough, D.D., the Hon. A. Hanbury-Tracy, F. F. Irving, Canon Lacey, Canon Lake, P. H. Leary, Arthur Lethbridge, Canon W. A. Macleod, Prebendary H. F. B. Mackay, Canon Moncrief, S. R. Mouldale, Canon Thomas L. Murray, Canon Newbold, Canon Ollard, G. C. Ommoney, Prebendary Lawrence, A. Phillips, Leighton Pullan, D.D., F. W. Pulver, S.S.J.E., Canon Randolph, D.D., G. C. Rawlinson, Prebendary George Rueck, Lord Victor Seymour, C. J. Smith, G. Norman Smith, Canon Darwell Stone, D.D., Prebendary Thicknesse, C. J. Trevelyan, W. B. Trevelyan, Canon F. J. Urehill, Canon Warren, D.D., N. P. Williams, Canon M. B. Williamson, Canon John Wilde, H. E. Wynn, and Canon D. E. Young.

The secretary of the E.C.U. adds:—

"It is important that it should be understood that this work is being undertaken not by the Union alone, but in co-operation with the Anglican and Eastern Churches Association (of which the Bishop of London is chairman), the Eastern Church Association, the Federation of Catholic Priests, the Confraternity of the Blessed Sacrament, etc. It is only that the Union has put its organisation and resources at the service of the Church in the matter. It is, of course, true that this declaration will not secure the assent of every priest in the Anglican Communion. Equally true are many who would abstain from signing it on various grounds. It need not be feared that this fact will be likely seriously to diminish the value of the declaration in the eyes of the Eastern Church. Their authorities are thoroughly conversant beforehand with the state of affairs among ourselves, and therefore little or no apprehension need be entertained upon this point.

"It is impossible to forecast with any sort of exactitude what effect such a declaration, so extensively signed, may have upon the mind of his Holiness the Patriarch and of the Holy Synod. It is possible, though we cannot at present hope for complete and dogmatic Reunion, that this action may result in the acceptance by the Eastern Orthodox Churches of Anglican Orders, and other Sacraments. If that were the case, it would hardly be possible to exaggerate the importance of the step that will have been gained. It is hoped that we may obtain from three to four thousand signatures. Any priest who wishes to sign is invited to send his name on a postcard to this office. But steps will be taken to distribute the declaration as widely as possible for signature.

"The effect of it will be to shift the whole balance of things in the Catholic world, and enormously to strengthen our own position not only with the East, but also in relation to Western Catholic Christendom. All those who have at heart the cause of Reunion at large should earnestly pray for the blessing of Almighty God upon the new step that is being taken in this direction."

Our readers will notice that the E.C.U. expects some three to four thousand signatures. Although so large a number is a long way from being a majority of the clergy in the Church of England, yet it shows to what extent "Anglo-Romanism" has gained a footing in our Church. The reading of sections 4-9, will prepare our readers for the contemptuous reference to that important and authoritative statement of Anglican teaching contained in the 39 Articles.

The publication of the Declaration has caused a great deal of surprise, especially with Dr. Gore as one of the signatories. But we received an additional shock to find it reprinted, without any adverse comment, on the "Leader" page of our contemporary, and in its correspondence columns an appeal from the Rev. E. C. Kempe, Superior of the Community of the Ascension, Goulburn, inviting the Church of Australia to make her contribution to the number of those signing.

In view of the attitude of the "Church Standard" Editorial and the Bishop of Goulburn towards a Reunion, which includes, apparently from the Sydney Conference, first of all our brethren of the other Protestant Churches, we think some sort of explanation should be forthcoming.

## Our Melbourne Letter.

(From our own Correspondent.)

"The Messenger" has come out in new dress to celebrate the fact of its new editorship. It has passed through stormy seas during the past three years, but even those who cannot agree with much that it has said, must admit that the paper has made itself felt under Mr. Law's editorship. The Rev. Roscoe Wilson, the new editor, is very well fitted for the task, and enters it with just that nice admixture of confidence and diffidence apt knowledge of its difficulties which will secure him a sympathetic reception and a "fair spin." A letter from the Archbishop occupies the first page of the new issue. He expresses "with all official appreciation the debt under which (the late editor) laid his fellows by the discharge of what is always a difficult, often a perilous, and sometimes a thankless task." He commends "with confident hope" the new editor. And he sets forth the ideal for a Diocesan Magazine, which differs in its outlook from both a parish magazine and a general Church newspaper.

"As a family organ in spiritual things it will harmonise varied notes with the object of securing music and concord. It will be true to the centre, but also generous to the circumference of Anglican activities, ideals and possibilities. I will seek to cultivate flowers as the best way of leaving no room for weeds. It will, I trust, instruct as well as interest, and inspire as well as (sometimes) amuse. And just because no man can be free from mistake, unless he be dead, and because I am anxious that this magazine shall be essentially a living entity, I ask your sympathy and your patience, as well as your welcome and approval, for him who is undertaking a task in which he knows that he cannot please everyone, and yet in which he is determined to do his duty. I am personally grateful to him, and I believe the diocese will be also.

The ideals Mr. Wilson sets before him for the "Messenger" are: (1) To reach the people, (2) to record their activities, (3) to reflect their opinions, (4) to revive their courage, and (5) to relate them as members of a family. His article on the function of a diocesan magazine is a striking piece of work.

At Holy Trinity, Kew, at the request of the Council, and with the consent of the Archbishop, the first of a series of monthly organ recitals was given by Mr. Frederick Newton. This

## SOUL REST

Poems by Fairlelle Thornton.

"Comforting meditation on the Divine promise and the hope set before us in the Gospel. They would form a useful present for invalids, or for such as are apt to be over-anxious."—Church Standard.

1/6, Methodist Book Room, 381 George St., Sydney.

is an innovation and a good one too. Let the people realise that all life is sacred that is not sinful. Let the church roof shelter every force that makes for uplift. And what can lift us out of the mud of materialism more quickly than good music? We enter God's presence with a song.

The new Church of St. Anselm, Middle Park, is a fine building, 77 feet by 32 feet, capable of holding 300 people. The Archbishop consecrated the church on July 12. Speaking of the growth of the Christian Church, he said that it had begun with one—the Lord Jesus Christ. Close to Him was an inner circle of three, a little beyond this a circle of four, then one of twelve. A little later a circle of 70 was added, then 500, and shortly after 3000. By the end of the second century there were two million Christians, 50 million by the tenth century, 100 million by the fifteenth century, 200 million by the end of the eighteenth century, and 500 million by the end of the nineteenth. What would it be at the end of the twentieth century? That was something which we had a share in making. The history of the growth of the Church was the history of the world's greatest numerical success.

The "Herald" urges the completion of St. Paul's Cathedral. Why not? The Cathedral occupies the most prominent site in the city, and is passed by over 200,000 people every day on their way to business. Why cannot business people raise the money? What a splendid addition to the architectural attractions of the city it would be—that mighty spire, 300 feet in height, pointing its silent finger to heaven.

CANON BURNS' DEPARTURE.  
A FAREWELL GIFT.

The many friends of Canon Burns will be glad to hear of the special opportunity of expressing their appreciation of his work at Nairobi, and also of his addresses in Australia, by giving a farewell donation to his work so as to raise £300 for the work. This sum may enable Canon Burns on his return to claim £1000 which has been conditionally promised by a supporter who lives in Nairobi. Gifts should be sent in to the C.M.S. by the end of August. In addition to personal gifts, Sunday Schools are asked to help, and churchwardens to give retiring collections.

THE WORLD CONFERENCE ON  
FAITH AND ORDER.

It is good news that Mr. Robert Gardiner writes to say that he has entirely recovered from his illness. It appears that he only resigned from the secretaryship of the Commission of the Episcopal Church and still remains General Secretary of the World Conference.

The World Conference will meet in Washington on the first Monday in May, 1925, and the President of the United States has agreed to make the address of welcome.

The financial conditions are still very bad, as the Continuation Committee and Episcopal Commission owe the Secretary nearly £2000 for money advanced for salaries of clerks, office rent, postage, etc. The money coming in is not enough to meet the regular monthly expenses.

Maker and High Priest  
I ask Thee not my joys to multiply—  
Only to make me worthier of the least.  
E. B. Browning.

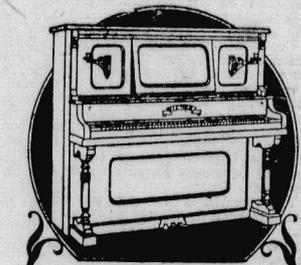
## THE N.Z. BOARD OF MISSIONS.

The General Synod has passed the canon creating the New Zealand Anglican Board of Missions. Hitherto the Board and its executive have been working under conditions which unavoidably restricted their operations. During the past three years the work of the Board was purely tentative, and the executive hesitated about incurring the necessary liabilities involved in the engagement of organising secretaries, as it did not know whether the General Synod would approve of the proposed canon. As a matter of fact, some of the members of the executive have borne the financial burden personally. The Board has now received a mandate from the General Synod, and it will be able forthwith to proceed with its propaganda.

Not a few of the supporters of the New Zealand Church Missionary Society have been disturbed by the legal proceedings taken by the Revs. F. Crawshaw, H. Haslam and F. Sampson against the C.M.S. Trust Board in order to obtain a declaration of the Court that certain transactions in connection with the co-ordination of the Society in the New Zealand Anglican Board of Missions were ultra vires of the Society's constitution and were a breach of trust. The case was heard at the Supreme Court, Nelson, on March 16, and Mr. Justice Hosking delivered his judgment in Wellington on April 11.

After giving an illuminating exposition of the Constitution of the New Zealand Church Missionary Society and of the facts relating to the co-ordination of the Society in the Board of Missions, the Judge proceeded to deal with the plaintiff's case, and finally decided against the plaintiffs with costs.

Rev. J. H. Lofts, upon leaving St. Martin's, South Kensington, on June 22 last, for St. George's, Hurstville, was presented with a silver pocket communion service, as well as a wallet of notes. Mrs. Lofts was the recipient of gifts from the Mothers' Union.

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Sold on Easy Terms.

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338 GEORGE STREET  
SYDNEY

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Great Masonic Service.

A most successful service was inaugurated by the rector of St. Chad's, Cremorne, Bro. Rev. G. N. McDonnell, Chaplain Lodge Neutral Bay, on Sunday evening, July 16. The picturesque church was filled to its utmost capacity, seats were brought from all quarters, and even then some of the congregation were compelled to stand throughout the service, which was of a most inspiring character.

Hymns familiar to the Craft were sung by the brethren with great heartiness, led by a most efficient choir.

The 150th Psalm was selected, and the first Lesson, read by V.W. Bro. Scott-Young, Grand Treasurer, was the 12th chapter of Ecclesiastes, and the second Lesson, St. Matthew 6th, was read by V.W. Bro. Stanley Lambton, P.G.D.I.W.

The rector took as his text Matthew vi. 28-29, "Consider the lilies of the field how they grow, they toil not, neither do they spin. And yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these."

During the service the anthem, "I waited on the Lord" was rendered by two ladies from the Conservatorium, taking the duet parts, and being supported by the choir. The remaining solo was rendered by Dr. Archdall, and, after the sermon, the aria, "Consider the Lilies," was given by Wor. Bro. Arthur Pratt.

All the lodges on the north side were represented, and many brethren came from across the harbour, all of whom expressed their gratification at the privilege of participating in such an "auspicious solemnity," and the hope that it would soon be repeated.

## Mothers' Union.

The annual meeting was held at the Chapter House at 3 p.m. on Friday, July 14. There were present Her Excellency Lady Forster (president for the Commonwealth of Australia), presiding, Mrs. Wright (president), Mesdames Hey Sharp and H. E. Barff (vice-presidents), Mrs. W. J. Gunther, Mrs. H. G. Friend, hon. treasurer, Mrs. R. Taylor, hon. secretary, Mrs. E. A. Thomas (hon. treasurer Children's Court, Hobart), Mrs. W. G. Armstrong, Mrs. J. A. McElroy, Mrs. Kirkpatrick, Mrs. Gordon, Mrs. Tidswell, and Miss Pallister, all of the council, and about 300 workers and members.

Archdeacon Martin opened the meeting with prayer.

The 26th annual report of the Mothers' Union of the diocese of Sydney was submitted, setting out the progress made in the various departments, and the Union's work during the year, extracts of which were read by the hon. secretary, Mrs. R. Taylor. The financial statement was read by the hon. treasurer, Mrs. A. G. Friend, and Miss Pallister gave an account of the work of Deaconess Dorothy Genders at the Children's Court.

The adoption of the report was moved by Ven. Archdeacon Martin and seconded by Miss Pallister. Her Excellency Lady Forster, in supporting the adoption, urged the necessity for religious instruction in the schools, and said that she understood that if any members of the M.U. would volunteer to help in this work their assistance would be gratefully accepted. In referring to the work of the Union at the Children's Court, her Excellency deplored that such work should be needed, and asked the members present to very seriously consider how best such a state of affairs could be prevented. She spoke of the cinema, and drink with its attendant evils, and said she would like every member of the M.U. to stand very strongly for temperance. She urged home life as essential to the right bringing up of a child, and thought that now-a-days this was less and less thought of. If they would only look back to their own homes they would realise that it was impossible for anything to take its place. So let them try to make their homes real homes where only peace and love dwell.

A presentation of a beautifully bound copy of the life of Mrs. Summer, Foundress of the Mothers' Union, was made to Mrs. W. G. Gunther, who for over 22 years held the

## SOUL REST

By FAIRELIE THORNTON.

"Will be found of real spiritual comfort and help to kindred souls."—Church Record.

1/6, Christian World Book Room, 275 Clarence St., Sydney.

position of hon. treasurer, and who had lately resigned.

After the meeting the members met socially over tea in the Lower Hall of the Chapter House.

## Encouragement.

The treasurer of the C.M.S. reports that with the inclusion of Easter in this year's accounts, and as a result of the work of the Commissioner, the income of the Society for this year so far is £1500 better than last year. An additional £3500 is still needed above the usual income to wipe out the deficit this year.

## The Church and Charity.

The lecture by Prof. Atkinson at Dulwich Hill, organised by the rector, in the local picture theatre, on Sunday week resulted in £96 being collected for the starving children of Russia.

## GOULBURN.

## Fire Insurance.

The diocese has adopted a scheme of fire insurance preparatory for a bigger scheme to be inaugurated by General Synod. The method of operation is as follows:—

A company to be called "The Ecclesiastical Assurance Co., Ltd.," is to be registered with an authorised capital of £5000 divided into 5000 shares of £1 each. This capital will not be raised, however, as the necessary working capital will be provided by the Yorkshire Insurance Co., who will also guarantee each and every policy issued by the new company. For undertaking this risk the Yorkshire Company will charge the new company 75 per cent. of the tariff premium, leaving 25 per cent. for the new company to utilise as it wishes.

This 25 per cent. will be allocated as follows:—

15 per cent. to the parishes direct in reduction of premiums and probably 1 per cent. to the Sydney office of the new company for expenses at that end, and 9 per cent. to the diocese, out of which will have to be paid the cost of the working of the scheme.

The diocesan auditors say:—

"If the scheme suggested is carried out there will be no risk of which to calculate the liability. The position is that the Ecclesiastical Assurance Co. carries no risk in the event of fire, the Yorkshire Insurance Co. accepting the responsibility and settling the claim, but through and on the requisition of the Ecclesiastical Assurance Co."

## VICTORIA.

## MELBOURNE.

## Christian Co-operation at South Melbourne.

The ministers of all Protestant Churches at South Melbourne are moving along the lines of Christian co-operation which will do more to advance the cause of Christian Reunion than anything else. On Good Friday a united service was held in the great building known as the Cecil St. Methodist Church. The vicar of St. Luke's, which is the mother church of the district, took part, and all denominations were represented. The Ministers' Fraternal arranged a great united after-church mission service, which was held at the South Melbourne Town Hall on Sunday evening, June 25, when the big building was full, eight ministers being on the platform, and the address was given by the Rev. C. Crotty, B.D., vicar of St. Luke's.

The ministers are now preparing for a great "Go-to-Church" movement for one Sunday in September, and have in view an inter-Church Mission to be held in every church in South Melbourne in about twelve months' time. By means of this inter-church work much unnecessary expenditure of time and money is saved in the preparation, and the general appeal to the community is greatly strengthened. Resolution counts more with people than resolutions, and deeds speak louder than words.

## QUEENSLAND.

## BRISBANE.

(From our Correspondent.)

The Primate is spending a few days in Brisbane with Archbishop Sharp, en route to Bundaberg as the guest of Mr. Eorace Young. His Grace most kindly preached in the Cathedral on Sunday evening, July 23. Taking as his text I Pet. iii. 15, he preached a most helpful and able sermon, which His Grace prefaced with sympathetic allusions to the departure of Archbishop Donaldson and the appointment of his successor, Arch-

bishop Sharp. The Primate won all our hearts by his gracious and kindly words. Though it was a pouring wet night, there was an excellent and responsive congregation.

## ROCKHAMPTON.

## Masonry and the Kingdom.

The Bishop of Rockhampton was the special preacher at the annual service of Masons recently held at St. Paul's Cathedral, Rockhampton. In the course of his sermon Dr. Crick said:—

"Men and women have turned their faces to the faint streaks of light on the far horizon, have entered upon a quest for some guiding principle that would transform their existence from an aimless drifting into a purposeful pilgrimage, towards an end that might be known, and if possible achieved. Brothers in Freemasonry to this quest we are committed, nay, it is the very aim and object of our existence, and we know in which direction to pursue our researches. Our association in the craft is an association of men who have found at least the beginnings of an answer to age-long questions of the meaning of life, meaning of death, of the still more fundamental question of the meaning of ourselves. The answer that we would give is this, that we believe in the Heavenly Father, the great Architect of the universe, whose creatures we are, that the world is not the result of interactions of blind and irresponsible forces, but came into existence through His creative will, and for ourselves, though much is still hidden from our full comprehension, it is our part to walk by the light that we have, even though it be at times a dim and flickering one, and to do His will on earth, to frame our lives on principles, that we know are in accordance with His—the principles of brotherly love, relief, and truth. We are called to take our part in the building on earth of the Kingdom of God, and for this reason no cause that makes for the principles for which we stand can, if addressed to a Freemason, fall on deaf ears. We owe not only the duty, but the privilege, of helping to make the path of life less hard for those who cannot walk unaided, for the suffering, hopeless, widows, and fatherless children. We are builders of the Kingdom of God, and the work to which we have laid our hands is not one that is doomed to annihilation. When the earthly fabric of this visible world is dissolved the plans of God will not be frustrated. I believe that, as in all other noble adventures, so in our own brotherhood, if our vision is to be kept clear and our strength and purpose maintained, we must look beyond the point at which our Masonry leaves us, look up to the full revelation of God in Jesus Christ, our Lord. I rejoice that so many of us share this faith, as is shown by the numbers who are joined in this cathedral.

Brethren, in saying this, I do not for the moment mean to indicate that we should seek to drag Freemasonry as a captive at the chariot wheels of the Christian faith. Masonry has its own principles, that have existed from time immemorial. For this reason they are older than, and independent of, Christianity. For the same reason it would be an act of treachery to our craft obligations that we should attempt to change it, but if I may revert to the thought with which we started, Masonry, for you and me as a living thing, and therefore our life as Masons must be always changing and developing, reacting, so to speak, to all our human experiences. We as Masons and Christians cannot keep these two ideas of our life entirely separate—in fact, not even in thought. Unlike the engineer, or the merchant, whose advance in the knowledge of his craft or trade is not related to his knowledge of God, we are concerned as Masons not with the intimate things of science or commerce, but with a living God. So, while faithful to the God-given faith of an earlier stage in revelation, in which we worship a God whose presence, loving as we know Him to be, is yet hidden in the holy of holies behind the veil, we cannot forget the Son of God came to earth to become a man to die for us on the cross; nor can we forget that once the veil of the temple was rent in twain. So let us go forward, Christian Masons—Masonic Christians, faithful to our vows, loyal to those of our great fraternity who can not see with us the great revelation of the word of God, to work for the kingdom, to lay straight and true the foundations of the holy city, but ever in our Masonic bodies we shall hear, like the deep notes of some celestial harmony, the song of the perfect Mason, "Alleluia, Alleluia, the kingdom of the world is become the kingdom of our Lord, and of his Christ, and He shall reign for ever and ever."

Thou hast proved that purest joy is duty.  
—H. Coleridge.

## SOUTH AUSTRALIA.

## ADELAIDE.

## The Church and National Problems.

In order to focus careful thought on certain matters of importance, the Diocesan Social Union has resolved this year on a new venture. From July 16 to August 27 a series of lectures will be given in the evening at 6 o'clock, and in place of the usual evening service two addresses will be given, one by a priest and one by a layman, on some matters of great urgency in the formation of national character.

The programme is as follows:—

July 9—Introductory Sermon, "The Church and Social Progress," The Lord Bishop.

July 16—"The Cinema," Rev. H. P. Fimms, Dr. Ray.

July 23—"Sex," Rev. J. Moyes, Mr. G. Halcombe, S.M.

July 30—"Public Health," Rev. K. Henderson, Dr. F. S. Hone.

August 6—"The Drink Traffic," Rev. W. H. Irwin, Mr. Massey (Secretary Y.M.C.A.).

August 13—"Business Morality," Ven. Archdeacon Hornabrook, Dr. H. Heaton (Director W.E.A.).

August 20—"Gambling," Rev. J. Forster, Professor Darnley Naylor.

August 27—"Sunday Observance," Rev. R. P. Hewitt, Brig.-Gen. Price Weir, D.S.O.

## An Historic Church.

The eighty-fifth anniversary festival of Holy Trinity Church, North-terrace was held recently. Trinity Church was founded when the colony of South Australia was proclaimed in 1836. For many years it was the pro-cathedral. Only four rectors have held office during 85 years. Many families of note were connected with the church in the early days. The first stone of the original church building was laid on January 28, 1838, by his Excellency Captain John Hindmarsh (Governor of the State), the incumbent at the time being the Rev. Charles B. Howard, M.A. "When Mr. Howard stepped on shore from the Buffalo on December 28, 1836" (wrote the present rector some time ago), "the site of the capital had been decided upon, but the actual survey of the city and the marking out of the acres did not commence until January 11, 1837. On the completion of this work, which took about two months, Mr. Howard entered into possession of acre 9 on which Trinity Church now stands."

The Rev. James Farrell was the second incumbent of the parish, and it was during the time that he occupied that position that the schoolroom in which St. Peter's College had its origin was built. On the arrival of Bishop Short in South Australia in 1847 the church was advanced to the dignity of a pro-cathedral. Mr. Farrell was appointed the first Dean of Adelaide in 1849, and in the following year Trinity rectory was built. In 1853 the Rev. Charles Marryat, afterwards Dean of Adelaide, was appointed curate at Trinity and held the office for about three years. Dean Farrell died in England in 1869, after having held the position of incumbent of the church for about a quarter of a century. His successor was the Rev. Richardson Reid, who had served the diocese as curate for 13 years. During his occupancy of the rectory the church was almost demolished and the present fine edifice was erected. The clock, which was constructed by Vulliamy, a celebrated maker, in 1836, is still doing service in the tower. Mr. Reid resigned in consequence of ill-health in 1895, having served as curate and rector for nearly 40 years. The present rector, the Rev. Frederick Webb, is the fourth. He has held the position for nearly 27 years and his work in that quarter of the city has won for him much esteem amongst his own people and the public generally.

The festival was a great success, many of the pioneers of the State being present at the services and tea meeting. Items were provided for the concert by the church choir and friends of Trinity. During the evening the rector called the attention of those present to a portrait in oils of the late Dean Farrell, the work of the well-known Adelaide artist, George Gray. It is considered to be a very good likeness, and will be hung with those of the Revs. C. B. Howard and Richardson Reid in the church vestry. Miss Marryat, whose mother was a daughter of the Rev. C. B. Howard and afterwards a stepdaughter of the late Dean, pre-

ented the portrait to the present rector for Trinity Church.

## WILLOCHRA.

## Humorous Incidents.

The Bishop, in writing the story of a recent journey, gives some interesting incidents. He says:—

"I met a pious publican at one place, who told me that he had found by experience that it paid him better to observe the rules of his church—the Church of England—than not to do so. He was, he told me, very sorry for the poor victims of drink. Why should they annoy people by drinking till they gave trouble? It would be so much better if they would only drink to a moderate extent, as, of course, all people ought to do. I notice that he made up for his piety in the bill." (Perhaps he reckoned it an act of piety.—Ed.)

"On the way back I passed a bush tragedy. A sheep lay dying while a dozen crows stood round waiting until it became too weak to resist them. I felt sorry for the sheep and disliked the crows, but if I had had a more true social feeling I ought perhaps to have been sorry that the crows had to wait, for they were many and the sheep but one; they were doubtless hungry and the sheep was fat. But it was the sheep I pitied. Mr. Faulkner told me that on one occasion he met an old fellow at one of these little townships who had been drinking for several days. He was drunk, but not too drunk to notice that the owner of the surrounding country was keeping his stock on very short commons of water. The only public drinking trough belonged to the hotel, and a charge of a penny was made for every animal having a drink at it. The old chap spent his time in rounding up all the animals in the neighbourhood and standing them drinks. "I can get a drink whenever I want, and I don't see why the adjectived animals shouldn't have a drink too. Come along, you old cripples, I'm shouting for you all," and he spent all his time in rounding up animals for a drink till his cheque ran out."

## WEST AUSTRALIA.

## PERTH.

## Early-rising Rewarded!

The Fremantle "Weekly Herald" gives the interesting information about the Rev. F. T. Bowen, the rector of St. Paul's, Beaconsfield, that he had a lucky escape one Sunday afternoon. During a gale of wind the 5-hundredweight window of Mr. Bowen's bedroom was blown in, and fell across his bed. Mr. Bowen's luck was in, as he was not in bed at the time.

## Mothers' Union.

The annual festival of the Mothers' Union was held on Thursday, June 15, and, notwithstanding wintry weather, there was a large attendance of mothers from various parts of the metropolitan area. Holy Communion was celebrated by his Grace the Archbishop at 10.30 a.m. in St. George's Cathedral, and afterwards the members adjourned to the Memorial Hall for the morning session.

## NEW ZEALAND.

## CHRISTCHURCH.

## A Generous Offer.

The laying of the foundation stone of the new Church of St. James, Lower Riccarton, will be held some time this month, and a generous parishioner has offered to double the amount contributed on that day. Which is to say the least is rather a "sporting" thing to offer, considering that foundation laying is usually a propitious time for liberal offerings. One is torn between a desire not to see a generous person "stung" heavily, and a hope that this brave congregation may see a big offering.—"Church News."

## Varia.

The vicar of Holy Trinity, Lyttelton, has arranged a monthly service for the lepers on Quail Island, the first being held on May 28. There are nine men there, each with his own house.

The Auckland Gazette has just celebrated its jubilee—an interesting record for a diocesan paper. The past 50 years have been full of importance for the Province of New Zealand.

On June 10th foundation stone of a Memorial Chapel was laid for King's College. The Chapel is of beautiful design and a worthy memorial of the great sacrifice of alumni of the college in the Great War.

## CHURCH MISSIONARY SOCIETY.

Applications are invited for competent LADY BOOKKEEPER, to take charge of complete set of books, including trading account. Churchwoman with keen interest in missionary work.

Apply, General Secretary, 192 Castle-reagh Street, Sydney.

## SOUL REST

By FAIRELIE THORNTON.

"A book those who are devoutly and religiously inclined will delight in."—Rev. R. B. S. Hammond.

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WANTED A CINEMATOGRAF OPERATOR (Church of England), in about a month's time, to travel with and exhibit Missionary Film for the Australian Board of Missions. Salary and particulars to be obtained from the Chairman, A.B.M., 242 Pitt St., Sydney.

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**Lives of Adventure in the Ministry.**

(By the Rev. R. G. Nicholls, B.D.)

(III.)

**Inspired with a Christ-centred Purpose.**

We live in days of great happenings. sinister influences are at work in the body politic, and yet great ideas and ideals are surging beneath, struggling for expression. In the flux of our own life experience we find a fierce spiritual struggle at work. External events have a downward pull. At times we seem to realise the futility of effort. The ponderable weight of evil throws the scale against our endeavours. The world mocks at our seeming bravado. But we are also conscious of invigorating spiritual powers at work. There are distinctive signs of advance towards a spiritual renewal.

Life's conflicting movements, therefore, make insistent call to us to give on our armour for the fray. The Church is the army of Salvation, not the Ark of Safety. What higher calling than that of a soldier of Jesus Christ? The Lord's choice of disciples confers on us the privilege of being co-operators with God. The Almighty wants our help in fulfilling his purposes. The human economy is shot through with strands of Divine purpose, but we have to help make that purpose manifest. We have to share in the toil and the triumph of leading man towards his God-oriented destiny.

The great adventure for the Church today is the task of interpreting God's will to human experience. Humanity is barely conscious of its need of God. Just as Jesus mediated God to us in terms of human relationships, so have we to translate human life in the light of divine ideal.

Therefore our point of attack must issue forth from the depths of our own experience. Unless we have an overwhelming consciousness of our kinship with Christ, our oneness with Him, our crimson tie of spiritual blood-relationship, "twere folly for us to venture on our "high enterprise." We dare to face our God-given task because of our oneness with Jesus. We find a perfect correspondence between the Christ of history and the Christ of our own experience. He represents to us our possible selves—the summation of life's spiritual processes. As T. R. Glover puts it:—

"Jesus lives for us in the pages of the Gospels, but we are not his followers on that account, nor were the Christians of the first century. They, like ourselves, followed him under the irresistible attraction of his character repeating itself in the lives of men and women whom they knew. . . . The Church was a nexus of quickened and redeemed personalities—men and women in whom Christ lived. . . . In the same way the life, the mind, and the personality of Jesus were intimate and till we have realised by some intimate experience something of the worth and the beauty of the countless souls that in every century have found and still find in him the Alpha and Omega of their being." (Conflict of Religions.)

The strength of Jesus' life was his consciousness of his unique personal oneness with the Father. The value for us is in his unique fellowship with men. Our Lord had a wonderful capacity for generalising his personal experiences, and making them significant in common life. He is the archetype of all our spiritual experience. As our lives become more Christocentric, so will our ministry gain in power, in love, in joyfulness, and yet in capacity to bear pain. We will become mediators of God in the sphere of human relationships.

Here then is the rallying point of our ministry. We are called to Christhood. We are saved; that is, we have communicated to us the capacity to be saviours—in so far as we approximate to his standard, in so far as we let the deep spiritual forces of his life have full play in our lives. Our Salvation does not rest solely in what Christ has done for us, but also in the self-identification of our experience with his. In the more perfect blending of our experience with that of Jesus we pass into higher stages of divinely-directed life, we are emancipated from our earthly limitations; we become units of spiritual directive force in His Kingdom, communicating in turn, by a contagious personal life-expression, the spiritual impulse of the Christ that alone has power to redeem humanity.

It is the embodiment of the Christ of experience in the lives of his disciples that will prove the greatest lifting force in humanity to-day. "For Jesus, as for the modern temper, the final thing was not opinion or scripture, or authority, but reality and experience." Like the Greeks of old, many wistfully ask to-day, "Sirs, we would see Jesus." They do not want the theological Christ of our dogmas; they do not wish to

know that he is in heaven; they do not want him on the altars of our churches; they want to see Him in us. Our adventure then is to incarnate the Christ ideal in our experience, to enter into vital union with the Master, to share His trials, to be partakers of His redemptive process. Thus will we be saved in saving others—even as "He saved others; Himself he could not save." We are blood brothers of Jesus. We must share in His passion; in His travail for the souls of men. What is our travail compared with His? Why should we grumble over poor stipends, or that we belong to a poor profession? Why should we hanker after better parishes, or easier conditions? Why should we envy Dives in his luxury and ease? What are their riches to ours—dust compared with diamonds. What if the world is against us! It was against Jesus and the Prophets and the Saints in all ages. Courage! says Jesus still. Go on in good heart. There's bewildering joy in sacrifice, there's ecstatic delight in sharing my experience as Saviour. In the world ye shall have tribulation, but be of good cheer, I have overcome the world.

(IV.)

**Triumph in Adventurous Service.**

Conscious then of a victorious spirituality in our lives, we venture forth on faith's great enterprise in our ministry. It means struggle. We have to counter the downward gravitation of self by the upward pull of love. Progress is vertical, not horizontal. We pursue a zigzag path, being forced to give way here and there, yet ever rising higher. Renewed strength comes with every advance, and there is great romance in the comradeship with Jesus.

"There's not a breathing of the common wind  
 That will forget thee; thou hast great allies,"

Thy friends are exultations, agonies,  
 And love, and man's unconquerable mind."

Our difficulties challenge us. Will we not challenge them? We may have "to set our face steadily toward Jerusalem." We must be ready to take risks, to laugh at danger, to dare the impossible, and to meet every "no" with the "everlasting yea" of faith.

Let us then plumb the depths of our spiritual experience and find rock bottom in the Cross. Our Ridley motto, "Fidel cotiela crux"—the Cross the touchstone of our faith. Let us weave the cross into the very texture of our experience, and go forward with the abandon of the Crusader, with apostolic zeal and prophetic fire into the thick of life's struggles. It was a triumph of religious genius when Jeremiah carried religion out of the suffering individual soul. It will be a triumph of spiritual vitality if we can by the travail of our souls translate the meaning of the Cross into the life-experience of the nation.

And so, let Browning's Saul speak to us:—  
 "He who did most, shall bear most;  
 The strongest shall stand the most weak."  
 'Tis the weakness in strength that I cry  
 for! my flesh, that I seek  
 In the Godhead, I seek and I find it. O,  
 Saul, it shall be  
 A face like my face that receives thee; a  
 Man like to me  
 Thou shalt love and be loved by, for ever:  
 A Hand like this hand  
 Shall throw open the gates of new life to  
 thee. See the Christ stand!

**Young People's Corner.**

ANTS.

(By J. L. C. Doyle, St. Bartholomew's Hospital.)

Undoubtedly the animal which most resembles man in form and anatomical structure is the ape, but there is no animal or insect which more closely resembles him in life and habits than does the ant. In spite of its smallness and insignificance, it is the most intelligent of all insects. It has a wonderful memory. If you take an ant from a nest and keep it for quite a long time, then return it to its home, it will be welcomed with every sign of recognition; yet, if you were to put a strange ant into the nest (even if it is of the same species) it would at once be killed as an intruder.

Some ants indulge in slave-raiding! All the available warrior ants from one nest will make an organised attack upon a neighbouring nest and after a tremendous battle which may last some time the victors will carry off to their own nest the young ants and the eggs of their defeated foes. These are carefully reared, and when they grow up, are used as slaves to do the "dirty work" of the community, i.e., cleaning the eggs, feeding the young, &c.

What unselfish creatures ants are too!

Have you ever noticed what happens when you disturb or damage a nest? The ants, instead of running away and seeking refuge, pick up an egg and carry it to a place of safety, then return and save another egg. They will save the eggs at all costs, even if they lose the type of ant that referred to in the Book of Proverbs—the agricultural ant. These ants cultivate a special kind of grass all round their nests, and when the time comes, they pull up this grass, separate and store the ears, and use the straw to build their nests. Year after year they sow, reap, and store, like so many farmers.

I have no space to write of the organisation of ant communities, of the queens, the soldiers, the parliament, the market place, of each nest. But one other remarkable thing I must mention. Ants keep cows! Now don't laugh—because it is fact. The "aphides," or green flies, so common on our roses, possess a certain secretion of sweet fluid, of which ants are very fond. Ants will accordingly climb the stems of plants and capture these aphides, taking them back to their nests and keeping them captives. They treat them with the utmost consideration and feed them daily, taking from them in return the milky fluid which they like so much.

Now, when next you see an ant, don't be in such a hurry to kill it. It is a real friend of man and destroys many insects which are harmful in the garden. It is truly a wonderful creature.—O.B.M.

**The Bible: Arbor Vitae.**

Much books I have perus'd, but I protest  
 of books the sacred Bible is the best.  
 Some books may much of humane Learning  
 boast,

But here's the Language of the Holy Ghost,  
 Hence we draw living water, here we do  
 Observe the Patriarchs' lives, and doctrine  
 too;

Here Christ himself directs us how to pray,  
 And to the Gate of Heaven chalks the way.  
 Here is the salve which gives the blind their  
 sight;

All darkness to expel, here is the light:  
 Here is strong meat for men; and milk to  
 feed

The weaker babes, which more perfection  
 need;  
 Cast off erroneous pamphlets, wanton  
 rhymes,

All feigned books of love, which cheat the  
 times;

And read this book of life; those shall appear  
 With Christ in heaven which are written  
 here.

—Rowland Watkyns (circa 1662).

**THE NEW LECTIONARY.**

Aug. 6, 8th Sunday after Trinity  
 (Transfiguration of our Lord).—M.:  
 Pss. 39, 40; Exod. xxxiv. 29; 2 Cor.  
 iii. E.: Pss. 41, 42, 43; 1 Kings xix.  
 1-16; 2 Pet. i. 12.

Aug. 13, 9th Sunday after Trinity.—  
 M.: Pss. 46, 47, 48; 1 Kings xvii. or  
 Wisd. xi. 21-xii. 2; Luke i. 1-25 or Phil.  
 iii. E.: Pss. 44, 45; 1 Kings xvii. or  
 xix. or Wisd. xii. 12-21; Matt. xi. or  
 Acts xx. 7.

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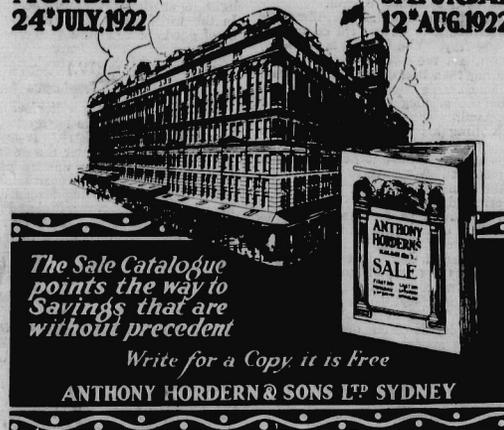
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**Current Topics.**

We gratefully publish on our "Leader" page an interesting statement sent to us by the Bishop of Spiritual Goulburn concerning the coming visit of Mr. J. M. Hickson. We venture to draw attention to Dr. Radford's closing appeal for a definite promotion of the requisite spiritual conditions by earnest and continuous prayer that the Church may be awakened to a corporate faith in the healing power of her Lord, and that there may be a deepening of faith and penitence in the lives of all those who look for healing. The Mission is "not merely one of spiritual healing, but of Christian healing." We suggest that prayer circles should be formed in every parish in order to concentrate the prayers of God's people upon the coming mission and the missioner. "This kind cometh not out except by prayer."

We reprint in the place of our usual sermon a very sane and strong presentation of the problem of the self large liberty in the matter may well find food for serious reflection. As Dean Crotty says, "the Church does not quarrel with the modern man so much for things he does on Sundays as for the things he does not do." The plausible excuse of the need of recreation is thin and shallow, for it almost always accompanies a starvation of the higher nature of the man. It is a well-confirmed fact that the true estimate and recognition of the purpose of this Holy Rest-day leaves little desire or time for the inclusion of the Sunday sports that are so much in vogue at present.

From the columns of a contemporary we call the following apt illustration:—

"Invited to a golfers' meeting recently, Joab H. Banton, the prosecuting attorney of the county government in New York City, remarked as an aside, after describing the terrific and unrelieved load of responsibility that his office entails, that he himself had never learned to play golf. His explanation, which is worthy the consideration of an army of golfers in every part of the country, was this:—

"I have no time to learn golf, because I find it imperative that I seek some spiritual refreshment at the end of every six days work. Golf as a recreation is undoubtedly excellent, but it would not answer my purpose. I find that religion is the only way of keeping up the 'heart' which is necessary to perform my duties. A man without it would be utterly lost. Try church some time. You will find it as refreshing as is golf."

After all, the aim of the Christian should be to seek to know God's will

for him in this and every other concern of life, and, as well, to have the will to follow God's will when thus revealed.

The Society whose aim is to put the Church on the map of Australia has altogether justified its inauguration, thanks to the generous and general support and sympathy it receives, and the enthusiasm and tact of the Organising Secretary. The Society has filled "an aching void," and has surely come to stay. It is a society framed on definitely evangelical principles and lines like the great English society with whom it has a certain relationship, filial if not legal. We are interested to see that in the Provincial Synod of N.S.W. the Bishop of Goulburn is going to ask for a consideration of the question of "the widening of the basis of the Bush Church Aid Society to secure the support of every diocese and of all Church-people for the Society as the Home Missionary Society of the whole Australian Church." As the B.C.A.S. is federal in its outlook, if any Synod is to discuss this matter it would seem to us that General Synod is the proper body to do so. At the same time we are rather puzzled at Dr. Radford's proposal. Has the council of the B.C.A.S. been consulted in this matter? Will the Organising Secretary, who is not a member of Provincial Synod, be allowed the privilege of speaking to this important motion? It seems to us almost like a man arranging for his marriage before he has even consulted concerning the willingness of the party with whom he proposes to link his life. However, the bishop may reply that, in this case, the man is rather a complex being, and consultation is necessary within himself as to his willingness to make the proposal to the other interested party.

The Bishop of St. Alban's, in the course of a sermon in his cathedral, made a strong protest against the kind of methods that are in use for the upkeep of the Church's work. He said:—

"An Indignity to the Church."  
The Bishop of St. Alban's, in the course of a sermon in his cathedral, made a strong protest against the kind of methods that are in use for the upkeep of the Church's work. He said:—

"Things have come to a sorry pass in the great Church of England when a 'fete' has to be held to raise money to pay its living agents. What would you say if you saw an announcement that your bankers were arranging a fete to pay the manager and clerks? Why, you would go in double quick time and withdraw your savings. And yet you don't mind the Church being submitted to such an indignity! Piquancy was added to the Bishop's remarks from the fact that the city had been placarded for weeks with an announcement of a fete in aid of the Additional Curates' Society.

We sympathise with the bishop in his protest, but whatever would his lordship say if he knew of the "bread and butter dances," whist drives, gambling methods, etc., that are in fairly common use in some Australian dioceses? The time is over-ripe for earnest protest on the part of the Church' leaders against all such unworthy dodges for raising money for God's work.

At the recent meeting of the London Diocesan Conference, a good discussion took place on "The Church and the Religious Press."

The general desire was expressed to emphasise the need for churchmen to get more into touch with the wider Church life. It was almost unanimously resolved that the life of the Church would benefit if Church-people gave increased attention and support to Church newspapers and periodicals. It is one of the weak places in our Church life that Church-people do not evince much interest in the wider work of the Church. The ordinary Anglican Churchman is a Congregationalist pure and simple, with little esprit de corps in relation to the great body in which he has the privilege of membership.

As the Royal Arcade is undergoing an extensive reconstruction, "The Church Record" management has had to seek fresh quarters. Our constituents will find us at 62 Post Office Chambers, 114a Pitt St., Sydney, to which all communications should be addressed. Subscribers may, for their own convenience, still call and make payments in settlement of their accounts at William Andrews' Printing Company Limited, 236 Castlereagh St., but all written communications must be addressed to the Manager, "Church Record" Office, 62 Post Office Chambers, 114a Pitt St., Sydney.

**Provincial Synod of N. S. W.**

The Triennial Synod of the Province of New South Wales is to assemble at the Chapter House, Sydney, on August 16th. The position of women in the Church will be the subject of motions by the Bishop of Goulburn, urging the adoption by Synod of resolution 53 of the Lambeth Conference, providing that "opportunity should be given to women, as to men (duly qualified and approved by the Bishop, to speak in consecrated or unconsecrated buildings at other than the regular appointed services of the Church." An ordinance granting, among other things, authority to deaconesses to prepare candidates for baptism and confirmation, and to assist at the administration of baptism, will also be brought forward by Mr. W. R. Beaver.

The Rev. G. A. Chambers will ask Synod to agree that the time is ripe for giving effect to the clause in the Lambeth resolutions with reference to the interchange of pulpits between Anglican and non-Anglican