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**Current Topics.**

The remembrance is still fresh in the minds of many how suddenly the German arm broke, and a way was made possible for the return of peace. The horrors of the war were so awful and the constant fear that prevailed so nerve-racking, that the news of its cessation came as a tremendous relief to the whole civilised world. Thanksgiving was everywhere in manifestation, and it was directed in a remarkably general way to God, evidencing a realisation that His hand had been stretched out to bring relief to a seemingly impossible situation. The collapse of Germany was so sudden and complete that we all were convinced that God had done it. That is one of the great lessons of Armistice Day. Our God is a God that heareth prayer, a God intimately concerned with the doings of men, and One who always tenderly regardeth and careth for those who trust in Him.

We publish elsewhere a letter from the Bishop of Bathurst calling the attention of the members of General Synod to the Special Session to be held on November 27. Those who really desire to see that Synod possessing the prestige and powers that should belong to a General Synod of the Church in Australia will evidence that desire by attending the Special Session so as to validate the more adequate representation of dioceses the Determination referred to by the Bishop is concerned to give. The present representation is ludicrously undemocratic, and even the increased representation, proposed under the Determination, is, we think, very far from being satisfactory. Any legislative powers that may be contemplated will require to be hedged around with all kinds of safeguards lest we get the evils of practically minority rule.

The police strike in Melbourne is indicative of the presence of a bad humour in the community in general. That a body of men, responsible on oath for the administration of law and the protection of life and property, should so forget themselves and the position of trust assigned to them as to indulge in deeds of violence such as have caused terrorism to prevail in a city like Melbourne, is deplorable to a degree. It is also symptomatic of a too general spirit of unrest and fretfulness against authority in the world at large. It is one of those tendencies that may well contribute to the aftermath of the war. It certainly is an accompaniment of a loosening of belief and practice in relation to religion. There are, no doubt,

some who will see in it merely extravagances of a young manhood that is just realising itself in the incoming of a new age. There are others who will account that it is due to a prevailing lack of a real conviction of God, which gives rein to the worst elements of a selfishness unrestrained by any fear or respect for an overruling righteous Providence. It is an irony that such a display of selfish brute force should have happened so close to Armistice Day—a day of remembrance of noble self-sacrifice and of Divine restraint in the affairs of men.

The Melbourne Synod passed, not without opposition, a motion deprecating games of chance and lotteries as a means of raising money for Church purposes. One speaker said, quite correctly, that 99 people of out every 100 do not know that gambling is wrong, and that the public conscience had not yet been aroused. To the same effect the Bishop of Lichfield wrote in his Pastoral Letter for September. His Lordship said:—

"When I was a parish priest the conviction was burned into me that betting and gambling corrupt character, produce crime, and bring misery into homes. Where the fruit is utterly evil the root must be corrupt. Of course I am aware of the difficulty of proving the moral wrongness of betting for small amounts or gambling on a mild scale. But the whole principle of getting something for nothing, and obtaining your own gain (however small) at the cost of another's loss, is radically wrong. Without censorious judgements of his neighbour a Christian man, it seems to me, is bound to keep clear of a practice which can produce no possible good, and is likely enough to lead to infinite harm. And I wish to add, with the utmost emphasis, that it is absolutely impossible for the Church in any diocese or parish to justify itself in making money by means of raffles or lotteries or 'draws'."

Is it not about time that our church people made up their minds no longer to "touch the unclean thing"? What is the good of seeking to keep work for God in a healthy, financial condition by the use of means which spell spiritual and moral disaster to so many, and are so contradictory of the Christian principle of self-sacrifice?

The much-debated question of Prayers for the Departed is so intimately connected with this special celebration that we are amongst those who deprecate the revival of the festival, and our anxieties are not in any way allayed by the following statement culled from a leading article in the "Church Standard":—

"All Souls' Day has been recognised by the Church Catholic for many centuries as a day of Commemoration of the Departed, and has been kept as such. But it is not the only day for this commemoration, and the pleading of the sacrifice of the Lord's Passion then is with that special intention, but it is not the only time in the year that it should be so. Regular intercessions and requiems for the

dead must bring much blessing and comfort to the prayers, as well as to the souls departed."

We call our readers' attention to a short summary of history on the subject, reprinted in another column, by Rev. W. H. Griffith-Thomas. We do need to get away from sentimentalisms and get strong in things that are true. Dr. Thomas's sane presentation of the case will help much in that direction.

We venture to draw the attention of A.B.M. authorities to the inclusion of certain unscriptural teaching in the current issue of the "A.B.M. Review." An article entitled "A Death in the Desert" contains a view of the Lord's presence in Holy Communion, which is not justified by the New Testament or by Anglican formularies. The passage we refer to is as follows:—

"All African Communion for the sick are very wonderful, from the sharpness of the contrast between the hidden glory of the Great Mystery and the extreme poverty and humility of the outward surroundings. . . . No table, no box, even, only a small stool standing on a second bed to be the throne for the King Who was coming."

We imagine that many "A.B.M. Review" readers will object to the foisting on the Church of this class of teaching. The New Testament is clear that the presence of Christ to His people is dependent on a people's faith, and not on the repetition of a formula or incantation by a priest. Not on an altar but in the hearts of His followers does Christ sit enthroned.

We are reading with interest, and, we hope, profit, a great book—the autobiography of Henry Ford of the motor car fame. In it he makes clear the foundation principles of his life and work—that of service before profit—and his successful business career qualifies him for stressing the practical value of his maxim. He says: "The essence of my idea is that waste and greed block the delivery of true service." Judging from the universal employment of the "Tin Lizzie," and the variety of motor vehicles that are constructed from her, Mr. Ford may well claim to have in hand a venture of profitable service to the whole world of man. Consequently he has conferred a further benefit on that world by laying bare the essential principles of that service. Those principles, in his own words, are as follows:—

"(1) An absence of fear of the future and of veneration for the past. One who fears the future, who fears failure, limits his activities. Failure is only the opportunity more intelligently to begin again. There is no disgrace in honest failure; there is disgrace in fearing to fail. What is past is useful only as it suggests ways and means for progress.  
(2) A disregard of competition. Whoever does a thing best ought to be the one

to do it. It is criminal to try to get business away from another man—criminal because one is then trying to lower for personal gain the condition of one's fellow-man—to rule by force instead of by intelligence.

(3) The putting of service before profit. Without a profit business cannot extend. There is nothing inherently wrong about making a profit. Well-conducted business enterprise cannot fail to return a profit, but profit must and inevitably will come as a reward for good service. It cannot be the basis—it must be the result of service.

(4) Manufacturing is not buying low and selling high. It is the process of buying materials fairly and, with the smallest possible addition of cost, transforming those materials into a consumable product and giving it to the consumer. Gambling, speculating, and sharp dealing tend only to clog this progression.

["My Life and Work," by Henry Ford, 2nd Australian Impression. Our copy from the Australian publishers, Messrs. Angus & Robertson, Sydney. Price, 7/6.]

## Prayers for the Dead.

By the Rev. W. H. GRIFFITH THOMAS, D.D.

### 1. The Early History of Prayers for the Dead.

(a) It is generally thought that the Jews prayed for the dead, and that a passage in 2 Maccabees xii. points in that direction. Jewish liturgies of the present day certainly have them. But it has been pointed out (1) that the passage in Maccabees does not necessarily involve Prayers for the Dead, nor is it at all certain that the present Jewish liturgies are of pre-Christian date. In any case, however, we have no record of our Lord and His Apostles observing such a custom, and it would be very precarious to base a Christian practice of such moment on merely Jewish grounds even if we were sure of them.

(b) In the Christian Church it is to be carefully noted that the earliest form of the phrase indicated by R.I.P. was not "requiescat," but "requiescit," which states the fact, "he rests in peace." The earliest inscriptions of the Catacombs, too, are "in pace," "in Christo," etc., without any prayer. All early history points to the remarkable joy associated with Christian funerals, the thought of the beloved one being with the Lord overpowering all else.

When Prayers for the Dead actually began in the Christian Church they were very simple and marked by a true reserve, because of our ignorance. They were merely prayers for the soul's rest, and that it might be placed at God's Right Hand. By the mind of man is impatient of restraint, and so something more definite was wanted to pray for. The order of thought and feeling seems to have been somewhat on this line, though of course not always definitely and consciously, nor all at once, but extending through several centuries. (1) Prayer implies need. (2) Need suggests imperfection. (3) Imperfection involves progress. (4) Progress indicates purification. (5) Purification demands suffering, and from this came the fully developed mediaeval doctrine of Purgatory, which means purification, based on the fact that the full penal consequences of sin are not all remitted in this life.

It is unnecessary to stay to controvert this in detail, but this much may be said: (1) We can readily see how far all this is from New Testament simplicity; and (2) Suffering is not necessarily remedial and purifying; it often hardens. Joy is on the whole quite as purgative as suffering, and some would say that it is much more so.

This was the state of the case before the Reformation, and we are at once brought to

### 2. The Teaching of the Church of England.

This calls for our most careful attention and study, and we have to note the following stages of the history.

(a) In 1549 came the first Reformed Prayer Book, and in it were prayers for the dead, distinct and definite. The Prayer now called the Prayer for the Church Militant was then headed "Let us pray for the whole state of Christ's Church," and a petition for the departed was included in the prayer. There were also prayers for the dead in the Burial Service.

(b) In 1552 came the second Reformed Prayer Book. From this prayers for the dead were deliberately omitted, and the words

"militant here in earth" added to the heading of the prayer. The Burial Service was altered in accordance with this so as to express the present joy of the holy dead, "with whom souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity." One of the Homilies speaks in unmistakable plainness of the needlessness of prayers for the dead.

Now, to entreat of that question, Whether we ought to pray for them that are departed out of this world, or no? Wherein, if we cleave only unto the word of God, then must we needs grant that we have no commandments so to do. Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come.

Neither let us dream any more that the souls of the dead are anything at all helped by our prayers; but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell, whereof the one needeth no prayer, and the other is without redemption. The only purgatory wherein we must trust to be saved is the death and blood of Christ, which if we apprehend with a true and steadfast faith, it purgeth and cleanse us from all our sins, even as well as if He were now hanging upon the cross. . . . If this kind of purgation will not serve them, let them never hope to be released by other men's prayers, though they should continue therein until the world's end. . . . Let us not therefore dream either of purgatory, or of prayer for the souls of them that be dead; but let us earnestly and diligently pray for them which are expressly commanded in holy Scripture, namely, for kings and rulers; for ministers of God's holy word and sacraments; for the saints of this world, otherwise called the faithful; to be short, for all men living, be they never so great enemies to God and His people.

("The Homilies," pages 337-340.)

This was published within about ten years of the Prayer Book of 1552.

(c) At the time of the revision of 1662 a proposal was made to omit the words "militant here in earth," but it was rejected, and there they stand to this day, a thanksgiving for the departed alone being added.

This is the Church of England history on the subject, clear and definite, and surely capable of only one meaning.

It is said, however, that there are two passages where we pray for the dead.

(1) In the Post-Communion Collect. "That we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion." But surely the Church above has obtained "remission." It is almost impossible to be patient with an argument of this kind. It shows the sore straits to which those who use it are put. These words were the work of men who deliberately omitted Prayers for the Dead in 1552.

(2) "That with them we may be partakers of Thy heavenly kingdom." But this is a statement about them, and a prayer for ourselves. It is in the prayer for the Church Militant, and that phrase covers the whole prayer. We thank God for the departed. We do not pray for them, for they do not need our prayer.

Such is the Church of England history and doctrine. And if it be said, as it has been sometimes, that Prayers for the Dead have never been forbidden in the Church of England, we reply that this is true in word but false in fact. What is the meaning of the changes made in 1552? Either they mean something or they do not. If they do not, or did not, why were they made? Indeed, we may ask what any of the Reformation changes meant? In the beginning of our Prayer Book we have, "Of Ceremonies, why some be Abolished, and some Retained." Prayer for the Dead was one of those things that were abolished. Omission, therefore, clearly means prohibition. To say simply that a thing is "not forbidden" would justify almost anything that an individual clergyman might choose to do.

We must not fail to notice how the New Testament meets the supposed demand for Prayers for the Dead.

### 3. The Safeguard Against Prayers for the Dead.

(a) The New Testament generally is our best safeguard.

The burden there is on "now." The whole stress is on the present. We are to pray for others now, work for them now, endeavour to save them now. We intercede for them now because of their need. There is no

revelation of need then, but just the opposite. (b) The doctrine of Justification specifically is our perfect safeguard.

The root of Prayers for the Dead is failure to realise what Justification means. We are "accounted righteous before God" from the very moment we accept Christ. This justification settles at once and for ever our position before God. Our spiritual standing is unchanged through life, and our title to Heaven is at once and for ever given. Justification is not repeated, it is permanent, and this settles the question of Purgatory. It is not connected with Sanctification, but with Justification. It is not part of a process for making Christians holier, but a supplementary process rendered necessary because all the penal consequences are not remitted in this life. Purgatory is required because the debt is not fully discharged here. But what saith the Scripture? "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1). If only we teach, preach, live, and enjoy that blessed truth we shall never use Prayers for the Dead. We can now say with all our hearts and with full assurance—

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress,  
'Midst flaming worlds in these array'd,  
With joy shall I lift up my head."

## The Spirit of Adventure and Perseverance.

(By the Right Rev. E. D. Shaw  
(Assistant Bishop of Oxford).)

"He said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, 'Master, we have toiled all night, and took nothing, but at Thy word I will let down the nets.'"

(St. Luke vi. 4 and 5.) The incident recorded here occurred early in our Lord's Galilean ministry. He had preached in the synagogues, and had so impressed the multitudes that he could with difficulty escape from them, they followed him everywhere. He had performed many miracles of healing. He had not yet surrounded himself with the little band of men who were to be his constant companions, but He had already called some of them—Simon and Andrew, and probably James and John, and He had healed of her sickness Simon's wife's mother.

It is easy to picture to ourselves the scene. It had been a long night of weary toil—again and again the nets had been let down, and drawn up with no results; hoping that each fresh cast might bring some reward they persevered—until at last, as the grey dawn appears, they decide that it is useless to go on; tired out and dispirited they return to shore; then, after a few hours' rest, they begin their toil again, washing and mending their nets, to be ready for fresh efforts.

### Simon's Readiness to Obey.

A little way from them our Lord has been preaching to the multitudes and so eager are they to hear His words that He is compelled by the pressure to seek a more convenient pulpit, and seeing the fishing boats He calls for Simon to take Him a little way out, and from the boat continues to speak. Not yet had come to Simon that knowledge of the Master, which later on drew from him the great confession, "Thou art the Christ the Son of the living God," but he had already answered to His call; he had seen His healing power—he had heard His wonderful teaching; he knew Him as the Master—so when the Master bids, he is ready to obey. The sermon is over and the Master says, "Put out into the deep and let down your nets for a draught." And Simon answers "We toiled all night and took nothing; but as Thy word I will let down the nets."

You cannot from the mere written word always catch the full meaning of a sentence; the look of the speaker, the tone of the voice cannot be conveyed by writing. Simon's answer might, so far as the mere words go, be just listless acquiescence in the Master's wish: as if to say, "another cast will make no difference—to please you it shall be done to-day." I cannot so think of it; rather it is that a new hope has come. "It is true that our toil was fruitless, but now Thou Master art with us; there is something besides our toil, we have Thy word, we will let down the nets with renewed hope." And then comes the splendid result; the toil is forgotten, the disappointment turned to joy, the

glittering fish are so many that the nets can hardly bear the strain—they call for help; a catch such as they had never had before.

### Great Issues and Simple Incidents.

A very simple incident in the work of a few fishermen of a lakeside village: is it worth while to spend so much time upon it? Well, great issues often hang upon very simple incidents and if you think of it the Gospel story, as related in the three first Gospels, is largely made up of simple incidents. If you wish to study the philosophy of Christianity you will give much attention to St. Paul's Epistles; if you are specially interested in Eschatology you will not neglect the Book of Revelation, but for the great majority of ordinary Christian people to whom the practical side of the Christian life makes its appeal, and who have not time or inclination for philosophic or theological speculation, it is to such incidents which set forth the life and example of the Master and His followers, the parables, the everyday occurrences, it is to these that they turn for help.

And such a simple incident as that which is before us to-day has for all these ages since it happened brought its power to bear upon life.

There are two elements in the progress of Christianity which have, humanly speaking, much to do with its success: the spirit of adventure "put out into the deep," and the spirit of hopeful perseverance "but at thy word." When James and John sought from our Lord the special privilege of a seat in his kingdom he challenged them to take all risks, and they, not as yet knowing what was involved, replied "We are able." They were ready for the adventure. The Church has never, for long, been without its ventures of faith. I am not thinking so much now of its great missionary enterprises, nor of its incursions into the field of new knowledge and fresh thought, while it distinguishes fundamental truths from transient opinions; but this is too large a subject for to-day; rather of its persistent effort to uphold a high standard of life in opposition to the lower standard so easily accepted by the world. No less now than in other ages are we called to make this venture. We cannot adapt our moral principles to suit the changing spirit of the age, and offer ease of conscience by acquiescing in the hardness of men's hearts in the moral sphere, or laxity of uprightness in business requirements. The Church must always bid men to aim at the highest, even though human frailty continually proves that the aim is not achieved—for the effort itself is always worth the cost.

And with the spirit of adventure there is also the spirit of hopeful perseverance. We toiled all the night—but at thy word I will let down the nets.

The toil was not really fruitless—it just formed part of the fishermen's life as a whole: the successful catches were in some measure due to the times of unsuccessful effort; you could not allot the success only to the moments when the fish were being actually caught, for no man could judge exactly when a catch was possible and when not.

### Let us not be dispirited.

So it is in the life of the Church. It cannot be said that the present is a time of great spiritual progress. I need not labour the point: we know it is so. There is much earnest effort, there are many nets cast, but the world is not in a receptive mood. Let us not be dispirited or discouraged—only let us take care that in all our toil it is at His word that we cast our nets, for so only can we have hope. It is this spirit of hopeful perseverance that is so essential at the present time in our national life.

Here is a sentence from an article in a paper this week:—"To the observer of post-war life in this country the most impressive and tragic fact is the collapse of the old enthusiasms, the departure of the kings and captains of the age of hope." The writer adds that the hope was not indeed set in a spiritual direction, but aimed at an earthly paradise: it was hope of material things. It is true, indeed, that progress in social improvement is slow, and yet there is there no ground for hopeful perseverance, if at least we take long views? Let me take but one example to illustrate this. I saw the other days the Calendar of an Assize held just about one hundred years ago: there were 20 cases of theft, most of them of quite a trivial character. Of those fourteen were found guilty and condemned to death and they included a boy of 15 and a girl of 19, and that continued almost within the time of some now living. It is the hopeful perseverance of social reformers that has altered this.

### At Last the Reward Came.

I might give an example of a different kind. One of the most malignant diseases in some Eastern countries is malaria. For years no one could find the real cause of this disease. Able scientists gave all their skill in patient investigation. At times they thought they were near success. It always eluded them, thousands continued to die. They did not give up; they continued to let down the nets, and at last the reward came. The whole history of this disease is now understood, and places which a white man could hardly dwell in are now quite safe.

Well, now what is our attitude to the condition of things in Europe. Indeed, since the war it seems that we have toiled all the night and taken nothing. We have let down our nets, treaties, conferences, conversations, League of Nations, and have caught little. Perhaps it has not always been "thy word"; perhaps it has not always been with the single eye which is full of light. But there is no reason to give up hope. There are still patient toilers. The night cometh, but also the morning, and when His word comes the net will be filled. All night without Him life misses its meaning. With Him life is abundant. Without Him the largest balance at your bank is worth no more than a paper mark. With Him the pauper is a millionaire. If you believe in what is good, go on believing, keep on hoping. Nothing is more certain than that when the good people cease to hope and to try, the world sinks back into the slough.

## Personal.

### TO OUR SUBSCRIBERS.

Have you paid your Subscription?

The prompt payment of all subscriptions as they fall due is of great importance to the management. We are always glad to receive the names of new subscribers and advertisers.

Mr. F. A. Elgar, M.A., sometime tutor of Moore Theological College, and for the past two years Honorary Lay Reader at St. Peter's, Broken Hill, is a passenger this month (November) by the R.M.S. "Maunganni" for the United States. Mr. Elgar will remain there until the end of January, and will then cross to England, proceeding in March to Paris, where he will enter the Sorbonne (University of Paris). Mr. Elgar will engage in educational work there until July, and will then visit the principal European centres, returning to Sydney about the end of 1924.

Rev. F. W. Tugwell, B.A., Rector of Lismore, has been nominated to the Parish of St. John's, Glebe, Sydney, to be vacant by the resignation of Canon E. G. Cranswick, B.A.

Rev. J. T. Tweedie, Diocesan Chaplain for Rockhampton, is resigning his chaplaincy and leaving for England.

Rev. C. W. White, late of Leeton, N.S.W., has been licensed as Curate of St. Paul's, Burwood, Sydney.

Rev. Richard Twitchell Matthews, Vicar of Suva for the past 16 years, has been placed on the retired list of the S.P.G., with a pension. Mr. Matthews was Incumbent of Enfield with Prospect, and also Mathematical Master at St. Peter's College, Adelaide, from 1880 to 1887. In the latter year he became Vicar of Crafer's, S.A. Mr. Matthews intends to live either in Australia or New Zealand.

Canon Snodgrass, who has resigned from the parish of St. James, East of St. Kilda, Vic., intends leaving for England by the "Ormonde" on December 24.

Rev. H. R. Potter, of the Church of Epiphany, Northcote, has been appoint-

ed to succeed Canon Snodgrass at St. James', East St. Kilda.

Rev. T. McKeon, of Vermont, has been appointed to the charge of St. Agnes', Glenhuntingly, Vic.

Rev. T. Cole, of St. James' Old Cathedral, has accepted the Cure of the Church of the Epiphany, Northcote, Vic.

The Rev. A. R. Ebbs, National Secretary of the C.E.M.S., returns to Sydney to-day from Melbourne. Whilst in the southern capital he preached the annual sermon for the Gleaners' Union of the C.M.S. in St. Paul's Cathedral.

## Bush Church Aid Society of Australia and Tasmania.

All B.C.A. friends will be glad to hear that the Rev. S. J. Kirky arrived safely in England on October 23rd, having had a fine voyage, with an informative insight into various aspects of the church's work on the Canadian Prairies.

The Rev. S. H. Denman began his work as Acting Organising Secretary on October 1st, and has been steadily visiting parishes since that date. During part of November and December he will be on deputation in and around Melbourne. While he is absent the work of the office will go on, as Miss Manning, our helper, will be there regularly each day. Address all correspondence to the Diocesan Church House, George Street, Sydney.

A Forward Move.—The Committee has made a big move in placing a contract for the building and equipping of the Motor Mission Van, for work in the lonely parts and far interior. The Rev. E. Panelli, of Richmond, Melbourne, will undertake the responsibility of travelling in charge of this van. It is hoped to have this phase of our work ready before the close of the year. A Service of Dedication will be held in the Cathedral grounds, Sydney, in ample time for the van to start out on its mission with the new year. The cost of the Mission Van will be about £405, towards which sum we have £265 in hand. We therefore make urgent appeal to all our friends and supporters, and all who feel the claims of the lonely settlers and the "worth-whileness" of this work, to send their contributions to the cost. The money must be forthcoming, and as our supporters have stood by in the past, we confidently appeal to them now to help us meet the expense of this new venture of faith.

Christmas Trees.—Once again we urge the boys and girls in our B.C.A. areas to have a truly "Happy Christmas." Hence, in keeping with this time-honoured festive season, Christmas trees will be the order of the day at Cobar, Wilcannia, White Cliffs, Meandrie, along the Bight, Balranald, in the Gipsland bush, etc. Our good friends are asked to send their gifts into the B.C.A. office, Diocesan Church House, George Street, Sydney, if possible, not later than 1st December.

Our Representatives.—Our B.C.A. representatives in the field are manfully facing their



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Rev. S. H. DENMAN,  
Church House,  
George St.,  
Sydney.

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big jobs with unceasing devotion. The Rev. L. Daniels, of the vast West Darling Mission, has recently worked out along the Paroo into South Western Queensland, bringing much joy and helpfulness to lonely, out of the way settlers. The journey in his Ford took over a week. He tells us that with a small aeroplane the distance and return would have occupied a few hours. He wonders whether an aeroplane could be found for him at a cost of £250. Mr. Daniels, by the way, was a pilot in the Royal Air Force, and is quite at home with a flyer and in flying. We venture to say that the day is fast coming when these big distances of the interior will be covered, as any every-day thing, by the plane. Who will set the ball rolling by subscribing towards Mr. Daniels' aeroplane?

Church people are asked to note that 31st December marks the close of our financial year. In the meantime the demands made upon us are for more supporters, more money, more enthusiastic service—above all, and urgently needed—more prayer.



National Conference to be held at Cranbrook, Sydney, from December 28 next.

The following invitation has been issued by the National President—  
Brother Churchmen,—

In the name of the C.E.M.S. I extend to you a very warm and urgent invitation to be present at this conference. The conference last year was a joy and an inspiration to all who attended it. The coming conference should be an even greater success. I hope you will endeavour to make it so by the help of

your prayers and by your presence. There is a real need for our own sakes, and that of the Church, that we should come together for counsel and fellowship. The conference is organised by the C.E.M.S., but its membership is open on equal terms to all churchmen, whether members of the society or not.

I specially urge that members of C.E.M.S. should endeavour to be present, and I trust that distant branches may see fit to send representatives, and, where necessary, meet the expenses of such representatives from the funds of the branch. A real benefit will accrue to branches from the attendance of representative members.

G. M. BATHURST,  
National President C.E.M.S.

The purposes of the conference are:—

1. Conference on pressing problems.
2. Instruction.
3. Inspiration.
4. Fellowship.

The general subject of the conference will be:—

"The Responsibilities and Opportunities of the Church in Australia." The speakers will include:—

The Bishop of Armidale, who will give the morning Bible Readings.

The Bishop of Goulburn, who will conduct the Tutorial Class.

Mr. W. C. Clegg, B.A., LL.B., who will deal with the responsibilities and opportunities for social service.

The cost of board and lodging for the whole time at Cranbrook will not be more than 30/- each.

The Annual National Conference of

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the members of the society will be held immediately after the Churchmen's Conference at Cranbrook, on Wednesday, January 2, from 10 a.m. to 5 p.m.

Entolment for either or both conferences should be made as soon as possible with the National Secretary of C.E.M.S., Rev. A. R. Ebbs, Church House, George Street, Sydney.

### The First Service in Australia.

The Lord Mayor of Sydney, in a minute to the Health Committee of the City Council on Monday, reported that as a result of investigations which he had made he was satisfied that the site of the proposed underground lavatory at the corner of Hunter Street and Bligh Street would be on the actual site of the first Christian Church erected in Australia. In view of that fact he asked that the committee should not proceed any further with the proposed work. The committee unanimously agreed to the Lord Mayor's suggestion.

It was further stated by the Lord Mayor that the City Council of 1909 agreed by resolution that the site should be reserved to the first Christian service memorial committee for the erection of a memorial so that the site should be consecrated for all time. He understood that there was a substantial amount in hand for the erection of the memorial, and that it was proposed to proceed with its erection as soon as sufficient funds were available.

It is to be hoped that Church people throughout the Commonwealth will send in their contribution to the Memorial Fund, so that the matter may be finalised.

## Correspondence.

### "Anglo-Catholicism."

The Editor, the Church Record.

Dear Sir,—Mr. D. A. White, who figured as an "Anglo-Catholic" apologist in your issue of October 12th, is a youthful fresher not yet at man's estate, whose theological studies still lie before him. I write from no personal antipathy to Mr. White, but to point out that although the pretentious tone of his letter might seem to suggest that he speaks on behalf of the College, as a matter of fact he merely expresses his own opinion, and his word must not be taken as an expression of the views of the students of the College of which he is a member.

H. WITTENBACH,  
Senior Student,  
Ridley College,  
Parkville.

### Special Session of General Synod.

Dear Sir,—As several people have written to me asking why the Special Session of General Synod is summoned for 27th Nov., and it is apparent that many are puzzled, will you permit me to explain through your columns?

At the session of General Synod in 1921 a Determination was passed amending the constitution for the purpose of giving increased representation to the larger dioceses and reducing the representation of the smaller dioceses. This Determination was passed without dissentient voices in General Synod, has since been accepted by more than two-thirds of the Diocesan Synods, but now requires a "final passing" at a Session of General Synod to bring it into operation. The Special Session of General Synod is called merely for this "final passing," and for no other business. It is necessary to do this so that there may be no doubt as to the basis of representation upon which future General Synods shall be summoned. It is anticipated therefore that the Special Session will be very brief and formal.

Whilst it is unreasonable to expect representatives to come long distances for moral business it is essential that a quorum should be secured. Seven dioceses at least must be represented at the Special Session and 30 clerical and thirty lay representatives be in attendance.

Distant dioceses will doubtless be able to

secure their formal representation by appointing laymen in or near Sydney to represent them. Difficulty may arise through an insufficient number of clerical representatives.

I therefore venture to appeal to the dioceses nearer Sydney to send as many clerical representatives as possible; to Sydney Diocese to be fully represented; and to the Dioceses of Melbourne and Adelaide, which have clerical representatives upon A.B.M., at least to arrange for those clergymen to be in Sydney in time to represent their dioceses at the Special Session. It would be a real misfortune if the Special Session failed through lack of a quorum.

G. M. BATHURST.  
(We regret that this letter reached us much too late for our last issue.—Ed.)

(The Editor of "The Church Record.")

Sir,—Under the heading "Current Topics," in your last issue, it appears that, in the "Church Standard" I complained bitterly of the action of the Synod of the Diocese of Sydney in carrying the motion about the Revision of the Prayer Book.

This particular "current topic" does not seem to have been dealt with in a very fair or friendly mood. People outside our Fellowship of Christian charity might easily be led, if they were to read it, into thinking that members of Synodmen put party successes before Christian brotherhood. As a matter of fact, neither in my letter, nor at any other time, have I complained of the "action of the Synod" in passing the motion they did. What I do complain of is—and I protested against it at the time—that the motion was put without those who, while agreeing with a part of the motion, desired to amend another part, having an opportunity of speaking to it, or moving the further amendment which they wished. I also complained, and still do, of the element of abuse and misrepresentation being introduced into the debate. Men who are honest and brave enough, before a large number who are opposed to their views, including the diocesan nominators, to voice their conviction that the Church has a Catholic as well as a Protestant side, should not be attacked, or talked at, in such terms as their being "Romanists" and "traitors." To show themselves gentlemen and Christians should be the aim of all those who address a Church Assembly. I was myself accused of a piece of shrewd practice, and this at a stage in the debate when I had no opportunity of defending myself, when it was stated that, in moving my amendment to have the question more fully discussed before we voted upon it, I knew that, by delaying the vote for another year, it would then be too late for it to be effective. My supposed plan was described as "altogether too palpably thin."

May I say that I never had any such idea in my mind, and that I am quite sure the new Revision will by no means have reached completion before our next Synod meets. To suppose that it will do so is just one more evidence of the ignorance of many with regard to the whole matter of the Revision of the Prayer Book. And, in any case, these facts of underground engineering and deception do not appeal to me. Let us scotch them wherever they appear.

In the article, which you pay me the compliment of devoting to myself, you are unjust in saying that, in my letter to the "Church Standard," I was "willingly ignorant" of the fact that some person had ridiculed the Standing Committee in the daily press. Why pass a slur upon me (without making enquiries) by your use of the word "willingly?" I have not even yet read the letter you refer to, and did not know till I read your article that any such letter had appeared in the press.

Can you find room to repeat here what, in your last issue, was a truly Christian sentiment? It was as follows:—  
"And when the One Great Scorer Comes to write against your name,  
He'll write, not how you lost or won,  
But how you played the game."

Yours very truly,  
J. F. S. RUSSELL.

St. James' Rectory, Sydney.  
27/10/23.

(The letter and cablegram were referred to in Synod while Mr. Russell was present.—Ed.)

In Charity's Name.

Dear Sirs,—My attention has been called to the paragraph "In Charity's Name" appearing in your issue of the 26th instant. I am delighted to note the attitude of your paper on the subject of gambling in connection with the raising of funds for charitable institutions or organisations. Unfortunately, however,

you have been somewhat misinformed regarding the action taken in connection with the United Charities' Fund. A representative of the Sydney Rescue Work Society moved a resolution for the elimination of gambling connected with any of the appeals to be made, whether on Rose Day or other times, by the United Charities' Fund. The resolution was seconded by a representative of the Sydney Rescue Work Society, but when the vote was taken the only representative voting for it were the mover and second of the resolution, though communication had been opened up with the representatives of the Church of England Homes, the Presbyterian Burnside Homes, the Salvation Army, The Central Methodist Mission, and the South Sydney Methodist Mission, both the Salvation Army and the South Sydney Methodist Mission had promised support to the resolution, but their representatives were not present to record their vote. We now hope, however, that through such support as you have given, and, we hope, may be given by the other religious newspapers, that when the question is next raised by the United Charities' Fund the vote will be in favour of elimination of all gambling from the appeals. The Sydney Rescue Work Society has withdrawn from the United Charities' Fund, refusing to accept money raised by the gambling methods adopted in connection therewith. If similar action had been taken by the other societies having a religious basis there is no question that the gambling methods would have been at once withdrawn. Thanking you in anticipation of insertion of this explanation,

Yours faithfully,  
G. E. ARDILL,  
Sydney Rescue Work Society.

### THE NEW LECTIONARY.

November 11, Twenty-fourth Sunday after Trinity.—M.: Ps. 136; Prov. viii. 1-21 or I. Macc. ii. 49; Luke xvii. 1-19 or I. Cor. 1:26—ii. E.: Ps. 140 (om. vv. 9-10), 141, 142; Prov. viii. 1, 22 to end or ix. or I. Macc. iii. 1-26; John x. or James iii.

November 18th, Twenty-fifth Sunday after Trinity.—M.: Ps. 49; Prov. xiii. or I. Macc. iv. 1-25; Luke xvii. 1-38 or I. Cor. iii. E.: Ps. 79, 83; Prov. xiv. 31—xv. 17 or Prov. xvi. 1-19 or I. Macc. iv. 26-35; Luke xxii. 39 or James iv.

November 25th, Sunday next before Advent.—M.: Ps. 145, 146; Eccles. xi. and xii.; Heb. xi. 1-16. E.: Ps. 147, 148, 149, 150; Hag. ii. 1-9 or Mal. iii. and iv.; Heb. xi. 17—xii. 2 or Luke xvii.

A good deed is never lost! He who sows courtesy reaps friendship, and he who plants kindness reaps love. Pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.



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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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.

Subscriptions, and all business communications should be sent to the Manager, Mr. H. A. Pocklington, 62 Commonwealth Bank Chambers, 114a Pitt St., Sydney. Telephone B.2525. Office Hours: 12 till 2 p.m., 4.30 to 5.30 p.m.

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SATURDAY, 1st DECEMBER

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## The Church Record.

NOVEMBER 9, 1923.

## A Definite Goal.

"He that believeth shall not make haste." That is to say, a living faith in a living God will make for a restfulness and a freedom from anxiety which will enable purposefulness and efficiency in the fulfilment of our work in life.

The tendency of present-day life is to such speed and restlessness as make impossible any practical sense of real purpose or aim in life. Over-specialisation, coupled with speed, tends to irrational working, because no time is given to the relating of our own special tasks to life as a whole. This is true in all departments of our social life, but more significantly true is it of our life in the Church.

Everywhere there are clergy and people rushing about in the organisations of the Church, their hands and minds filled with a multitude of tasks to which they feel themselves called; but there is, too often, totally lacking any deliberate and purposeful thinking out of the great purpose or aim to which the Church stands pledged, and the relation of their own workings to that purpose.

In the Great War, with its widely-extended front, every pains was taken, and great and patient thought was expended in order to relate each sectional campaign to the one great end or purpose, in view—otherwise there would have been weakness and failure. It is hardly too much to say that each fighting unit kept ever in mind the defeat of the German and his allies as the one great aim of the conflict.

But in the Greater War of the Kingdom of Christ against the world of sin, not only is there lack of cohesion among the various Christian churches that claim to be seeking the same objective, but even within the membership of those bodies, and our own amongst them, there is this strange lack of vision and

consequently absence of co-ordination in attempting to fulfil the special ministry committed to us.

The Church is suffering to-day from lack of conviction in its members, and that lack of conviction has brought about a condition of things in which we have hosts of busy workers without any real and useful objective of work. They seem to go on day by day, year by year, never asking themselves the question of their main objective nor taking stock of their work. More often than not there arises a dissatisfied attitude to the whole of the organisation in which they are incorporated, and an impatient and unreasonable criticism of it, and sometimes opposition towards others who are seeking to carry out the work. This opposition, in too many cases, manifests itself in deliberate hindrance to the main work for which the Church of God stands.

The great objective of the Christian Church is absolutely spiritual. It is nothing less than the salvation and reformation of the soul of man—the edifying of the spiritual life of the man. Compared with this all other concerns and activities of his life are mere incidentals. It is the recognition of the importance of our great objective that will unify workers and enable them to concentrate their main attention on the real tasks of their life, instead of fretting themselves and others over mere details or incidentals that are not of real importance to the main issue.

What the Church needs most of all is a strong conviction of the living Christ in her midst as her Leader, and the dire need of the hungry world for the distribution of the Bread of Life.

A real conviction of Christ as Saviour and Lord in the hearts of a Christian will give him a clear purpose in work and a motive that will call for thorough consecration of life in a true self-denial and service. It is only as Christ is enthroned in a man's life and self is dethroned that a man will seek first the Kingdom of God and cease to contend about trivial details. The definite goal of the Christian should be nothing less than the building up of the Kingdom of God in the lives of men, and all his tasks, no matter how secular they may seem to be, should be related to that great end. It is only along this line of living and working, with a true conviction of his divine calling, that he can hope to achieve a lasting success.

## Armistice Day.

Special Services.

The anniversary of Armistice Day this year falls on Sunday. The State Premiers have been informed by Mr. Littleton E. Groom, M.H.R., on behalf of the Acting Prime Minister, that it is not proposed to hold the ceremony which has formerly been held in Melbourne at Federal Parliament House steps, and at similar appropriate localities in other cities.

The letter from the Acting Prime Minister adds: "As you are aware, of suitably commemorate the cessation of hostilities, and the commencement of the armistice in 1918, the occasion demands the ceremony being observed at the 'eleventh hour' of the eleventh day of the eleventh month.' Being a Sunday, it will be difficult to arrange a suitable ceremony unless this is done in conjunction with the usual Sunday morning services in the various churches. I should be glad, therefore, if you would kindly arrange with the heads of the various denominations in your State for the

holding of special services on that day, commencing at 10.45 a.m., with the hymn, 'All People That on Earth do Dwell,' which is the hymn which has been sung at similar commemoration ceremonies at the Cenotaph in London. It is desired that at 11 a.m. two minutes' silence shall be observed, and that at 11.3 a.m. the National Anthem shall be sung by the congregations.

"The Returned Sailors' and Soldiers' Imperial League of Australia has been asked for its co-operation in the services which it is proposed to hold, and instructions will be issued to commanding officers of the Commonwealth defence forces that local city and suburban voluntary church parades may be ordered in sufficient time to admit of the parades arriving at the various churches not later than 10.45 a.m. In localities where these arrangements are not practicable, permission will be given to individual members of the forces attending church that morning to wear uniform.

"In addition to arrangements being made for appropriate church services it is desired that the national significance of the observance of the two minutes' silence at 11 a.m. be brought prominently to the notice of the people of your State, and that they be invited to observe this, whether in the churches, in their own homes, or in the streets or other public places. It is further desired that all locomotion should cease for the two minutes from 11 to 11.2 a.m."

## English Church Notes.

International Congress.

Copenhagen has been the scene of the 17th International Congress against alcoholism which met from the 19th to the 25th of August. The Congress, by its constitution, is educational in character; it meets biennially (though this programme was naturally hindered by the war) to review the progress made in research, knowledge, and social and legislative reform, by different nations during the preceding two years.

The outstanding impression left by the Congress upon an observer was the remarkable progress made in the fight against alcoholism during the last few years. No longer do the advocates of Temperance Reform need to apologise for their position. Just as in combating intemperance in England a greater unity of action among the Churches has been achieved than in any other sphere of work, so there are many indications that in fighting a common foe in alcoholism the nations are being brought together in a fellowship, which must increase the probability of rapid advances in temperance reform in all countries and assist in bringing about a better understanding among the nations whose representatives confer to share their knowledge in urging war against the drink evil.

Commission on Doctrinal Agreement.

The Times states that the first session of the Archbishops' Commission on Doctrinal Agreement was held in September at University College, Oxford, the Bishop of Oxford presiding. The deliberations, which are private, were expected to continue over a week.

To the Point.

Various persons of importance are busily allocating the Sundays in the calendar which have not already been seized. This week we have been informed that October 7 is Health Sunday, when the clergy are expected to preach on health, and November 11 is World Court Sunday, when they are to preach on the Permanent Court of International Justice. We observe, however, that a subject of very great economic and hygienic importance has been strangely omitted from these fixtures. Why not Rat Sunday, with powerful discourses on the imperative need of a more sustained and enthusiastic rat-catching?—(From "Church Times.")

Anglo-Catholic.

In defence of the English Catholic, the Bishop of Zanzibar has been in controversy with the Bishop of Durham in the "Morning Post" over the loyalty of Anglo-Catholics.

The Bishop of Armagh has now intervened with the following illuminating letter:—

Sir,—Having read the very able statement of the Bishop of Durham and the reply of the Bishop of Zanzibar, it occurs to me that one who, though a member of the Anglican Communion, is outside the National Church of England, may perhaps be able to set in a clear light the real problem presented to the Christian world by the Anglo-Catholic Congress.

The Bishop of Zanzibar's way of putting his case seems to me to obscure the real issue. A few years ago I had, accidentally, an opportunity of hearing an account of the Anglo-Catholic programme by one of the most influential of that inner circle from which comes the driving force of the movement. He declared that the true Anglo-Catholics were a small but very determined party, with a definite policy, to the realisation of which they were devoting all their energies. He asked: What is a Catholic? His answer was: A Catholic is a man who is baptised and confirmed; who hears Mass on Sundays and on certain other days which are called days of obligation; who makes his confession at such times as are appointed by his Director, and then communicates; who, if at all possible, receives the last rites of the Church before his death. This discipline, the speaker went on, is to be found in the Roman Church, in the Eastern Church, and, in a very limited way, in the Anglican Church. The main purpose, he said, of the Anglo-Catholic party is to restore it in its fullness.

The discipline thus stated is not without certain doctrinal implications. First, there is a doctrine of the Church which would include the three Communion named above, and which would exclude all the Protestant Communion. Secondly, a doctrine of the Mass practically identical with that held by the Roman Church. And, thirdly, recent developments compel us to add certain cults and devotions, especially the worship of the Blessed Virgin Mary.

English Churchmen who know their Prayer Books and read their Bibles will be able to judge whether this programme is in accordance with the standards of their Church. To me, regarding the matter in a wider way, the essential question is: is this whole scheme in accordance with the teaching of Christ? I hold that, on the contrary, it is directly opposed to the whole spirit of the Gospel. The teachings of Christ breathe the essence of spiritual liberty: this is spiritual slavery. Christ teaches the direct access of the soul to God as to a Father; this raises a barrier after barrier between the soul and God. Christ says: "When thou hast shut thy door, pray to thy Father"; this says: "Go to your director." And if there is anything that is forbidden in the New Testament, it is the worship of saints and angels: "See thou do it not."

Further, it is forgotten that this particular type of religion has been put to more repeated testing through the ages than any other kind, and has failed most signally. It is not too much to say that almost every advance, moral and intellectual, in the history of mankind, has been the result of a revolt against it.

Yours, etc.

CHARLES F. ARMAGH.

## The Church in Australasia.

## NEW SOUTH WALES.

SYDNEY.

A Memorial Church.

The village of Hornsby was in fete on Saturday last. A flower show and the foundation-stone laying for a new church were events quite interesting enough to draw the average man. The Archbishop performed this latter ceremony, and in a few chosen words commended Hornsby church people upon their venture of faith. His Grace took occasion to speak of Sunday observance, or, rather, Sunday desecration. The offertory amounted to nearly £300. There is every prospect of a handsome church decorating the district. The rector and his church warden are to be congratulated on the excellent beginning of this much-needed work.

Dedication of New Church.

There was a great congregation—outside the building as well as inside—on the occasion of the dedication of the new church of All Saints', Suspension Bridge, North Sydney, by his Grace the Archbishop of Sydney on Saturday, November 3. The church will seat about 300 people, and has provision for

class rooms under nave and chancel. It stands on a high ridge in Carter Street, and can be seen from a long distance.

The following clergy were present:—Revs. Canon Charlton, F. W. Reeve, J. H. Wilcoxon, P. E. Wilkinson (first C. in C.), E. Cameron, P. R. Westley, the Vicar (Rev. L. Gabbott), and T. Sweetman-Thomas (Methodist). In addition to the clergy there were present Major-General Sir Granville Ryrie, M.P., R. W. D. Weaver, M.L.A., and the Mayor of North Sydney (Ald. Clarke), and many old parishioners and friends.

Thanks to many voluntary workers, first-class carpenters, painters, etc., a great saving has been effected in furnishing the church. In addition, many gifts were received, including silver chalice and paten, marble font, sanctuary chair, communion rails, vestry table, book-markers, kneeling mat, linoleum, etc. The electric lighting was also voluntarily done. The sanctuary will also be paid for by two families, and the Sunday School children are paying for the porch. The offertory in cash, promises, including £40 loans on debentures, amounted to £226. The architects are Messrs. Burcham, Clamp, and Mackellar; and the builder is Mr. E. E. Hall of Mosman.

"Havilah."

"The land of Havilah, where there is gold," only in this case the gold is represented by some sixty bright and healthy children who receive all the care and mothering that are possible for the fostering of their young life. Last Friday week the annual meeting of the Havilah Children's Home was held in St. Andrew's Hall, Wahroonga. The hon. chaplain presided. The hon. secretary (Miss Sievers) presented an excellent statement concerning the home. Mr. P. Brady read the financial statements. Both he and Dr. Clarence Read described the work of the home generally, and showed the need of continued assistance. A good account was given of the work of the Men's Committee, which has been responsible for the purchase of additional land in order to consolidate the fine property. The Men's Committee has also established a piggery, and superintend the utilisation of the land for revenue purposes. The Management Committee of ladies was again elected, and a vote of sympathy with Dame Margaret Davidson was passed.

GRAFTON.

Parish Central Macleay.

A very successful tea was held at Smithtown on Wednesday, 24th October, in spite of exceptionally bad weather conditions almost all through the day.

The Bishop of Grafton paid his annual visit to Central Macleay on Thursday and Friday, 25th and 26th October, beginning with Evensong at St. Peter's, Frederickton, with reception afterwards in the grounds of the church. In the evening His Lordship held a Confirmation at St. John's Church, Smithtown, when 18 persons were confirmed, being presented by the Vicar, the Rev. C. J. Chambers.

Next day His Lordship held a short Dedication Service for new and very beautiful drapes for the Holy Table, etc., and then the Bishop addressed the members of the Churchwomen's Guild, urging them to go forward in the name of the Lord and seeking the sole glory of God. In the evening the Bishop preached in the large Public Hall, Gladstone. A meeting of the congregation was held after the service, when Miss G. Brown and Mrs. Porter sang, and the Vicar asked for £40 for the balance due on the new church site, just purchased. The amount was subscribed in the room before those present adjourned to supper. The new church is to be called after St. Barnabas, the Son of Consolation. The Doxology and National Anthem were sung with feeling and enthusiasm.

—C. J. CHAMBERS.

## SOUTH AUSTRALIA.

WILLOCHRA.

The Bishop's House.

The first material step in the possession of a house for the Bishop of Willochra at Gladstone took the form of a solemn and impressive ceremony on April 10, when the foundation stone was laid by Mrs. Nutter Thomas, wife of his Lordship, the Bishop of Adelaide. The spectators on this occasion numbered about 300, and included, in addition to local church people, many adherents from the surrounding districts and from Port Pirie and elsewhere.

The formal opening by Lady Bridges took place on November 1st in glorious weather.

There was a large attendance, including visitors from all parts of the Diocese.

The following clergymen were present:—The Lord Bishop of Willochra, Rt. Rev. Gilbert White, M.A., D.D.; Rev. R. A. Adams, M.A., Rural Dean, Jamestown; Rev. W. Burvill, B.A., Th.L., Laura; Rev. H. Davidson, Streaky Bay; Rev. J. B. Drabble, A.K.C., Elliston; Rev. E. H. Faulkner, Orororo; Rev. S. J. Pethick, Port Pirie; Rev. C. Reed, Peterborough; Rev. F. E. Watts, M.A., E.D., Port Pirie; Rev. H. M. Wilkinson, Crystal Brook; Rev. H. A. Williams, Th.L., Quorn.

The proceedings were opened on the verandah at the southern side of the house, with the singing of the hymn, "O God Our Help in Ages Past," after which the Bishop of Willochra, Dr. Gilbert White, said:—"Inasmuch as this house has been built by the contributions of the members and friends of the church, both within and without the diocese, to the honour and glory of God and to be a dwelling for the present and future Bishops of Willochra, and forasmuch as this congregation is here assembled to assist in the opening and blessing of the same, I therefore request that your Excellency will open the door that we may enter and ask God's blessing on the rooms, after which done that you will declare this house to be duly opened."

The Bishop then asked Lady Bridges to declare the house open, which she did with a silver key, and with these words: "I hereby declare that this house, after due consecration and blessing, is now open as a dwelling-house for the Bishop of the Diocese of Willochra, and his successors, in the name of the Father, the Son, and the Holy Spirit."

After prayer the procession proceeded through the house to the front verandah when the hymn, "Lord Behold Us With Thy Blessing," was sung.

Lady Bridges, at the conclusion of the hymn, declared the house to be duly opened as a dwelling-house for the Bishops of Willochra, and the Rev. R. A. Adams made a brief statement on behalf of the building committee as follows:—

The total amount subscribed to date amounted to £2138/10/5, nearly £1300 of which has been paid within the 12 months, in addition to the gift of a 3000-gallon tank. The items in the expenditure were:—

Contract, £2753/14/2; land and preliminary expenses, £165/0/1; architects' fees, £180/6/3; extras (about), £100; leaving a total of £3200/14/11, debit balance of £1602.

The Bishop then said:—"May the blessing of God rest ever on this house and on all who shall dwell in it. May God bless all who have helped to build it, either by their gifts or by their labour. May God's peace rest upon it and never depart from it for ever."

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The building occupies a commanding position on the crest of a hill adjoining the Booyoolie Estate and overlooking the township of Gladstone. The foundation are of reinforced cement concrete, and the external walls of dressed local freestone, with cement dressings, and the internal partition walls are of brick. The internal woodwork fittings are of red pine finished in natural colours.

## QUEENSLAND.

### BRISBANE.

The Archbishop of Brisbane, in his monthly note to his people, writes:—"There is to be an important meeting of Bishops of the various dioceses of Australia in Sydney on November 22 and 23, at which, amongst other things, the question of the continuance of Spiritual Healing in Australia will be carefully considered. I am hoping to be able to attend these meetings, though it will involve some alteration in connection with a northern tour I was intending taking at that time. The occasion, however, is of such great importance that I feel it my duty to be present, if I can, and I shall, in any event, attend the meeting of A.B.M. in Sydney on November 28 and 29. On the day preceding (November 27) there is to be a short formal meeting of General Synod in Sydney, convened for a special purpose, and in that week also the Central Committee for Australia on autonomy (of which committee I am a member) is to meet."

### The Case for Missions. Protector's Views.

The fourth day of the Missionary Exhibition and Sale of Work was entered upon on Friday, when the largest crowd so far wandered among the various courts at the Exhibition, or watched with interest spear throwing displays, etc., by aboriginals in the arena. To stroll through the hall under the new grand stand at present is akin to having a trip on a magic carpet, as the various stalls, representing the chief missionary centres of the world, are presided over by attendants in costume true to country, and the general colour aspect is a particularly pleasing one. During the day some 1500 scholars from State and public schools visited the Exhibition, and listened with keen delight to the lectures delivered by missionaries from Torres Straits, Japan, India, and China. There was a brisk demand for curios, which are the products of the mission stations, and this section of the Exhibition should show a good return.

The opening ceremony was carried out by the Chief Protector of Aborigines (Mr. J. N. Bleakley), who made some useful remarks regarding the work being carried out by missionaries. "I am rather nervous about following such speeches as Mr. Theodore's," he said, "and think that Bishop Le Fanu must have sensed this nervousness when he administered the rubs regarding Government settlements, which were designed to arouse my fighting spirit. However, I do not intend to take up the gauntlet, as this is the Mission's 'day out,' and I can say from personal knowledge that Yarrabah deserves all the praise the Bishop has given it. This institution can boast a social progress ahead of that found in many European peasant communities. "Years ago the Mission and departmental attitudes had very little in sympathy; in fact, two comments made at that time will serve to show how little either side understood the other. Criticising the Mission, now praised so warmly, it was said that it was 'all prayer and no hoe.' One of the Mission organisers who took up the gauntlet answered that the salvation of their souls was of more importance than growing cabbages. Yet the humble vegetable, as an emblem of the spirit of self-dependence, has now come to be recognised as an important factor in Christianising these simple people. Religion without practical training was just as bad in its way as without religion. The missionary is no longer considered as a 'soppy' individual, but the majority of these men to-day are such as in business dealing could command respect.

### The New Era.

"A better feeling existed now between the Missionary Societies and the Government officials. As soon as the Missions grasped the fact that the official policy was in future

to be one of friendly advice, rather than hostile criticism, a gratifying readiness was shown to fall in with the new plan, and mould their policies to harmonise with that of the department. This policy had been beneficial to both sides, and had resulted in marked progress in every direction. Missions are no longer looked upon as psalm singing institutions, but as places where the natives are trained on the lines of practical Christianity.

"Few realised the value of the work done by Missions. Not only do they protect the child races from the unscrupulous white, but they help to preserve the purity of the white race from grave social dangers that always threaten where there is a degraded race living in loose conditions at its back door.

"When statesmen like Sir William MacGregor and Judge Murray gave public approval to Mission work, it must mean that the system had good results.

### Wrong Contentions.

"It is often argued that these native races should be left to live their own life, and not be civilised or interfered with; that they are worthless, and cannot be induced to settlers; and that they invariably die out when they come in contact with civilisation. Such arguments are just a cloak for meanness and selfishness. When the Mission at Mornington Island was suggested, several persons, including a prominent scientist, said, as this island offered the only remaining chance for studying these people in an unspoiled state, the project should not be gone on with. To show the absurdity of this contention, while the Press discussion was proceeding, 'blackbirds' were kidnapping the men and despoiling the women.

"As an indication of the independence of the Mission Stations, I would point out the State subsidy to Missions is well within £2 per head per annum of the inmates, and the church contributions, perhaps, as much again. Now, the cost to the State of a white State child is 10/- per week, or £26 per year. So that if we take a conservative estimate of £13 per head for natives, it would appear as though those natives raised by their own efforts nearly three-fourths of their own needs."

### An Interesting Jubilee.

The Church of St. Mary the Virgin, Kangaroo Point, attained its 50th year last Monday, having been consecrated by Bishop Tuftell on November 5, 1873. This building took the place of a plain wooden church erected in 1849. The church possesses an interesting old organ, said to be the oldest in Australia. It is of most antique appearance, and bears a brass plate showing that it was built in 1770 by W. Lincoln, organ-builder to His Majesty King George III. of England. This organ is remarkable for its mellowness of tone. The pipes are composed of very soft metal—lead and silver—which was used by early English organ-builders. The instrument itself is built of English oak and mahogany, and the action is most antiquated in character. At one time the keys of the organ were opposite in appearance to those of the modern keyboard, the naturals being black, and the sharps white, that being the ancient manner of construction. A misguided attempt to bring the instrument up to date has led to the keys being altered to the modern style. In the same way the antique carved oak stops have been removed, and others of ivory substituted. There is a legend to the effect that this organ was once submerged in Sydney Harbour, but this is not authenticated. The worshippers at St. Mary's have a deep affection for the sweet-toned old organ. During the term of the present incumbent the organist of the Durham Cathedral, after playing on the instrument, turned to him and said: "Don't get rid of this organ; it has such a wonderfully beautiful tone."

In connection with the jubilee celebrations the Archbishop preached last Sunday in the morning, and the Rev. W. H. W. Stevenson, M.A., in the evening. On Monday a coin evening, organised by Mr. and Mrs. T. Mitchell, was held.

Still with honest purpose toil we on,  
And if our steps be upward, straight and true,  
Far in the East a golden light shall dawn,  
And the bright smile of God come bursting through.

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## Our Melbourne Letter.

(From our own Correspondent.)

This will be for the most part a "gossipy" letter. Why is it that the word "gossip," which originally signified a sponsor in baptism, has so deteriorated in meaning? This will be a gossipy letter in the sense that it will be a column of harmless personalities—the "babbling gossip of the air" concerning some of Melbourne's Churchmen.

But first let me say that there are some things which are only in the air at present, and would make interesting items, but until they are more than unconfirmed rumours I must withhold my pen. I do not wish to earn the censure of Lord Macaulay on Lord Brougham—"He is, indeed, a kind of semi-Solomon. He half knows everything from the cedar to the hyssop."

Canon Hughes has been trying, with success, some rather unconventional methods at the evening services at St. Peter's. The other Sunday evensong was said at an early hour, and at 7 p.m. commenced a free-and-easy service, which attracted a large congregation. The special subject dealt with was "The Kingdom of God," illustrated by hymns and instrumental music.

Dr. T. Cherry introduced some freshness into the services at St. James's, East Malvern, by delivering on recent Sunday evenings a series of lectures on "Some Early Hebrew Narratives in the Light of Recent Research." Much interest was taken in these lectures, which evidenced wide reading and thought. The Rev. G. W. Ratten, who has been four years at Broadmeadows, has been made the recipient, from some of his parishioners, of a wallet of notes. But please do not draw the hasty conclusion that he is leaving there. His parishioners are amongst the wise who give the flowers before the man is dead.

"If he earns your praise, bestow it;  
If you like him, let him know it;  
Let the words of true encouragement be said.  
Do not wait till life is over,  
And he's underneath the clover,  
For he cannot read his tombstone when he's dead."

Speaking of appreciation, quite a large congregation, which included a number of clergy, assembled at evensong at the Cathedral on Thursday, November 1 (All Saints' Day). It was the second anniversary of the Archbishop's Consecration. I know of one or two cases in which attendance at this service involved considerable effort and sacrifice on the part of clergy. It was a tribute to the popularity of the Archbishop.

Mr. L. V. Biggs, who has been anointed with the oil of good humour above most of his fellows, has, nevertheless, boiled over into print. This is how it has happened: In Synod, Mr. Biggs, speaking to a motion calling upon all male communicants of the Church to realise their responsibilities, said that many of our men were inarticulate, and needed to be taught how to take part in discussions. Thereupon the Precentor, whom everybody knows is a hard worker and who has far more singing than talking to do, said that we wanted far more workers and far fewer talkers.

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The following Exhibitions fall vacant this year:—

1. Walter and Eliza Hall Exhibitions for the Daughters of Clergy—  
One Exhibition for a Boarder.  
One Exhibition for a Day Girl.

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

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

D. WILKINSON, Principal.

## SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL. NORTH SYDNEY.

An Examination will be held at the School, commencing at 9.30 a.m., on Thursday and Friday, 29th and 30th November, 1923, for the purpose of electing to the following Scholarships and Exhibitions:—

1. One Church Primary School Scholarship open to Boys who have been two years at a Church of England Primary School.

2. Two Council's Junior Scholarships, One of these Scholarships is open to Boys who entered the School in February, 1923, or previously. Candidates must be under fourteen on December 1st, and must be members of the Church of England.

3. An Exhibition open to sons of Clergy in the Province of New South Wales. A Nomination must be obtained from His Grace the Archbishop of Sydney.

4. An open Scholarship.  
5. Two Walter and Eliza Hall Exhibitions for sons of country clergy in the Province of New South Wales.

Entries close November 20th.  
Further particulars and entry forms may be obtained on application to the Headmaster.

L. C. ROBSON, B.A. (Oxon.), B.Sc. (Syd.)

## WESTERN AUSTRALIA.

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An Examination will be held for an Exhibition of the value of £60 per annum tenable for 3 years by the son of a country clergyman of the Church of England, in the Province of N.S.W., on **Tuesday, 12th Inst., at 9.15 a.m.**

If not awarded as above,  
Five Exhibitions of £25 each will be available for sons of City or Suburban Clergy.  
Open to Boys under 14 on 1st January next.

H. L. DETTMANN, M.A., Oxon.,  
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6 Nov., 1923.

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church family life and regular attendance, and is it not true that attendance of church as a family satisfies family ties, and creates memories which last throughout life?

There is shortly to be quite a stirring of the ecclesiastical porridge. Canon Snodgrass is leaving St. James's, E. St. Kilda, to go to England. His place will be filled by the Rev. H. R. Potter, of Northcote. Mr. Potter's place will be taken by the Rev. T. Cole, who has for three years been Curate in charge of St. James's Old Cathedral. Who is to go to St. James's is not quite settled. The Rev. W. A. Phillips, after a total of 44 years' honourable service in the Church—the last 18 in the Parish of Glen Huntley—is retiring, and will early next year become the librarian of the Mollison Library. The Rev. T. McKeon, of Vernon, will succeed him at Glen Huntley. The Rev. W. F. Hart has been appointed to the Parish of Wallan. These periodical stirrings keep the porridge from bubbling too much, and prevent the formation of those hard, untasty lumps which seem impossible to remedy except some power not our own inserts the spoon, and there is promotion to some higher service unknown to any diocesan porridge-pot.

## VICTORIA.

### MELBOURNE.

#### Second Anniversary of the Archbishop's Consecration.

Thursday, November 1, All Saints' Day, was the second anniversary of the consecration of the Archbishop, which took place in St. Paul's Cathedral, London, on All Saints' Day, 1921. To mark the occasion there was a celebration of the Holy Communion in the Cathedral at 10.45 a.m., at which the Archbishop was the celebrant.

#### Congregational Singing at the Cathedral.

An innovation that has been much appreciated by regular attendants at the Cathedral is the congregational hymn practice, which is held

every second Sunday evening from 6.30 p.m. to the time of the commencement of evening-song. The experiment has proved eminently successful.

### C.E.M.S.

The Eastern Suburbs Federation of the Church of England Men's Society arranged for a Corporate Communion and Breakfast at St. John's, Camberwell, on Cup Day, November 6, at 8 p.m. The Archbishop signified his intention of being present and was to speak at the breakfast.

### The Church and Industry.

A conference of ministers was held on Tuesday, October 23, 1923, at 11 a.m. in Y.M.C.A. Hall, Russell Street. The subject was "The Church and Industry." Chairman, the Rev. Dean Hart (chairman of Social Questions Committee of all the Churches). Special speaker, Miss Mary Dingman (Industrial Secretary World's Y.W.C.A.), spoke on the church and the industrial situation in various countries.

## Notes on Books.

**Womanhood in the Life of the Nations.**—A publication issued by The Australian Student Christian Movement Corporation, Melbourne. The writer, Miss Gwendolen H. Swinburne, M.A., has gathered a lot of useful matter, which should be of real service for discussions or debates. The inspiration to write the book came from reading an American work, "The Young Woman Citizen," by Mary Austin. Miss Swinburne keeps in mind the Australian need, and outlook.

The writer is an evolutionist, and traces the progress of woman's influence from the dim prehistoric past up to the present idea of co-operation.

The marvel to the reviewer is that a book issued from the Student Christian Movement should have failed—in dealing with the subject of "woman"—to give Christ the place which is His. He alone of all the great leaders of religion has succeeded in dealing with woman to her advantage. Christianity has been called "woman's good angel." In our view such a serious defect as the almost complete silence observed, regarding the liberating power of true Christianity for woman, in the life of the nations, must prevent the book from taking the place designed for it, in any circle where Christ is loved. At best it can but be a reference book for outlines and suggestions, with many useful quotations for those dealing with woman in relation to politics and citizenship.

## Transubstantiation.

(By the Rev. W. S. Pakenham Walsh, M.A.)

The sacrifice of the Mass and Reservation for the purpose of adoration, which some would re-introduce into the Church of England to-day, are so logically the outcome of the modern Roman Catholic doctrine of Transubstantiation, that they may be called her children, and a present-day Roman Catholic would argue—and with reason—that if the children are contemned it is only natural and right to admit the mother also.

Many do not realise this, and it is well, therefore, at a time like the present, briefly to recall to mind the history of this doctrine which is so very strongly condemned in the 28th Article of the Church of England.

### The Real Issue.

The term is not in itself of such great importance as the principle which underlies it, for the controversy had been raging in the Church for some time before the name Transubstantiation was invented, i.e., about 1100 A.D., and the principle and issue behind the term is this, whether we are to think of the Sacrament from a spiritual or mechanical standpoint.

The Church of Christ has from the earliest days held a belief in what might be called spiritual Transubstantiation.

Theophylact uses language which the earlier fathers would have used, and which the Church of England to-day would endorse when he says, "The merciful God, descending to us, preserves the form of bread and wine, but transforms them into the virtue of His flesh and blood."

Similar expressions may be found all through the early Church writings, and in that sense the doctrine of Transubstantiation is both Scriptural and Catholic.

But after an exhaustive examination of the Fathers and early writings, Bishop Harold Browne—who warns us that "the Christian student must not argue for victory, but search for truth"—concludes with these words: "Weighing all considerations, and notwithstanding some remarkable phrases, the doctrine of the early ages was not in favour of a miraculous change in the consecrated elements, not in favour of a carnal presence of the natural Body of the Lord, but in favour of a real, effectual, life-giving presence of Christ's spiritual Body communicated to the faith, and feeding the souls of His disciples."

The question therefore is not about a word, but about a principle, the age-long contest begun in Old Testament times between the mechanical and spiritual interpretation of religious ordinances, the battle in which the prophets of old took so earnest a part, and from which no age and no individual, valuing truth, can cease to take an interest.

### The Theory of Paschasius Radbert.

The conflict, however, in its relation to the Lord's Supper, did not arise in the Christian Church until about the year 831 A.D., when Paschasius Radbert, the abbot of Corbie, in a treatise drawn up for the monks of that abbey, used the following words, "After the consecration the bread and wine are believed to be nothing else than the Body and Blood of Christ."

He was at once challenged by some of the most learned Churchmen of the age; Strabo, Florus, Druthmar, and Marus, Archbishop of Metz, all declared that the teaching of Radbert was a novelty, and the abbot of Corbie might have sunk with his ideas into oblivion had not Hincmar, Archbishop of Rheims, expressed more or less sympathy with his views, and Haymo, Bishop of Halberstadt, written in his support. The controversy at its outset was between individuals; the Church of Rome took no part in it officially, and the best of her sons opposed the new teaching.

Johannes Scotus Erigena, who at his death was esteemed a martyr and was placed in the Roman Calendar, wrote a book against it, a book which was not condemned by the Church of Rome until two hundred years later. Bertram, or, as he is sometimes called, Ratramnus, another monk of Corbie, at the request of the Emperor Charles the Bald, also wrote against it in a work which exerted a great influence upon the English reformers. "The change," he says, "is not wrought corporally, but spiritually and figuratively . . . the Body and Blood of Christ, which are received by the mouths of the faithful in the Church, are figures in respect of their visible nature; but in respect of the invisible substance, that is, the power of the Word of God, they are truly Christ's Body and Blood."

Two facts emerge clearly from this brief survey of the commencement of the dispute; firstly, that Transubstantiation, as it is now held in the Church of Rome, was considered

a novel doctrine in the ninth century; and, secondly, that the mechanical and materialistic theory of Radbert, so far from being supported or sanctioned by the Church, was condemned and opposed by its best thinkers and theologians and regarded as the heretical or erratic opinion of some individuals. That the Emperor was permitted by the Pope to call upon Ratramnus to refute Radbert is conclusive on this point.

### Growth of Radbert's Theory.

After this preliminary encounter the whole controversy seems to have died down for about two hundred years; but, as Bishop Browne observes, those two hundred years "if favourable to a revertent were not less favourable to a superstitious spirit. Hence the principles of Radbert were more likely to gain ground than those of Ratramnus."

But in England the spiritual ideal of the Sacrament must have been strongly maintained, for Aelfric (956-1051), Archbishop of York, stated the old position clearly in these words: "This is not that Body in which He suffered for us, but spiritually it is made His Body and Blood." And again he writes, "That house is Christ's Body, not bodily but ghostly."

On the Continent, however, the mechanical ideas of Radbert made rapid way, and with the Norman conquest those ideas foreign to our country and foreign to our Church, were forced upon us through the power of William the Conqueror.

Stigand, Archbishop of Canterbury, was deposed; Langfranc took his place, and the sees and abbeys were filled with Normans.

Langfranc was, of course, in many ways an excellent Archbishop, but his controversy with Berengarius shows that if he did not actually hold the doctrine of Radbert, he leaned strongly that way. Under Langfranc also for the first time, the Pope's right to exercise jurisdiction in the affairs of the English Church was admitted, so that it became inevitable should the Church of Rome officially adopt the teaching of Radbert, it would be forced upon the Church of England.

That disaster, alas! was not long in coming. In vain did St. Bernard of Clairvaux (1115 A.D.) declare that there was no feeding in the Sacrament but a spiritual feeding; in vain did the Lombard, the "Master of the Sentences" (1441 A.D.) decline to determine whether the change was "formal or substantial, or of some other kind," the mechanical drift had set in, and in the year 1216 the Church of Rome committed itself officially, under Innocent III., at the Lateran Council, to the doctrine of Radbert, and finally the Council of Trent (1551 A.D.) pronounced an anathema against all who denied it.

The Church of England in the thirteenth century was tied hand and foot, and, being completely under the domination of Rome, was bound to accept what was decided there, and so for some three hundred years, and only for that short period, the mechanical doctrine of Transubstantiation became the official teaching of the Church in England—never, strictly speaking, of the Church of England—and in 1415 A.D., Wicliffe was condemned by the Council of Constance for maintaining the ancient Church of England spiritual ideal.

On the other hand, the Eastern Church, which had maintained its independence, refused the new teaching and would not submit to the Lateran decision.

(To be Continued.)

## The "City of David."

### COMING EXCAVATIONS IN JERUSALEM

(By E. W. G. Masterman, M.D., Hon. Sec. Palestine Exploration Fund.)

(Concluded.)

But, it may be asked, is this mere speculation? Are there evidences supporting such a view? There are. Firstly, we can say with confidence that Jerusalem, then known as Urusalem, was a fortified city of importance in the fifteen century B.C., before (to take a period now familiar to all) the days of Tutankhamen. We have among the collections of cuneiform clay tablets which were found some years ago at Tell el Amarna no less than six letters written by one Abd-Khiba. This man was Governor of Urusalem on behalf of his sovereign lord Pharaoh of Egypt, probably Amenhotep IV., the so-called "heretic king."

There are, however, other indications that there was a powerful and well-fortified city here some centuries earlier still. When Sir Charles Warren was excavating this site half a century ago he found a very remarkable tunnel leading from what had been the centre

of the ancient city down to the source of water supply at the "Virgin's Fountain." At the time this great work was archaeologically unique, now we know that such tunnels were made, at immense labour, at several places in Palestine in order to reach the city's spring. Before the days of cemented cisterns to store the rain, some access to water was essential if the city, with its small area packed full of human beings and their cattle, were to endure a seige. The great "water tunnel" of Gezer, which was cut with flint instruments, may on very probable grounds be dated back to about 2000 B.C. (The very existence of this tunnel was forgotten, and the position of the silted-up mouth was built over about 1500 B.C.) If this is so the Jerusalem tunnel, which belongs to a contemporary civilisation, would probably go back to the same date.

### Biblical References.

When we turn from these speculations to the Biblical references we find much to confirm the uniqueness of the site. Firstly, we have the story of the capture of the city (II. Sam. v. 4ff, &c.). The account is obscure and the text corrupt, but we certainly gather from it that Joab captured the city for his master by means of a tisonor, variously translated as a "grutter" or "water-course." It has long been held that the system of tunnels referred to above as one of hoary antiquity in even David's time admirably suits the tale. If this is correct, Joab and his men entered the cave at the back of the Virgin's Fountain, crept up the tunnel, ascended a perpendicular shaft (Warren's shaft) of 40 feet, and thus entered the main tunnel, which led them within the city's fortifications. From this event began the long association of the kings of Judah with this site.

There are two other names associated with this ridge—or with part of it—upon which excavations may throw light. In several passages in the Old Testament (e.g., 2 Kings, xii. 20, 2 Chron. xxxii. 5) we have references to "Millo," but what this millo was, whether an earth rampart or a tower or a causeway is unknown. It was somewhere here. More important historically is the Akra, a fortress which flourished in the Graeco-Syrian period, a thorn in the side of the Jewish nation, until it was captured and destroyed—and its very site erased—by Simon Maccabaeus. It had been a menace to the temple and remained in the hands of the enemies of the Jews after the latter had captured the city. The Akra was almost certainly somewhere upon this ridge, though probably to the north, not far from the present south wall of the Haram.

But quite apart from great fortifications and the possible monuments of great events, the excavations should enable us to follow in imagination the life of the people of primitive Jerusalem for very many centuries. As Professor Macalister said at the annual meeting of the Palestine Exploration Fund:—"These excavations should furnish evidence from which various aspects of the daily life of the city could be constructed. History shows us an almost empty city, through which David and Absalom, Ahaz and Isaiah, Jeremiah and Jehoikim pursued their brief courses each according to its own disposition. They should people the city with potters and carpenters, with bronze workers and smiths; they should bring the crowds on to the stage and reveal the very people who jostled the living men that bore the names just mentioned. Whatever might not be found, of this at least they could be sure—they should paint in a background that the historians have only vaguely outlined."

A young man who is a Christian was captain of a football team. Some bad language was used on the field by one of the players in an opposing team. This young man protested against it at once. Not another bad word was uttered, and a letter of apology was received afterwards from the offender.

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## Young People's Corner.

### COMPANIONS.

A newsboy sat on the curbstone crying, when a gentleman laid his hand on the boy's shoulder. "What's wrong, sonny; lost something?" "Yes, I have. Oh, dear me, me chum's dead." "That's too bad; I'm sorry." "How did he die?" "Run over." "Was there an inquest?" "Inquest? No! He just hollered once, and rolled over dead; and I wish I was dead, too, alongside of him." "Cheer up, my boy; you can find another chum."

"You wouldn't talk that way if you knew Dick. Dick is the best friend I ever had. There wasn't nothing Dick wouldn't do for me, and now he's dead and buried, and gone for ever. I'm wishing I was, too."

"My dear boy," said the man, "go and sell your papers, and take some little ragged boy and be a chum to him. I'll help you, and do him good."

"Pshaw; mister; where's there a boy wot'd go around nights with me and be cold and hungry, and wouldn't touch a bite till I'd had enough. He were a Christian, Dick were."

"Then," said the gentleman, "you can feel that he's all right if he were such a faithful friend and a good boy."

"Boy, Dick a boy! Dick wasn't a good-for-nothing human boy, mister. Dick were a dog."

That is a story that boys and girls might well think about. It is great to know that the poor little newsboy had found a companion, even if that companion were only a dog. A good companion is a help and a comfort in life. The trouble is that so many boys and girls choose the wrong companions, and then they generally sink down to their level.

A certain schoolmaster, before he admitted anyone into his school, used to inquire not only what kind of a boy he was admitting, but also who were his companions, knowing that those who choose bad companions would not likely be very much good themselves. And he was right. Someone has said: "An hour spent in bad company may give the devil a grip on you all the rest of your life." Bad companions injure the mind, and that is the higher part of our life. Boys and girls should be warned again and again to be very careful in choosing companions, but if they find a friend who brings out the good in them they should stick to him or her as they would to a great treasure.

Specially do we want our boys to have nothing to do with those who use bad language. We hear so much of it in these days, not only from men, but from boys, and the name of God is used in a very sinful and bad way. Have nothing to do with these people at all, unless you are strong enough to try and prevent them from doing this. You can do this to a great extent by refusing to have anything to say or do with them.

A young man who is a Christian was captain of a football team. Some bad language was used on the field by one of the players in an opposing team. This young man protested against it at once. Not another bad word was uttered, and a letter of apology was received afterwards from the offender.

The best thing to do is to make a daily companion of Jesus. Other companions may go wrong sometimes without intention. He never will.

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**CHURCH RECORD FETE, Saturday, Dec. 1st—See page 6****The Church Record****For Australia and New Zealand.**

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**Current Topics.**

In the current number of the W.A. "Church News" the Archbishop of

Perth makes an interesting allusion to the recent hostile attitude of the B.M.A. in Western Australia towards the "Hickson Mission." His Grace writes:—

"I had a most interesting and useful meeting with the Clergy and discussed several matters of importance. Professor Ross came to the meeting to explain what the Royal Society wanted to do in the way of obtaining proof of cures. The Clergy expressed themselves as willing to have every publicity given to any case of cure, but they did not feel called upon to interfere between any patient and his doctor. They would, however, urge those who had received benefit by the Mission to let it be known. This would confirm the faith of many and be a help in the future. It was pointed out that most of those who came to the Mission had been under the care of doctors and that it was easy to obtain the history of the case where a cure was claimed to have been effected by the Mission. The Royal Society did not appear to be satisfied with this, but wanted an independent opinion to report on the diagnosis of the medical man. It does not appear as if the scientists trusted each other, any more than they trust the patient who thinks he is cured."

This is the more interesting in view of the recent investigation from the diocese of Auckland of the case of Nurse Hensworth, of Sydney, who was cured of blindness at the Sydney mission. The minister responsible for the patient was asked to allow an investigation of this case by a Sydney doctor of repute to be nominated by a doctor in Auckland. The doctor nominated refused to act, but in view of the evidence at hand and the admissions of the Sydney specialist who had had the case in hand, Mr. Norman Burton of the "Auckland Diocesan Gazette" has been convinced that the reported cure was really genuine. This admission is all the more interesting because Mr. Burton was, quite frankly, sceptical of the whole mission.

One of the greatest of professions is that of medicine, using the term in a wide sense, and we venture to opine that people generally do not realise how much they

owe to the great con-fraternity of medical scientists whose ethical standards expect and demand truly philanthropic ideals from the whole of its membership. When we consider how fully and freely all the patient and risky experiments of medical science are undertaken and its greatest discoveries made available for the relief of suffering humanity and what a wealth of patiently, and in some cases hardly won knowledge are placed generously at the service of a needy humanity, we get some idea of the obligation of civilised communities to

medical scientists and practitioners. Consequently a conference such as has been held in Melbourne during this month has had a wide interest and we are grateful to a generous press for the interesting reports of some of the more important discussions.

There seems to be an attempt on the part of some of our Australian Church controversialists to set adrift the idea that our concern over certain changes in the Communion office are only the unworthy suspi-

cions of men who are not quite in touch with English Church opinion. They would have us believe that the points of change are not really very significant and that there is not any desire "to introduce Roman doctrines and practices into the Church of England. Consequently it will be illuminating to our readers to know that in the current issue of the "Churchman," a publication that represents the great body of Evangelical thought in England, the issues involved in the proposed changes are referred to thus:—

"The greatest of these issues—the one indeed which overshadows all others—is whether the Church of England is to retain its present Protestant and Reformed character or whether, in concession to clamour room is to be found in the Church of England for the teaching of doctrines and the use of practices which were quite deliberately abandoned at the Reformation. The revival of medievalism, by whatever name it may be called or under whatever practice it may be urged, means, in practice and effect the undoing of the work of the Reformation."

"The changes proposed in the Alternative book indicate a change in the doctrinal position of the Church; and if they are adopted will give legal sanction to doctrines and practices which are at present illegal in the Church of England. It is perfectly true, of course, that those strange doctrines and still stranger practices are taught and used in a large number of Churches to-day, but they have no legal status; they have crept in little by little, and our episcopal rulers, who ought to be the very first to drive away strange doctrines, have not rebuked those responsible, with the result that members of the Anglo-Catholic party to-day boldly claim that they are the true interpretation of the doctrine of the Church of England. But their distinctive doctrines and practices have no rightful place in the Church of England; and it is because of this fact that proposals are made for changes in the conduct of Divine Service which will have the effect of giving the Anglo-Catholic movement a legalised place in the Church of England. That is the real issue at stake."

Australian church-people will do well to lay this to heart.

This unhappy strike still continues, although, from a practical point of view it must be regarded as ended. The decision of the Government, no doubt, is final, that no re-instatement can be allowed and consequently the men who went on strike have no longer any place in the force. The whole incident is lamentable. However just the

complaints of the men may be, the breaking of an oath of office is hardly justified thereby. Loyalty under all kinds of difficulties is surely to be expected from a body of men whose work is so full of responsibility to the public weal as that of the police. At the same time the utmost care should be taken that men who do so commit themselves should be given the greatest consideration. The general public does seem to take too much for granted and too little to realise their obligations to bodies of men and women whose functions in the community are most urgent and necessary, but who are often so placed that they cannot easily make known the disabilities under which they often are "generously" allowed to labour. If the general public and this means the individual would only show some sympathetic concern in the conditions of the public servants' work, then its leaders would be more concerned to deal out, at the least, an even-handed justice.

The promoters of the useful Conference held in Sydney in the early

part of this month are held up to scorn by the "Church Standard" as obscurantists, "who would tie down the Church to the acceptance of the old worn out and out of date conceptions of the period of the Reformation." It is also suggested that they are "identified with a narrow and rigid theory of inspiration, with an impossible doctrine of the Atonement and with a view of the Second Coming of Christ which is materialistic in character and entirely unscriptural." This class of comment is decidedly interesting in the columns of our contemporary which, in another connection, so deplores opprobrious terms and insinuating charges. We venture to hope that our contemporary will look into the records of the Conference and frankly adduce the utterances that justify the bald statements of its editorial note.

**WORLD CONFERENCE ON FAITH AND ORDER.**

The Subjects Committee of the World Conference on Faith and Order requests that all groups which have been considering the second series—Questions concerning the Ministry in the re-united Church—will mail their reports so that they will reach the General Secretary at the above address on or before December 31st, 1923.

The Committee has prepared a 'third series, on the Church, which will be mailed as soon as it can be printed.

A fourth series—The Christian Moral Ideal, and a fifth series—The Sacraments—have been prepared which will be mailed after the reports on the third series have been received.

ROBERT H. GARDINER,

General Secretary.

174 Water St., Gardiner, Maine, U.S.A.,  
September 28, 1923.