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**Current Topics.**

We reprint elsewhere the very fine exordium to the Bishop of Willochra's Synod Charge with its weighty personal testimony to a simple belief in the great Christian facts and Christian experience. We desire here to call attention to the bishop's forceful utterance anent the world situation. Nowhere in the charge does his fine spirituality of vision and outlook find better expression than in his lordship's reference to the only panacea for the agonies of the world at the present time. The reference is as follows:—

"The world outlook is still deeply troubled, although the Disarmament Conference in Washington is an event for which we owe devout thanks to Almighty God. It is an earnest of what the world might be if only the principles of the teaching of Christ were adopted by the world. Giovanni Papini, in his Life of Christ, has a most interesting comment on the Sermon on the Mount. There are, he says, three stages for the human race; first, the animal man whose sign is War; secondly, man imperfectly ruled by law, whose highest perfection is Justice, and the third stage, as yet unreached, when the man shall be ruled by Love. Christ's aim is to convert men from beasts into saints by means of love. There are three courses open to one who is confronted by an oppressor, to return evil for evil, which practically leads to an endless vendetta, to run away, which encourages the wrong-doer, or, like Christ, to offer the other cheek, an act of fearless courage which puts the aggressor to shame. I cannot but think that Papini is right, and that we in our practical application of Christianity have dwelt overmuch on justice and too often been afraid to apply Christ's precept of love. The world is just beginning to realise that its sorrows might be healed by love, but we Christians have been, alas! too ready to insist on the need of force and justice, and too slow to admit that Christ's remedy of Love was capable of application to the practical affairs of life. We come back to the fact that the world can only be saved by the acceptance in reality of Christ's Gospel of Love. This, it seems to me, should be the great inspiring force of our devotion to Missions. It was not by a whim or for some light cause that Christ bade us go and make disciples of all nations, teaching them whatsoever He had taught. It was because there was no other way to save the world. For want of the Gospel the world is ever falling back into the animal stage of rapacity and war, or at the very best maintaining a cold and pitiless rule of justice which very often seems to those who suffer from it, to be not justice but oppression. It is only the Gospel which can save the world by its new dispensation of Love."

"I am not now entering upon such questions as to how far Sunday observance must be modelled on that of the old Sabbath. It is so easy to assert that it is better to have a rational life well lived seven days a week than one day specially reserved. The Quakers may be quoted in support of such a theory, but even they in practice accord with Catholic custom and observe Sunday in a special manner. They are exceptional. The words of Thomas Aquinas are as applicable to-day as when uttered: 'The commandment of sanctifying the Sabbath is partly moral; moral, inasmuch as a man doth appoint a certain time of his life to attend upon heavenly things, for there is a natural inclination in a man to depute a certain time for every necessary thing, as for the receiving of his meat, for sleep and for other such things; and therefore he doth, according to the direction of natural reason, appoint a certain time for his spiritual refreshing, whereby his soul is refreshed in God.' Thus Sunday to generations of men has been such an 'appointed time.' In other days when life was taken in a more leisurely way, it might have been easier for men to get alone for a considerable time daily, and get into touch with the 'Unseen,' but I ask whether such be feasible in the life of to-day, and whether in modern England Sunday is not a greater necessity than ever it was, if the moral and spiritual fibre of our people is still to be lessened. To employ a man on Sunday and give him another day off is still to act unfairly to him, for it robs him of the priceless opportunity of combining with his family and neighbours in united worship. No other day can compensate a man for the loss of his Sunday, and yet clergy have joined in the effort to place more and more men under such a disability. The argument is advanced that if men attend an early celebration, they can then proceed to play golf, employ caddies, and so on.

A correspondent recently sent us from England two interesting notes in reference to the Cenotaph of the Unknown Warrior. Our readers will be interested to know that Australians are not forgotten. This year there was a wreath of everlasting flowers from the Manly Sandbag Circle, with the inscription, "In Memory of our Boys from Manly, N.S.W." But perhaps even more interesting is one placed at

the base of the Cenotaph on June 25 last from members of the Mothers' Union, St. Ives, Huntshire. The inscription runs:—

"In gratitude to God for the blessing of Peace restored to us, and in honor of the men who died to defend our homes. We who are members of the Mothers' Union will unite in striving to make those homes more worthy of the lives laid down for them by filling them more fully with the knowledge and love of God."

Truly a fine resolve. We are forgetting too easily the price in blood and pain and other suffering paid for the preservation of our lives and homes. Surely they are consecrated things, and should be made more worthy of the great sacrifice made for them. Were our lives worth preserving after all? We need more earnestness and purposefulness in our living.

The problems of Sunday Observance are by no means confined to our own land. The English Church papers reveal an intense conflict of opinion and usage in England, and town councils there as well as here are permitting the use of public parks for Sunday sport. The Bishop of Chelmsford, Dr. Watts-Ditchfield, has been very outspoken in his protest against this trend of things. In a recent letter to his diocese he reviews the situation and gives a very sane and clear presentation of "the Moral and Spiritual Principles" involved. His lordship writes:—

"I am not now entering upon such questions as to how far Sunday observance must be modelled on that of the old Sabbath. It is so easy to assert that it is better to have a rational life well lived seven days a week than one day specially reserved. The Quakers may be quoted in support of such a theory, but even they in practice accord with Catholic custom and observe Sunday in a special manner. They are exceptional. The words of Thomas Aquinas are as applicable to-day as when uttered: 'The commandment of sanctifying the Sabbath is partly moral; moral, inasmuch as a man doth appoint a certain time of his life to attend upon heavenly things, for there is a natural inclination in a man to depute a certain time for every necessary thing, as for the receiving of his meat, for sleep and for other such things; and therefore he doth, according to the direction of natural reason, appoint a certain time for his spiritual refreshing, whereby his soul is refreshed in God.' Thus Sunday to generations of men has been such an 'appointed time.' In other days when life was taken in a more leisurely way, it might have been easier for men to get alone for a considerable time daily, and get into touch with the 'Unseen,' but I ask whether such be feasible in the life of to-day, and whether in modern England Sunday is not a greater necessity than ever it was, if the moral and spiritual fibre of our people is still to be lessened. To employ a man on Sunday and give him another day off is still to act unfairly to him, for it robs him of the priceless opportunity of combining with his family and neighbours in united worship. No other day can compensate a man for the loss of his Sunday, and yet clergy have joined in the effort to place more and more men under such a disability. The argument is advanced that if men attend an early celebration, they can then proceed to play golf, employ caddies, and so on.

I cannot understand such teaching, neither can I grasp when and where such people are to receive that religious instruction and exhortation which is so necessary if the Christian life is to be manifestly strong. The next generation of such a type of Christian men and women will be found weak and flabby. It is thus that the overwhelming mass of the male population in France and in Italy have not only become apathetic but aggressively hostile to the Church. Again, the English habits are such that the latter part of Sunday is the only time when there is any likelihood of reaching the non-church-goer. The overwhelming body of Church workers will witness to this fact, and yet Christian ministers and others have helped in a movement for games in the parks which will make the task of their successors a thousand-fold more difficult. It is easier to shatter than to restore those unwritten and unfailling ordinances of the gods, as Sophocles calls them. We who oppose the utter secularisation of Sundays are called 'Kill Joys.' But the designation is more applicable to our opponents. History tells us of a Rome and a Greece so surfeited with pleasure that all real joy in life was destroyed, and it was one by no means known as a 'Kill Joy' who said, 'Vanity of vanities, all is vanity. We stand for those great moral and spiritual principles without which neither a nation nor an individual can grasp the real joy of life, and possess it more and more abundantly. Because of our belief, we shall not falter in our determination to make the Lord's Day His day in reality, realising that amid the forces of evil it is all too brief a period to fortify us and strengthen us for the battle of life. The soul is more than the body, and men must be taught to give it and its welfare the foremost place in their thought and life.'

The reception given to the bishop's letter by the Church press shows that the flood of Sabbath or Lord's Day desecration setting in is causing a good many to review the whole situation and their own attitude. The "Guardian" questions whether there will ever be "a return to the rigid Sunday discipline of our forefathers," and suggests compromise. The "Church Times" frankly will give no place to the Puritan Sunday. In reference to the present controversy in one of its editorial notes it places its finger on a weak spot when it says—

"While the Bishop of Chelmsford and the rector of Bermondsey (Mr. Gillingham, the famous Essex cricketer) are taking a very serious view of the recent decision of the L.C.C. to permit Sunday games in the parks under its control, partly on the score of the increase of Sunday labour, it is just as well for Churchmen to remind themselves that religious people are, at any rate in London, one of the chief causes of Sunday labour, as anyone can see for oneself who visits St. Paul's Churchyard, Parliament-square, St. Martin-in-the-Fields, the City Temple, Spurgeon's Tabernacle, or the neighbourhood of any church or chapel which is frequented by large concourses of people on a Sunday. We share the universal dislike of any increase in Sunday labour, but let us be honest with ourselves. If it is wrong to use a 'bus or a car to get to our playground, it is equally so to get to our place of worship. We recall the fact that that fine old Puritan, Fr. Mackonochie, walked the whole distance—is it four miles?—from St. Alban's, Holborn, to St. James's, Hatcham, Sunday after Sunday, in the days of Fr. Tooth's imprisonment, rather than use the public conveyances. We could wish that we were all equally sincere to-day."

We suppose the writer means "consistent" rather than "sincere"; in either case it is rather a cryptic remark in the columns of the "Church Times."

But whether the above note is transparently sincere or not, it certainly opens a serious question. It seems to us scarcely consistent for the Church to deplore the increase of Sunday labour and at the same time provide well-advertised services, sermons and demonstrations on Sundays, with the set intention of drawing people from the suburbs to the city churches, or from one distant suburb to another. It can hardly be suggested that there is any necessity for such wholesale travelling, and it is certainly arguable that it does not tend to good churchmanship or effective Christian service.

"There is an Oriental indifference to moral values and teaching over the people of Australia." So speaks a writer in a comment on the disgraceful revelation connected with the recently-held Artists' Ball in Sydney. We fear that the indifference is more widely diffused, for in New Zealand a Commission appointed by the Government to investigate the prevalence of the Red Plague, brought to light a very serious state of things in the moral life of the Dominion. A correspondent in the "A.C. World" writes:—

"Their inquiries show how prevalent the disease is among young people still in their teens, that the lack of parental control is one of the greatest obstacles in dealing with the matter and that there was a large amount of evil going on among young people at social gatherings."

"Dr. P. C. Fenwick, assistant director of medical services for the South Island, who took a prominent part in promoting the inquiry, said:—

"It is with regret that I have to express my opinion that modern dances are injurious to young people. I thoroughly believe in dancing as a healthy amusement and exercise, but the jazzy and other kinds of dancing at present in vogue are, in my opinion, most unhealthy. I feel sure that if these were rendered unfashionable by public opinion, a certain amount of unhealthy sexual excitement would be avoided."

Truly evidence seems to be accumulating that responsible authorities in the Church require to be extremely careful in their public approval of the indiscriminate public dance which confessedly provides serious temptation and occasions for sin. The Church which stands for all and not any one section of the community must not seem to encourage a form of amusement so disastrous to the moral life of the people.

THE NEW LECTIONARY.

Oct. 15, 18th Sunday after Trinity.—M.: Pss. 103; Jeremiah xxvii.; Luke xii. 1-34 or 1 Pet. i. 22-31. E.: Pss. 107; Jer. xxx. 1-3, 10-22 or xxxi.; John xiii. or 1 John i. 1-11.

Oct. 22, 19th Sunday after Trinity.—M.: Pss. 111, 112, 113; Jerem. xxxi. 23-37; Luke xii. 35 or 1 Pet. ii. 11-13. E.: Pss. 120, 121, 122, 123; Jer. xxxv. or xxxvi.; John xiv. or 1 John ii. 12.

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Reunion.

We publish below an important letter from the Archbishop of York, written in response to a request for guidance as to the meaning of the phrase "Commission through Episcopal Ordination" in the Lambeth Appeal on Reunion. It is this clause on which in Australia at least the keenest discussion has been centred, and the letter appended is of value as showing that in asking ministers of non-episcopal Churches to accept for the sake of unity "a Commission through Episcopal Ordination" there was no thought of denying or belittling their existing ministries or orders. The step proposed is one which, in the judgment of the Bishops assembled at Lambeth in 1920, is best calculated to widen the scope of ministries derived from non-episcopal sources and render them acceptable throughout the Reunited Church.

Bishophorpe, York, 29th May, 1922.

My Dear Bishop of Willochra,—I have received your very interesting and important letter of April 3rd. You will, of course, understand that I have no right whatever to give an interpretation of the Lambeth Appeal which would be in any way regarded as official. The Bishops who suggested the Appeal are responsible only for the words as they stand. As you have asked for my opinion on the meaning of some of the words of the Appeal, I can only give it as an individual Bishop, though of course I had some special opportunities of knowing what was in the mind of the Committee of the Conference of which I was Chairman, which proposed the Appeal and submitted it to the Conference.

The point which you have put before me deals specifically with the proposal contained in paragraph 8 of the Appeal, and specially the meaning of the words "a commission through Episcopal Ordination." It is, I think, always important to note that this paragraph only deals with the situation which would arise during the interval between the time when Churches had agreed to enter into union on the lines indicated in paragraphs 6 and 7 of the Appeal, and the time when such union would be fully completed. The proposals suggested for this interim period of reconstruction must be considered in the light of the wider proposals for a united Church in the future.

With regard to these more general proposals and the place given to them in the ministry, I venture to quote some words which have received the approval in this country of a conference of Bishops and representatives of the Federal Council of Evangelical Free Churches, including members of the following Communion: Presbyterian, Wesleyan Congregational, Baptist, Primitive Methodists. The words are as follows:—

"Within the many Christian Communion into which in the course of history Christendom has been divided, various forms of ministry have grown up according to the circumstances of these several Communion and their beliefs as to the mind of Christ and the guidance of the New Testament. These various ministries of Word and Sacrament have been in God's providence manifestly and abundantly used by the Holy Spirit in His work of enlightening the world, converting sinners and perfecting saints. But the differences which have arisen with regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions and misunderstandings. For the allaying of doubts and scruples in the future, and for the more perfect realisation of the truth that the ministry is a ministry of the Church, and not merely of any part thereof, means should be provided for the united Church which we desire, whereby its ministry may be acknowledged by every part thereof as possessing the authority of the whole body."

In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given we agree that it ought to be accepted as such for the united Church of the future.

Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the United Church.

"The acceptance of Episcopal Ordination

for the future would not imply the acceptance of any particular theory as to its origin or character, or the disowning of past ministries of Word and Sacrament otherwise received, which have, together with those received by Episcopal Ordination, been used and blessed by the Spirit of God."

The whole document of which these words form part will shortly be published, and I will send you a copy.

It is, I think, clear that the acceptance of Episcopal Ordination as the rule for the future in a united Church cannot be regarded as involving, implicitly or explicitly, the disowning of past ministries otherwise received. Those who believe that the ministry which they already have is a ministry of the whole Catholic Church and not merely of any part thereof, are not either called or expected to disown or question that belief. The object of the proposal is simply that a time may be reached when whatever doubts or scruples may have been felt in the past as to the ministries now being exercised in various Christian Churches would be laid aside; and they could be laid aside. But obviously this object would be in danger if any attempt were made before the rule of Episcopal Ordination has been accepted for the future, on the part of any of the contracting parties, to issue any authoritative or formal decision as to the validity of these various doubts and scruples. In the confusion which has come over Christendom through our divisions I doubt whether any such authoritative decision would be possible. Certainly the attempt to formulate it would only stir up and accentuate and possibly embitter the very difficulties which we desire ultimately to overcome.

But I repeat emphatically what I think the Appeal makes abundantly clear—that we cannot and do not regard the acceptance of Episcopal Ordination for the future in the united Church as involving, implicitly or explicitly, any question on the part of those who are not now Episcopally Ordained as to their existing ministries. They are at liberty to retain the fullest belief which they may possess as to the character of those ministries.

Such considerations must be kept in mind when we are dealing with the temporary and provisional proposals suggested in paragraph 8 of the Appeal. During this time of transition it is quite possible that many ministers not Episcopally ordained might not desire such ordination. As to the status of such ministers, the Lambeth Conference, you will remember, approved the suggestions made by the Committee, which will be found on pages 142-143 of the Report. On the other hand, many of the ministers not Episcopally ordained might desire at once to be able to exercise a full ministry, including the Celebration of the Holy Communion in the congregations of all the Churches agreeing to unite. Since we of the Anglican Church would not be asked, and cannot be expected, to set aside the principle contained in our ordination, namely, that such a full ministry in our congregations can only be exercised by men who are Episcopally ordained, we ask that those who are not so ordained and who may desire to fulfil that ministry, should consent to accept Episcopal ordination "as obtaining for them a ministry throughout the whole fellowship." Here in each individual case what I have said before as to the acceptance of Episcopal ordination as the rule of the whole united Church, would apply. As the Appeal plainly says, we Anglicans would not for a moment regard any man who accepted this Episcopal Ordination as thereby disowning or even questioning explicitly or implicitly, the very highest conviction which he may possess as to his existing ministry. We would regard him as generously recognising a position on our part which we are not at liberty to change, and, to use your own words, as qualifying himself for fuller ministry within our Churches during the time of transition and for the ministry of the wider united Church of the future. In order to make this intention plain, we have said that we are persuaded that the bishops and clergy of our communion would willingly accept from the authorities of other communions a form of commission or recognition which would commend our ministry to their congregations. It has been said in this country that, this statement is somewhat disingenuous, inasmuch as we might know that these authorities would not think it necessary to ask us to accept any such formal recognition. To this our reply has been that quite conceivably the authorities of the Roman or the Eastern Orthodox Church might make such a request, and that being so, the principle

WILLIAM TYAS

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contained in this paragraph of the Appeal would lead us to consent to it.

It is obvious that in so doing we would not be consenting to question or disown in any way our claim to be now priests of the whole Catholic Church. It is surely equally obvious that we could not expect these authorities to declare formally beforehand that their belief in our ministry was exactly the same as our own. We would simply recognise that they felt that from their own point of view there was some defect in our present position which we ourselves did not and were not asked to acknowledge, but which we were willing for their sakes to make good, in order that we might be qualified for a fuller ministry among their people, as to which none of them would have any scruple or difficulty. As the Appeal says, we would only be publicly and formally seeking additional recognition of a new call to a wider service in a reunited Church. We only ask our brethren who have not been Episcopally Ordained during the time of transition to be willing to do what we ourselves would be willing to do if so desired. There would not be in either case any disowning or questioning of the past, but only the acceptance of a new call and authorisation to fuller ministry within the Churches which are willing to unite.

It is, it seems to me, what is meant in the Appeal. I hope I have expressed myself clearly, though I wish it had not been at such length.—Yours very sincerely,

COSMO EBOR.

The Gifts and Fruit of the Spirit.

(Preached by the Bishop of Barking in St. Paul's, Cathedral, London.)

"Diversity of gifts, but the same Spirit."—1 Cor. xii. 4. "The fruit of the Spirit."—Gal. v. 22.

The Bible is a library—a Divine library—rather than a book. It is therefore not permissible to take two sayings from different Books of the Bible and to deduce from their collocation a proof of some doctrine, without weighing several important considerations. My aim this evening, however, is not to enter the field of dogmatic theology, but that of practical religion. Where scientific deduction is not intended, but illustration and suggestion are offered, some latitude of treatment may be allowed. In our former text St. Paul writes of the gifts of the Holy Spirit. He describes them as varied in character, yet as coming from the same Spirit, which was not always recognised by the Christians of St. Paul's day. In his letter to the Galatians St. Paul sets in contrast the works of the flesh and the fruit of the Spirit. For practical purposes the gifts of the Spirit and the fruit of the Spirit are on a different plane. To some lofty souls the Holy Spirit Himself coming to the Church might suffice. Lost in contemplation, these souls would find in communion with the Spirit of God all that they needed. To average Christians the coming of the Holy Spirit might mean little, apart from certain stated accompaniments of His Presence. In the material world we have to deal with material objects, if life is to be lived. So in the world of the mind there must be thoughts that we can take in, if life in that sphere is to be possible for most. Our Lord appears to have recognised this. In expounding the Lord's Prayer He speaks of our heavenly Father as giving the Holy Spirit to them that ask Him. In a kindred passage in the Sermon on the Mount He promises that our Father in heaven will give good things to them that ask Him. He associated the coming of the Holy Spirit to men with the bestowal of certain gifts. A father who returns from a journey is welcomed by his children with delight. If he brings gifts in his hands, the joy at his arrival is enhanced and the realisation of his love is deepened.

The Coming of the Holy Spirit.

Our Lord's life on earth was associated with the gifts and fruit of Redemption. The Incarnation, the Transfiguration, the Cross, the Resurrection, and the Ascension had their bearing on the life of men. So also it is clear to the reader of the New Testament that the Holy Spirit came to the Church that man, reinforced by Him, might bring the Kingdom of God into possession in the world. With this end He brought certain gifts which were to be utilised by the Church in pursuance of His aim. The disciples had been brought up to a certain point. They understood better the purpose of Christ's coming. They saw that He came not to save merely their own nation, but the world; that He came to free men from a worse oppression than that of the Roman Empire; that He came not to restore the kingdom to Israel, but to set up the Kingdom of God. There was less self-seeking about them. They were ambi-

tions for their Master, not for themselves. They had taken in the fact of the Resurrection; they had learned that the withdrawal of Christ in the Ascension did not mean separation from them; that His abiding Presence was better than His occasional and fitful appearances, precious as those were. Worship and loyalty, joy and enthusiasm marked their progress. More was needed. Some men have told us of the difference the Holy Spirit has made. See the effect of His coming on the Early Church—the exhilaration of the disciples; their boldness; the full realisation of their own possibilities; their singleness of aim; their passionate love for God and for their fellow-men; their placing of every faculty at the disposal of the Holy Spirit. We are in the same Apostolic succession, with a wealth of advantage and opportunity of which they knew nothing. What difference has the Holy Spirit made to us? How far has He made men of us? How far has He been able to use us in bringing in the Kingdom of God?

The Gifts of the Holy Spirit.

When the Holy Spirit came He brought to men certain palpable gifts. Visible results followed. Here is the distinction suggested by the terms "the gifts" and "fruit." The gifts are what the Holy Spirit brings to men. The fruit of the Spirit is the outcome of His influence in our life. The gifts are like tools brought to us for cultivating God's garden, it may be the garden of the soul, it may be the garden of the world. The fruit is the outcome of cultivation of God's garden by the aid of the tools which He gives to us. We have to learn how to use them, and then to use them diligently. We have to look for the fruit of our cultivation in ourselves and in the world. In the Early Church the gifts of the Spirit were various. Perhaps one was the most effective; certainly it was the most conspicuous; and at Corinth at least it was coveted the most. In those days Christians had to learn not to be arrogant, and then had to recognise that variety of God's gifts and to respect the variety of gifts in one another, and to see the Giver behind them all—"Diversity of gifts, but the same Spirit." The gift of the Spirit which was most prominent was the gift of tongues. That gift was exercised in one direction—that of preaching; and whether it lay in the reinforcement of the natural power of men or in ecstatic utterance, or in both, it contributed to the rapid growth of Christianity in early days.

Human Limitation of the Spirit's Gifts.

In our conception of religion as a department of life instead of as life itself, we have isolated too much the gifts of the Holy Spirit. We have often connected them solely with preaching. Religion in being separated from the whole of life has tended to get separated from nobility of character, sometimes from morality itself. We have come to limit largely in thought, and even in life, the gifts of the Holy Spirit to one special gift, entrusted to one set of men, with one special end in view—the conversion of men to God. The result has been that when men have seen the vision of God, when they have realised that they are loosed from their sins by Christ, they must have been given to understand that they must take up work for God—quite rightly—but that this consists in some form of preaching or teaching. The Church has limited the gifts of the Spirit. It has limited their exercise. Quite naturally it that their usefulness in service did not lie in preaching, perhaps have become discouraged, perhaps have grown cold. There has been the same limitation of the gifts of the Holy Spirit as there has been of our Lord's sphere of influence. Men have tried to exclude Christ's influence from national and international life, from commercial and industrial life, from social and economic life, from recreation and amusement in life. Many limit Him to their personal and individual life, and even there to what we may call the religious side of life. So men have limited the influence of the Holy Spirit, and religion has become the luxury of the hobby of its votaries. The claims of God on all men have been overlooked. Men have felt at liberty to contract out of acceptance of Christ or allegiance to God.

Broad Scope of the Spirit's Gifts.

What breadth attached to Isaiah's view of the gifts of the Spirit? He spoke of the spirit of wisdom, of understanding, of counsel, of might, of knowledge, and of reverence. Sir George Adam Smith reminds us that in mediaeval times the wide bearing of these gifts was seen. Isaiah's words were quoted at the coronation of kings and for the sanction of tribunals of justice. The Holy Spirit was regarded as the Author of the

intellect and of gifts of government. In the mediaeval windows the Dove is seen descending on the heads of very learned persons, or presiding at discussions, or hovering over groups of figures representing the sciences. It is not necessary to trace the narrowing of the conception of the gifts of the Holy Spirit. Unhappily it came. Of late years a broader conception has been returning, but there has not been a corresponding readiness on the part of men to have recourse to these gifts and to use them. It is well for men to recognise the greatness of their own powers. It is well for them to recognise also that there is a limit to human resources; that there are problems which pass the wit of man to solve; that the only course is then to acknowledge our dependence on the Holy Spirit for guidance and help. In former times a Day of Humiliation and Prayer was proclaimed when a special emergency arose. Now the nation's self-sufficiency and pride do not allow it to acknowledge that our statesmen have to face problems formidable enough to stagger master-minds among men. The gifts of the Spirit are needed specially just now—wisdom, understanding, counsel, might, knowledge, reverence. The recognition and use of these gifts does not warrant the claim to infallibility of creed or conduct. Such pretensions have landed men in absurdity or tyranny. It is obvious that such claims cannot be substantiated from the fact that the Spirit's gift of strength does not make a man almighty or even a super-man. None the less, it is real enough. Drawing on it by faith, God's servants have "subdued kingdoms, wrought righteousness," and "of weakness have been made strong." St. Paul said, "I can do all things through Christ, which strengtheneth me." What going so far as that, we can say that by the use of the gifts of the Holy Spirit we can achieve far more than we can without.

The Fruit of the Spirit.

The outcome of our use of the gifts of the Spirit will be the fruit of the Spirit. This fruit, as described by St. Paul, appears in a variety of forms. He mentions nine types of fruit which are the outcome of the Spirit's influence in human life, where it is acknowledged and accepted. These types are for the most part specifically Christian. We do not claim a monopoly of them by any means, but we claim that even if some figured in a list of non-Christian virtues in some lands, they would be there through the influence of the Holy Spirit working through the Church of Christ. We claim, further, that these virtues flourish best in Christian soil and in Christian atmosphere. The first outcome of the Spirit's influence in life is love. A critic has stated that the popularity of a recent novel is due to the hero being an undoubtedly Christian man and to the plot exhibiting love prevailing because it is love. The Church's work is to make men Christians, and in a world which knows little how to love it has learned from the Holy Spirit the secret of loving. We have come to mark the Church in its early days from the time when the disciples grasped the fact of the Resurrection of our Lord. Peace is one of the chief goals which, of one or another form of Christianity, the votaries of other forms they have attained. It is few

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(1)  
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**Personal.**

Rev. J. C. Ramsay, vicar of Gin Gin, has resigned that appointment, and has accepted the living of Harrisville, Q.

Archdeacon Martin, of St. Clement's, Marrickville, N.S.W., leaves in March on a visit to England. Rev. A. Kilworth, M.A., LL.B., will act as locum tenens.

Rev. B. P. Robin, formerly senior curate of St. Margaret's, Ikley, has been appointed by the Bishop of North Queensland Sub-dean of the Cathedral and rector of the Cathedral parish of Townsville.

Rev. R. Matthews has arrived in Sydney from Mitchell River on furlough.

Rev. J. S. Booth is to succeed the Rev. P. C. Shaw as vicar of Toowong, Queensland.

St. John's Church, Camberwell, Victoria, is to be completed next year. It will include a beautiful memorial in stained glass to the memory of the late Mr. Charles Kimpton. The memorial will be placed in the large five-light window at the western end of the nave, and will be the gift of Mrs. Kimpton and other members of the family.

A further sum of £50 has been paid to the Willochra See Endowment Fund, from the estate of the late Chief Justice Way.

At the recent meeting of the C.M.S. council in Melbourne, Rev. M. G. Hinsby was appointed honorary secretary of the C.M.S. of Australia and Tasmania. Mr. Hinsby was also appointed C.M.S. representative on the A.B.M., vice Rev. P. J. Bazeley, resigned.

Rev. R. G. Nicholls, B.D., organising secretary for Ridley College, Melbourne, has accepted the parish of St. Mark's, Fitzroy, and will enter upon his work there at the beginning of November.

Rev. R. Sherwood, of the Submarine Depot, Geelong, who has been appointed Precentor of St. Paul's Cathedral, Melbourne, expects to enter upon his new duties early this month.

Rev. F. H. Durnford has left for Egypt, where he has accepted an appointment under the Bishop of Khartoum.

Rev. H. Stanley Hollow, of Christ Church, Hawthorn, Victoria, had a wonderful escape on Thursday week. While cycling along Bridge-rd., Richmond, his bicycle skidded in front of a waggon drawn by two horses. The driver managed to clear Mr. Hollow as he lay on the ground, but ran over the bicycle.

Mr. William Longworth, of Karuah, near Maitland, N.S.W., who recently donated £1000 worth of war bonds to the Mt. Murray Orphanage, at Campbell's Hill, has given a similar amount to the Church of England Home for Boys, at Morpeth, N.S.W. Substantial sums had previously been donated to the Singleton, Maitland and Wallsend hospitals by Mr. Longworth.

Archdeacon Rogers, of Rockhampton, was due to sail from London in the Omar on September 22. He should reach Sydney on November 6, and after a little time in the South will return to Rockhampton.

Rev. A. J. Drewett has resigned the charge of St. Mark's, Fitzroy, Victoria, where he has been stationed for 12 years. His resignation will take effect from the 31st October next. Mr. Drewett has been in indifferent health for some months.

Rev. S. M. Johnstone, B.A., rector of St. John's, Parramatta, N.S.W., has, owing to health reasons, been granted three months' leave of absence during the ensuing summer. He will probably spend some weeks in Ceylon.

Rev. A. J. K. Baker, formerly of St. Barnabas College, Adelaide, was ordained at Winchester last Trinity, and is serving his first curacy under the Rev. W. Norman Higgins, at Portsea. He will take up work in the Adelaide diocese later on.

The news of the death of the late Sir Charles Wade came as a shock to Sydney citizens, occurring as it did at the comparatively early age of 59. The end came with somewhat tragic suddenness, as he appeared to be in good health last week when he was suddenly seized with the illness which terminated fatally on Tuesday week. Mr. Justice Wade was a man of high character. His funeral was conducted by the Archbishop of Sydney, and was attended by the Governor, the Chief Justice, the Prime Minister, the Premier, the Lord Mayor, and other important personages. The deceased was an alumnus of King's School, and for many years a member of its governing body.

Rev. Samuel and Mrs. Hart, of Picton Lakes, recently celebrated their diamond wedding. Mr. Hart, who was ordained in 1874, retired from active ministerial service in 1913, when he relinquished the rectorship of Moruya, N.S.W.

Rev. H. J. Harvey, late Archdeacon of South Gippsland, was inducted as vicar of St. John's, Cranbourne, on August 31.

The death is announced of Canon William Swinburn, of the diocese of Waiapu.

Mr. Thomas Thompson, of St. Peter's, Ballarat, has reached the age of 108 years. "Yet on Sunday, June 25," writes the parish paper, "he was in his usual place at the morning service at St. Peter's, on the eve of his 108th birthday. . . . All through his long life he has been a consistent churchman and communicant, temperate and hard-working."

Rev. C. A. Grant, vicar of Warracknabeal, Ballarat, purposes resignation in February next year.

Rev. W. V. Gurnett, vicar of Lakes Entrance, Gippsland, was married on September 13 to Miss R. Fillingham at St. Paul's, Chatswood, N.S.W.

During an interval in the Wangaratta Synod, Archdeacon Potter (on behalf of the clergy) and Mr. J. R. Whitehead (on behalf of the laity of the Synod) presented the Bishop and Mrs. Armstrong with a pair of very handsome leather easy chairs in commemoration of an episcopate of 21 years, and as an appreciation of many kindnesses received at their hands. The Bishop, who was much touched, feelingly thanked the members of Synod.

Rev. F. R. Barratt, curate of St. Thomas's, Beaudesert, has been appointed to take charge of the parochial district of St. Mary's, Gin Gin, Queensland.

Rev. A. Shardlow, B.A., is arriving from England in Napier, N.Z., in November. He is to take charge of a Brotherhood to work Wairua and the surrounding district.

**The Death of the Archdeacon of Adelaide**

(From our Correspondent.)

Widespread sorrow was felt on Tuesday last, September 26, when the papers announced the sudden death of Archdeacon Hornabrook. He had conducted his parish services on the previous Sunday without anyone being aware that his end was near. But early on Monday morning he had a seizure which carried him peacefully to rest. The late Archdeacon belonged to one of the Adelaide pioneer families, being born in Adelaide 62 years ago. He was educated at St. Peter's College, and on leaving school began to qualify as an architect. Having decided to take holy orders, he went to England where he became a student at the Scholae Cancellarii, founded by Abp. Benson when Chancellor at Lincoln. He was ordained Deacon by Bp. King, of Lincoln. "It was, no doubt, from example and teaching of this great bishop that the late archdeacon learnt the secret of the power which he unquestionably possessed of dealing wisely and sympathetically with the spiritual troubles of his people," writes one of the senior clergy. The archdeacon's theological outlook was very similar to that of Bishop King, and wherever he got the power of consolation, he certainly did possess it.

On his return to Australia in 1889 he was ordained priest and worked in the Newcastle diocese. While there he married Miss Anna Newton, sister of the present Bp. of New Guinea. In '92 he came back to the Adelaide diocese, where he worked till his death. He took charge of the city Mission of St. Mary Magdalene in 1908, and there he started the St. Peter's College Mission. The design of the buildings of this mission was a great achievement for the archdeacon. It is doubtful whether anybody will be able to improve on the design given the some street frontage, at least as regards convenience and efficiency. When Bp. Wilson accepted the bishopric of Bunbury, W.A., Canon Hornabrook (as he then was) became Archdeacon of Adelaide. In Church work and social work he played a leading part and won universal respect and also affection. His place will be hard to fill, for it is not often that so much energy and organising ability are combined with genial good-nature and spiritual power. Besides his widow he leaves three sons and two daughters. Another son was killed on active service while serving in the war with the Leicester Regiment. His funeral took place on Wednesday after largely-attended services in his parish church and the cathedral. Like his son, he was happy in the manner of his death.



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## The Church Record.

OCTOBER 6, 1922.

### A Fine Apologia.

(Extract from the Bishop of Willochra's Charge to Synod, September 29.)

I value greatly these opportunities of addressing you, especially since I feel that in the natural course of events, not very many more remain to me, for I have already entered on the fortieth year of my ministry and the twenty-third of my episcopate, and I am not one of those who wish to occupy an important post when its duties can no longer be adequately performed. Perhaps, therefore, you will bear with a few words of personal outlook and experience before I turn to our own immediate diocesan affairs.

I had the good fortune to be born of the family of a typical parish priest of the Church of England. My father, grandfather and great grandfather, and his grandfather, Gilbert White, Vicar of Selborne, who was grandfather of the well known naturalist White of Selborne, were all parish priests distinguished only by their attention to their duties, and by a certain love of nature. Born in South Africa, and educated and ordained in England, I came to Australia 37 years ago, young enough to throw myself wholeheartedly into the life of this country, and to have no wish to live or to die elsewhere. My work has never lain in ecclesiastical centres, but always out in the country, and among men who often looked at things from any but an ecclesiastical point of view. I have tried not to be narrow, nor to be of any party, but to be loyal to the principles of the Church of England as I understand them.

In speaking of what I believe I am of course prejudiced, we are all prejudiced, not least those who fancy that they are unprejudiced, in favor of what I have been taught and in favor of what life has seemed to show me to be worthy of credence by its correspondence to facts of experience, but I have honestly tried to look facts in the face, and to know the truth, pleasant or unpleasant, both for my own sake, for I do not wish to be a dupe, and for the sake of the Church, which cannot prosper unless it be founded upon truth. The things that matter seem to me to be capable of being summed up under three heads, as has lately been done by Bishop Gore, God, Christ and the Church. When I am asked why I believe in God, I, as an individual, cannot help putting my own individual reason first. I believe in God in the same way that I believed in my father and my mother, because I have never known the time when I have not known His care and protection. I have often been an unworthy son, just as I was often unworthy of my father's and mother's love, but looking back over my life I can never remember any separation, or sense of desertion, which was not plainly traceable to my own fault or sin. I cannot remember being abandoned to any pain or sorrow which He did not help me to bear. I do not say that such a trial can never come, only that it never has. When I think of God I think of the words about goodness and mercy following a man all the days of his life. I know that it is possible for me to be deceived about this, as about everything else, but I can only say the conviction that God is, and stands in personal relations to me, however little to my credit they may be on my part,

is the strongest of all my convictions: quite as strong as the conviction that I exist at all, or any other fundamental conviction of my life.

I am quite aware that this conviction has no force at all for anyone other than myself, and I do not put it forward to influence others, but simply to explain that for me this experience is far more important than reason or argument.

Nevertheless, God does not ask us to believe in Him apart from reason, or contrary to reason. Our reason is the instrument by which we apprehend truth, and God is, we believe, Truth itself. I ask, therefore, is it easier for our reason to believe in God to-day than it was, say, 40 years ago? I think that there is no doubt that it is easier to believe to-day. Forty or fifty years ago materialism was a confident and aggressive creed. It claimed to be the support of science, and it seemed to be supported by discoveries and deductions from these discoveries which caused much alarm and much confusion to those whose faith was founded on a somewhat unreflecting orthodoxy. The most striking feature of modern thought is the complete and utter collapse of this old over-confident scientific materialism. This does not in itself necessarily imply any belief in God, but it does sweep away many of the most obvious and loudly trumpeted objections to faith in Him.

We now know that when we track matter of any kind down to its constituent elements we find that matter disappears altogether; all that is left are certain centres of force called electrons, which are not in any sense material. These centres of force are combined according to certain rules and laws to form what we call matter, but there is no more in matter than these centres of force or resistance.

Hence we find behind everything force and intelligence, for the whole of science is founded upon the belief that there is a reason for everything, if you can only discover it, i.e., that there is everywhere outside man something which corresponds to what we call the intelligence in man. Only one thing is lacking to complete our idea of God, namely, goodness. It is probable that in Nature, goodness enormously predominates over suffering, but we may restrict ourselves to the case of man. It is often argued that the amount of pain and suffering in life is an argument against the existence of a God of Goodness, such an one as we mean by God. In the first place, however, it is not certain that a mere state of enjoyment and freedom from pain is man's best and highest end. It is at least arguable that this world as it is, with all its wrong and suffering, is the best of all possible training grounds for the development of faith, sympathy and unselfish love, i.e., for the development of the highest conceivably possible character for man. Apart from this, however, it is not true that nine-tenths of the pain and sufferings of men are due to their violation of the known Will of God for man. If there were no war, no crime, no self-indulgence, no selfishness in the world, if we all lived by the rules of Jesus Christ, if everyone gave free, ready and loving help to everyone else, just because he needed it, there would be very little suffering left in the world. Disease, which is generally unknown in wild animals, would largely disappear when ill-nourished or intemperate lives were neither lived nor transmitted. We have no right to lay upon God the consequences of our individual and social disregard of His laws.

To my mind there can be no doubt whatever that good vastly dominates over evil in life. If this were not so life would speedily come to an end. "There is something in goodness," writes Dr. Tennant, "which promotes its conservation, and something in evil which augurs disruption and extinction. . . . The apparent gains of wickedness are not consolidated, evil purposes conflict, and so conspiracy in evil is thwarted. On the other hand there is inevitably a growing consensus of the good, and conquests in goodness are maintained. There is unity of aim, community of purpose and interest between men of good will. Good can come out of evil, but not evil out of good." We cannot understand the mystery of evil, but we can and do believe that it is good that is on the way to victory, and that the omnipotent love of God is equal to all contingencies that can possibly arise. I freely confess that, owing I suppose to human limitations, there are intellectual difficulties inherent in the belief in God; but I am absolutely convinced that the intellectual difficulties inherent in any other belief are quite immeasurably greater.

Next I believe in Jesus Christ, God's only Son, our Lord. In Jesus Christ God, Who in His essential being must always be to man largely remote and incomprehensible, becomes full of tenderness, sympathy, and understanding. I cannot draw any line of demarcation between Christ and God. Christ

seems to me to reveal God perfectly because He is God. I do not get much help from elaborate discussions as to the exact meaning of His Divinity or His exact relation to the Father. The essential point seems to me to be that He is that which He reveals and explains. In revealing Himself He reveals God as none other ever could or will. It is the absence of this conviction which seems to me to be the weakness of modern Liberal Theology, which is largely old Arianism. The modern Liberal Theologian has a profound reverence for Christ, and thinks that He has revealed more of God than any other ever did, but he thinks of God as revealing something other than Himself, as a revealer who may therefore sometimes be mistaken. The Arians said that He was the first and greatest of all created beings, but still a created being. That is still the underlying argument to-day.

The issue of Christ is less fundamental than that of God. Millions of good men have lived and died with a profound faith in and love for God and with no knowledge of or no acceptance or knowledge of Jesus Christ. Yet the issue does seem to me to be very vital where Christ has been preached. The Gospel of Christ does seem to me to be so infinitely greater than anything else that the world has ever known, does seem to me to reveal so clearly the very mind and enormous powers for the world's regeneration if it were only really accepted that I cannot see how anyone can honestly take up a neutral attitude with regard to it. Here is something which, if true, is the most tremendous of all truths in its implications for life, dare anyone say "I will not take the trouble to make sure to the best of my power whether it is true or not?" "What think ye of Christ?" seems to me to be still the most vital of all questions, both for the individual and for the world. I am profoundly convinced that the teaching of Christ can save the world, and I do not in the least know of anything else that can.

The Church seems to me to come naturally into the third place. No doubt, as a matter of fact, the Church comes first and leads us through Christ to God. The work of the Church is the work of God the Holy Spirit Who "sanctifies" us; but in the order of thought God comes first, then His revelation in Christ, then the relation in which we all stand to Him through His Spirit. The Church is, I take it, God's plan for our common and corporate relations to Him, not merely as individuals, but as members of the great Christian society or Brotherhood which ought to be an example of love and devotion to all the world.

Now I can much more easily conceive a mistake with regard to the Church than I can with regard to God or Christ. To wake in a world where there was no Christ would mean a total shipwreck of all my hope and faith, but to wake in a world where I was told that I ought to have been a Presbyterian or a Roman Catholic would give me a slight shock of surprise. Nothing more. I do not for a moment mean that I think that it does not matter to what Church you belong. It matters tremendously whether you try to ascertain the truth or whether you think that the truth does not matter.

I see no hope whatever for a Reunited Church founded on indifference as to what men believe and teach. Our religious convictions are our most precious possessions, and no Reunion which ignores them would be worth having. But we cannot deny that for the most part our convictions are founded upon our upbringing and environment and are always deeply influenced by them. What we want to arrive at and to defend is the very truth as it really is so far as we can ascertain it, not simply the truth as we have been taught it and unreflectingly accept it. I dare not start by saying that truth can only be found in the Anglican Church as I know and love it. I know not where any nearer approach to it can be found, but others equally in earnest and perhaps better fitted to express an opinion think otherwise.

It seems to me that we cannot for a moment afford to put aside or disparage the idea of the Christian Church. Even if we consider it in its noble conception, the ideal of a universal brotherhood of men, severed by no ties of race or color, united for the common purpose of world service of man for God's sake in kindness, unselfishness and peace. We who add to this the thought of the Sacramental Life of Christ, and the Guidance of the Holy Spirit fulfilling and inspiring His Church, can least of all deny or ignore it.

The trouble seems to me to be that we have thought too much of our Church and too little of Christ's Church. We have held to our own traditions narrowly, ignorantly and often bitterly, and thought too little of what we had to learn from the whole Church of Christ rent and torn as it is.

The Lambeth Appeal invites us all to a new and humble endeavour to recover and manifest to the world the unity of the Body of Christ for which He prayed. Let us accept it with all our hearts, but let us realise what it means. It means sacrifice and this in both directions.

## Our Melbourne Letter.

(From our own Correspondent.)

The Synod of the diocese is looked forward to with added interest this year. It will be Archbishop Lees first Synod. In his fortnightly letter to the people of the diocese he says, "Once again, my people, I ask your prayers. The more I know of the diocese the greater are the possibilities which become plain to me for service, or for mistake."

Several important propositions are to be discussed. The Dean's Bill, "to facilitate the exchange of cures by limitation of the tenure thereof," is bound to provoke considerable debate. It is the opinion of many that no scheme of this sort can be widely useful unless it is accompanied by a provision insuring something like equality of stipend. Without this it merely provides facilities for the clergy to revolve in separate groups, according to the stipend they may be receiving at the time the Bill becomes an Act. The four or five who are in the highest-paid posts cannot be brought down; they must exchange with one another; but if through differences in point of view or for personal reasons, they are not wanted in each other's parishes, they must stay where they are, and the very purpose of the proposed Bill—to prevent men from staying too long in one parish—is defeated. In the poorly paid and in the more difficult parishes the clergy already move around more frequently than may be good for their people. So plainly there is no point in this Bill unless it is meant to rectify the opposite evil at the other end. Eleven of the clergy of this diocese have an average stipend of over £500; the other two hundred and twenty average under £250.

Mr. H. Field is to move—That this synod views with alarm the continued drift from the Church of the boys and youth, and realising the additional temptation placed before them in the recent decision to open parks and gardens for Sunday games, appeals to churchmen to support all organisations which are endeavouring to hold the lads, especially the Church of England Boys' Society.

Speaking of this society, an interesting paragraph appears in the "Messenger" as follows:—

"The executive of the C.E.B.S. has arranged a debating competition, and several branches—Burnley, Canfield, Kew and Koo-yong—have entered for it. The first debate is to take place in October between Koo-yong and Kew. The subject will be one which will be very interesting from the boys' point of view. It is "That public reserves should be open for sport on Sundays." There is more than merely finding something for a Boys' Society to do in these competitions. Its main objective is the training of young churchmen to take an active part in the life of the community, when they are men. If the Church is to influence the world as it should, it must take more trouble to prepare its laymen to express a churchman's point of view clearly and forcibly. These debates will do something towards that end. Among those who think so there may be one who would like to give practical effect to his opinion. At present the boys merely debate for the fun of the thing. A Challenge Shield would provide a strong additional stimulus. The hon. secretary for the Society is Mr. Hilary Dowling, of Stawell Street, Kew, and the boys owe a great deal to him for his devotion to the cause of boys' work within the Church."

The Boy Scouts annual church parade was held in the Cathedral on Sunday, September 24. About 600 Scouts marched down St. Kilda road, and the last of them had just found his place in the Cathedral when the Governor arrived with Lady Stradbroke. The Archbishop delivered an inspiring sermon which gripped the attention of all by his happy use of Scout phraseology. At the close the boys repeated the following lines, the cry of the builders of the Panama Canal—

Got any rivers you say are uncrossable?

Got any mountains you can't tunnel through?

We specialise in the wholly impossible,

Doing the things no one else can do.

Richmond is agitated over what is the best way to bury its dead. The vicar wrote a letter in the August issue of his parish paper, the subject being Funeral Customs. Since then the discussion has been fast and furious. However, one is pleased that so far the ambulance has not had to be requisitioned! The Rev. G. E. Lambie still lives.

## English Church Notes.

### Personalia.

The Committee of the British and Foreign Bible Society have elected as their chairman for the current year Sir Charles John Owens, C.B., of Bridgewater Houses, Putney.

Mr. G. K. Chesterton has been received into the Church of Rome.

Canon H. J. Cody, D.D., of Toronto, recently preached before the King and Queen in the private chapel at Buckingham Palace.

Dr. Scott Lidgett, at one time President of the Wesleyan Conference, is to preach this month in the Hereford Cathedral by the invitation of the bishop.

It is proposed to place a memorial to the late Bishop of Durham (Dr. Handley Moule) in the chapel at Auckland Castle.

Rev. C. W. Ker, formerly of the U.M.C.A. staff in Nyasaland, is leaving the parish of Shirley (of which he is now vicar) in response to a call from his old bishop, Dr. Trower, now Bishop of N.W. Australia. His wife was also formerly a member of the Nyasaland staff, under Bishop Trower. They will be stationed in the coast town of Carnarvon on the Gascoigne River, and will have charge of that place, together with the back-blocks some hundreds of miles inland.

### C.M.S. Policy in India.

The following statement has been issued by the Bishop of Egypt and the Sudan and the Bishops of Uganda, Mombasa, and Kampala with reference to the report of the C.M.S. delegation to India:—

The report of the delegation to India has so recently reached us that it would be premature to pass as yet any opinion as to its recommendations as a whole. The sections devoted to mass movements and the training of native clergy deserve the grateful acknowledgment and careful study of all missionary workers. It is, however, clear that the gravamen of the report is in its opening section. Delicate as must be all negotiations for the "diocesanising" of the C.M.S., it is increasingly apparent that in large parts of the Mission-field the time has now come for transferring control from the Mission to the diocese. We desire emphatically to associate ourselves with those who are supporting the delegation's report, and to express the hope that, mutatis mutandis, the developments foreshadowed for the diocese of India may in due course be extended also to those of Africa. We write, therefore, to commend the main principle of this report, believing as we do that it is for the best interests of the Church in the Mission-field that responsibility and control should be transferred from the Mission to the diocese at the earliest moment.

### The Church Congress.

Great progress has been made with the arrangements for the Church Congress, to be held October 10-13 in Sheffield. The general subject for discussion will be "The Eternal Gospel, while giving full scope to its application to modern problems, the and work."

main purpose in view is to emphasise the spiritual character of the Church's message

### Splendid Bequest to the S.P.C.

The S.P.G. estimates that under the will of the late Mr. H. Henry Wills it will receive £21,000, and that the dioceses of Calcutta, Chota Nagpur, Gores, Lebombo, North Queensland, Grafton, and Algoma, all connected with the Society, will each get £7000 from the same source, as also will "that excellent training place for the mission field, St. Augustine's, Canterbury."

### The New Lectionary.

The Archbishop of York, in announcing in the August Number of the York Diocesan Gazette that the new Lectionary has now received full statutory authority, confesses that he does not like the plan of two alternative authorised Lectionaries; and hopes that when a period of the permissive use of the new Lectionary has passed, the Church may be able to adopt one Lectionary for regular use. But, meanwhile, he is satisfied that, especially in the Sunday lessons, the new Lectionary will be found to be of great help in the orderly reading of the Scriptures which has so special a place in the service of the Church of England.

### An Interesting Will.

Estate in England valued for probate at £10,384 was left by the Right Rev. G. W. Kennion, for twenty-seven years Bishop of Bath and Wells, and formerly Bishop of Adelaide. In his will, Dr. Kennion stated that he hoped to die as he lived in the Faith of the Catholic Church, as taught in the Communion of the Church of England, and he earnestly entreated the forgiveness of any good person he might have offended by word or deed. He desired to give as little trouble as possible after his death, that his body should be buried with plainness and simplicity, and that no subscription of any kind should be invited or allowed for the provision of any memorial to him after his death, beyond the erection of a simple tablet or brass recording what might be considered necessary. On his wife's decease he left £250 to the Wells Cottage Hospital and £200 to the Wells Blue School for Boys, as an addition to the £300 already given by him for scholarships in the nomination of the Bishop of Bath and Wells. And the ultimate residue to the Incorporated Board of Finance of the diocese of Bath and Wells for a Bishop Kennion Fund to be applied as to two-thirds of that diocese and one-third between the dioceses of Adelaide and Willochra as the bishops and synods of those dioceses may decide.

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## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Synod.

The second Session of the 19th Synod is to meet on Monday next.

**Girls' Memorial Grammar School, Cremorne**  
(From a Correspondent.)

A fete and sale of work was opened in the School Ground by her Excellency Lady Forster on Friday, September 15th. The Archbishop and Mrs. Wright honored the occasion with their presence. Notwithstanding the dubious character of the weather, there was a large attendance, and the many well-filled stalls made a fine appearance. The object of the fete was to reduce the debt which now burdens the school. The Fire Brigade Band was in attendance on the Saturday afternoon. On the latter day the attendance was still larger, and great enthusiasm prevailed. A pleasing feature at the conclusion of the fete was a presentation, a personal gift of the School Council to Mrs. Laury, the indefatigable secretary of the Fete Committee, to whose efforts the success was so largely due. It consisted of a complete dinner set of handsome design. The fete was a great success financially and in every other respect. The diocese was represented by Revs. Canon Charlton, J. V. Patton, C. Yarrington, Newby Fraser, and C. Hudson, chaplain K.A.N.

## Lay Readers' Association.

The annual conference was held on September 9 at Bishopscourt. After the usual formalities of election, etc., Mr. A. E. Grout read an interesting and useful paper on "The Lay Reader and his Message." The lay reader's functions were well defined, and he was urged to keep to the due limitations of his office, particularly in the matter of following carefully the custom of the rector in whose church he might be officiating, and in keeping clear of theological, political and controversial questions which belonged more especially to the office of the clergyman who was the responsible teacher of his parish.

Mr. Grout dealt with the subject of sermon preparation, urging the necessity of careful and prayerful study. "The ideal preacher is he who combines strong logical thought with deep personal feeling." He enlarged upon three rules for all successful preaching—(1) Have something to say, (2) Know how to say it, and (3) sit down when you have said it. The paper evoked a good discussion.

## Children's Sunday.

The Archbishop has addressed the following circular letter to the Clergy of his diocese:—

In September, 1917, the Synod of the diocese passed the following resolution:—

"That his Grace the Archbishop be respectfully asked to select and request the observance of a Sunday as a Children's Sunday that shall annually be for the purpose of emphasizing duty to the young, and especially for urging the support and the advancement of Sunday Schools, and of the work of the committee for providing Special Religious Instruction in the Public Schools."

In accordance with the resolution of synod, I now select Sunday, October 22, for your observance... as a Children's Sunday" for the purpose mentioned in the resolution.

If you desire to read special lessons, or use other Psalms than those appointed for the day, I suggest Deut. iv. 1-10, or Deut. vi. 1-7, or 1 Samuel iii. St. Matthew xviii. 1-14, or St. Mark x. 13-16, or John ii. 1-14, and one or more of the following Psalms: xxxii., xxiv., ciii., cxviii., cxlv., cxlvii.

If you and the Churchwardens in your respective parishes and districts are willing to authorise that the money given at the offertory, or received at some other service on 22nd October next, be used for the important purpose of Special Religious Instruction in Public Schools, it should be sent to the hon. treasurer of the Board of Education, Mr. F. R. Strange, 106 Castlereagh St., Sydney.

There ought to be several more stipendiary teachers for Religious Instruction in Public Schools in view of the increase in the enrolment of Church of England children thereat. The work the teachers do is of the utmost importance to the Church and to the community.

## The L.H.M.U.

The L.H.M.U. safe on behalf of the Work of the Home Mission Society was held last Friday. The sum of £400 will probably be the net result of the effort.

## Hurlstone Park.

"The plans of the new Church at St. Stephen's are being considered, and specifications have been asked for by the architect, so that when the £750 loans are promised tenders may be called for and the work proceeded with. Fresh promises of loans will be gladly received by the Churchwardens. I am anxious to make a beginning with the building as soon as possible, but it can only be done on a sound financial basis, and when all are united in the one desire to remove all financial anxiety. The loans promised will be a signal to me that the work can begin."—(Rector's Letter.)

## VICTORIA.

## MELBOURNE.

## The "E.P."

The Rector of St. Matthew's, Prahran, has some interesting notes on the subject of the Eastward Position in the Celebration of the Holy Communion. They are a continuation from a previous issue. We venture to reprint them, as there is a great deal of misunderstanding on the subject.

"Dr. Costin, Bishop of Durham (1617-1625) says: He 'did not ever officiate with face purposely towards the east, but constantly stood at the north side, or end of the table.' Archbishop Temple acknowledged that 'the eastward position and the sacrificial aspect went together.'"

Bishop C. Wordsworth had been in the habit of using the eastward position, but when he found the Romanising meaning attached to it, he inquired into the matter. The result is expressed in these words: "There is not a single Anglican writer, so far as I could judge, upon the subject, from 1602 to 1843, who had taken the other side (i.e., in favor of the eastward position), except Sanderet (1708) and John Johnson (1714)"; Bishop Wordsworth's three conclusive proofs that the use of the eastward position in the celebration of the Holy Eucharist is contrary to the mind and intention of the Church of England. (Rivington, 1876, p. 34.)

It must be remembered that Archbishop Benson had himself used the eastward position for some years before he presided in the court to try the question of its legality. He was, therefore, sitting to judge his own case. No wonder, therefore, that the Lambeth decision was, that the eastward position was not illegal! Tomlinson has abundantly shown that to collect some "historic" material for the Archbishop failed egregiously to collect the strongest arguments against the eastward position.

The north end or side is not a "use." It is an "enactment," passed by the Sovereign and Parliament. It is the "law" of the Church of England.

The eastward position was first taken in St. Paul's Cathedral, Melbourne, by Archbishop Clarke. It was done arbitrarily, without the consent of the Chapter, Synod, or Cathedral authorities."

## St. John's, Camberwell.

With £5000 in hand the vicar (Rev. A. Roscoe Wilson, B.A.) and vestry are facing the task of completing the nave of the church, together with tower and spire. Tenders ranging from £8000 to £11,000 have been received for the work. The annual special offering for the Building Fund on August 20th realised £170.

## St. Philip's, Collingwood.

Mr. A. Lusford has crowned his many generous gifts to the parish by the offer to complete the Sunday school buildings by the addition of a new commodious room on the north-east side, to be used as a club room.

## A Successful Venture.

The establishment of a Labour Bureau in connection with the Metropolitan Mission has been so far strikingly successful. Although the bureau has only been open a few weeks, no less than 350 men have been found positions.

## Varia.

The Synod meets on Monday next.

The gift made to Mrs. Pees at the Diocesan Festival last Monday amounted to £1820, the amount required to meet the deficit. One churchman made a conditional offer of £200.

The Archbishop has written to the secretary of the vestry of St. Hilary's, Kew, commending the proposal for the building of a new church. It is reprinted in the current issue of Parish Notes. The Parish Hall renovation and extension is now complete, and has cost nearly £100.

The Junior Clergy Missionary Association will hold its annual Corporate Communion on Wednesday in Synod week at 8 a.m. This will be followed by a breakfast in the C.E.M.S. rooms at 9 a.m. The speakers at the breakfast will be the Rev. F. H. Lane, chaplain of Yarrabah, and the Rev. T. Lawrence, of Barrabool, and formerly C.M.S. missionary in West Africa. The speakers at the breakfast for Synod are specially invited to be present. The chairman of the J.C.M.A. is the Rev. R. J. Thompson, of Black Rock, and the secretary is the Rev. R. North, of St. Matthias', Richmond.

## GIPPSLAND.

## "Our Own Missionary."

"I have just had a letter from Miss Moller, written soon after her arrival in British East Africa. You remember that Miss Moller is peculiarly our property and our responsibility. Unless I am mistaken, she is the first child—by birth and training, of the Gippsland Church to represent us in the great front line of battle. Miss Moller is now having her first tussle with the foreign language which is to be her medium for carrying the Message to thousands of dark lives. She writes: 'I am trying hard to learn the language (Luoi); my heart has already gone out to these people, and I want to be able as soon as possible to teach them in their own language. Can I plead for the prayers of the Church in Gippsland, and yours personally, that I may be quick to learn the language, so that I can do definite work amongst the people? Remembering my farefare service in Sale, I do claim to be truly a representative of the Gippsland Diocese sent out by the Church, although not materially supported by Gippsland; and, as such, I do still count you as my home Bishop.' Dear people, there is a cry from far land which you and I must not and dare not refuse to answer. Think of your own daughters, and sisters, and wives, and then day by day plead with the great All-Father for this brave girl, this Gippslander of ours."—The Bishop's Letter.

## Correspondence

## Ecclesiastical Fire Insurance.

To the Editor of the "Church Record."

Sir,—My attention has been called to Mr. C. R. Barry's letter in your issue of 22nd instant, respecting Ecclesiastical Fire Insurance, and to his stricture on the Board appointed by Provincial Synod ten years ago. The members were Messrs. H. B. Cowper, T. B. Wilkinson, T. C. J. Foster, J. A. I. Perry, and myself. The Ordinance clothed us with considerable powers, issue policies, point officers, accept risks, issue policies, purchase offices, open banking accounts, and generally carry on the business of a fire insurance office. What we lacked was capital to carry out the powers. Sydney Diocese refused to adopt the Ordinance mainly because a number of prominent laymen, including Mr. Justice Harvey, pointed out that, however well meaning Mr. Barry might be, the provisions of his Ordinance relating to the powers of the Board were quite impracticable; and that no one would attempt to do business with the Board. Those smaller dioceses that accepted the Ordinance did not approach us with any offer of business. On the contrary, the Diocese of Bathurst (to which diocese Mr. Barry longs) made independent arrangements with an Insurance Company, under conditions, as I understand, hardly in accordance with a general agreement entered into by all the Insurance Companies. Whether this is so or not, what becomes of Mr. Barry's suggestion of disloyalty on the part of Goulburn Diocese, when what has been done there is in essence the same as what was done by Bathurst. But I am most concerned about Mr. Barry's absurd statement to the effect that the failure of his Ordinance was the inertia of the Board; and that £15,000 had been lost to the Church by the neglect of the Board. Under the circumstances stated above, Mr. Barry might with equal reason accuse the Board of inertia and neglect in not opening an office for business in the moon.—Yours, &c.,

W. K. BEAVER.

25th September, 1922.

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## Jottings from the Mother Land

(By Rev. E. A. Colvin.)

One who has worked in a particular portion of the Lord's Vineyard, as I did in the Sydney diocese for the greater part of my life, can never lose interest in its spiritual welfare. One naturally remembers that field in prayer, and what one prays for continually must become to some extent part of one's life. I spent with my family two happy years (1920-21) in N.S.W., and now some four months have passed since our arrival in the old Motherland. Associated as I was with Evangelicalism, there were two things which I saw were of the utmost importance. At the last meeting of the brethren which I attended, I urged that they should build up more and more the Sydney Diocesan Prayer Union, and make it a great spiritual force, especially for the sake of the younger clergy. The other was the maintenance of the "Church Record" as the organ of Evangelical religion, for it would be nothing less than a calamity for Evangelicals to be without their paper. And let me say here that I never knew the "Church Record" to be so satisfactory in every way—the printing, the quality of the paper, and above all, its Christian tone, and the marked ability of its editor. It will be understood therefore, that a shock it was to learn three months after leaving Sydney that the paper was likely to come to an end. I am most thankful that this has not happened, though I was sorry that its former size and quality had not been retained. I would like to have some little part in keeping the "Record" a useful and attractive Church paper, and I propose to send along, I trust somewhat regularly, "Jottings from the Motherland."

I am sure that any notes of interest from this side will be largely read by many of those who originally came from Great Britain, and also by many who visited this country in connection with the war.

## Affection for England.

There is still, Thank God, a great affection for England by the great majority of the Australian people. There is absolute proof of this in the great numbers who annually visit England, and the large numbers in Australia who long some day to take the trip. The Ormonde, which brought us back last April, was packed, and other large boats of several companies have also been well patronised. There is no longer the dread of the sea that there used to be even a few years ago. And one does not wonder. The big liners are in truth "floating palaces," and replete with every comfort. From Sydney to London the Ormonde, for steadiness and quiet sailing, was almost equal to a home on land. Since the war the food, I think, is better than ever, and what with the regular meals, and other refreshments, and the programme of deck games, quiet reading, and social intercourse, the days pass most pleasantly. I am sorry to say, however, that there are some objectionable features, the chief being incessant gambling, and incessant dancing. It used to be a dance once or twice a week in the evening, but the craze on land is found on board ship, and practically every night passengers and deck chairs have to be cleared away, and the room made for this one amusement, which a small minority love above all others. To say the least, it isn't fair for other passengers to be so frequently inconvenienced for the sake of these young persistent dancers. The gambling curse is in full evidence on board ship. I fear every big liner is a big gambling school. Many people who never gambled in their lives are drawn into the "sweeps" in connection with the daily run. Even children are not let alone. Two men are appointed to canvass every morning, and so this aggressive gambling flourishes. On our last visit to Australia I wrote to the captain about this annoyance, and after some straight correspondence I won the day. On our return trip I interviewed the President of the Sports Committee immediately after he was selected, with the result that no aggressive canvass was attempted on the voyage.

## Board Ship Wisdom.

It is one's wisdom on board ship not to be a fault finder, though one may be often tempted to do so. The number of young women, as well as older ones, who smoke is sad indeed. Mere girls run about with cigarettes in their mouths without the slightest shame. Some dress (for dinner) in a most objectionable fashion, and the whole tone on board ship in these days is anything but elevating. But for Christian people their wiser policy is to say nothing, but to live quiet and consistent lives, and be aggressive as far as possible on the Christian side.

(To be continued.)

## Notes on Books.

**Yarns on Heroes of the Deep**, by Basil Matthews and Arthur E. Poulton (from C.M.S. Book Room, 192 Castlereagh Street, Sydney, price 1/3). This is another of the well-known "Yarns Series," published for study purposes. Characteristic episodes in the lives of well-known missionary heroes are given. Grenfell, John Williams, Patterson, Allen Gardiner, Livingstone, and Paul of Tarsus are the heroes, and the Yarns are well told in order to convey to boys missionary information and lessons for their own lives. There are five pages of "Notes and Suggestions for the Leader."

**The Other Side, or Things we may know concerning the Next Life**, by Fairlie Thornton (price 1/6, Methodist Book Room, George Street, Sydney). Another book of messages concerning the spiritual life and the unending hope of the unseen. Scriptural and comforting, the writer finds quite sufficient in the revelations of the Word of God to give to simple faith the strongest basis of hope. All is certainty and confidence in the hope of which Christ Jesus is the surety.

**"The Dawning of the Day"**—We have received a forward notice of a book, with the above title, on the Second Coming of our Lord. The writer is a well-known Sydney clergyman, Rev. H. G. J. Howe, L.Th., rector of All Souls', Leichhardt. The book will be ready about the end of this month and will contain about 120 pp. of matter, together with a Prophetic Chart printed in colour. The price is set at 1/6 per copy. The author writes: "The book has been written after some 20 years' study and preaching on the subject, and for the reason that world conditions indicate that the long looked for return and reign of the Lord is rapidly approaching."

**Africa in the Making**, by H. D. Hooper. (Published by C.M.S., London. Our copy from C.M.S. Bookroom, 192 Castlereagh St., Sydney, price 2/-.)

This is another of the excellent text books published for the various missionary organisations by the United Council for Missionary Education. The author, a son of the Rev. Douglas Hooper, of Jilore, E.A., is a C.M.S. missionary in the Kenya Colony, and consequently speaks with first-hand information. The urgency of the missionary situation is emphasised by the dangers of unsanctified racialism and the Moslem menace. The illustrations are good, one especially is striking from its perfect description of the blending of the new with the old. It is a Central African stenographer, clad in true African semi-nude style, operating an up-to-date typewriter. The book is well written and full of information and suggestion. It will make an excellent text book for study circles.

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**Reunion.**

(From the Bishop of North Queensland's Synod Charge.)

We come now to consider what has been done during the past year in the cause of Reunion. And as we do so we must remember that all effort in this direction made by our Church in Australia assumes that she is going to give herself release from the legal bonds that deprive her of liberty of action in adapting herself to the conditions of life in this country. Other denominations than our own are free to do that. No Reunion proposals can get beyond the stage of discussion until Autonomy for our own Church is definitely achieved. The eleventh resolution of the Lambeth Conference makes that clear. It runs thus:—

"The Conference recognises that the task of effecting union with other Christian Communions must be undertaken by the various national, regional or provincial authorities of the Churches within the Anglican Communion and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its Appeal and Resolutions."

That means that Lambeth tells us to get to work on our own local reunion problem, and do what we alone can do, for ourselves; nobody else will or can do it for us. Lambeth foresees that the United Church in Australia when we get it will be no means reproduce in detail all the features of the United Church, which they hope to form in the old country—any more than it will be precisely like the United Church of South India, which is rapidly taking shape. The National United Churches of Great Britain, India and Australia will be the same in all the great essentials, and will be in full communion with one another; but it is certain that they will differ widely in detail. And that they will differ widely in detail, the Anglicans in all the various regions of the globe must carry out their own negotiations with their fellow Christians in those regions; it cannot be done for them by people in other regions. But we Anglicans in Australia, until our self-imposed legal disabilities are removed, have no power to negotiate with any one; we have no independent existence; we are bound to conform in every detail to whatever the Church is at home, as defined by English law on pain of losing our property. We cannot modify a single custom or change a line of the Liturgy. Note what Mr. Micklem says at the end of his lectures: "A large measure of reunion would inevitably carry with it change of title for the Church and changes in its liturgical formulae." We have at present, and until the legal fetters are removed, no power to make any such change. The Presbyterians who held conferences with Anglicans in Melbourne fifteen years ago, with a view to mutual imparting of ministerial commission, broke off the negotiations for this very reason. They found that their Anglican friends had no power to move a step to meet them. They could only absorb them and that would have been a one-sided sort of reunion. That would have bound them to the law of the Church of England in England, the last thing that Australian Presbyterians were looking for. If you have no liberty of action you cannot act; that should be sufficiently obvious; nor can you treat with others who are free. Remember the fifth clause of the Lambeth Appeal: It invites us to "an adventure of goodwill and still more of faith," for it declares, "nothing less is required than a new discovery of the creative resources of God. To this venture we are convinced that God is now calling all the members of His Church." Adventure and discovery, quite so, but such flights are possible only to those who are free to move.

**Recent Conferences.**

Much has already been done in Australia by conferences that have met to consider the Lambeth Appeal. In May, 1921, six denominations, including Anglicans, met in Adelaide and decided with practical unanimity that in the United Church of the future the ministry to be universally acceptable would require the guarantee of Episcopal ordination, though, of course, welcoming all that would come to it from the presbyteral or any other source or stream of succession; and further, that the Nicene Creed would be the standard of faith. Again, in the very fully representative conference held between the Anglicans, Presbyterians, Methodists, and Congregationalists of Australia last March in Sydney, it was agreed that with certain specified safeguards it is expedient that the polity of the re-united Catholic Church be episcopal; and further, "That while conditions of membership in the re-united Church might be satisfied with the Apostles' Creed, or some shorter or simpler form of personal confession of the Christian Faith, a corporate creed would be necessary as a common standard precedent to

union; and for this purpose the Nicene Creed would be a most appropriate and acceptable form."

Along with its acceptance of these great principles, the Conference laid emphasis upon the importance of preserving in the re-united Church all that had proved to be of value in the experience of the different groups of Christians re-uniting. That is set forth in the resolution on Group Liberty as follows: "This Conference welcomes the assurance implied under clause 4 of the Lambeth Appeal, that each group within the re-united Church would be free to retain its characteristic method of worship and service, in so far as such retention is not inconsistent with the fellowship of the whole."

**Unity in Diversity.**

Consider what that means. In the united Church of the future, some will pray standing, some kneeling, some as indicated by the tentative outline for the "Eucharist in India," which draws much upon Eastern sources, will pray prostrating themselves upon the ground. Some will baptise by immersion at the Font, others by immersion in running water. The latter alternative, though of course not unknown, is seldom seen by the greater number of Anglican congregations.

Some will give confirmation to children only when able to answer for themselves; others will, as in the East, fulfil that rite in immediate connection with the Baptism of Infants.

The Eucharist itself will be offered with very great variety of liturgical form. That part which is vital—the recitation of our Lord's own words and the repetition of His own actions in the breaking of the bread, and the blessing of the Cup, will be everywhere duly and faithfully performed in obedience to His command. But, so long as that is always recalled, the other words and actions of the Eucharist are not necessarily bound by tradition. The ancient liturgical forms in all their beauty and variety, consecrated by the use of centuries, will, of course, be preserved at thousands of altars, as at our own, with a liberty of adaptation and enrichment at present denied us. But there will also be many instances where the celebrant, while holding strictly to what is laid down in the Gospel, will also offer prayer as the Spirit moves him, using all the liberty which is accorded to the Prophets in the Didache (x. 7), to whom it is allowed that "they may hold Eucharist as they will." This liberty of improvisation ceased in the Church after the sixth century, but it may not be impossible to revive among ourselves as well as by other Christians.

We shall not throw off our traditional loyalties, but we shall be free to meet each other at the Table of the Lord in any of those Churches which come within the scope of the Reunion scheme. You will probably frequent as a rule the altar which you now regard as your own, but you will at times join in worship with your re-united brethren at theirs. With this full and free inter-communion there will inevitably be development and enrichment in the worship and teaching of all the united groups. Within our own group there will be even greater variety of ceremonial than there is already. Interchange of pulpits will take place freely. Party rivalries due to disproportionate emphasis on what we do see, and distrust of what we don't see, will cease for want of fuel. We shall all understand our own favorite doctrines much better because we shall see them anew in relation to other doctrines perhaps quite as important which we at present neglect. The ministers of religion, who will have pursued their studies together in the universities—we shall be able to afford that, then—and in the Theological Colleges as well, will have learnt much from one another. They will have thrashed out the big questions and readjusted their personal equations in their student days. We are doing something of this in our Ministers' Associations, but the process needs to begin earlier. Then it will. And of course the Provincial Synods will contain representatives from all the groups, and on the big social and moral issues the Church will speak with one voice.

But suddenly her quick eyes caught a glimpse of a flying figure, and in that secluded place any stranger was a cause of wonder.

"Look, David," she cried. "There is someone coming. He is running. What can be the matter?"

"That moment an Indian broke through the underwood and came swiftly towards them. "Fly for your lives! The hatchet is dug up, and even now the war party is on your trail."

David's hand stopped in the act of cutting the corn, the very words frozen on his lips.

Indians on the warpath! And there was his young wife standing by his side. How could he save her?

The friendly Indian had glided away as swiftly and quietly as he had come, leaving the young couple once more alone to face their fate. In a moment they had turned to the log house, and while David caught up his gun and pistols, Estelle seized some food and her shawl, and in less than five minutes they were flying along a narrow path leading to the mountains.

Some months before David had discovered a cave in the side of one of the most inaccessible hills, and it was to this that he now led the way.

With the knowledge of one used all his life to the fact that any moment an awful war might break out with the savage Indians, and aware of their cruel cunning, he waded for several miles along a stream running down to the lake, if possible to prevent their enemies finding their trail, and when at length they decided to leave the water, it was across large boulders that their course lay.

Estelle was weary and footsore long before the cave was reached, and just at that moment they saw far beneath them on the calm waters of the lake several canoes rapidly propelled towards their little home.

"The girl clung to her husband's arm. "Look, David! There they are. Shall we escape them?"

David drew her within the cave, saying, gently, "What time I am afraid, I will trust in Thee. That is our only hope, my darling."

As darkness fell the two ventured to peep out of their hiding place, and there, as they fully expected to find, were red tongues of fire rising from the spot that held their all.

"What can we do, David?" Estelle said when the flames began to die down. "Even if they do not track us here, we shall not be able to live long on what food I have with me."

"The only thing I can think of is to cross the mountains to the coast as quickly as we can. The Indians will prefer to keep where the settlers are, and the higher we go the safer we shall be."

It was three days later when at last David ventured to start out on their perilous journey; for to face the bleak climate of those mountains was only a degree less dangerous than to come across the Indians. As a last had once crossed the pass, and he hoped to be able to find his way again without much delay. But there was one danger more beside cold and the Indians, and that was wild beasts.

He told Estelle that they could not venture to light a fire until they had begun to descend the other slope to the sea, as the slightest sign of smoke might bring a band of Indians upon their track, but that they could do so safely later on.

Happily for the young couple the warfare had broken out during the autumn, or their journey could only have ended in disaster, but they were able to press on safely, though often so spent and weary that they would have given all up in despair.

Estelle turned comforter when David lost hope, and David tried to appear cheerful when he thought his brave little wife was depressed, and so the hours went by and the dreary way was traversed.

How welcome their first fire was, only a cold frost-bitten traveller can tell. They chose the most secluded nook they could find, and revelled in the warmth and comfort. Estelle lay worn out, by the blaze, when David suddenly seized a burning brand and hurled it in front of him. As he did so, the girl caught the gleam of a savage pair of eyes on the further side of the fire, and a shriek of horror rose to her lips. In an instant David had sent another branch after the first, and the puma had skulked away disappointed of his prey. There was no sleep for either of them that night, and the first streaks of dawn found them rapidly descending the mountain side. When evening fell, the wanderers, who had been in such dire peril, were safely housed in a strong fire, where both were able to forget the dangers and rejoice in the mercy that "had led them safely."

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OCTOBER 20, 1922.

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**Current Topics.**

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

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

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

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

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

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

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

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

We are glad that the Synod of Syd-  
ney refused to follow the unwholesome  
example of some of the  
other dioceses in the mat-  
ter of the observance of  
Sunday. The motion  
taken on this matter by the people  
who said it was a sin to play games  
on Sunday. We are glad to know that  
the Primate spoke out plainly in oppos-  
ing an amendment. "I believe," said  
the Archbishop, "that this amendment  
would do untold harm. It is words  
like this that have been used as an ex-  
cuse over and over again for things

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

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

Advocates of Prohibition will wel-  
come the Bishop of Wilochra's refer-  
ence to the reform in  
Prohibition. his Lordship's Charge to  
Synod. Dr. White said:  
Always closely allied with immorality is  
the sin of drunkenness. I still think that  
Prohibition is the only practicable remedy.  
This is not because I think that drinking  
alcohol is a sin. I never have thought so,  
but it is because there are so many who  
cannot use it in moderation that I think that  
we who profess ourselves Christians ought  
to deny ourselves for their sake. In spite  
of the countless paragraphs inserted by the  
drink interest in the papers asserting that  
Prohibition in America is a failure, the fact  
remains that the people are quite satisfied  
with it, and have no wish for a change,  
and that crime has diminished enormously  
and efficiency and prosperity enormously in-  
creased. It is a very small sacrifice for  
those who are not enslaved to drink to give  
it up, and when we reflect on the evils pre-  
vented and the thousands helped by that  
sacrifice I think we ought not to shrink  
from making it.

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

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

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