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Current Topics.

The English papers to hand recently are much concerned about Prayer Book Revision. Canon Wilson, speaking recently at a National Church League meeting, in reference to the National Assembly's Report, said very rightly:—"The experiments made in the Communion Service, even in the case of the temperate recommendations in N.A. 84, are all of them returns to past forms of worship discarded at the Reformation. The re-arrangement of the Canon, the sanctioning of Reservation, the permissive use of the chasuble, the observance of All Soul's Day, can no more be described as experiments than the arming of our troops with muzzle-loading rifles can be called an experiment." The Bishop of Sodor and Man, in his annual charge to the clergy of his diocese, wrote:—

"In analysing the proposals now under the consideration of the National Assembly I have reached the following conclusions. The proposals may be classified in three divisions.

"In the first place, there are those which I feel ought to be welcomed as being additions which will not only enlarge and enrich our forms of worship but which the increasing desire for more variety and greater fulness in our united approach to God has rendered necessary.

"Secondly, there are those I do not desire but which I cannot oppose. They consist of certain alterations and additions which, although personally I do not think are desirable, yet as meeting the wishes of a certain section of loyal and earnest Churchmen ought to be conceded, so long as their adoption is not made compulsory.

"Thirdly, there are those I feel bound to resist as disturbing the balance of doctrine which has hitherto enabled Churchmen of different schools of thought to find their unity of worship in the one Book of Common Prayer, or as introducing teaching which the Church of England has definitely excluded from her faith and worship. Chief amongst these is the reservation of the sacred elements for other purposes than the communion of the sick—a practice which is not only admittedly unprimitive but which is attended with so many and serious dangers that it ought not, in my judgment, to be tolerated in the Church of England. I do not propose at this time to enter into any detailed statement of the reasons of my attitude. It must suffice if I say that practically to condition the presence of our Lord to the consecrated bread and wine and then to confine the presence within a tabernacle or aumbry is so alien to the teaching of the New Testament on the person and presence of Christ, that I will oppose any formal recognition of this doctrine as being subversive of what I believe to be true."

The Bishop of Goulburn has made an interesting reference, in his monthly letter, to the changed attitude on the part of some organs of the press towards the Healing Mission. The Bishop adds:—

"Before this series of healing missions in Australia is over it will be a blunder as well as a crime for a decent jour-

nal to sneer at the spiritual healing movement in the Church. Rumor hints that one newspaper which lent itself to coarse and scurrilous comment on the missionary and the mission lost heavily in circulation. It has been truly said that you cannot afford to outrage public feeling beyond a certain point. And there is a public feeling already on this question which resents the vulgar and brutal outbursts of the type of mind that cannot or will not see the truth of religious faith. Thousands of men who are not particularly religious, judged by conventional standards, are saying to themselves and to other men, 'There's something in it after all.' They are beginning to get a new glimpse of the range and the power of the Gospel of Christ in human life."

The ills of human life are too many and apparent for any real attempts to mitigate them to be jeered at with impunity. The facts of the mission have been so many and remarkable that only the most hardened and wilful sceptic could fail to be impressed with its fruitfulness in physical benefit and moral and spiritual uplift.

At the same time the small percentage of cures calls for earnest consideration. That the Missioner has been used of God and that the great and searching preparation for the Mission has been abundantly justified will be admitted freely by those who have an inside knowledge of the results of the Mission. But we are not by any means convinced that Mr. Hickson's "gift" is, after all, "a gift of healing" after the manner of the gifts we read of in the New Testament. As our minds go over again the immense gatherings of suffering humanity, the long-continued intercession, the many cures and improvements during the time of preparation, the many cures and beginnings of cures at the time of the mission, the Missioner's own confident attitude of expectant faith, and the Missioner's own teaching, we incline strongly to the opinion that Mr. Hickson's special gift has been the gift of a strongly-developed faith, just like that of the great Bristol philanthropist, George Muller, only exercised in the direction of "releasing the springs of God's power" for the relief, not now of starving and homeless children, but for the relief of a humanity "oppressed with various ills" in the nature of bodily and mental affliction. The great message of the mission is a challenge to the Church to a like venture of faith for the setting free the healing powers of the Saviour in a world groaning and travelling in pain.

The late Dr. Dowden issued a small pamphlet with the above title, in which he showed the necessity of accuracy in language in order to avoid unnecessary controversy and also in order to avoid unscriptural doctrines. The advice is as timely as it is good, be-

cause looseness of expression is very common and tends to wrong ideas which sometimes become very mischievous. To illustrate our meaning, in the April issue of a Brisbane Church paper there was a notice that "a solemn Eucharist in commemoration of all those who fell in the War" was to be celebrated by the Archbishop. But the Holy Eucharist is the specially-ordained commemorative rite of the sacrifice of our blessed Lord on the Cross, and it seems hardly right to celebrate it in what is surely a lesser commemoration. Then in a strikingly different place we read the announcement of "Holy Communion with intention for those who made the supreme sacrifice." The wording is unfortunate—we venture to say meaningless in its special setting, for we are quite sure that the rector concerned has no sympathy with the Roman use of "Mass with intention." In both cases probably all that was meant was that a special mention would be made, by way of remembrance and thanksgiving, of those who fell in the Great War. The same phrase, which has quite a technical meaning in relation to the Roman doctrine of the sacrifice of the Mass, is elsewhere used in connection with just an ordinary Evensong, showing how ignorant or unthoughtful of its true significance are those who thus use it. The Roman use is quite clear in meaning in the priest offering the sacrifice with special intention for some particular soul or object. But such a usage has no place in the doctrines and practice of the Church of England, and it would be wise to avoid terminology that may easily be misconstrued.

Australia has been favoured by the arrival of three notable visitors. The Bishop of Dornakal, the first native bishop of the Indian Church was with us for a brief stay. It was regrettable that the inclement weather interfered with his health and programme and that only a comparatively few churchpeople had the opportunity of listening to his eloquent appeal for India's millions of outcastes. Then Mr. S. K. Datta—another son of India, the leading spirit in the Young Men's movements in India, has been with us. Again a general regret is felt because he suffered like Bishop Arariah and could not complete his arranged tour. But those who had the privilege of hearing him have been mainly impressed by his grave and sympathetic utterances anent the problems that confront "the brightest gem" in the crown of the British Empire. Dr. Datta's generosity of time and attention to our University students has been much appreciated and should lead to a better understanding of India's problems among the coming generation of church and political

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leaders and thinkers. Last, but by no means least, the Rev. Dr. F. B. Meyer has been shedding gracious influence of life and teaching in our midst. His tour is definitely a mission for the deepening of the spiritual life of the Christian Church and no one will regret the setting aside of precious time in order to receive some of the inspiration his sermons and addresses give. We are full of regrets that our own leaders, occupying the episcopate, have not recognised openly and generously the prophetic gift our visitor undoubtedly possesses, so as to have widened the sphere of influence for the exercise of Dr. Meyer's ministry.

Naturally Dr. Meyer has something to say concerning sectionalism and he says it well. "As I travel," said he, "my heart almost breaks when I see all the little sects seeking not to make disciples for Christ, but for themselves and their little isms. That's not Christianity! When the sea goes out, you see a number of little lagoons left on the shore, and crabs. And that's what happens when the spirit of God goes out from the Church, isolated lagoons, yes, and crabs."

Let us hope that all denominations will take this word of admonition to heart.

Mystic letters, but no longer cryptic, thanks to the energy and devotion of the organising secretary, who has proved to be "the B.C.A.S. right man in the right place."

The Bush Church Aid Society, with the blessing of God, has won for itself a settled position of usefulness in the Australian Church and is gradually impressing the needs of the "out back" dweller upon the consciences and hearts of churchmen in more favoured places. The Society has several agents at work in such distant places as Wilcannia and Murat Bay and is conducting from the Headquarters, a Sunday School by post for the dwellers in such scattered and difficult places. The Annual Rally, held last Monday, in Sydney, will serve to impress the Church with the needs of the work and also provide zealous churchmen with an occasion of thanksgiving for the great things that have been accomplished. The organising secretary, Rev. S. J. Kirkby, is leaving next month for a visit to England in furtherance of the work of the Colonial and Continental Church Society with which the B.C.A.S. works in close connection—we might almost say affiliation. The Rev. S. H. Denman, who is to occupy the position of organising secretary during Mr. Kirkby's absence, is well-known for his missionary zeal and will bring to the work the same enthusiasm and devotion. We pray that his work may be blessed of God for maintenance and new enterprise, and trust that the

same enthusiasm that has marked the work since its inception will be evinced throughout the new year of activity.

The Grafton Church Aid Society has been on "a Sydney Stunt," seeking help from that well-known "Episcopal diocese for the work in the (F)Rills" or bush districts of the Grafton diocese. The Bishop, among many others, is "doing his bit" and evidently, from the subjoined paragraph from the Sydney "Daily Telegraph," is having a not uninteresting time. The "D.T." says:

"The Bishop of Grafton pleads guilty to being a 'new chum' in Sydney, having spent most of his ministerial life in Victoria before his translation to the northern see, where he now regards himself as a 'bush-whacking bishop.' Speaking at St. James's parish luncheon on Saturday, he described Sydney as 'a city of tremendous contrasts and weird adventures.' One adventure was fresh in his mind. He told how, only that morning, riding on a tram, he had encountered a man who had evidently been imbibing freely, and whose talk was of such a nature that the bishop had to tell him to stop. Far from resenting this injunction, the man became confidential and familiar. 'I come fra Aberdeen and Inverness,' he volunteered; 'do you know those places?' 'I've been to both,' replied the bishop. 'Then shake hands on it, Digger,' and the bishop and the man from Aberdeen shook. A further exchange of confidences followed. 'My name's Bob,' said the Aberdonian. 'My name's Bill,' said the bishop. In this happy understanding the two continued their journey till the get-off place for the Aberdonian was reached. As he took his departure, he turned once again to the bishop with, 'Well, good-bye, Bill,' and the bishop moved on. Sir Walter Davidson evidently enjoyed the bishop's story, for, as he rose to respond to the toast which had been moved, he waved his hand towards the bishop and evoked great laughter with his 'Thank you, Bill.'"



The Rev. E. A. North-Ash, Rector of St. Mary's, Waverley, Sydney, is at present in Queensland as a deputation from the National Council. He will return to Sydney about the middle of August.

C.E.M.S. Social Services.

The practical work being done by the C.E.M.S. is becoming increasingly evident. Altogether over 400 men have been placed in employment in Sydney since the first of June. A social service committee is contemplated in Melbourne. A man recently called at the Melbourne rooms with a thank-offering of £25 for the help rendered him by the C.E.M.S. in that city some time ago. Over 9000 free meals have been provided in Sydney for ex-Diggers out of work—made possible by the generosity of Mrs. Sargent and other citizens.

The Sydney Committee has decided to begin services in the Sydney Domain on Men's Sunday, August 19th.

Men's Commonwealth Sunday, August 19th, and C.E.M.S. Week of Prayer and Sacrifice, August 19-26th.

The latest issue of the Men's Magazine

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sets forth the objects and gives some useful suggestions concerning this effort:—

1. The deepening of the Spiritual life of the men of the Church.
2. To make special efforts to win men and lads to Christ and His Church.
3. To concentrate in intercession for the extension of the Kingdom of God both at home and abroad.
4. To pray for the most capable recruits for the Ministry of the Church.
5. To set forth the aims and to make known the work of the C.E.M.S.
6. To ask Church people to contribute liberally towards the expenses of the National Movement.

General Suggestions.

- A. Corporate Communion of every Branch on August 19.
- B. Men's Breakfast where possible.
- C. Week-end Retreats.
- D. Quiet Saturday Afternoon, or a Quiet Week Evening for Men.
- E. Special Efforts to win men by intercession, by visiting them, by Special Services for them.
- F. A Public Meeting, with prominent Speakers, during the week.
- G. Each Branch aiming at a definite sum, as a Thankoffering, as their contribution towards the National Work of the Society.

The National President, the Bishop of Bathurst has issued a strong appeal for the general observance of the Sunday and Week of Prayer. He writes as follows:—

26th June, 1923.

My Dear Brothers,—This issue of our magazine is specially concerned with the appeal for observance of Men's Commonwealth Sunday and Week of Prayer—August 19 to 26. I have learned that the men and the Branches who observed this week of prayer last year were greatly helped and stimulated by the unity in prayer and the sense of fellowship in spiritual things. I am hoping that the observance may widen and deepen, year by year, this spirit of fellowship. There is so much for us to do for the Church and the nation, and prayer should be our primary activity. It will lead us on to other services, wisely undertaken and faithfully performed.

I have recently had the privilege of meeting many brethren in Victoria and South Australia, as well as in my own State. Everywhere I found men asking for the Church to lead them in service to the Commonwealth, and looking expectantly to the Men's Society as one of the chief agents for so leading them. We move slowly, but still, we are moving, and if we keep up our efforts, the pace of our movement will soon grow quicker and steadier. It would be disastrous to slacken our efforts now.

I appeal to Branches, to members and to friends of the Society to make a special effort during the Commonwealth Week of Prayer, to send along contributions to the national work of the Society. We are greatly hampered by shortage of funds, and we have debts which must be met. If each State will pay up the allotted quotas, we shall be free of these distressing conditions, and ready for further service.

The general outlook of the Society is most hopeful just now than at any time during the past eight years. Fresh activities are being begun in many directions. Rally to our aid now, and much may be accomplished. With affectionate fraternal greetings,

Yours faithfully,

G. M. BATHURST,

National President.

THE NEW LECTIONARY.

August 5, 10th Sunday after Trinity.

—M.: Pss. 50, 53; 1 Kings xxi. or Eccclus. iii. 17-29; Luke i. 26-56 or Phil. iv. E.: Pss. 51, 54; 1 Kings xxii. 1-40 or 2 Kings iv. 8-37 or Eccclus. xi. 7-28; Matt. xiii. 24-52 or Acts xxvii.

August 12, 11th Sunday after Trinity.

—M.: Pss. 56, 57; 2 Kings v. or Eccclus. xviii. 1-14; Luke i. 57 or Col. iii. 12-14. E.: Pss. 61, 62, 63; 2 Kings vi. 8-23 or xvii. 1-23 or Eccclus. xxxviii. 24; Matt. xvi. 13 or Acts xxvii.

August 19, 12th Sunday after Trinity.

—M.: Pss. 65, 66; 2 Kings xviii. 13 or Micah vi.; Luke iv. 1-15 or Philemon. E.: Ps. 68 (om. 21-23); 2 Kings xix. or Isa. xxxviii. 1-20 or Micah vii.; Matt. xviii. 15 or Eph. 1.

THE CHURCH OF ENGLAND MEN'S SOCIETY

National President THE BISHOP OF BATHURST.

Men's Commonwealth Sunday, August 19 and Week of Prayer, Service and Sacrifice, August 19-26

The whole Church is asked to co-operate in this Nation-wide movement.

Offerings invited for the growing work of the National Council.

Rev. A. R. EBBS, Church House, Sydney, National Secretary.

English Church Notes.

Varia.

It is announced that, acting on the advice of his specialist, the Rev. Grantley C. Martin, rector of Stoke-new-Guildford, has resigned after forty years' ministry, eighteen of which have been spent at Guildford. Canon Barnes-Lawrence has been obliged by continued ill-health, to retire from the parish of St. John, Boscombe.

The Church of Ireland has lost two of her bishops within a week of each other—Dr. A. E. Ross, Bishop of Tuam, and Dr. Maurice Day, Bishop of Clogher. The Bishop of Tuam died in a nursing-home in Dublin at the early age of 54. He was a scholar of repute, and was trusted and loved by all who were privileged to know him.

A gift of £10,000 by the trustees of the late Mr. H. H. Wills, a member of the Bristol tobacco family, has been made to the Bristol branch of the Missions to Seamen. The gift is for the purpose of erecting a new Seamen's Institute at Avonmouth, to be named the Henry Herbert Institute for Seamen.

Cheltenham Conference.

The Findings.

The finding of the Conference were as follows:—

The Eighth Conference of Evangelical Churchmen, clerical and lay, held at Cheltenham under the presidency of the Rector, considered the general subject of Prayer Book Revision.

The following findings were agreed upon at the final session of the Conference. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. The Conference has approached the consideration of the Report of Prayer Book Revision with grateful appreciation of the devotion, learning and careful and painstaking work of the committee responsible for its production. It finds much in the report which it cordially welcomes as supplying many real needs and promoting the depth of sincerity of public worship by bringing the Book of Common Prayer into closer relationship with the circumstances of our own day.

2. The Conference is in full sympathy with the general desire for such revision, on true Anglican lines, as will bring the Prayer Book into fuller correspondence with modern needs.

3. The Conference holds that it is the duty of all Evangelical Churchmen to make their contribution to the work of revision.

4. The Conference generally approves the proposals in the measure (N.A. 84), with the exception of those concerning Holy Communion.

5. The Conference urges upon the House of the National Assembly the desirability of dividing the Revised Prayer Book (Permissive use) Measure 1923, into two measures, one to consist of all clauses relating to the offices of the Holy Communion and the Communion of the Sick, the other to consist of the remaining clauses, and urges the prior consideration of the latter measure.

6. The Conference feels that responsibility to future generations demands that not expediency but maintenance of truth shall be the guiding principle of revision. It would point out that Holy Scripture had always been recognised as the final court of appeal in matters of faith and worship by Anglicans of all schools of thought.

7. The Conference holds that the doctrinal position here stated is in full accord with that of the great body of English Churchmen since the Reformation and with that of the theologians of such varied types as Cranmer and Hooker, Cosin and Andrews.

8. The Conference regards the proposal to provide an alternative book as a dangerous measure dictated by considerations of expediency alone, and urges that alternative forms, if any, should be embodied in the services of one book.

9. The Conference believes that an alternative liturgy would inevitably harden and perpetuate existing differences, and create fresh divisions among those who now use the present book.

10. The Conference would welcome some further addition to the proposals of the measure, such, for example, as special services for foreign missions, thanksgiving for the blessings of harvest, forms for men's and women's services and children's services.

11. The Conference feels that while there are many proposals in the measure which in its judgment require amendment, there are some which in its implications and cumulative effect call for the strongest opposition. Amongst these it would include:—

The legalisation of the Mass vestments. The proposed changes in the Prayer of Consecration.

The Reservation of the Sacrament, and the Commemoration of All Souls.

12. The Conference regrets that although as many as 29 additions have been made to the Calendar, no Reformation or post-Reformation names, such as Tyndale, Cranmer, Hooker, Andrews and Butler have been included.

13. The Conference cannot forget that the Prayer Book is the heritage not only of the Church of England but of the British race, and would deplore changes which might raise further obstacles to reunion with our brethren of the non-Episcopal Churches.

14. The Conference, while realising the advantage to the Church of a Revised Prayer Book, urges the paramount necessity of establishing some authority to enforce obedience to the new book when it is ordered for general use.

15. Though to its regret the Conference has been compelled to engage in this controversy, it desires to express its deep conviction that the greatest need of the world is the presentation of the Gospel of Christ in all its fullness. It recognises with thankfulness the signs of spiritual revival which are now abundantly manifest; and the earnest desire in all schools of thought to use the opportunity thus afforded for a renewal and more earnest effort to extend the Kingdom of God.

Catholicism Without Prefixes.

By the Rev. J. J. Pigg, B.D., Vicar of St. Peter's, Newcastle-on-Tyne.

"Endeavouring to keep the unity of the spirit in the bond of peace."—(Eph. iv. 3.)

Our subject is not Roman Catholicism. We, of the Church of England, not admitting the claim of Romanism to be the norm of Catholicism, refuse to hand over the title Catholic for the exclusive use of those who call themselves Roman Catholics. Nor are we greatly concerned with Anglo-Catholicism, which as commonly used, is the self-chosen title of a section of the Church of England. Here again, Anglo-Catholicism is not the norm of Catholicism, and we cannot allow the title "Catholic" to be the exclusive possession of a select coterie.

Our subject is "Catholicism, without Prefixes." Let us look at the word Catholic. First, its etymology. It means, as you know, universal. It stands for something not local, not national, but universal. The Catholic Church is, at any rate in intention, the world-wide Church of humanity. Secondly, from very early days, the word has had a conventional sense. It has stood for a certain quality in Christianity which makes it, or is destined to make it, universal. These, then, are the two senses, one primary, the other secondary, but both intimately connected—the church universal, one indivisible, and the Church orthodox as distinguished from heretical, the true church over against all divergent and rival bodies.

Further, owing to the fact that the word is always in danger of running away from its intention, it has had a baser development according to which Catholic has become the badge of a sect or a party—the prostitution of an august name, to a narrow, sectarian use.

Primary Meaning of Catholic.

Let us always remember the primary meaning of the word, the element of large-

ness, wholeness, universality. It belongs to something big and grand and can never appropriately denominate a section, a sect, a party, a mere fraction of the whole. With regard to its secondary significance, we have to realise that Catholicity is normal to Christianity. It is not something super-added. Because you are Christian you are Catholic. Your baptism admitted you into the Catholic Church; there is no other. And only in so far as your Christianity is defective you are to that degree uncatholic. In the Church's early days the fathers often urged the name and authority of the Catholic church against heretics and schismatics. The same kind of attitude is adopted to-day by Roman Catholics as against the rest of Christendom, and by "Anglo-Catholics" as against the Churches of the Reformation. But there is an important distinction between the ancient position and the modern one. The circumstances of to-day are very different, and the application of the appeal of the old fathers is materially changed thereby. What is the modern situation? There is the Roman Church, which has overlaid, added to and corrupted the ancient faith and abandoned the rule of Holy Scripture as the supreme rule of faith. There is the Eastern Church, in its various sections, which repudiates the Papacy even more determinedly than we do. There is the Church of England, out of communion with both. And there are also Christian Churches, differently organised from all the rest, but yet acknowledging for the most part the same creeds and doctrinal articles. There is no parallel to this in antiquity. To take, therefore, the sayings of Ignatius and other fathers, and to force their application dogmatically to a condition of the Church of which they had not the faintest glimpse, is both unjust to their memory and untrue to the facts.

The Church is divided and rent asunder, but I am persuaded that the word "schism" in this connection is obsolete. Or, if you like, the whole Church is schismatic, for all the Churches are blinkered by schism, and therefore for practical purposes, schism, to use a mathematical phrase, cancels out.

The separations of the past were not more due to those who succeeded than to those who were left, and, in any case, the living are not responsible for the sins of the dead. No thoughtful student of history and no charitable Christian will lightly fall into the schismatic habit of calling other Christians schismatic.

Danger of Falling Asunder.

The Church has always been in danger of falling asunder in division. From very early days the bishop was regarded as the centre of unity. The way of unity was by fellowship with the bishop. This was the ancient way, probably a good way, though it is well to remember that the Church's serious divisions arose when she was entirely episcopal



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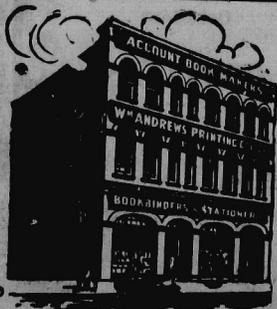
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in polity. Those who deprecate turning an historical expedient into a dogmatic article (and this is a perennial temptation) may well seriously question whether the ancient way is the only way. The tendency has been, and still is, to reserve the name Catholic for those who seek for union in a particular way. After all, the ancient way is merely a matter of Church government, and therefore a subsidiary thing whose importance cannot override the essential elements of Catholicity. Catholicism is a larger thing than any system yet devised to express it. As Canon Lacey says in his book on Catholicity, "Catholicity is the temper that seizes and holds the ordinary way of unity, without contempt, without neglect, without evasion, but which can also, in case of need, throw itself upon the guidance of the Divine Spirit, and strike out for new and untrodden ways."

There is no such thing as a static and absolute Catholicity. Catholicity is dynamic always more of an ideal than an actuality. It stands for the religion of humanity, the world-wide mission of Christianity to make disciples of all nations in the one Faith, for the one God, in a unity transcending all local limitations. There is one God, one Christianity, one Catholic faith, one unity of the spirit.

Unity and Catholicity.

Unity and Catholicity are therefore, inseparable. There is always a real unity of all Christians. We do not seek to create something non-existent. There is a vital unity of the spirit which alone makes it worth while to talk about union. This unity is a unity in Christ and through Christ.

The uniting word is Christian. This is a far deeper thing than any union of effort or organisation that may grow out of it. Essential Catholicism emphasises this unity and seeks its embodiment in union. What is a Christian? Our Lord defines this for us. Everyone who follows Him and acts in His name. He did not set up a dogma; He set up love. "By this shall all men know that ye are My disciples, if ye have love one to another." Those who name the name of Christ and follow Him and love Him are, therefore, in the one Catholic Church. We must not put secondary and derivative things in the place of the primary and original. Unity of spirit is already ours. Let us emphasise it and glory in it. But that we strongly allege this unity is not to be an excuse for acquiescing in actual disunion. We want that unity to be manifest, a union of all the forces of Christ, a united front against evil, a united propaganda in the heathen world. To visualise this, to pray for it and work for it is of the very temper of a Catholicity which does not forget its first intention.

But it is not uniformity that we desire. As unity is more than union, so unity is more than uniformity. I deprecate the use of the phrase "re-union of Christendom," for it seems to imply going back to an imperfectly Catholic past rather than an advance to a larger Catholicism than has ever yet found embodiment. Re-union savours of the restoration of a sundered uniformity rather than the integration of a richer Catholicism. Uniformity or unity by absorption—the ideal of Rome—is a dead thing. Our ideal is a richly articulated, living organism wherein differences of administration, of function, of office, of operation, by the work-

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ino of one and the same Spirit, are presupposed.

Legacy of the Past.

In our thinking about the problem of the union of the parts of the Catholic Church we retain too much of the legacy of past ages, when Christians and Christian communities behaved towards one another with the petulance of children and the unreasoning hate of savages, when men hugged their prejudices, glorified their ignorance, made little attempt to understand one another, and turned secondary matters into vital dogmas. Discarding ideas surviving from the old combative days and facing the facts of today as the Holy Spirit confronts us with them, we must let that dead past bury its dead. Put first things first. There is nothing so primary as love, and where love abounds love will always find a way. The gaining of love will mean the joyous recovery of a well-nigh lost article of the creed, "I believe in the Holy Catholic Church"—the Church one and manifold, implying every Christian in the Church, and in Christ. In order to this end there must be a frank recognition and acceptance of the principle of denominations. The cause of all our divisions has been lack of love. To love another Church involves taking the trouble to understand it instead of indulging the ostrich-like habit of pretending that it does not exist. Take the Wesleyan Church. Millions love it. Why? There must be something lovable in it. Why not try to find out what it is. I think we shall find that its attractive quality is its Catholicity, its essential Christianity. Altogether contrary to Catholicity is the spirit of proselytism. There must be a general disarmament among Christians. Statistics prove its failure. Apart from our knowing a priori that it must always fail. It was proselytism that excited our Lord's deepest scorn and roused one of his most biting ironies. An uncatholic habit, too common amongst those who pride themselves on their sectarian "Catholicism," comes from forgetfulness of the principle that we are generally right in what we affirm and wrong in what we deny. We all know the people who dare to say, with regard to the Free Churches, "Oh! but they have no sacraments." That kind of remark always recalls the voice of those who said of Christ, "He casteth out devils through Beelzebub." We can be perfectly certain of the reliability of our own sacraments without denying those of other people, and, after all, the sacraments are not ours but Christ's, ordained and authenticated by Him.

Love the Great Essential.

The harsh, narrow, exclusive, repellent, sectarian, dogmatic temper, displayed too often in the interests of a static Catholicity, whether of the second, or the fourth, or the sixth, or any other century, must give way to the loving spirit of inclusion in the interests of a dynamic Catholicism, founded on the real unity of all Christians in Christ and making for a manifest embodiment in the spirit of the Master's words, "That they all may be one, that the world may believe." Love is the great essential. "Let us love one another, for love is of God." In the fellowship of love, from which we may exclude no one who names the name of Christ, "let brotherly love continue," and increase. "Let us give diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

WESTMINSTER GLEE SINGERS.

Churchpeople in Sydney and elsewhere will have a musical treat in the visit of the well-known band of English Cathedral singers that is visiting the Commonwealth. The Sydney dates are August 4th to 11th. Special concessions are being made for companies of twelve or more so as to attract members of Church choirs. Messrs. Palings Ltd. have the arrangements in their hands.

Lord, lift thou up the light of Thy countenance upon us. Thou hast put gladness in my heart—I will both lay down in peace and sleep—for Thou, Lord, only makest me dwell in safety.

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The many friends of Archdeacon Harris, who for some years was vicar of Christ Church, Hamilton, and other parishes, will be glad to learn that he is making a good recovery from a very serious operation, and after 8 weeks in "Omrah" private hospital has returned to his home at Beecroft, Sydney.

Rev. J. S. Carrington, rector of Daylesford and Canon of the pro-Cathedral, Bendigo, has been appointed to the charge of the new parish of Aberfeldy, between North Essendon and Moonee Ponds, diocese of Melbourne.

In the diocese of Ballarat the Rev. S. O. Seward has been appointed to the parish of Swan Hill, and Canon F. P. Williams to that of Mortlake.

The late Archdeacon Bartlett is gratefully and affectionately remembered by his old friends and parishioners of St. Paul's, Burwood, Sydney. Recognising all that the church and parish owe to his zealous labours as rector there in 1886-1895, they have initiated a fund for some memorial to be placed in St. Paul's Church, towards which £102 is already in hand.

The Rev. Paul S. Tso, a Chinese mission priest from Hong Kong, has arrived in Melbourne, and is undertaking work at the Chinese Mission of the Epiphany, under the auspices of the A.B.M.

The death is announced of the Rev. W. J. Ellis, who recently retired from the incumbency of St. Peter's, Cook's River, N.S.W. The deceased clergyman was for many years rector of Braidwood, in the diocese of Goulburn. More recently he held cures in the diocese of Sydney.

After a short illness the Rev. Reginald Noake, rector of Campsie, was "called to rest" on Saturday week at the age of 71. After graduating at the University of Sydney he completed his theological training at Moore College, Liverpool, and during a long and faithful ministry was incumbent in succession of the parishes of Appin, Milton, Picton, Miller's Point, Bondi, Enmore, and Campsie. The funeral took place at the Punchbowl C.E. Cemetery, after a short service in the Church at Campsie. The Rev. H. J. Noble gave a brief address, in which he spoke of the consistently faithful work of the deceased clergyman. His ministry had been characterised by earnestness and devotion, and he left behind him in every parish loving memories.

Rev. T. Hughes, of Concord West, N.S.W., has been laid aside by accident. We are glad to hear that he is making a good recovery.

A well-known Newcastle Churchman, Mr. Hudson Berkeley, has been "called home." He has for years been a prominent office-bearer in connection with the Cathedral. Recently, with Mrs. Berkeley, he gave £9000 for a Warrior's Chapel in the Cathedral.

Rev. G. F. Cranswick, M.A., son of Canon Cranswick, of Sydney, is on his way to Sydney en route to India on missionary service.

In the diocese of Goulburn the clergy have elected Canon Champion as Rural Dean of Goulburn and Rev. N. W. Tivey as Rural Dean of Cootamundra.

Notes on Books.

"Love" and "Love Divine"—Two small volumes of poems by Fairlie Thornton from the Methodist Book Depot, Sydney (price 1/6 or 1/8 posted). Elegantly printed and bound. The contents consist almost solely of sacred verses, the fruit of a ripe spiritual experience and full of Gospel truth. Fairlie Thornton always writes out of a heart trying to deliver a message and her poems will be found inspirational and comforting.

Commonsense Religion, What's it Good For? by Frank E. Wilson, Rector of Christ Church, Eau Claire, Wisconsin. (Published by MacMillan & Co., New York. Our copy from Messrs. Angus and Robertson, Sydney, price 5/-.) The author's purpose is to meet the modern man in his worship of pragmatism. The ordinary man has no interest in theological debates; his only care is "What is its utility?" Mr. Wilson takes the fundamental teachings of the Church and attempts very successfully "a practical apologetic." The varied subjects include: The Church, Bible, Creed, Sunday, Sacraments, The Trinity, etc., and our readers can be assured that the treatment is fresh and suggestive. The book gives us a really "common sense" discussion of the different subjects that our religion comprises. Take, for instance, the matter of "Sin." We are told "Sin may be said to be fraud or unfairness towards God. It means the same sort of thing between man and God, as cheating means between men and men. Only being against God it is dignified by a special name. To call it 'sin' deepens the gravity of the offense; it adds to the heinousness of the wrong. And, inasmuch as God is the Father of all His children, foul play towards any of them will be also foul play against God. Speaking broadly, sin may be said to be dishonesty, moral or spiritual, of which God is sure to be the victim." We cordially recommend our readers to get the book and read it.

We have received from the Parish Book-stall Society, Melbourne, two useful pamphlets by the Rev. Dr. Law, of St. John's, Toorak (Vic.). (1) **How the Church came to us in Australia** (price 1/-), the 9th and enlarged edition. A popular outline of the history of the Church in Australia; and (2) **Why I belong to the Church of England** (price 3d.). An address delivered before a meeting held under the auspices of the Collins-st., Baptist Church in Melbourne. Dr. Law reviews the bad and the good reasons given for church membership and gives as the best a final reason "the presentation the Anglican Church gives of Christ our Saviour." These are on sale at the Diocesan Book Depot, Melbourne.



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The Church Record.

AUGUST 3, 1923.

THE LATE BISHOP OF CHELMSFORD.

(By Rev. A. R. Ebbs, National Secretary, C.E.M.S.)

Watts-Ditchfield! What a hallowed memory crowds around that loved name! Thousands of Churchmen in Australia were deeply moved at the cabled announcement of his wholly unexpected home call. Their memories went back to the crowded and inspiring meetings of some years ago when Watts-Ditchfield toured Australia. They saw him again on the platform telling some remarkable story, or appealing to their manhood to be up and doing. But they remember him best of all as he extolled the glories of his Master the Lord Christ. As you listened to his burning words, or clasped his hand in greeting or farewell, you knew you were in the presence of one who was every inch of him a man of Christ—keen, alert, strong, humble, sympathetic, hopeful, adventurous. It was no wonder that he was acclaimed throughout the world as the rightful successor to the Archbishop of York when he resigned the leadership of the C.E.M.S. And what splendid work he has done in the past two most crowded years. He has gone up and down England with a burning message to the men of the Church to rally to the standard of Christ, and to get into the fray of reconstructing our national ideals and helping in the solution of some of the enormous problems of our day. But his influence was far beyond the C.E.M.S. He has been, in my judgment, one of the biggest and bravest leaders in the whole Church during

these past three years of crisis. His influence was strongly felt in reconciling the difference in the Church Missionary Society; and last of all his great letter appeared in the "Times" asking that the leaders on both sides of the Prayer Book conference should go into retreat to find out the will of the Lord.

The following words taken from his recent closing message to C.E.M.S. men throughout the world are a fine commentary on his life:—"I ask you, one and all, to ponder over the words I am writing. Such a spiritual effort will have deep and wide effects if only the C.E.M.S. will rise to her opportunity and fulfil her responsibility. There are, I believe, signs of the dawning of a better day. There is, amongst us a growing sense of brotherhood and a greater readiness for sacrifice and a longing for power in prayer—in short, a real desire to serve God with all our hearts. If this spirit becomes more intense until the fervent heat consumes the dross of sloth and selfishness, there can be but one result—the kingdom of God will come.

"That the Lord Himself may bless the C.E.M.S., and fasten these things on our hearts and lead us throughout the New Year by His Holy Spirit, to growth in Him, and to unwavering devotion to Him and to His Service, is the sincere prayer of

"Your Servant in Christ,

"I. E. CHELMSFORD."

Beloved brother—now in the presence of Him Whom you served with such intense devotion—we greet you. We thank God for your life and witness, and we pray that your influence of the past may lead us to do and to dare that the kingdoms of our Christ.

The Challenge of India's Missionary Problems.

Continued.

(By Rev. H. S. Cocks, B.A., Th.L., late Principal, C.M.S. High School, Lucknow.)

4. Desire for Self-Expression and Government.

While one could dwell at length on many other difficulties in the challenge of India's missionary problems, I shall content myself in conclusion, with one other consideration that calls for much divine guidance and patient sympathy. Whereas the aforementioned difficulties have been presented by the non-Christian, this one is more closely connected with those who have already embraced our Christian faith.

The dominant desire of India's sons to-day, is for greater powers of self-expression and determination. India for centuries has had to play a servile role, but she is now longing to be free and to be able to express her national aspirations in her own way, untrammelled by foreign interference. We do well to remind ourselves that during the great war, over a million and a half of Indians enlisted on behalf of the King-Emperor and his Empire. This meant much to the Indian were he Hindu or Mussulman. By the very act of leaving his native land and sailing across the seas, the Hindu automatically was compelled to break caste with all that such an action involved. It was a tremendous sacrifice, but it was made willingly. Likewise enlistment for the Indian Muhammadan cost much, because for the first time in the history of Islam on any large scale, faithful Moslems were arrayed against one another in opposing ranks. These men went abroad together with their Christian brethren of India, they visited the lands of the West which boasted of their liberty, progress, and enlightenment. The Indian came back with a vision of his own country emancipated, and free to develop its national life along its own lines. The result is that to-day, Indians cannot be satisfied with the status quo and they demand that greater powers of freedom and self-government shall be granted them.

Such being the case, it is not to be wondered at if the same spirit expresses itself in the life of the Christian Church in that land, for Indian Christians are demanding a greater share of responsibility in Church and mission government. They complain that the missionaries have oftentimes in the past been too patronising and that the foreign missionaries should assist, and not dominate, Indian workers. An Indian Christian, writing recently in a paper says:—"I would venture to suggest that either there should be a really changed angle of vision on the part of the Home Societies, yes, even in matters of financial administration of foreign money; or, in the alternative, the intelligentsia of the Indian Churches should leave the missionaries severely alone. They must adopt a thorough passive resistance. Let the missionaries carry on as they are carrying on. Don't ask for concessions, rights, financial control or anything for a time, and don't accept any unless they are genuine offers; and you will see in a short time such offers of co-operation pouring in. The missionaries need you just as much as you need them. What is needed is a thorough and quick Indianisation of all grades of missionary service. Those who ask the missionary to pack up and go make a tremendous mistake. On the other hand, the missionaries must take more and more Indians with them, and give them the benefit of their experience and training, so that when the time comes, the Indians may be able to carry on the work themselves, without loss of efficiency."

Such an attitude of mind calls for sympathetic and prayerful consideration on the part of foreign missionary societies and of its individual representatives in the field. The words of the recent report put forth by the C.M.S. delegation to India are weighty and true—"These are a growing estrangement between the missionaries and the Indian Christian Community, particularly in its education section of North India. The unfortunate tension is very seriously handicapping the work that lies before the Church of Christ in India, and is preventing the Spirit of God from manifesting Himself in power in the Church. We are fully convinced that continuance of such a state of affairs any longer will be fatal to the Cause of the Master, and must, therefore, be ended in the interests of the Kingdom at the earliest possible moment."

It is never easy to abase ourselves and to hand over the reins of control to others, especially if we imagine that for a time perhaps, the driving of the chariot of evangelisation will not be done so competently, but we must be willing, nevertheless, to adopt the same attitude as our Master who said—"I am among you as he that serveth." Again we repeat the words of Dr. Datta's challenge that India's evangelisation makes no mere ordinary demand on the faith and loyalty of the Christian Church. What is our faith and loyalty worth?"

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Dash Church Aid Society.

The annual meeting of the B.C.A.S. was held in the Chapter House, Sydney, on Monday last. The inclement weather—wet and cold—naturally kept many sympathisers and friends away, but the splendid and enthusiastic attendance of 350 supporters was calculated to encourage the council of the Society in their good work. We were glad to note the presence of some twenty of the clergy, including the G.O.M. of the Sydney diocese, the Ven. Archdeacon Boyce. Canon Langley presided, and Rev. G. A. Chambers made the opening prayer. The organising secretary gave a brief resume of the annual report, showing the work that the Society is doing through the various agents. The motor car sent to Wilcannia was a great comfort to Rev. L. Daniels, who is fast becoming acclimatised to the conditions of Australian life in the far West. The money is now available for a motor gospel van, and it is expected that the van will be commencing its work in the New Year.

The chairman gave an interesting review of the origin of the Society. The out-back needs had long been weighing heavily on men's consciences and hearts, and at last a

of course, have not had the privilege of actually hearing the Bishop. That the Bishop's visit has impressed our Church with the importance of grasping the unrivalled opportunity of a great ingathering of souls among the outcastes there is no doubt.

It is, of course, quite unreasonable to expect the infant Indian Church to, unaided, cope with the stupendous task of instructing, baptizing, and nurturing those who are seeking admission to the faith.

In the light of his own early association with the C.M.S. and in view of the work being already carried on by us in the state of Hyderabad, in which the bulk of the diocese is situated, it is only natural that on his visit to our state the Bishop should look to the N.S.W. Branch of C.M.S. for assistance.

In accepting the invitation to establish an Australian Telugu Mission in the Diocese of Dornakal, our Committee has agreed to a prospective expenditure of £700 per annum. This will be spent on the maintenance of a missionary in Priest's Orders, who will be in charge of the Mission, and the support of Indian pastors and catechists. It will be a great help to the work if you will publish this appeal for:—

1. A young, keen evangelical clergyman, preferably married, though this is not an essential condition, who will volunteer for active service in the Mass Movement work of Dornakal Diocese.
2. Financial support for this new work which has been undertaken for the Australian Church, in spite of our heavy indebtedness.

The sum of £9 per annum will support an additional Indian evangelist, who will carry the Gospel into a previously untouched village.

Offers of Service, and subscriptions, should be sent to the following address:—

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Gen. Secretary, C.M.S.,
102 Castlereagh-st., Sydney.

The Church in Australasia. NEW SOUTH WALES.

SYDNEY.

C.M.S. Notes.

Rev. S. J. Kirkby, B.A.

venture of faith was made and the Society formed. Canon Langley stressed the need for more workers. It seemed to him a disgrace that young men could not be found in the Australian ministry who would volunteer for the difficult work of the far West.

Deaconess Shoobridge, of Gippsland—the first bush deaconess—gave an appealing description of the needs of woman life in the scattered parts—the appalling isolation and lack of the ordinances of religion. She gave a typical instance—the case of one woman who told the deaconess that she was the first woman she had seen for over 10 months. Deaconess Shoobridge also referred to the "Sunday School by post" method by which the isolated families were linked up with the central organisation and quarterly sets of S.S. lessons and cards were sent to over 100 families reaching over 400 children. Miss Shoobridge made an earnest appeal for more women to volunteer. She evidenced the great need by showing the extent and nature of her own district of over 18,000 square miles, and urged some of those younger women present to see whether God was not calling to them to give themselves to this great work.

The meeting concluded with an excellent cinematograph display in which the country in which the B.C.A. works was illustrated. The chairman, in closing the meeting, told the friends of the B.C.A. that within the next four or five weeks there would be a "farewell" meeting to Rev. S. J. Kirkby, who was going to England for six or nine months.

Correspondence.

An Appeal.

(The Editor, "Church Record.")

Dear Sir,—The excellent reports of the speech of the Bishop of Dornakal at the C.M.S. Annual Demonstration in Sydney on 6th July, have brought the claims of India before all Churchpeople, even though many,

Tasmanian branch of C.M.S., and will probably sail before the end of the year. Word has been received from Kenya Colony that Miss Foy is about to leave her station for her first furlough. She should probably reach Sydney during the month of August.

The months of June and July have marked the annual appeal of C.M.S. in N.S.W. for gifts to the medical missions of the society. Some idea of the magnitude of C.M.S. medical work is obtained by the following figures for Cairo Hospital alone. During the past year 16,000 in-patients were resident in the hospital, and 24,000 out-patients were treated. Five hundred operations were performed during the year, and the cost of maintaining the hospital for that period was £20,000. It is interesting to further note that one ton of epsom salts is used in the hospital every month, and the baker leaves 2000 loaves of bread daily at that institution. The Sydney representative on the staff of this hospital, who is supported by the local C.M.S., is Dr. J. E. Bateman, who before entering upon the medical course, at Sydney University, graduated in Science, and was sub-Warden of St. Paul's College.

Church Homes.

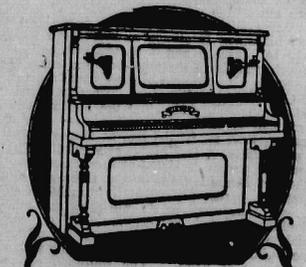
The annual meeting of the Glebe and Carlingford Homes was held in the vestibule of the Town Hall, Sydney, on Tuesday, at 3 p.m. Canon Bellingham presided. Canon Cranwick read a portion of Holy Scripture and offered prayer. The chairman in his opening remarks touched upon several points of importance in the report and stressed the dominant note of progress in each department of the work. Both the secretary (Rev. A. E. Rook) and the treasurer (Mr. A. E. Finch) referred to the "forward movement" inaugurated by the generosity of Mrs. Vickery in her gift of 39 acres of farm land at Carlingford for the purpose of a farm settlement. The hope was expressed that other Churchmen and Churchwomen would assist the scheme by munificent donations. The statement of accounts showed that no less a sum than £10,000 had been contributed during the past year. The Rev. E. H. Lea and Mr. Scott-Young also addressed the meeting.

GOULBURN.

An Interesting Review.

The Bishop of Goulburn, writing in the current issue of the "Southern Churchman," gives an interesting allusion to the past history of the diocese. He writes:—

"Three of the visits paid to the sick folk



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AN ABORIGINAL WEDDING VEIL.

The C.M.S. Summer School held at Port-arlington, Victoria, in January, an aboriginal lad named Timothy Hampton was present. He had been brought down by Rev. H. Warren from the Roper River in order to gain experience in farm work and to learn the value of money. Mr. Warren said he hoped to fit Timothy to be a leader among his fellow blacks. Timothy, though only 18 years of age, is engaged to be married. Shortly after his return to the Roper he is to marry Sarah, a girl who has grown up on the station and been a joy to the missionaries because of the happy Christian life she leads. Very few black girls manage to live a pure life—it is so easy for them to fall to the native customs instead of remaining true. In order to strengthen the hands of the workers amongst the women and girls, a wedding veil was requested for use on the mission station, the idea being that it should be only worn by the girls who have always led a pure life. The request for the veil was heard by Mrs. Phillips and she decided to repeat the request to one of the branches of the G.F.S. in her husband's parish. The story was told to the girls of Golden Square (Diocese of Bendigo)—a real missionary hearted band of G.F.S. girls—and they at once requested to be allowed to work the veil. The material used was bridal net, and a very handsome pattern was worked in one corner in silk. The hem was also in silk. One G.F.S. night was given up to working the veil, and all the girls did a few stitches. The girls bought the materials for it between them. When completed, it was packed in a chintz covered box, on which was worked, "From the Girls' Friendly Society, Golden Square," and forwarded to Mrs. Warren, c/o C.M.S.

THE TRUMPET CALL.

Do ye hear the mighty swelling
Of the trumpets thrilling call?
Tis the Lord in Heaven dwelling
Who is speaking to us all.
"Go ye unto every nation
Of the peoples of the earth,
Show to them the great Salvation
Brought to them by Jesus' birth,
By His death, and by His rising
From the darkness of the grave;
He the Cross and shame despising
That His people He might save."
For the heathen now are waking
From their age-long sleep of sin
And their idols are forsaking;
Who their souls for Christ will win?
Shall they seek in vain a teacher
Who will tell of Jesus' love?
Can they hear without a preacher
Of the God Who reigns above?
Yet our selfish ease is keeping
These our brothers from the Light,
For while we are pleasure seeking
They are passing in the night.
And before God's Throne accusing
They will stand in that Great Day
If, by now our help refusing,
We their waking souls betray:
Let us then our hearts not harden
While to-day is with us still,
For how can we hope for pardon
Who refuse to do His will?
We can help by prayer and giving
And our comrades' burdens bear
Who afar midst heathen living
For our King the way prepare.

—RUTH SCHLEICHER,

"Currawong," Hazelbrook,
26/7/23.

THE AUSTRALIAN PSALTER AND THE NEW LECTIONARY.

Mr Edward Allen, whose motion in Synod in 1903 and subsequent correspondence with Novello's & Co., London, resulted in the compilation of the "Australian Psalter," now in general use in this State, recently wrote to that firm asking if it would be practicable to issue a larger edition for the use of organists. He is in receipt of a reply stating that owing to the cost it would not be advisable to issue such a book. Mr. Allen also asked whether Novellos would be prepared to amend the Psalter by a rearrangement of the Psalms should the new Lectionary become generally used. In reply Novellos wrote:—"As regards the new Lectionary, as far as it affects the Psalter, there seems to be little demand in England for the revised version and, as it would involve the resetting of no less than 5 Cathedral Psalters, 14 new Cathedral Psalters, 3 Cathedral Prayer Books, to say nothing about our other less popular Psalters, we are not likely to incur that heavy expense unless the demand for the new versions becomes ever so much more pronounced than it is at present. Moreover, if the Psalters are revised, the Chant Books (i.e. chants only) would have to be arranged to fit the altered Psalters; and all the original editions would have to be retained on sale. "The whole position as regards the new Lectionaries (the use of which in our church is entirely optional) is so full of doubt that we can only wait for the gradual development of the scheme and watch results. "If, however, the Australian Church decides to adopt the new Lectionary, as regards the Psalter, and the revised Prayer Book, and to make the adoption of either or both compulsory, we should like to be informed. Our opinion is that while the adoption remains optional most churches will adhere to the old order of things."

COMMONWEALTH LOAN.
Explanation of Two Rates.

According to letters being received by the Commonwealth Loan Authorities, the man-in-the-street, who is not accustomed to dealing in securities on the exchange market, cannot make out why the two rates of 5 per cent. and 25/9/8 per cent. are mentioned in the official prospectus of the new loan. The explanation is that although the new loan is being floated at 5 per cent. the fact of the Bonds being issued at 2/9/8 per 100 makes an actual difference of 9/8 per cent. per annum over the whole period of the Loan. The investor who pays 2/9/8 cash down actually collects 25/7/8 in half-yearly interest payments during the five years that the Loan is running, and at the end of that time the Federal Treasury pays back in cash the sum of £100 for every £98 originally invested, thus showing a net profit on the transaction of £27/7/8, equal to 25/9/8 per cent. per annum.

From every sorrow you receive in a spirit of Christian resignation, from every pain you bear patiently, from every great trial you bravely meet, there silently passes to those about you strength and comfort and encouragement.—S. A. Smith.

God answers our prayers, not according to our wishes, but our wants; not as in our ignorance we may have asked, but as an enlightened regard to our best interests would have led us to ask.

Jottings from the Motherland.

(By Rev. E. A. Colvin.)

All our lives we have thought well of the "Merrie month" of May. It has spoken to us of all that it bright and beautiful in nature, and meant, for residents in the Motherland, increased health, happiness and good cheer—when I wrote last its first few days promised all this, and in their warmth and sunshine I said summer really had come and we would revel in it for a full half-year. But alas! it has been the very reverse and practically all throughout it has been as November or December. Fires, warm clothing, bed bottles, and all the accompaniments of winter have had to be resorted to, and somehow into June as well. Seven months and more of winter so far and mid-summer's day in about a fortnight! I mention these facts to make Australians value their glorious sunnilyland more and more, and

praise God for all it means. Then the cold winds of May have played havoc with the apple crops which promised to be so plentiful and therefore the Australian supplies will be more welcome. We often smile in the fruit shops, which are very numerous in Eastbourne, when the Australian apples are highly recommended to us—"Australian apples, madam, the best in the market."

A Touch of Australia.

Archdeacon Martin of Marrickville, a few days ago gave us this touch, it was very pleasant. I have heard that he was a passenger in the same boat (the Ormonde) that brought us here, and I wrote to welcome him on his arrival. I was pleased to hear him say my letter was the first to reach him. He told us how greatly he enjoyed the first church service in England. He had sent letters forward to Sir Joseph Cook (High Commissioner), and Sir Joseph sent a wireless to the "Ormonde" at sea asking him to preach at the service on Anzac Day at St. Clement's Danes Church, London. The Archdeacon arrived at Tilbury on that very day and hastened to the Church to be just in time. Sir George Fuller and Mr. Lawson (Premier of Victoria) read the first and second lessons respectively, and it was a real Australian service to the glory of God. I was pleased to see him looking so well, and that the voyage had done him so much good. He came to us in this way—He had accepted some work for the Colonial and Continental Church Society, and his first Church was St. Margaret's, Brighton, where Rev. Herbert Brook, some years ago, was vicar and the present Bishop of Gippsland his curate. The Archdeacon had to go and visit the Men's Bible Class, where Bishop Cranwick did noble work, and its fruit in humble opinion, do not think there has been in the lifetime of any of us, such a want of discipline, want of unity, and want of faithfulness to God's word as we see to-day. The burning question of the Revision of the Prayer Book has brought about a sad revelation as to the true state of the Church of the Nation. I see the principal Church papers every week, "The Record," "Church Times," "Guardian," and "The Church Family Newspaper" besides the leading secular papers and one is able to judge. Let me give just one instance in a paragraph which appeared in a local paper here a few days ago and which would be true of hundreds of churches throughout the Country:—

St. Peter's, Eastbourne.—The "Church Times" prints the following paragraph from a correspondent: "Catholics visiting Eastbourne would do well to pay a visit to this beautiful Church, situated within a few minutes' walk of the Town Hall in a residential part not much known by visitors. Since the appointment of the Rev. C. W. Horsburgh as vicar last November, steady progress has been made upon the foundations so ably laid during the long vicariate of the first vicar, the Rev. H. G. Jameson, and further developed by his successor, Canon Carr Smith. The ceremonial is now definitely in accordance with Western use. There is a daily Mass at 8, with additional Masses on other days, and a sung Mass, with incense and sermon, on Sundays at 10. On Whit Sunday the high altar was very beautiful with its magnificent appointments and glorious flowers. There were Masses at 6, 7, 8, and 12.15, and sung Mass and procession at 10, all well attended; the latter being the chief service of the day. The side chapel is most artistically decorated, and a white light before the altar shows that the Blessed Sacrament here is perpetually reserved."

The State.

It was indeed a "bolt from the blue" when the resignation of Mr. Bonar Law, the late Prime Minister, was so suddenly announced. Again and again the newspapers declared that his general health was good and his throat trouble a temporary one, and that he hadn't the smallest intention of resigning. And then "the bolt" came, and it was indeed a shock to the whole nation, and no wonder for it is almost impossible to exaggerate the importance of a strong, sane government for the British nation in the present state of the world. All parties in the House of Commons expressed their deep regret, and one and all bore testimony to the useful character of Mr. Bonar Law as a statesman and especially to his downright, straightforwardness, and honest simplicity on all things. It shows, after all, that nothing tells in the long run like sterling character in man in any department in life and more particularly in the political world where character is tested as perhaps nowhere else. Australian politicians might well consider this. I noticed that on the same day as the announcement here it was known in Australia, for the very next day there appeared in the English papers paragraphs about Mr. Bonar Law from Australian Premiers and others.

A wireless to Australia, it is said, takes about a second, and it is surely a marvellous illustration in these days of how our prayers to God can have quick results to us, and our loved ones though parted so far by land and sea. The new Prime Minister, Mr. Stanley Baldwin, is very much like his predecessor, a hard-headed business man of honest and sincere purpose. When pressmen offered him congratulations he replied: "I need your prayers more than your congratulations." A splendid beginning for the leader of the British Nation! It will interest the readers of "The Church Record" the know where the new Prime Minister came from. In Chelsea, London, 65 years ago, a Wesleyan minister (Rev. Geo. B. Macdonald) had five daughters four of whom became famous. Alia married Mr. Lockwood Kipling and their son, Rudyard Kipling became the poet Laureate. Agnes became the wife of a young painter, Edward Payntor, who became President of the Royal Academy of British Painters. Georgina married an artist who became the great Sir Louis Burne Jones of world-wide fame. Louisa married an engineer and their son is Stanley Baldwin the present Prime Minister of England. No wonder he told an audience soon after his promotion that the salvation of the British Empire depended upon four great words:—Faith, Hope, Love, Work.

The Church.

Would that we could say that we had in the leadership of the Church in this land the same wise, reliable and practical men as we have in the present British Cabinet. And let me here remark that, perhaps never before have we had so many splendid Christian men connected with the government than there are to-day. But in the Church, in my humble opinion, do not think there has been in the lifetime of any of us, such a want of discipline, want of unity, and want of faithfulness to God's word as we see to-day. The burning question of the Revision of the Prayer Book has brought about a sad revelation as to the true state of the Church of the Nation. I see the principal Church papers every week, "The Record," "Church Times," "Guardian," and "The Church Family Newspaper" besides the leading secular papers and one is able to judge. Let me give just one instance in a paragraph which appeared in a local paper here a few days ago and which would be true of hundreds of churches throughout the Country:—

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In this Church, of course, elaborate vestments are worn as they are in the other churches of the same type. Now the positions of things in England to-day is this:—There is the possibility that such a service may be officially sanctioned by the National Assembly at their next session in July, a few weeks from the time I write and we shall then have the Roman Mass allowed in an alternative Prayer Book.

The sad part of the whole business is that the great mass of churchpeople do not know what is going on. In several large cities like Manchester and Reading and others, public meetings have been held to rouse the people and of course the more the better. As I saw no sign of such a meeting in Eastbourne, I called on five evangelical vicars, who, I am glad to say, were quite with me and gave me the names of their leading and influential churchmen. I called on them, and found them quite enthusiastic and the result was a well attended meeting at Holy Trinity vicarage. A sub-committee was appointed to arrange for a public meeting in the Town Hall and this very morning I have a letter in reply to mine from Sir Thomas Inskip, Solicitor-General, saying he would be pleased to come

and address the meeting. He is a staunch Evangelical and a devoted Christian man. So we are sure of a great crowd and the resolution passed will carry weight in the National Assembly as Eastbourne is an important centre. It will be also useful in another way, in reaching people from many parts of England who come here in July and August. I hope to be able to give a good account next time I write. Will all God's people pray that the mother church may, with God's blessing, not return to medieval practices and superstitions, but go forward in the power of the Holy Spirit, in proclaiming the Gospel which has been the secret of her greatness since the glorious Reformation.

"The Durdans," Hampden Park,
Eastbourne, Sussex.

Young People's Corner.

RABBITS.

This seems to be a very funny heading doesn't it? and yet I hope it is going to teach the boys and girls who read this paper a very fine lesson this week. Rabbits seem such very ordinary animals and in most parts of our great land of Australia they are regarded as pests and all kinds of means are used to destroy them, yet when you read this, I am sure you will say that a lesson can be learned even from such ordinary animals as rabbits. After all you know when our Lord was down on this earth he used just very ordinary common things, things that we use every day of our lives, to teach the people lessons. He performed one of His great miracles by just taking a few loaves of bread and some fish. When He wanted to teach people how God loved sinners, He told them, amongst other parables, of the woman and the coin—just an ordinary coin. In one of the most beautiful parables Jesus used a sheep as an illustration. Then another time He taught people a lesson from a fig-tree, and so we might go on and mention many others. So you see rabbits may be very ordinary animals and very common, but to-day we are going to learn a lesson from them.

Now, supposing I was giving you an address and I wanted to find a text for the lesson on rabbits this is what I would choose:—

"I thought I was lucky to be able to hunt rabbits when some poor children could not walk."

Of course you won't find the text in the Bible, but really there is just the same kind spirit in this text that you will find in the things that Jesus did, and the boy who wrote these words was following Jesus in a very splendid way. Now you will want to know where my text comes from. Well, it comes from a boy's letter written to Mr. Wilson who is very interested in the Home at Ryde where people who are suffering from some incurable disease are taken great care of. It is a very beautiful work taking care of these sick people and making them as happy and contented as possible under the circumstances, and just the kind of work Jesus likes to see being done. It does not matter where this boy lives, but I will tell you that his name is Robert, and he is a country boy living a long way from Sydney. Anyhow, I will just give you the part of the letter from which the text is taken. Here it is:—

"Dear Mr. Wilson,—
"I am sending you 10/- for the Ryde Home for Incubables. It is rabbit skin money. I sold 21 skins for 10/-—that was pretty good, wasn't it? I thought I was lucky to be able to hunt rabbits when some poor children could not walk. I know you are something to do with the Home, so I thought you might be so kind as to give it to them for me."

Last time you will remember I gave you two stories on the right way and the wrong way of giving and just a few days afterwards this letter was shown to me and I thought it was a splendid story of the right way of giving. Robert probably has never seen the Home at Ryde and he might easily have spent the money on himself, but he knows what a wonderful thing it is to have health and strength, and he showed his thanks to God by remembering the poor sick people. God will surely bless him very much for his kind action. He has taught me a lesson and a lesson that I just want to hand on to you boys and girls. To be unselfish is to be like Jesus. Now you will remember the text won't you and the lesson you have learned. I hope, from rabbits? It is a good thing to close with the text so that you will remember it. "I thought I was lucky to be able to hunt rabbits when some poor children could not walk."

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Current Topics.

The Pan-Pacific Science Congress, which begins this week in Melbourne, and will be continued in Sydney, should mean much of real value to the attainment and advance of the nations bordering the Pacific. Australia certainly is honoured in having such fine representatives of the scientific world of U.S.A., Canada, Japan, Philippine Islands, and New Zealand present in our midst. And when it is remembered that so many of these scientists are men whose life-long study has been that of geology, agriculture, plant life, and kindred scientific inquiry, affecting economic advance, it will be seen that their conference will be of practical value to lands largely agricultural, pastoral and mineral in their outlook. This is not to say that scientific conferences are never of practical value, but this Pan-Pacific Congress is of such immediate value to so much that concerns our economic progress and welfare. We set aside the value of such gatherings from the point of promoting international friendship and good-will, or because of their helpfulness in creating and maintaining a spirit of esprit de corps amongst our own scientific men, but rather would we emphasise their lasting good in adding to our sum of knowledge. Here they have inestimable value and power. We need, however, to keep in mind this fact, that although science can and does reveal much of earth and sea and air and life, yet the mystery of Being remains inscrutable to all who look on life from a merely materialistic point of view. The highest life is not that of the insect or the plant, or even of the material order, but of the soul. And if we ourselves are witnesses to this higher spiritual life, the life which comes from God through Jesus Christ, then we are on a foundation of truth in Him who is the Truth, which causes us to welcome God's revelation of Himself in all the discoveries of Science, and to remain unmoved by any deductions from those discoveries that seem to conflict with the truth as we have received it through Jesus Christ.

With the rest of the Australian community, we desire to express our deepest sympathy with the American nation in the great sorrow that nation has been called to undergo, in the passing of their late President. The United States of America have been wonderfully fortunate in the many notable and God-fearing men who have been raised up, as the years have passed, to fill the post of President of that big and many-peopled Republic. And we imagine that

not least among these will be the late President Harding! A humble, devoted Christian, he was called to office amidst post-war conditions, and had to face a perfect maze of unprecedented world and national difficulties and problems. A lover of peace, he was bent upon doing his share towards international goodwill, and in this he was not disappointed. He was the inspirer of the great Washington Conference for the reduction of armaments, held in November, 1921, and for the achievements of this Conference his name will go down to posterity. As the Archbishop of Sydney said at the memorial service held in St. Andrew's Cathedral on Friday August 11, "The very conception of such a conference was an incident of sublime courage, but more remarkable were the masterly execution of the idea and the beneficent achievements. The deeply-seated religion of the President was shown when he ordered that the conference should be opened by prayer. It was the first world conference opened by prayer, and that fact might have contributed something to the unexpected success."

We thank God for the late President's life and venture to say to a world distracted and rent by strange factions and ill-will, and yet longing for peace and good-will, "He being dead yet speaketh—his works do follow him." Our prayers should ascend to the throne of grace that rich blessing and guidance may fall upon his successor in office.

We feel bound to suggest that in view of the proposed revision of the Prayer Book and the widespread lack of real understanding of the issues involved, that opportunity should be taken to instruct Churchpeople in the Prayer Book, and all that it stands for historically and doctrinally. In the Old Land the National Church League and our Evangelical leaders are very much alive in this direction. In parish after parish lectures and addresses are being given to inform churchmen on the whole subject and the vital matters at stake. Men in every rank of life are lending a hand in strong propaganda work seeking to enlighten the people. They feel that the true character of our Church is in jeopardy, and that there is a need for the creation of a strong public opinion on the question of Prayer Book Revision, and to that end they are hard and zealously at work. The points at issue are excellently summed up in the following resolution, carried at the annual meeting of the N.C. League in May:—

"That this meeting of members of the National Church League, while prepared to welcome such practical and moderate revision of the Book of Common Prayer as would bring it into closer relation to the changed

conditions of modern times, is strongly opposed to any changes which would alter or modify the doctrinal basis of the existing Prayer Book. In particular, this meeting would resist such proposals as the legalisation of the Mass Vestments, the alteration of the Prayer of Consecration, the permission of Reservation of the Sacrament, or the Commemoration of All Souls, as teaching or implying doctrines contrary to Holy Scripture and to the Prayer Book of the Church of England."

Although we in Australia may be waiting the results of revision in the National Assembly in England, it is incumbent upon us (1) to get to work to secure a revised Prayer Book for Australia on lines that preserve the true Catholic, Apostolic, Protestant Reformed balance of our Church; (2) to zealously instruct Churchmen on matters of grave import concerning the Church of England doctrinally. It is not a matter of small question here and there. We are not concerned with obsolete phrases or mere verbal alterations, but a profound alteration of the whole spirit and teaching of our Church. In this matter the unity of the Church and its fundamental teaching are at stake—and we ask what is being done in Australia to instruct and enlighten Churchpeople therein?

The proposal in England to tax the betting confraternity for purposes of revenue has given rise to a **Legalising** great protest from Church- **Cambling.** people. Dr. Barnes, Dean of Westminster, writing in the C.F.N. deals with the iniquity of the proposal, and in closing his article says:—

"I earnestly hope that the Churches, awakened to the real and grave dangers concealed under specious arguments, will unite vigorously to oppose the suggested legislation. Ten millions a year is a paltry return for measures which give legal recognition to a moral abuse. We spend, and rightly spend, seven times that sum on education whereby we try to train the minds and strengthen the characters of our citizens. We cannot afford, at any price, to sell moral principles. To do so is to weaken the foundations, none too secure, on which our civilisation is built. A generation ago, Herbert Spencer said, in his stilted Victorian language: "In the holder of a lottery ticket, hope generates a belief utterly at variance with probability as numerically estimated." We can put the same truth more comprehensively and forcibly: betting and gambling are the prostitution of hope. Together with faith and love, hope should be one of the great creative forces of human society. We remember Shelley's words: "Hope, till hope creates from its own wreck the thing it contemplates." But the worst evils come from the corruption of the finest virtues: corruptio optimi pessima. If hope is turned to the race-course and the gambling-hell, it corrupts and degrades the unfortunate being in whom it is perverted. Avoid that which is evil. Cleave to that which is good."

Quite recently the Archbishop of Canterbury was approached by one of the alliances concerned for a considered opinion on the question of Sunday Observance. In his reply, the

The Late President Harding.

President.

of Sunday.

In Defence

of Sunday.