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## Current Topics.

The signing of this historic document last week was conducted with most impressive circumstance. The speech of the French delegate was perhaps the most remarkable. It expressed

a deep hope that a stable peace had at last been completed, such as would obliterate the anxiety of every French mother concerning the future of her growing lads. It gave an insight into the pall of fear that has been resting on the French people for a long time. This pact between professedly Christian nations should provide an object lesson for the non-Christian world, and as well should set these nations free for the world-ministry that is God's great purpose for them. A glorious peace such as this, gives an opportunity that must not be utilised for selfish ends, but for the incessant propagation of the principle and Gospel message of the Kingdom of God.

A pathetic interest is given to the article on Prayer Book Revision, which we are reprinting from the "Guardian." It was the late revered Bishop Chase's last contribution to public thought. The article is particularly weighty, and sane in outlook. The writer was one who unobtrusively exerted a large influence in Episcopal conferences. He was a sound theologian and leader of thought after the type of Bishops Westcott and Lightfoot, a man of cultured and patient scholarship. We imagine that his last pronouncement will have due weight in the present consideration of that subject by the bishops.

Those who are advocates of Darwinianism may have some advice to offer in safeguarding the tendency of modern days to protect those who, by the law of development called the Survival of the Fittest, should perish. Great efforts are now-a-days being made by Church and State to preserve members of society who natural should die out. It remains to be seen what penalty we shall incur for interference with the laws of Nature. For Nature always exacts penalties sooner or later for anyone who transgresses her enactments. Of course, to a Christian, the question is, what other power have we by which we can hope fully and successfully to cope with an outraged Nature? And the remedy is ready to hand, but it must be applied, or the evil suggested will develop in very little time. In brief, it is no good

whatever raising children from degradation and saving them from death if they are not taught and trained to live as Christian people. This is what the State cannot do, and yet it tries to do reformatory work. No merely paid hands can engage in that work with any hope of contributing to the welfare of the State. There must be the regenerating influence of the Spirit of God in the reformed, or the uplift will be purely physical, and the result—a generation of healthy wild beasts in human form. Thus is the Church encouraged to persevere with her social activities, and rightly calls upon the State to do a fair share in endowing such efforts. It is good to know that many experts in State reformatory work take this view.

The Bishop of Birmingham is having an interesting if difficult experience.

## A Persecuted Bishop.

A vacancy in the diocese has brought to him a responsibility he would rather not have, we imagine. The usage of the parish is fully Anglo-Catholic, and the Vicar nominated is of that same extreme type. The Bishop rightly asks for certain assurances before institution. The patron and parochial authorities are doing their best to "bluff" the bishop into doing what he cannot conscientiously do, and a regular hornets' nest has been disturbed about his unlucky pate.

The "Church Times" gives the dispute "a good press," and heads one of its latest articles "Dr. Barnes forced into the Open." Curiously enough, numerous complaints have been made against the bishop for rushing into print in the secular press, in these controversial matters. The suggestion behind the above-mentioned article is entirely false. The bishop has been absolutely outspoken throughout.

We venture to opine that a large majority of the Australian Churchmen hardly realise the vitriolic spirit often manifest in Anglo-Roman utterances and criticism. A useful illustration of it is the latest, a leading article in the "Church Times," on the appointment of Dr. Burroughs to the bishopric of Ripon. In the light of the recent visit and the great impression the bishop-elect made upon Australian and New Zealand Churchmen, the following extracts will be of some general interest:—

## From Bristol to Ripon.

The appointment of the Dean of Bristol to the See of Ripon is another calculated affront to Anglo-Catholics. We do not suggest that the consequences will be as lamentable as the results, which we anticipated, of Mr. Ramsay MacDonald's selec-

tion of Dr. Barnes as Bishop of Birmingham. Birmingham is a great centre of Catholic life and activity. Ripon is a diocese with Protestant traditions. Even if Dr. Burroughs desired to emulate Dr. Barnes in the persecution of the faithful, his opportunities would be far fewer. But though the immediate and local results of the appointment may be less serious, its intention is both significant and menacing.

When Mr. MacDonald sent Dr. Barnes to Birmingham he had the excuse of ignorance. He is not a member of the Church of England. He does not profess any knowledge of its needs or of its conditions. It is a matter of common knowledge that the See was offered to at least two other priests before it was accepted by the present Bishop, who was chosen by the then Prime Minister for his scholarship and for his sympathy with the Labour Party's national and international policy. But Mr. Baldwin is a Churchman. His appointment of Dr. Frere to Truro showed that he himself has no prejudice against Catholicism. His transference of Dr. Strong from Ripon to Oxford was in a lesser degree evidence of the same thing. It may be that in his selection of Dr. Burroughs he has been anxious to show that in ecclesiastical affairs he has no bias, and that he is anxious to divide his patronage fairly among all parties. But this would be a policy indicative of an entire lack of conviction and of failure to understand the sacred mission of the Church which Gladstone would have quite properly scorned. Mr. Baldwin is an amiable, well-intentioned man, notoriously open to pressure, and in Dr. Burroughs's appointment we see very clearly the hand of Sir William Joynson-Hicks, whose influence in the inner circle of his party is ever growing greater, and who, in this case, has obviously proved far too strong for Mr. Edward Wood and Sir Samuel Hoare.

Dr. Burroughs has reached the bench of bishops at an unusually early age, because he is a vehement and persistent opponent of the Catholic revival—and for no other reason. He has led the Evangelical party in the House of Clergy with considerable skill, and he has received his reward from Sir William Joynson-Hicks and his Protestant Tory friends. Dr. Burroughs is a very able man and a brilliant scholar, but he will indeed be deceiving himself if he believes that his scholarship has won him his mitre. He has never been a parish priest, and he is going to Ripon to fight against Reservation at Lambeth and the Church House. That is his mission. It is generally believed that a majority of the bishops are in favour of accepting the Rubric on Reservation adopted by the House of Clergy, despite the opposition of Dr. Burroughs. It will be now his business to carry on his opposition in the Upper House in company with the minority that includes Dr. Barnes, who denounces Catholics as believers in magic, and Dr. Henson, who would drum them out of the Church of England altogether.

Dr. Burroughs's general attitude to Anglo-Catholics is as scornful as that of Dr. Inge. He has recently returned from a visit to Australia, during which he spoke with contempt of the Anglo-Catholic party at home. In our issue of July 17 we printed a letter from an Australian correspondent, in which he referred to a speech delivered by the Dean at the Church Conference at Melbourne, in June. Our correspondent said:—

"He told a story of a certain schoolmaster who was an Anglo-Catholic, with little emphasis on the 'Anglo.' This schoolmaster was incompetent, and came to a bad end. The Congress audience was thus left to imagine that the people known as Anglo-Catholics were incompetent and would come to a shady end. If this was not the



impression that the Dean meant to leave in the mind of his audience, there was not much point in the story. He also told us that 'The Romanizing tail is wagging more and more of the Anglo-Catholic dog.' A lay speaker subsequently reminded the Dean that every dog has two ends, and at the opposite end to the friendly, cheerful tail, was a cold nose."

After this, there can be no question of the attitude of Dr. Burroughs.

The article goes on to suggest a plot amongst Protestant statesmen against the "Anglo-Catholic" position in the Church. It indicates the difficulty priests are finding of giving obedience to Episcopal decisions, and finally closes the article with what may be regarded as a threat. We trust the bishops will manifest sufficient strength of character and purpose to make it futile. Yet we are at a loss to understand how a party, who hold very gross views on Episcopal succession, can condescend to such an utterance against the Anglican Episcopate as this closing paragraph:—

"These are plain words. But the movements of diplomacy demand plain speaking. Protestant politicians are pushing things in the direction of disaster. We deprecate with all our heart conflict between priests and bishop, but it is necessary for certain persons in authority to remember that it is the political power of extreme opponents to the Catholic cause, and not the approval of the Church, which has placed them where they are."

In view of the recent and forthcoming happenings in Episcopal and other appointments, we think Australian Church people should have the privilege and responsibility of reading the views of the Australian correspondent of the "Church Times" concerning the trend of things Ecclesiastical in the Commonwealth. It quite justifies every word of the much-criticised note on "Peaceful Penetration." The extract from the "Church Times" is as follows:—

#### AUSTRALIAN NOTES.

##### Canon Halse's Election to Riverina.

(From our Correspondent.)

Melbourne, Aug. 27.

The election of Canon Halse, the Warden of the Community of St. Barnabas, to the bishopric of Riverina, is a matter of great encouragement to all Anglo-Catholics in Australia. A wave of thanksgiving passed through the Commonwealth when the news was made known. It is of interest to note the contrast in the methods of the two parties in the church over this election. Canon Halse's name had been freely mentioned as a likely appointment, and on the day of the election the Mass of the Holy Ghost was said in many churches for the Riverina Synod, in whose hands was the power to choose their new bishop. There was no wire-pulling or scheming, but there were many prayers and offerings of the Holy Sacrifice.

On the other hand, the Protestant party were determined to prevent the election of an Anglo-Catholic, and in an attempt to attain their objective they employed the postman rather than the priest. A scurrilous paragraph appeared in the Sydney "Record," entitled "Peaceful Penetration," in which the saintly Bishop of North Queensland was attacked and his diocese slandered, and the possibility of the election of a priest from that diocese suggested and condemned in the strongest terms. This paragraph was typed and sent from Sydney to the lay representatives of the Riverina Synod, shortly before the election. I am thankful to say that it had no effect.

Canon Halse is one of the best-known priests in Australia, being in much demand as a conductor of missions and retreats. Riverina is a vast bush diocese, containing the largest inland town in Australia, the great mining city of Broken Hill. The ten years that Canon Halse has spent in North

Queensland make him eminently suitable for the charge of such a diocese.

The dioceses of Willochra and Warrattarra will soon be electing their bishops. We are encouraged to pray that two faithful Catholic priests will be found to fill these important positions.

The change that has come over the Australian bench of Bishops during the past twenty years is astounding. Only one of the old "die-hards" remains. The great majority are Anglo-Catholic, or in thorough sympathy with the Anglo-Catholics. This is, of course, the result of not being "established." A Catholic diocese is bound to get a Catholic bishop. We tremble to think what would happen if the Australian Government had the appointing of our bishops. Thanks to the lead given by the bishops, there are certain dioceses where the Catholic Faith is taught and practised in every church, from the Cathedral down to the smallest little four-walled tin tabernacle. Vestments are worn and Mass is the chief Sunday service. In these parts, where unity may be seen combined with uniformity, wonderful progress has been made in recent years.

Quite a number of churches kept the sixteen hundredth anniversary of the Council of Nicea. St. Mary's mission, Fitzroy, gave the lead on Trinity Sunday, and at the close of the festival the Nicene Creed was solemnly sung by the whole congregation before the high altar.

Good results are still coming in from the recent Anglo-Catholic Convention held in Melbourne, and large numbers are joining the Australian Church Union, which is a Society affiliated with the English Church Union, and having the same objects.

The Confraternity of the Blessed Sacrament, which is making good progress, sends greetings to Fr. Shaw, and congratulates him on his election to the office of Superior-General.

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—The Witness (Chicago).

#### Our English Letter.

(From our Special Correspondent.)

##### The Bishop of Norwich on the Present Condition of the Church.

The Bishop of Norwich has added another to the number of Episcopal pronouncements on the condition of the Church of England. It is a volume of Visitation Charges which he has published under the title, "The Nation and the Church." Dr. Pollock stands apart from all parties and takes an independent line in dealing with questions as they arise. He has, unfortunately, been troubled for some years with a form of physical weakness which prevents him from standing for any length of time. It has been suggested that this disability is one of the reasons of his not being so well known as his great ability and learning entitle him to be. He has published a number of books dealing with Biblical and ecclesiastical questions, and it is interesting to notice that as an independent thinker he always comes down on the side of the Reformation. I am told that in the House of Bishops he always obtains an attentive hearing and his opinions are always highly valued. In dealing with a subject he brings to bear upon it a judicial mind, and he expresses his views clearly and concisely. In the present volume he covers a variety of aspects of our Church life, and upon each of them he has something of importance to say. He takes a comprehensive

view of the Church. He has no desire that it should be disestablished or that any should be excluded from it who may claim to share in its benefits and teaching.

He thinks that "there is good promise that the future of the Anglican Communion is full of promise." He deals at some length with the future of the Church Assembly. He utters a warning against a certain haste and spirit of interference evinced in its proceedings, and fears that its temperament has been hitherto emotional and zealous rather than clear-sighted. In regard to reunion "no inch of actual advance has been made" in respect of the Roman Catholic Church, as Rome demands submission to the Pope. He regrets that results have not been as complete as had been hoped in the advance towards the Free Churches. We still want "a united front of religious force," and he suggests some practical steps towards an interchange of pulpits. The crux of the difficulty is episcopacy. He says, "the theory of Apostolic succession must be held in a less crude, one might also say in a less mechanical, form than sometimes was the case. He sees the possibility of serious divergencies between the Church and the Nation in regard to our marriage laws, and suggests that civil marriage should be adopted, with the Church's service for those who desire it." This would be a serious change in the ordinary custom of the people. One of the most useful of the Church deals with the Doctrine of the Church. There must be a strong foundation, showing evidence of its reality in the lives of Churchmen. It must stand the test of the Bible, and it must discard any feeble seeking to gain help from things that do not stand the test of truth.

##### The "Call to Action" Deputation to the Archbishop of Canterbury.

The signatories of "A Call to Action," accompanied by a large body of supporters, have gone as a deputation to the Archbishop of Canterbury to lay before him some of the grave issues at stake in the life of the Church at the present time. The deputation included some of the most influential clergy and laymen of the church. The organ of the Anglo-Catholics, with characteristic courtesy (!) designated them "representatives of the Protestant faction." Canon Storr introduced the deputation, and made a strong case, pointing out that two rival philosophies or ideologies involving conflicting conceptions of God and His mode of operation were contending for the soul of the Church of England. Parents are hesitating to allow their children to become full members of the Church, owing to the teaching which was being given. The Rev. E. M. Walker, Pro-Vicar of Queen's College, Oxford, in a speech of unusual force, stated the issues between the teaching of the Reformation and that which is now being introduced as "Catholic." The suggested alternative Prayer Book might go far to snap the ties that bind our Communion together throughout the world. Sir Edward Clarke, a veteran leader in Church and State, spoke of the practices condemned by the Royal Commission in 1906, of which he was a member. These have not been made to cease, and for want of strong action on the part of the Bishops, the disorder is in danger of becoming chronic. A small secession would be better than that.

#### One Hundred Years of Missionary Activity by Australian Churchmen.

In 1825

An Auxiliary of C.M.S. was formed in Sydney, with the primary object of evangelising the Aborigines, and also to carry on the work in the wider non-Christian world.

In 1925

The Centenary of the Australian C.M.S. is being celebrated, and a new station for Aboriginal work at Oenpelli, in the Northern Territory is being opened.

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Canon Glazebrook pointed out that Anglo-Catholics have deplored the discredit brought upon them by the conduct of some of the extremists. Dean Inge was, as usual, clear and incisive in dealing with the need for the restoration of discipline and the use of the so-called *ius liturgicum*. He held that a line must be drawn and that there must be no idea of accepting Roman doctrine; "Flirtations with Belgian Cardinals should be discontinued." His great anxiety was that the historical continuity of the Church of England should be maintained. The Archdeacon of Chester (The Ven. W. L. Paige-Cox) expressed their anxiety with regard to the prospects of reunion as affected by the present condition of the Church of England. Reunion with the non-episcopal communions is urgent, but they will not unite with a divided church. The Rev. H. W. Hinde, vicar and Rural Dean of Islington, dealt with the spiritual issues at stake. In the Archbishop's reply he expressed general sympathy with the desire to maintain the historical character of the Church. He said that they could not expect him to make any pronouncement on that occasion, as he would be presiding at the House of Bishops in a few days, when the whole subject would be under review. In thanking the Archbishop, Canon Storr referred to the fact that he and many others would be lecturing throughout the coming months in many parts of the country on the subject. They were convinced that the population of England is at the moment very ignorant and uninstructed on the serious nature of the issues.

##### The Final Decisions of the Bishops on Prayer Book Revision.

The Bishops have begun the final stage of the revision of the Prayer Book. They have been meeting in private session for a week, and will resume their sittings again in January and June, 1926, when they hope to reach their final decisions. The opening session of the recent sitting was public, and the Archbishop of Canterbury gave a statement on the whole situation. He spoke of the large issues with which they had to deal. Over eight hundred documents had been received expressing various views on the line that they should take. Most of them dealt specially with the Communion Service, and chief among these was the memorial promoted by Bishop Knox, with 308,000 signatures, desiring the Bishops to sanction an alternative Communion Service, and to leave the present service unchanged. He went into the history of the revision of the Prayer Book, showing how it arose from the report of the Royal Commission on Ecclesiastical Discipline in 1906. He emphasised the desire for elasticity in worship expressed in the report. No one anticipated, however, that the body of suggestions would attain such dimensions. His thoughts went back to the days when the Prayer Book was first brought out. He had been looking through Cranmer's own note books, "a miracle of learning and suggestive thought." The Bishops gave thankful allegiance to the laws which such men followed, and desired that they should follow the same simplicity and openness. He invited the prayers of the people for the direction of the Bishops in their grave task.

##### Bishop Knox on Evangelical Principles.

Three interesting articles have appeared in the "Contemporary Review" on "Conflicting Tendencies in the Church of England." They represent the views of the Evangelicals, the Anglo-Catholics and the Modernists. The Evangelical statement was in the able hands of Bishop Knox. He goes down to the root principle of Evangelical teaching. "It relates the whole spiritual life, so far as it is true life at all, exclusively to Divine action and Divine indwelling." It means the direct and unmediated relation between God and the soul of man. It is here that Evangelicalism comes into conflict with "Catholic" tendencies. The Catholic holds that God has appointed only one way to right relation with Himself and that is through the Church—through the Sacraments of grace ministered by priests who trace their commission through episcopal ordination to the authority given by our Lord to His Apostles. He states the Evangelical doctrine of the Church. It is based on the fundamental principle "Where Christ is there the Church is, and where the Church is there Christ is." This forbids us to identify the Church with institutions, but it does not hinder loyalty and allegiance to the government of local churches in which "the pure word of God is preached, and the Sacraments are duly administered according to Christ's ordinance." These are only a few

examples of the numerous, clear statements on the Evangelical position from an article of unusual ability and insight.

#### Discipline in Modern Life.

(The substance of a Paper read at the recent Eastbourne Church Congress, by the Rev. E. S. Woods, Hon. Canon of Ely.)

"Discipline in modern life." The theme is serious enough, and vast enough. It is terribly easy to generalize on such a topic. Most public speakers like generalizations, and we parsons are said to love them. And it is easiest of all to wax indignant over the shortcomings of contemporary life, contrasting it with what used to be and what ought to be—have not speakers and writers done so ever since civilisation began. Nevertheless, allowing for the danger of sweeping statements, and conscious of what might be said on the credit side of the account, the fact remains that no competent observer of modern life could argue that one of its chief characteristics is a sense of discipline. If discipline means regard to authority, love of order, a sense of decency and reticence, if it means teachability, willing acceptance of hardship, and of all the inevitable personal imitations of life in a society, then it must be confessed that, in large tracts of our nation, it is conspicuous by its absence. It would, I believe be a mistake to regard the evil in the world as chiefly due to deliberate calculated wickedness. Much of it perhaps most of it, is probably due to the ignorance, stupidity, and lack of discipline—both the discipline of personal self-mastery and the discipline imposed by the community on itself for the sake of its common life.

##### Indiscipline on Every Side.

On every side there are obvious instances of this indiscipline—an indiscipline which is unquestionably the cause of many of our social, industrial and political troubles. Politicians who lack a true sense of responsibility, the so-called "idle rich" who apparently have never even heard of the word discipline, working men who repudiate agreements made in their name by their leaders, dramatists, novelists and film-producers with no sense of reticence or restraint, pleasure-seekers who never know when or where to stop, football crowds who boo the referee, holiday-makers who defile the countryside with their litter, parents who cannot or will not control their children, young people who own no authority but their own whims and wishes—yes, and we in the Christian Church who have not yet learnt the meaning of order and loyalty and authority—it is evident enough that a serious lack of discipline runs through the whole of our common life to-day.

Now it is clear that the roots of this particular disease lie very deep, that it is in fact a spiritual disorder and can only be met by a spiritual remedy. You and I and the members of this Congress dare to think that we know where that remedy is to be found. But it is not enough for the Christian Society to say, abruptly and broadly, "Make men Christian and all will be well." It is for us to show how Christianity is related to the whole of human living, and precisely how it may be applied to the vast and varied range of human need. Thus, in the subject before us this morning, I will endeavour, if I may, to probe beneath the surface of contemporary life and seek the sources of this lack of discipline, and to indicate how what is wrong may be set right by the Gospel of Christ.

I would suggest that, if a community is to enjoy any satisfying common life, its members need to be taught something of the Discipline of Living Together, the Discipline of Circumstance, and the Discipline of Faith.

##### Discipline of Thought.

I. Of course everything begins with what a man thinks. No ordered life can ever be based on disordered thinking. And it is disquieting to observe how much there is in our midst of sheer stupidity and muddle-headedness. Was it not Bishop Creighton who said that though the ape and the tiger within us may die there is plenty of evidence that the donkey still survives. "There is a chaos in our ways," says an outspoken critic of modern life, "because there is a chaos in our minds. There is disorder in our house of life because there is disorder in our souls." This disorder of mind takes many shapes. There are those who wonder if life has any meaning at all, those who get their "values"

topsy-turvy; those who daren't think; those who won't think, and those who, in a complete mental inertia can't or at any rate don't think at all.

But where, it may be asked, in this matter does discipline come in? Surely here: that it is the first duty of every sane person—and, it may be added, it is the first business of education to teach him—to take himself firmly in hand and sit down and think about life as he sees it and where and how he fits into it. What is the meaning of life? Has it got a Purpose? Is there a God? Is there an Unseen World? Is there a future life? Am I meant to fit in the general scheme of things?

##### Living Together.

II. A second essential thing, without which all common life would be chaotic, is the Discipline of Living Together. If civilisation is the art of living together, it must be admitted that the world in general and Europe in particular, has not as yet made a great success of that art. To speak of the "problems of living together" is to raise the most acute and difficult questions of our day, questions that ramify through the whole range of industry and politics and economics.

At this moment I am only concerned with the large Social Problem at the point where it touches our subject of this morning. The successful art of living together is obviously that which can reconcile the good of the whole community with the good of groups and sections within it. And indiscipline assertion of individual rights makes liberty into licence and produces chaos. On the other hand, the assertion of unchecked authority by the few, in the alleged interests of the whole, simply means tyranny, as in Bolshevism and Fascism. The truth surely is that a satisfactory common life involves a voluntary discipline willingly incurred by all sections and all members of the community for the sake of one another and for the good of the whole.

Such a state of affairs will only be achieved when a majority of the community's members are more eager to share than to get, and in the give-and-take of everyday life are more concerned with giving than with taking.

##### Discipline of Circumstance.

III. I want, thirdly, to say something briefly about what I would call the Discipline of Circumstance. Let me explain what I mean by that phrase. All men, quite properly want life in the rich sense of that great word; and it is the laudable ambition of Christian and other reformers to attain a world in which there shall be life for all. Now I yield to none in the desire that the slum dwellers of our land and every land should taste of life, mental, moral, and spiritual life, under proper physical conditions of living. But I believe there is a certain danger in the modern campaign for the betterment of the material setting of human life. The danger is that men should come to think that the chief end of life is escape from all that is hard and untoward and unpleasant. Man must indeed have bread, but he cannot live by bread alone. And he must certainly cannot attain the fulness of life without the discipline of relentless circumstance, and nearly always, the discipline of suffering. I believe this wants saying to-day in the face of an idealism which shows signs of becoming soft and sloppy.





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### To Parents and Guardians.

In the past we have inserted a paragraph in this paper asking if you have realised the importance of sex instruction for your children in a clean wholesome manner. The response has been to a certain extent satisfactory, but we feel we have a sacred duty to try and reach thousands of other parents for the sake of the rising generation. You can by sending 1/- in stamps or P.N. obtain an 18-page instructive Report for 1924-25 and ten more booklets to help parents, boys, girls, youths and maidens.

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### Discipline of Faith.

IV. One last word. All who look for the Kingdom must be prepared for the discipline of waiting, or, as I would rather term it, the Discipline of Faith. It is characteristic of the swift and bustling world of to-day to want everything at once. I am not prepared to deny that there is often a virtue in impatience, especially in ecclesiastical affairs; I confess that we in "Life and Liberty" are not over fond of marking time. On the other hand, the desire for short cuts, the impatient desire to cut the knot of a tangled problem, is often stupid and sometimes disastrous. All growth and all progress must have time; you cannot get your harvest without a patient sowing. There are no short cuts into God's Kingdom. The man of faith, when hope is deferred, does not lose heart or slacken effort or cast away his ideals; he disciplines himself to work and wait, confident that though God's purposes tarry they will not fail. After all those who know God in Christ can afford to wait. "He hath prepared for them a city," and one day the building of that city will be completed. The world is young yet; and what we see around us now is no measure of what the resources of God will achieve when men at last shall have faith to let Him work. We see not yet all things under Him, but we see Jesus; and that suffices. The discipline of waiting hurts; it hurts to see God's Will blocked by the blindness and folly and sin of men. But the victory of love is sure in the end, and it is for us to-day to go forward in the buoyant certainty that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

### THE NEW LECTIONARY.

Dec. 13.—3rd Sunday in Advent.  
M.: Ps. 73; Isa. xxv. 1-9; Luke iii. 1-17 or 1 Tim. i. 12-ii. 7. E.: Ps. 75, 76, 82; Isa. xxvi. or xxviii. 1-22; Matt. xxv. 1-30 or Rev. xxi. 9-xxii. 5.

Dec. 20. 4th Sunday in Advent.  
M.: Ps. 94. Isa. xxxii. 1-18. Luke i. 26-45 or 2 Tim. iii. 14-iv. 8. E.: Ps. 96, 97, 98. Isa. xxxiii. 2-22 or xxxv. Matt. xxv. 31, or Rev. xxii. 6.

For Eve of St. Thomas: 2 Sam. xv. 17-21 or John xi. 1-16.

Dec. 25.—Christmas Day. M.: Ps. 19, 85. Isa. ix. 2-7, Luke ii. 1-20. E.: Ps. 132. Isa. vii. 10-14, 1 John iv. 7.

Dec. 27.—1st Sunday After Christmas (St. John the Apostle and Evangelist): M.: Ps. 2, 8. Exod. xxxiii. 9-19. John xiii. 21-35. E.: Ps. 45, 110, 113. Isa. vi. 1-8. 1 John v. 1-12.

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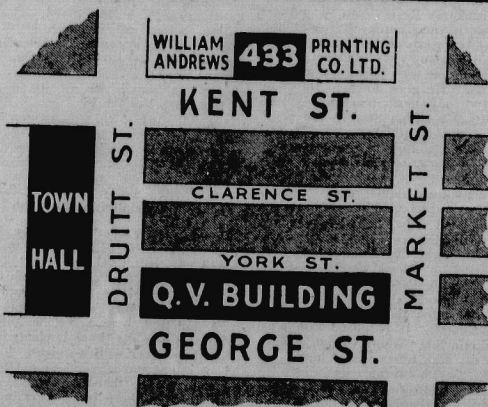
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## Melbourne Notes.

### Memorial Service.

St. Paul's Cathedral was packed to the doors, and many were unable to gain admission on Friday morning, November 27th. Their Excellencies the Governor-General and the Governor of Victoria were present, attended by the staffs. The Prime Minister and the Lord Mayor, Members of Federal and State Parliaments, leaders of the Navy, Army and Air Force were there. The keynote of the service was struck by the opening hymn:

"Jesus Lives! Henceforth is death but the gate to life immortal."

This was followed by the 23rd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil..."

The Lesson, read by Canon Baglin, was part of 1 Cor. 15. The choir gave a memorable rendering of the anthem: "Here on earth we have no continuing place," from "The Requiem" (Brahms). The Archbishop preached on 2 Cor. : 5. "We are brave-hearted and gladly content to be absent from the body and to be at home with the Lord." He referred to the beautiful and simple home life of the Queen-Mother. She was always the true woman, loving and loved. She gave us her love and she gave us our King. Generally a man is what his mother makes him. He referred to the inscription on the card upon the wreath—"From Georgie and May." They were words which showed the simplicity of the Royal nature, and were the echo of the simplicity of the home in which he grew to manhood.

The National Anthem was reverently sung, and the congregation stood while the "Dead March" was played by Dr. Floyd.

### Memorial Window.

A beautiful window, depicting the Ascension, has been presented to All Saints', Northcote, by Mrs. Marshall and family, in memory of the late Walter Edward Marshall, who for many years was a worshipper in this church and a member of the vestry.

### New Church at Albert Park.

On Saturday last (December 5th), the foundation stone of the new Church of St. Silas', Albert Park, was laid by his Excellency, the Governor-General.

### And at Kew

A representative and unanimous meeting of St. Hilary's parishioners was held in the Parish Hall on Monday evening, November 23rd, in response to an invitation from the Vestry to consider the subject of a new Church building. The Vicar presided, and amongst the speakers were Bishop Langley, Mr. Justice Powers, Messrs. John M. Griffiths, E. Lee Leil, A. F. French, E. W. Parkes, R. Nelson, G. H. Halford, and D. R. Dossiter. The following resolutions were carried:—

"That this meeting of the parishioners is of opinion that the time has arrived when a church worthy of the parish, and in harmony with its surroundings, should be erected to the glory of God and for the worship of the people of St. Hilary's Parish."

"That this meeting requests the Vestry to take such appropriate action as will carry the foregoing resolution into effect, and humbly prays that Almighty God will bless every effort in the consummation of this desirable end."

"That in the opinion of this meeting it be a recommendation for the consideration of the Vestry that preference be given to

## Tasmanian C.M.S.

### Centenary Celebrations.

Bishop Taylor Smith's visit to Launceston will long be remembered by all who came under the sway of his remarkable personality. Beginning with a Public Reception in the Mechanics' Hall on 6th November, at which the Bishop of Tasmania, the Mayor of Launceston, and the Rev. B. Bentley (on behalf of sister Churches) spoke words of welcome, the Celebrations continued on Sunday, 8th November, the Bishop preaching to overflowing and extraordinarily interested congregations at St. John's, St. George's, and St. Aidan's.

In St. John's Hall, on Tuesday, 10th November, a Missionary Rally was held, and the good Bishop spoke for an hour and a half to a crowded audience. He had already on that morning addressed the members of the Northern Clerical Reading Union at their monthly meeting at St. George's, Nth. Launceston.

Two other meetings, not officially programmed, were included during the busy few days the bishop was with us, viz., an address to the boys of the Church of England Grammar School, and one to the members of the Rotary Club.

At an "At Home" given at St. John's Rectory on Monday, 9th November, by the Rector (Rev. D. Ross Hewton) and Mrs. Hewton, to which the northern committee of the C.M.S. were invited to meet Bishop Taylor Smith, the Bishop entertained the guests with reminiscences of his eventful life.

We thank God for the opportunity of meeting and hearing this servant of His, and for one who is so deeply blessed by the Holy Spirit.

Prior to the Bishop's visit, Prayer Meetings were held under the direction of Miss Eleanor Murray (C.M.S. Secretary for Northern Tasmania) and Mrs. D. Ross Hewton, and the prayers of the faithful, that God would bless the forthcoming meetings, were wonderfully rewarded.

The earlier record of the work in Tasmania is in 1849, when meetings were held in Perth. Two years later a Tasmanian auxiliary was organised, with the Rev. Alfred Stackman as secretary. In that year Circular Head, Cullenswood, and Fingal, Hobart Town, Launceston, and Perth were all C.M.S. centres. In 1854 a juvenile branch of C.M.S. was formed at St. George's, Hobart, under the leadership of Miss Fry. Dr. Fry, her father, was at that time the leader of the Evangelicals in Tasmania, and the one who gave St. George's its distinctive character. In 1919 a Tasmanian branch was formed, and the income in 1925 was £1,029. Tasmania has three missionaries in the field, partly supports another, and another is being trained and may be sent out at the end of the year. The spirit of the founders of the society lives in every branch. It is the offspring of the great evangelical movement in the church. The work is carried on under the great conviction that—(a) There is salvation through Christ for everyone that believeth; (b) faith is given and Christ revealed to the soul, by the Holy Ghost alone; (c) this gospel must be proclaimed by them who have received it themselves: "Spiritual men for spiritual work."

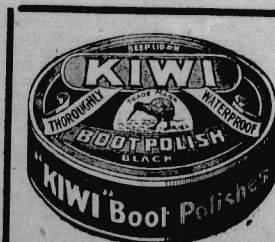
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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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Will our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3096.

## The Church Record.

DECEMBER 10, 1925.

## BATHURST CENTENARY.

The Centenary Celebrations of the foundation of the Church in the West were on a scale "exceeding magnificence." They included Special Services, at which the Primate and other Church leaders were present. Holy Trinity, Kelso, was the scene of the dedication of Memorial Gates in commemoration of the completion of 100 years of worship at that place.

The new School for Girls, "Marsden," was officially opened by the Primate. The C.E.M.S. Corporate Communion and Breakfast is described as one of the most important of the functions. The local press devotes large space to the celebrations. We reprint from the Bathurst "Times" a specially interesting leading article on the Church's work. It is as follows:—

## CHURCH AND PEOPLE—A CENTURY OF ENDEAVOUR.

"I never weary of great churches. It is my favourite kind of mountain scenery. Mankind was never so happily inspired as when it made a cathedral."—Stevenson.

This past week has been a momentous one in the history of the Church of England in the Diocese of Bathurst. The centenary celebrations, fittingly graced with the presence of distinguished clerics, and coming at a time when various forward movements of the Church have reached fruition, or are at the point of development towards that issue—will undoubtedly be an inspiration not only to the Church of England in the west, but to the whole Christian movement.

It is a tribute to the energy and ability of the Bishop of Bathurst and his clergy, and also an index to the very fine relations which exist between the Church and its people, that so much has been accomplished in the last few years.

The history of the development of the Church during the last hundred years, with all the changes of conditions which have occurred throughout that period, makes most interesting reading, and is of intense value, because of the close association with the development of the State.

The history of a church is essentially, at any rate in Australia, the history of the people, and that of the Anglican Church in the Bathurst Diocese is exceedingly closely intertwined with every phase of settlement throughout the west.

Grounded, as Church history is in the west, in the early pioneer days, and the troublous times which followed; the subsequent developments through the gold mining era, and from that to the less spectacular enterprises of modern times—there is a wealth of material for speculation as to the manner in which settlement, progress and

prosperity have been due to the influence of this and other Churches throughout the period.

The Church of England and its ministers have lived their lives with and for the people, and the growth and development has been simultaneous one with the other. These are matters for congratulation not only in the immediate locality affected, but for the whole Church throughout the State, and it is therefore fitting that the Primate of Australia, with other eminent prelates, should be here with the Bathurst diocesan establishment of the Church beyond the Blue Mountains, which range for so long proved a barrier between the Sydney settlements and the rich districts which now constitute the granary of the State.

The new cathedral will be the crowning glory of a century of useful work. It will, after much painstaking, endeavour to secure such solid foundation, be built upon rock. Similarly the diocese, with like endeavour, has been firmly based, so that one may well quote:—

"See the Gospel Church secure  
And founded on a rock;  
All her promises are sure;  
Her bulwarks, who can shock?"

## Prayer Book Revision.

(Continued.)

## 2. Reservation.

We have to apply these doctrinal principles to the subject of Reservation. It appears to me to be required by simple loyalty and obedience to the words of Christ that we should not claim any consequences of the gifts in the Eucharist except those which have our Lord's distinct recognition. We have no warrant from Him to expect that the Holy Communion would be used as a means for conveying His special presence. We have His word only that He designs it to supply to His people spiritual food and spiritual drink. If we go beyond His clearly revealed purpose, we are certain to introduce something other than what He intended. Hence, however attractive some Christian people may have allowed the idea to become to them, we are bound in simple loyalty to our Blessed Lord, to restrain ourselves and confine ourselves only to that use of His gifts in Holy Communion which He has clearly and definitely set forth to us. This is the great fundamental principle which rules out a practice of Reservation whereby the reserved elements become a centre of prayer and praise. That practice asserts that what is material is a means of introducing us into a divine Presence; and hence, however intensely we may wish to avoid the term, it brings us perilously near to the danger of idolatry. It is most important for us to observe that the line of exclusion must be drawn, not at the use of formulated and public devotions, but at the conception that the consecrated elements themselves admit us into the presence of our Saviour. If the Church recognises this latter conception as legitimate and true, what right has it to forbid before the elements prayer organised and public, while it allows prayer personal and silent?

## Reservation Within Limits.

But it may be asked whether Reservation in any form may be permitted in order to facilitate the administration of the consecrated elements in certain cases. My own judgment is in the affirmative, within carefully defined limits. Whether we look to the Institution or to the subsequent cases of consecration and administration of the Eucharist in New Testament times, the Eucharist is essentially a social means of grace. The body of the faithful give thanks together, pray together and together receive the consecrated gifts. It is well-known that in the Eucharistic service at Rome, as described by Justin Martyr, about 160 A.D., the exception is allowed that some who had been associated with this service in devotion and in intention had the consecrated gifts immediately conveyed to them, though they were prevented from being actually present at the administration. The oneness of the Body, knit together in the spiritual offering of the gifts, in the commemoration before God of the sacrifice of Christ, and in the reception of the elements, is completely preserved. It will be noticed that this limitation is entirely respected in the First Prayer Book of Edward VI., 1549, and in the Rubrics of the Order for Holy Communion sanctioned by Convocation in response to the King's Letters of Business. This is not strictly Reservation, but rather an extension of the method of administration. I myself gravely question whether any further extension does

not involve a breaking up of the unity of the communicating body, and experience during the last few years shows beyond possibility of doubt that it would be used for practices which have no sanction or support in our Lord's words or in the custom of the Apostolic Church.

## Spiritual Communion.

It may, however, be pleaded that such a limitation deprives those who are suddenly in peril of death of the opportunity of Holy Communion which might be offered to them under suggested rules as to Reservation. I believe that it must be honestly said that in the New Testament there is nothing implied as to any peril attaching to the departure from life of any member of the Church who had not recently partaken of the Holy Communion. It is absolutely necessary for us to realise that this peril only occurs when those spiritual conditions are not fulfilled which are requisite for a true participation in Holy Communion. Hence the Book of Common Prayer goes to the root of the matter when on such occasions it insists on instruction as to Spiritual Communion. This does not imply long and elaborate instruction, but rather a pointing to Christ on the Cross as Saviour.

## Episcopal Authority.

When we look forward to the possibility of rubrics as to conveying the sacred elements to persons not actually present at the service, there is one matter which is absolutely vital in regard to discipline. The bishops must work together in insisting on the observance of the decision of the Church in this matter. It is fatal to the maintenance of rule and order when bishops assume to themselves the right on their personal authority to relax the requirements of the Church. In such circumstances it is inevitable that men should say that what is allowed in one diocese is forbidden in another, and that in the latter case a harsh tyranny prevails, which ought to be resisted. Much might be said on this subject, but I think it wiser to speak with the utmost brevity. Whole-hearted unity of episcopal action is a primary necessity.

## 3. The Importance of One, and only One, Prayer of Consecration.

One of the greatest dangers of revision lies in elaboration. Familiarity has blunted our perception of the blessing and power of the comparative simplicity and brevity of the one public manual of devotion belonging to the whole Church of England, which is known as The Prayer Book. One who was for all but 20 years bishop of a mainly rural diocese can testify to the far-reaching influence for good of this characteristic of the Prayer Book. It must also be fully acknowledged that by far the larger number of devout members of the Church of England have no knowledge of liturgical and ceremonial details, and are apt to be hindered, far more than edified, in their religious life by these being pressed upon them. Further, I myself find it difficult to give sufficient expression to my regret at the policy of retaining the present Prayer Book and issuing a temporarily authorised alternative.

## The Peril of Alternatives.

I believe that the Church should have relied on divine aid and worked out a revised form of its present Book. It is, I fear, too late to hope that this (in my judgment) disastrous mistake can be reversed; the future will reveal its mischiefs. But the danger of alternatives as to other parts of the Book of Common Prayer are but small when compared to the perils of alternatives within the service of Holy Communion. I confess that, to my mind, a Church which deliberately determines on the adoption of alternative Prayers of Consecration shews that it is under the dominion of temporary expediency and to speak frankly, is in danger of sacrificing its self-respect. I earnestly hope and pray that what, I fear, would be an irretrievable disaster may be averted. It seems to me to be required by the honour of the Church that it should have one Prayer of Consecration for all its members. It requires no great effort of the imagination to forecast what controversial use would be made of such a diversity as this. The deliberate vacillation of the Church of England in regard to its most solemn service would stand self-condemned side by side with the security and unity of the Church of Rome.

## "Doubt, Controversy and Strife."

Nor is it difficult to picture the practical evils to which authorised diversity will give rise. There will be an element of doubt, controversy and strife introduced into every Celebration of the Holy Communion in our parish churches. There will always be a

## Personal.

## TO OUR SUBSCRIBERS.

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

Dr. J. R. Mott, Chairman of the World's Student Christian Federation, who is to visit Australia in 1926, is to leave Seattle by the "President Jefferson" on December 5th, and will visit Japan, China, the Philippines, and the Dutch East Indies before coming on to Australia. Dr. Mott's visit to the Dutch East Indies will be directed towards pioneer work in the field of the Student movement and Y.M.C.A., and will be prepared for by Dr. Rutgers, Treasurer of the World's Student Christian Federation who is to precede him by one month.

## The Practical Outcome.

What then is the practical outcome? The proposal of a fresh service of Holy Communion after the type of the First Prayer Book of Edward VI., and of the Episcopal Church of Scotland, and of the Episcopal Church of the United States of America, has been plainly placed before us. Many greatly desire it, partly because it would bring us into closer touch with the Church of the first centuries, partly because of its essential beauty. The experience of the above-named sister Churches shews plainly enough that in the use of such a liturgy there is nothing of dangerous approach to the errors of the Church of Rome. The question requires calm and deliberate consideration. At the present moment the whole matter is regarded in the light of controversy and partisanship, which is precisely the temper which ought to be excluded. Personally, I believe with all my heart that it would be infinitely wiser to wait a few years while the matter is calmly examined. I believe that the Holy Spirit, if with concentration of purpose we seek His guidance, would teach us the value of the combination of the witness of different schools of thought and shew us how rightly to harmonise them. If I may turn to one group of Churchmen among us, I would venture to appeal to those who are commonly known as Evangelicals. It is plain to me that, from the point of view of what they hold dear, they are wasting their strength. They will be able to retain the present service in the use of the Church. But it is probable that, if alternatives are allowed, the number who use one of the alternative forms other than that maintained by the Evangelicals will grow more and more, and the number of those who use the present service less and less. It will remain as the mark of only one type of Churchman who will exercise no wholesome influence on the Eucharistic Service of the whole Church of England.

## Two Considerations.

To sum up. I venture with the utmost deliberation and seriousness to urge two conclusions. First, the extreme danger of admitting the use in the Church of England of more than one Prayer of Consecration; and secondly, the wisdom of a short delay of two or three years in which, laying aside prejudice and partisanship, all "sober, peaceable and truly conscientious sons of the Church of England" may consider the authorisation of one Office of Holy Communion.

## A Prayer.

Authorised to be used during Divine Service in the Diocese of Sydney until Christmas, 1925.

O God our Father, Whose will is our satisfaction, grant we beseech Thee, that we as a people may found our policy in both social and international relations upon Thy eternal laws of love, brotherhood, and right. Remove from us all pride, self-seeking, and a desire of unfair gain. Grant that labour may be done honestly as in Thy sight and rewarded justly as before Thee our Judge. Create a new spirit of mutual confidence between nations, classes and individuals, that with clean hands and hearts, we may dwell together in unity and brotherhood, through Him Who is One with Thee and with us, even Jesus Christ Thy Son our Lord. Amen.

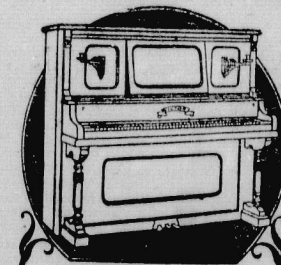
If we give up trying to find the hand of God in human history, while we fix our eyes only on eternity our minds will dwell in an empty heaven; we shall grasp at infinity and find only zero.—Dean Inge.

The death occurred, last month, of Mr. George Fenning Cummins, of Kalimna Avenue, East St. Kilda, Victoria. Mr. Cummins, who was a son of the Rev. Henry S. Cummins, of St. James', Colchester, England, was educated at the Blue Coat School. He came to Australia in 1880, and was appointed to the service of the Union Bank. During his 25 years' association with the bank he was manager at Bendigo and West Maitland branches. Mr. Cummins took a great interest in Church work, and latterly has held a post in the Melbourne Diocesan Registry.

Rev. F. B. C. Birch, for 11 years chaplain in the Royal Australian Navy, and who before occupying that position worked in Tasmania, has been appointed rector of St. Paul's, Ipswich, and will take up his duties there on February 1st. Mr. Birch has been chaplain of H.M.A.S. Australia, chaplain of the Royal Australian Naval College at Jervis Bay, chaplain of H.M.A.S. Sydney and H.M.A.S. Brisbane.

Rev. N. G. Haviland has returned to Sydney from Menat Bay, S.A., for a short furlough. He has been for five years doing pioneering work in South Australia, under the auspices of the Bush Church Aid Society.

"We learn with great interest that the Very Reverend E. A. Burroughs, Dean of Bristol, has been appointed Bishop of Ripon, in succession to the new Bishop of Oxford. The Dean of Bristol recently visited New Zealand, and his visit, though a short one, created a favourable impression amongst us. His University career was a brilliant one, and prior to his going to Bristol he was a Canon. Residentary of Peterborough Cathedral. He is a churchman of liberal-evangelical views, and we feel sure that he will find a real Yorkshire welcome awaiting him when he goes up north."—(N.Z. Exchange.)



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The death occurred recently of Rev. H. Hillhouse Taylor. He was ordained by the Archbishop of Sydney in 1892, and he laboured in many parts of New South Wales. He was formerly curate at St. James' Church, Sydney, and from 1915 to 1924 he was in charge of All Saints', Parramatta North.

The Bishop of Riverina (Dr. Halse), is to arrive in Melbourne on December 21st, and will remain there till his enthronement, on the Festival of the Epiphany, January 6.

Bishop Taylor Smith left Adelaide on November 30th, but will not be leaving Australia until December 18th, when he starts for home, via New Zealand and America. The C.M.S. is farewellling the Bishop in the Chapter House, Sydney, on December 8th; and the Bishop is to preach in the Cathedral, Sydney, on Sunday next.

The Bishop of Wellington has appointed the Venerable A. M. Johnson, Archdeacon of Wellington as Commissary of the Diocese in the place of Archdeacon Hansell who has resigned.



## The Church in Australasia. NEW SOUTH WALES.

### SYDNEY.

#### Cathedral Service for Men.

A Service for Men will be held in St. Andrew's Cathedral on Sunday next (December 13), at 3.30 p.m. The Address will be given by **The Right Rev. Bishop Taylor Smith, K.C.B., C.V.O., D.D.,** on "The Dignity of Manhood." As this will be the Bishop's last Sunday before sailing, the opportunity of hearing the Bishop should not be missed.

#### The Late Queen Mother.

"It is with deep sorrow that we heard the news of the death of the Queen Mother, Queen Alexandra. She was a link with a generation that is quickly passing away. Yet it contributed much that helped to build up the best side of the generation of to-day. We too readily permit people to belittle the Victorian age. It had its faults and foibles. Yet during its existence great thinkers spoke their message, which is embodied in the thought of to-day; great poets cast light upon many problems of the world; the sons of the race went out into the ends of the earth, and built up the prosperous communities that continue the best traditions of our forefathers under a leading influence in those often eventful days. Queen Alexandra must always be remembered for her share. Hers was not the gift of active leadership, but it was the quiet power of a gracious personality that softened and cheered the nation by its presence. From the day that she first set foot on British shores from Denmark, she won the people's hearts. Lord Tennyson voiced her praise with a warmth of feeling that no length of years ever dulled. She passed through many sorrows in her long life. The illness of the Prince of Wales, the loss of her eldest son, the death of King Edward, were all heavy burdens laid upon her. But she bore them with the same brave, sweet fortitude, based on a deep religious conviction that was hers from childhood. We can truly thank God for an example that made for the development of the best things in the national life. At the same time we lift up our hearts in sympathy and prayer for King George V., the devoted son of an honoured and beloved mother, who mourns to-day that mother's loss."—The Archbishop's Letter.

#### Bequests.

The Council of the Church of England Deacons Institution (Sydney), have received the sum of £1,000 for the Deaconess Children's Home, Harrison Street, Marrickville, and £500 for the Deaconess Institution, from the Permanent Trustee Company, being legacies from the late Mrs. J. M. Sandy.

#### Moore College.

The main hall at Moore Theological College was crowded with visitors on Wednesday week, for the Annual Commemoration. The Principal (Archdeacon Davies) said that distinct progress had been made during the year. There were now 29 students, besides 11 attending evening classes. More than 50 had attended lectures. Last summer the accommodation for students had been extended, and these additions were fully occupied. Eight students were offering for ordination. The recent examination results, he said, probably constituted a record, for Moore College had set 17 names on the Th.L. list of the Australian College of Theology. Two students had graduated in Arts at Sydney University, one former student at the University of London, and another had secured an M.A. degree at the University of Durham. As regards finance, the situation was brighter. The old overdraft had been considerably reduced, and accounts showed a small balance of income over expenditure.

The Archbishop congratulated the College on its record. It was satisfactory to note, he said, that the number of students was increasing; so that the authorities had bought another block of land adjoining the College, and were thinking out a scheme of reconstruction. An appeal would shortly be launched to pay off this land, secure better salaries for the teaching staff, and help students through their courses.

Other speakers included Professor MacCallum, Archdeacon Boyce, the oldest of the College ex-students; the vice-principal (the Rev. G. C. Glanville), and the senior student (Mr. L. Sutton).

#### An Interesting Consecration.

On November 28th, St. Thomas' Church, the "Cathedral" of North Sydney, was consecrated by the Archbishop in the presence of an overflowing congregation, among whom were some 50 clergy. The original church was built over 80 years ago, and the present structure has completed 50 years of usefulness. The Archbishop preached a very fine sermon from the text, "Lord, I have loved the habitation of Thy House," and the service was fully choral. The Dean of Newcastle, a former rector, read the Lesson. Rev. S. A. Turner, Assistant Curate, was the Marshal of the Procession.

#### English Clergy.

Low stipends, and the difficulty experienced by parents in giving their sons a university course, with the ensuing theological study, were two of the factors which made for the shortage of English clergy at the present time, according to the Rev. A. L. Wyld, of the Bush Brotherhood, who arrived by the Ormonde. One of the objects of his trip was to obtain clergy for the Bathurst (N.S.W.) branch of the brotherhood, but in this he failed. He found men willing to make the trip to Australia, but they could not be spared by their bishops. An instance of the interest being taken in the brotherhood in England was the gift of a motor-car to Mr. Wyld, to assist him in his work.

#### All Saints', Woollahra.

A Special Meeting, to lay before the parishioners proposals to commemorate the Jubilee of the Church, in 1926, by the erection of the tower on the south-western side, and the porch on the south-western side, was held on November 9th. The Rector presided. The Churchwardens and Parish Councilors and about thirty Parishioners were present. Canon Mort, the late Rector, who led the way in building the present beautiful church, occupied a seat at the table. Mr. Ellison Rich having stated the views of the Parish Council, a full and frank discussion of the proposals took place.

Finally, the following resolution, by Mr. Shad, was carried unanimously:—"To celebrate the Jubilee of the Church, in 1926, this meeting of Parishioners of All Saints', Woollahra, heartily approves of the proposal to erect the southern porch and the northern tower up to 'C' on Mr. H. C. Kent's plan, in place of the present wooden porches, or further; and pledges itself by prayer, effort and gifts, to support the present plan. It was then moved "That those present form themselves into a committee, with power to add to their number, to carry out the objects expressed in the previous resolution." This was carried.

Already over £3,000 has been promised for the building.

#### GOULBURN.

##### Diocesan Quarterly Meetings.

The various Councils and Committees of the Diocese met on the 1st and 2nd of December, the Bishop presiding throughout. The Religious Instruction Committee entrusted Canon Hirst with the task of organising, if it should prove feasible, a Summer School for Sunday School Teachers, to be held in Goulburn towards the end of January. The Board of Education decided finally to close the Boys' Hostel, Goulburn. The Missionary Council noted the improvement in the missionary contributions for 1925. The diocese is within measurable distance of attaining its apportionment of £1200 for the Australian Board of Missions. It took preliminary steps in the matter of diocesan plans for 1926. The Council of the Diocese noticed the continued wonderful return from the Goulburn Cookery Book, and again made a further recognition of Mrs. Rutledge's generosity herein. The Rev. C. S. Robertson, rector of West Wyalong, was appointed diocesan organising secretary, and will take up his duties in February. Steps were taken to fill vacancies on the Council. Drafts of the annual report and appeal of the Church Society were revised and approved. The Bishop was asked to summon Synod for the week commencing September 19th. The Property Trust was concerned with land, investment and cemetery matters in various parishes.

The Cathedral Tower Committee had a long and interesting discussion with the architect. The Tower and Spire are going to cost a lot more than was anticipated at first, possibly £26,000 or £27,000 in all. It was determined to get out plans and specifications and to obtain tenders for the construction.

### GRAFTON.

#### Missionary Effort at Frederickton.

With a Flower Show added this time, the Annual Sale of Gifts was held at Frederickton on Wednesday, the 28th October last, and to the accompaniment of beautiful weather and a happy spirit amongst the people proved a real success. The Vicar, the Rev. C. J. Chambers, presided and in a few words referred to the recovery after the loss, 2 years ago, of a strong band of workers, introduced the speakers, and at the same time paid a tribute of appreciation to all concerned for their earnestness and unity. The Rev. H. G. Robinson, on behalf of Kinchela, The Rocks, etc., congratulated the central Macleay Parish on the live and Missionary hearted spirit of its people. They were in this a great help to other centres. Undoubtedly the true test of a live church is its missionary spirit. Councillor Henderson said he had followed the career of the Missionary movements of Frederickton for a good while, and he could see how it was growing. Their example was an inspiration to contiguous centres. They had begun in a smaller way, but with so good a cause, they had improved year by year. He was pleased to declare the Sale Open, and was sure that a brisk trade would follow.

About £45 will be netted for the C.M.S.

#### Annual Missionary Deputation.

The Rev. F. G. Philip, M.A., Educational Missionary, of Hyderabad, India, (C.M.S., Aus), has closed a strenuous, happy and successful tour of the Southern Area of the Diocese of Grafton. Nearly every parish within this area was visited, and in some way most of the smaller centres were touched. In the early part of the tour heavy rains spoiled some of the meetings arranged for Christian philosophy submitted with good grace, knowing that God's providence always supports and never hinders His grace. The sad and unlooked for death of one of the ministers threw its shadow across the path, but it was a shadow that streamed with light. Attendances were for the most part excellent and the pictures presented information at once interesting and vivid, and in some cases inspiring. The sum of which is that in India as elsewhere the Church today is reaping immense harvests from the sowing of a hundred years ago. Let us all more earnestly, if possible, arise and enter into the wonderful harvest.

From a series of most cheering Missionary functions probably the outstanding event was the great Men's Communion and Breakfast at the conclusion of the series. If the men of Grafton will pay the simple price of whole-souled consecration to their Lord and Saviour, the Cathedral city will become a reservoir of tremendous spiritual power, overflowing to the whole diocese, and perhaps going beyond it.

#### Central Macleay.

The Rev. F. C. Philip, C.M.S. Missionary from Hyderabad, India, has given a few days to this parish visiting Smithtown and Fredericktown and Gladstone. We have enjoyed the private conversation as well as the right-up-to-date informative addresses of this Messenger of the Gospel, and it is believed that the strong missionary spirit permeating the parish will be both widened and deepened. The scholars at the Public School have extracted a promise to "call again, perhaps" and centres this time untouched ask for a visit. To find oneself transported into the religious and social atmosphere of the large Mohammedan city in the world and to learn related facts well put is a privilege. Mr. Philip's visit was in all ways a success, and one centre lost its allotted evening through heavy rains.

The Rev. Canon Burns, of Nairobi, Kenya Colony, has written the Rev. C. J. Chambers, Central Macleay, an interesting and enlightening letter acknowledging kind help.

## NEW BOOKS

Books Worth Reading.  
Marchant—"BRITISH PREACHERS" 1925. 6/4 postd.  
Ryden—"LIFE'S LITTLE PITFALLS." 4/6 postd.  
Glover—"PAUL OF TARSUS." 12/- postd.  
Bonner—"UP THE HILLS." 6/- postd.  
Boreham—"THE CRYSTAL POINTERS." 6/- postd.

### WILLIAM TYAS

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sent to the African Mission Field, portions of which would be acceptable to the general public. The good Canon writes: "... one of the most effective of our schools, where they are brought face to face with the Gospel... sin the African is ignorant of, or at best it consists in being FOUND OUT in wrong-doing. ... For this work we must have teachers. We train these... but owing to the increasing demand by commercial houses and Governments who give double the wages we can afford, it is most difficult to keep things going. (The Canon here explains that this weeds out the less sincere.) ... We have seven schools... and several small off-shoots where boys start teaching a few of the little they themselves know. ... more than 500 reading in our schools, and about 800 in various classes being prepared for baptism. ... The Government think that they should do the educating of the native, and they say that they must be neutral... and so neutrality becomes purely secular education. All the Missionary Societies got together and made representations to the Government, pointing out to them the danger of such a step, even from the point of view of administration, an educated Africa, apart from Christianity, would be like laying mines all over the country ready for a spark to set them off, and then we would wonder how it all came about! (A compromise introducing a conscience clause and leaving the Missionaries quite free has settled the question.)

### VICTORIA.

#### New Infants' Home.

A Swastika in blue on every counterpane of twenty little cots raised some question until it was explained that certain donors had that badge as their sign. Ecclesiastical precedent was discovered for use of the Buddhist "cross" in Thoms A'Beckett, of Canterbury, who summited it on his crozier, thus indicating some intercourse with the East in that remote period. Anyhow, the cots were, without doubt, part of a splendid contribution towards Church Rescue work. The Archbishop invited the Countess of Stradbroke to open the Home on Wednesday, 2nd, and Canon Lambie, the Missioner, in whose department the Homes, spoke of its development. It already has 19 tiny inmates, and can take 25 altogether. It hardly needed the apology regarding any possible rivalry with existing organisations of a similar scope, for as an official of the Brighton Children's and Babies' Home said long ago, there should be such a Home in every suburb which could support one. It is good to know that the resources in endowment which St. James' and St. John's Mission possesses, are being utilised in this practical and laudable way. Miss Helen Aitken is Matron, thus, besides the Home having the unusual and touching title of "The Arms of Jesus," there is appropriateness in the matron's name, reminiscent of a one-time popular humorous book on juveniles: "Helen's Babies."

### Archbishop Mannix.

The following interesting item of news is culled from the "Liverpool Post and Mercury," of October 22—

#### Archbishop Mannix and St. George's Hall.

Mr. D. G. Logan objected to the Finance Committee's rejection of an application to hire St. George's Hall for a public meeting to be addressed by Archbishop Mannix, of Melbourne. There were 200,000 Roman Catholics in Liverpool, and many of them it was reasonably to suppose, would have been glad to hear the views of this great dignitary of their Church on the rights of citizenship. The most puzzling element in the Finance Committee's refusal was the fact that it was unanimous, although the leader of the Catholics (Alderman Clancy) was in attendance. If Alderman Clancy were now present he (Mr. Logan) would have challenged him to explain his action on this question.

#### IMPORTANT.

Will Correspondents kindly send their contributions for our next (Christmas) issue, so as to reach our Office not later than Thursday, December 17th.

Sir John Utting said that the Finance committee has been guided by two considerations in coming to their decision. One was that this proposed letting of St. George's Hall was for a Sunday evening meeting; and the committee had always been against letting the hall for Sunday evenings. Only a few weeks ago they had rejected a proposal to hire the hall for a meeting to be addressed by Mons. Coe. The second factor was that the Chief Constable had reported against the hall for the Mannix meeting. The amendment was defeated by 61 votes to 30.

### GRAND CONCERT

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Plan at Paling's.

### One Red Letter Day.

This coming Christmas for the children of the slum areas of our city. Readers, send a donation, and have the joy of giving joy to the less fortunate.

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CANON CHARLTON, Gen. Sec.  
The Mission Zone Fund,  
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## Hospital Saturday Fund.

## Big Conference of Delegates and District Workers.

Mr. Thos. E. Shonk, the new Organising Secretary of the Hospital Saturday Fund reports that the latest figures, as compared with last year, show an increase of nearly 25 per cent. in the amount of regular monthly subscriptions made to the Fund by the employees in offices, workshops and other business establishments. The employees of over 1500 establishments are now contributing, some of the latest to link up being the staffs of the Attorney General's Department, Department of Mines, Registrar General, Lands' Department and the employees at the Homebush abattoirs.

It is estimated that over 60,000 subscribers now pay a regular monthly subscription to the Fund. Where needed, the Fund issues Hospital Recommendation Forms for subscribers, and these can be presented to any of the 35 Metropolitan Hospitals and Medical Charities. The Fund pays 28/- per week to the hospitals for patients holding these forms.

Mr. Shonk reports that the Hospital Saturday Fund is making extensive plans for further helping the hospitals during 1926, and the 1500 delegates and 5,000 district helpers and friends are invited to discuss these plans at a big Conference to be held in the Sydney Town Hall, on Monday, 23rd instant, at 7.45 p.m. Amongst the subjects to be discussed are "The Inclusion of Dependents in the Hospital Saturday Fund Industrial Collection Scheme," "A Queen Competition for 1926," and the "Fixing of a separate Suburban Collecting Day." A programme of music and light refreshments will be provided.

All Delegates and Workers and friends interested in the Hospital Saturday Fund are invited to be present.

## Australian College of Theology.

## Class Lists for 1925.

(The name of the Diocese is abbreviated.)

## I. Scholar in Theology (Th.Schol.).

Pass.—Young, Arthur E. F., Melb.; Richardson, J. Howard, Melb.

Part I.—Dryland, James P., Syd.; Powell, Arthur G., Bath; Watts, Kenneth A., Bris. Old Testament.—Hulley, Charles E., Armadale; Holmes, William, Newcastle; Backholer, Water, Melb.

New Testament.—Bulbeck, Arthur L., Ad.

## II. Licentiate in Theology (Th.L.).

Four failed.

Class I.—Eggleston, Cecil F., St. Aidan's Coll., Bal.; Nelson, Patrick C., St. John's Coll., Armadale, Bath.

Class 2.—Gill, Vivian H. C., St. Wilfrid's Coll., Cressy, Tas.; McCabe, Francis J., B.A., Tas.; Cordell, Oliver T., B.A., Moore Coll., Syd.; Felton, Herbert E., Moore Coll., Syd.; Genders, Dorothy E., Deaconess House, Syd.; Milne, W. Somerville, B.A., Trinity Coll., Melb.; Kircher, Godfrey W. A., St. John's Coll., Armadale, Bath.; Harris, Arnold W., St. John's Coll., Armadale, Goulb.; Jones, W. Wynn, B.A., Syd.; Muschamp, Cecil E. B., B.A., Ad.; Sutton, Leonard N., B.A., Moore Coll., Syd.; Tyrrell, Gordon C., St. Barnabas' Coll., Ad.; Franklin, Leonard P., St. John's Coll., Armadale, Graf.; Gidley, Eric N., Moore Coll., Syd.; Matthews, Seating J. Moore Coll., Syd.

Pass.—Cinch, William, Theol. Hostel, Bend.; Kenderline, Charles T., Syd.; Gardner, Matilda H., Theological Hostel, Bend.; Kerner, Theodore C., St. Francis Coll., Bris.; Chittleborough, Colin C., St. Barnabas' Coll., Ad.; Polain, George, Syd.; Talbot, Alfred, St. Aidan's Coll., Bal.; Stevenson, Alexander C., St. John's Coll., Armadale, Bath.; Morse, David, St. Columba's Hall, Wang.; Peters, G. Luke A., St. Francis' Coll., Bris.; Auricht, Ernst O., St. Barnabas' Coll., Ad.; Hodgson, Archibald E., Moore Coll., Syd.; King, Arnold C., B.A., St. John's Coll., Arm.; Reeves, Frederick, Ridley Coll., Melb.; Gippand, Melb.; Webb, George B., J.P., Syd.; Maddock, H. Mervyn, Tas.; Clout, Noel M., St. John's Coll., Arm.; Ham, Harold H., Ridley Coll., Melb.; Bull, Cecil S., St. Aidan's Coll., Bal.; Tyler, William K., Wang.; Mappin, Tammas R., Melb.; Harley, Rex R., St. John's Coll., Armadale, Riv.; Bennett, Arthur A., Melb.; Wheeler, Archibald W., Ridley Coll., Melbourne, Gipp.

Th.L., Part I. (Order of Merit).  
Twenty Failed.

Capell, Arthur, B.A., New; Novice Adrienne, B.A., Collegiate School, Hobart, Tas.; Coughlan, William George, B.A., Syd.; Norman T., St. Aidan's Coll., Bal.; Devenish, Albert S., M.A., Melb.; Novice Patricia, Tas.; Ward, Cecil W., St. Aidan's Coll., Bal.; Patterson, John, Theol. Hostel, Ben.; Simpson, Bertram D., St. John's Coll., Armadale, Newc.; Sarroff, Lionel E., St. John's Coll., Armadale, Bath.; Edwards, Rupert L., St. John's Coll., Armadale, Bath.; Held Over.—Broom, William J., St. John's College, Armadale, Graf.; Fifth, Tully, St. John's Coll., Arm.; Bowak, Wenman A., St. Aidan's Coll., Bal.

Th.L., Part II.  
Eight failed.

Reed, Thomas I., B.A., St. Barnabas' Coll., Ad.; Britten, Mervyn W., B.A., Trinity Coll., Melb.; Shepherd, Harry, St. Wilfrid's Coll., Tas.; Pidd, Arthur T., B.A., Trinity Coll., Melb.; Bakewell, Lionel J., B.A., Trinity Coll., Melb.; Munro, Robert A., St. Francis' Coll., Bris.; Smith, Keith B., J., Moore Coll., Syd.; Saul, Howard, St. Francis' Coll., Bris.; E. J. Barnes, Moore Coll., Syd.; Wilson, Douglas T., Moore Coll., Syd.; Thompson, Gilbert W., St. Barnabas' Coll., Ad.; Fleck, Oswald S., Moore Coll., Syd.; Powell, Cuthbert, Ridley Coll., Melb.; Whiteman, Henry, Ridley Coll., Melb.; Miller, Frederick W., Ridley Coll., Melb.; \*Thrush, Albert R., St. Barnabas' Coll., Ad.; \*Lovegrove, Gordon C., Ridley Coll., Syd.; \*Rook, W. Noel, Moore Coll., Syd.; \*Thompson, Percival R., St. Columba's Hall, Wang.; Chandler, Charles W., Moore Coll., Syd.; Vizard, William G., Melb. Held Over.—Fox, Norman, Moore Coll., Syd.; \*Russell, John W., Moore Coll., Syd. \*Not including Philosophy.

## III. Associate in Theology (Th.A.).

Macqueen, Lyndsey A., Syd.

## Part I.

Fifteen failed.

Novice Michael, St. Margaret's Albion, Bris.; Bird, Theodora B., Bris.; MacLaren, Mary E., Ad.; Syms, Dorothy G., Deaconess House, Syd.; Ayre, Sadie M., Deaconess House, Syd.; Novice Hilda Mary, St. Margaret's, Albion, Bris.; Mann, Elizabeth C., Ad.; Winston, Frances G. A., St. Hilda's Training Home, Melb.; Wilmot, Louisa E., St. Hilda's Training Home, Melb.; Martin, Amalia A., Ad.; McGregor, Ivy A., Deaconess House, Syd.; Weston, Beatrice M., St. Hilda's Training Home, Melb.; Teagle, Fanny, St. Hilda's Training Home, Melb.; Dyke, Marion H., Ad.; Smith, Albert M., Bris.; Bullard, Winifred M., Deaconess House, Syd.; Jackson, Muriel C., Melb.; Furephy, Charlotte V., St. Hilda's Training Home, Melb.; Reynolds, Florence E. J., Deaconess House, Syd.; Chatwood, Edward J., Bris.; Drummond, Stephanie, Ad.; Holton, Winifred, Melb.; Brown, Beatrice A., Deaconess House, Syd.; Larson, Lillie, Bris.; Davis, Gladys L., Ad.; Baker, Dorothy, Syd.; Powell, Florence, Bris.; Novice Clare Euphrasia, St. Margaret's, Bris.; Roberts, Richard A. S., Melb.; Taylor, George M., Newc.; Stevens, J. Georgina, St. Hilda's Training Home, Melb.

On behalf of the Council of Delegates,

W. HEY SHARP, Registrar.  
Gordon, N.S.W.

## Correspondence.

(The Editor "The Church Record.")

Sir,—I should be glad if you could find room in your columns to remind or inform your readers of the existence of a Good Film League in New South Wales. It is a mere platitude to say that the film has a profound influence on the lives of masses of people. It is also obvious to those who visit Picture Theatres, however seldom, that a very large proportion of the films shown consists either of utter trash, or of material which may be definitely harmful in its effects on children. That this need not be so is shown by the fact that some films are excellent. To talk about

some things in a desultory way is of no use. However, strong public opinion may be, some organization is needed through which public opinion may make itself manifest. Such an organisation has existed for some time in the Good Film League, but it has not received the support which it deserves.

Its membership should number thousands, and it should have strong financial and moral support if it is to carry out its aims. The membership fee is two shillings. Most of your readers can save that by staying away twice from the Pictures. There is no utter limit to the amount of subscription. May I appeal to them to join the League and to urge others to do the same, and send to the Honorary Secretary (Mrs. H. Cubis) any information and suggestions which might be of value?

This is a matter of the highest public importance; the screen reaches far more people than the pulpit. It rests with the public-spirited among the community to see that the peoples' recreation is really recreation.

I am, &c.,

E. NEIL McQUEEN,  
President, Good Film League of N.S.W.,  
N.C.W. Rooms, 114a Pitt St., Sydney.

## Moore College Commemoration.

Editor, "Record," Sydney.

Sir—A gentle hint to the authorities of Moore College. The "Annual Commem." is worthy of a better meeting place than the stuffy and altogether too small library of the College. Fully forty of those who accepted invitations to the function of December 3rd found themselves compelled to remain outside, standing and waiting for nearly an hour. They heard nothing; they could see nothing. No wonder a few of them deemed it better to retire from the scene.—Yours, Hight.

The Editor, "The Church Record."

Sir—May I be allowed to supplement the interesting biographical fragment about Martin Luther, who has been called the "Founder of Protestant Civilization," and may I say that Rev. C. H. Raymond is doing a good service in bringing before your readers something about the great heroes of faith.

While many of us recognise that Luther was non-hearted, a giant as to his courage and determination, enthusiasm, and enterprise, not so many, perhaps, realise that he was also in the front rank from the intellectual point of view, and was one of the foremost scholars of his country.

As Mr. Raymond reminds us, Luther graduated M.A. (at the University of Erfurt, in 1505). It is not so generally known that the great reformer was a Professor at the University of Wittenberg, where he graduated Doctor of Theology in 1512.

In addition to his teaching at Wittenberg, Luther had the oversight, as District Vicar in his religious order, of eleven monasteries in Saxony and Thuringia.

Dr. G. F. Moore, Professor of the History of Religion at Harvard, says of Luther: "Both in his Order and in the University, he was regarded as a rising man. (History of Religions, Vol. II, p. 300).

It is worth while to remember that Luther, like Wesley, was notable for intellectual as well as for spiritual gifts, and that both were ordained priests or presbyters of the Church in their respective countries.

—E. C. Crotty.

## Notes on Books.

The Real Australian for November, the quarterly paper of the Bush Church Aid Society, always interesting, and scintillating with bright and pungent descriptions that appeal. This little magazine keeps well before its readers the splendid work of the Society. The breezy articles, alternating with pathos and humour, depict the hardships and the needs of the outback life and work. In this number Mr. Kirkby finishes his description of a recent "four thousand miles for the B.C.A." The fine spirit of our B.C.A. workers, reflected in these descriptive articles, must not blind our eyes to the very difficult nature of a work that is only made possible by the heroic spirit of the men who tackle the job.

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The Australian Churchman, the quarterly magazine of the C.E.M.S. This is the first issue of the Men's Magazine under a new title. The main article is the National President's Letter, in which financial straits are reviewed and the spiritual aim of the Society are emphasised. "Christ ever my Saviour," and "Christ every man's Saviour," are two excellent watchwords which, if prayerfully lived up to, would galvanise the society into a live power in the church.

The Ring of Straw, by Lady Norah Bentinck. The dedication of a book to "The Memory of William the Silent, Prince of Orange, Champion of religious tolerance, murdered by a religious fanatic in 1584," comes fittingly from the pen of Bentinck, were though the writer be but a Bentinck by marriage. "The Ring of Straw," recently published by Messrs. Hunt and Blackett, London, is an extraordinary book. It both attracts and repels. Based on the theme of mixed marriage and clerical interference, the writer introduces into her story situations which the casual novel and reader will no doubt describe as far fetched and absurd. One or two of the incidents, indeed, are depicted with such unusual frankness and with so little regard for "artistry" that the result is almost to antagonise. Part of the explanation for this may be that "The Ring of Straw" is a first novel, but there is a probability also that, fired with a belief in her mission to point out the dire consequences of love versus religion—of marriage clashing with ecclesiasticism, the authoress deliberately chose the most uncompromising medium at her command.

For, "The Ring of Straw" is the life story of the writer, Lady Norah Bentinck, a daughter of the Earl of Gainsborough, and the incidents related are true, names only being fictitious. The author of "Mysticism and Catholicism," Mr. Hugh Stutfield, in a private letter to a friend in Australia, says of "The Ring of Straw," "Its very artlessness and evident sincerity make it a human document, and you Australians who know something of the Tenere and its workings will be able to see its meaning and value."

The villain of the book is a Jesuit priest, and his dupe is a vacillating mystic, who allows himself to be reduced from wife, children and home, to end his days in a monastery. There is a tender-hearted Cardinal, too, whose deathbed is one of the best scenes in the book. His dying message to the dupe's deserted wife and daughter is the outpouring of a noble christian soul. "Do not," he adjures them, "let anything lead you away from the simple teaching of Christ."

It is a coincidence that two recent novels should both represent a youthful Englishman as the bearer of a high spiritual message to a troubled world. In both books, too, it is a devoted mother's influence that kindles her son's inspiration. Mr. Hutchinson's "One Increasing Purpose," and Lady Norah Bentinck's "Ring of Straw" are as unlike as possible in structure and style, but the characteristics of Gilbert in the one, and of Christian in the other—sublime sincerity and nobility of purpose—are identical.

—MACMICHAEL.

## Young People's Corner.

## CHRISTMAS.

Sometimes when you are not able to sleep very well the night time seems very dismal. If you are sick or suffering during the night, how slowly its hours pass away, what a pleasant thing it is when the sun rises and scatters his cheerful beams around. Then the birds begin to sing, and the flowers open their leaves and everything seems bright and beautiful.

Before the Lord Jesus was born into our world, the state of things here was compared to night. The Prophet Isaiah was speaking of this when he said "Darkness shall cover the earth and gross darkness the people." And it was because Jesus Christ was to come into the world that he also said, "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death upon them hath the light shined." The birth of Christ was to be like the morning coming after a long, dark night. The Prophet Malachi compares the coming of Christ to the rising of the sun. This is what he means when he says, "Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." Christ's coming was like sunrise to the world.

The birth of Christ was the most important event that ever took place in the history of our world and it is this great event that we are soon to celebrate once more.

Christmas, of course, is always a happy time, when boys and girls will be thinking of their holidays and waiting for the day when school will "break up." We all like holidays, especially when we have been working very hard during this year. I don't mean at their lessons or anything like that, although, no doubt, they have been doing this as well, but many of them belong to "The Young Peoples' Union," and during the year they have made many gifts which have been sent out to the missionaries, and we hope all of them will arrive in time for Christmas Day.

If we could be there when the boxes are opened and see the joy these gifts will bring. I am sure we would all think it was well worth while sending these Christmas gifts. It means that we are trying to show to those people in other lands the true Christmas spirit, the spirit of love and self sacrifice. Christmas is surely the most beautiful time of the whole year and we never grow tired of hearing the story of God's greatest gift to the world, "God so loved the world that He gave His only Son." It is such a pity that so many people only think of Christmas as a time for holidays and having a good time. God means you to, but wherever your holidays may take you on Christmas day, you will, I hope, be found in God's house, worshipping the Saviour who was born so many years ago in Bethlehem.

Christmas should be a time when we not only think of what we are going to GET, but what we are going to GIVE. We might easily call Christmas the "Gift Season" and, of course, as we have said, it was all brought about by the greatest gift of all. It is a time when love should fill our hearts, not only for our own people, but more especially for those people who have never heard of Christmas, and its wonderful joys.

Of course you are going to give them, but have you thought about a birthday present for Jesus? If it were your birthday you would expect a present, wouldn't you? and don't you think the Lord Jesus would like one too? Sometimes when you are thinking of giving a present, it is nice to get some idea of what the person to whom you are giving it would like and if you asked me what the Lord Jesus would like for a birthday present I would suggest two things.

First—YOURSELF. There is no greater or better gift that you could offer to the Lord than the gift of your life. Just as He gave His life for you He wants you to give your life to Him. Boys and girls often wonder when they are young what they are going to do when they grow up, and what they are going to do with their lives, but you just give your life to the Lord Jesus when you are young and He will use it in the best possible way, whether at home or somewhere in the mission field.

The next thing. Make a present to the Lord Jesus of SOME OTHER LIFE. That may seem strange, but, of course, it can be done. That is what "The Young Peoples' Union" stands for. To help to bring other boys and girls to Jesus. Do you belong to the Y.P.U.? If not, then you are not really doing all you can to give the Lord Jesus a present of some other girl or boy. It is a beautiful thought to feel that you can do it if you only will. But, of course, everything depends on the first gift. If you have not given YOURSELF to Jesus, then you can never hope to bring anyone else to Him. Amongst all your other presents this Christmas time, will you just think about a birthday present for Jesus?

The writer of this Young People's Corner in the "Church Record" would like to wish all who may read it a Very Happy Christmas and every blessing in the year which is coming. May it be a year of love and devotion to the Saviour.

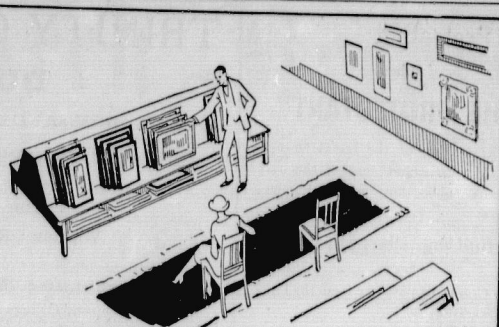
## LITTLE COURTESIES.

It was only a kindly word,  
A word that was lightly spoken;

For it stilled the pain  
Of a heart that was nearly broken.  
It strengthened a faith beset by fears,  
And groping blindly through mists of tears.  
For light to brighten the coming years,  
Although it was lightly spoken.

It was only a helping hand,  
And it seemed of little availing,  
But its clasp was warm,  
And it saved from harm.

A friend whose strength was failing;  
Its touch was tender as angels' wings,  
But it rolled the stone from the hidden springs,  
And pointed the way to higher things,  
Though it seemed of little availing.



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DECEMBER 24, 1925.

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## The Christmas Message.

"Good Tidings of Great Joy."

For Unto You is born this Day.

a Saviour, which is Christ the

Lord.

"Thanks be unto God for His  
unspeakable Gift."

## Current Topics.

An Organising Archdeacon for funds for Foreign Missions in Tasmania has issued a rather gloomy report concerning his visitation of the diocese. One of the three reasons for non-success was "the narrow outlook many otherwise worthy people have of the Church, what She is, and what She stands for." The same note is struck by the leader writer in the current issue of the "A.B.M. Review."

"The whole purpose of the life, teaching, death, resurrection and ascension of Christ is summed up in His great command: 'Go out into all the world and make disciples of all nations.' For that end alone, Divine Love planned through all the ages; for that end alone, Christ came, suffered and died; for that end alone, He lives and works through the Holy Spirit to-day; for that end alone, the Church exists to-day. The great Command is her only charter and commission. It sums up every other precept of Christianity, therefore, in a Church in which the great Command does not engender an aching anguish for the souls of men."

"How does our Church of one million active professors of Christianity endure this acid yet entirely fair test? by praying 'Thy Kingdom come' at least twice at every public service of Divine worship, and giving one shilling and threepence per head per annum—a little more than a farthing—per head—for the consummation of Christ's Kingdom; by starving our heroic missionaries so cruelly that some of them have an allowance of as little as £25 per annum (and even that never secure), and by killing—yes, actually killing—our missionary bishops with anxiety induced by debt, by ignominious retreat from 'front trench' positions, and by inadequately staffed missions."

This is straight speaking, but unfortunately it is perfectly true. There is a striking apathy amongst the rank and file Church people concerning "the Church's Primary Task." In the majority of cases our Church people, clergy and laity alike, are content to run their own local church organisation and indulge if possible in great luxury of worship, without any thought that they are giving the lie to their Christian profession by their disregard of the very purpose of their own salvation and the great Commis-

sion to Evangelise all the peoples of the world, given by the Master and Saviour Whom they profess to follow and love. They have not even a narrow vision—they have no vision at all.

The Head Mistress of "Abbotsleigh" School, Wahroonga, N.S.W., said some fine and practical things in her annual report at the Annual Prize Day, last week. Too often the religious basis of the education for which Church Schools stand does not receive the attention due to its importance. That is probably one of the reasons that our Church Schools are woefully lacking in inspiring lads with desire for the Sacred Ministry.

Miss Poole, in briefly reviewing the work in connection with Religious Instruction, said:—

"I hope I shall not be travelling outside my proper course, if I state that I lay the greatest possible stress on religious education being not a name only but an actual fact. I saw this in no narrow spirit, for though this is a Church of England school there are many of my pupils who belong to other denominations. There are, however, many great and fundamental truths which are commonly held by all who 'profess and call themselves Christians,' and I am sure that all will agree with me in the necessity that what we call Christian civilisation shall not only be maintained, but shall flourish. The signs of the times warn us of this necessity, and we shall be making an irreversible mistake if we allow, through our own heedlessness or indifference, Christian obligation and Christian morality to perish out of the land. Much may be done by those to whom the care and direction of such schools as these are entrusted, and by the parents, to support and encourage an education which shall be really based on religion. Not by mere legislation will the unrest and strife of the world to-day be allayed, but by distilling into our boys and girls right ideals, the ideals of self-sacrifice, of service, and of a common fellowship, working for the well-being of the whole community, and not merely for individual ends. Some of you may remember a few years ago, Mr. Lloyd George and the Prime Ministers of the self-governing Dominions, assured the people that their efforts for bettering the world should not be based merely on material things, and that following on this appeal, the leaders of the various Churches in England issued the following message:—'We should seek,' they said, 'first the Kingdom of God and His righteousness; we should test all our actions, social, industrial and international, by the standard of His teaching. We put before professing Christians, this three-fold call, first to re-dedicate ourselves to Christ's active service; secondly, in combating the impulse of merely selfish gain to test our actions by Christlike standards; thirdly, to unite in prayer, in counsel, and in action so that our common Christian citizenship may become the foremost power in our national life.' This is a great message, and should appeal to us to-day, for one cannot help wondering whether the trouble of these later years is not attributable to the practical divorce of religion from education."

These words are well worthy of consideration, especially by members of Church School Councils and Head Teachers. A Church School stands for a religious basis of education, and should "deliver the goods."

We are not in agreement with the pronouncement on Sunday Observance recently set forth by the Melbourne Conference of the Council of the Churches.

To suggest to a Christian public that, provided that a man engaged in a modicum of worship on the Lord's Day, he could quite properly spend the rest in quiet recreation and amusement, seems to us a lamentable failure to understand the true purpose of a Divinely-ordered Sabbath, and the right attitude of every life to the divine will. The will of God is the paramount consideration for every Christian life and the minimum of worship and service suggested by the Melbourne Conference seems to leave the recognition of that will altogether out of the question. A Sunday morning attendance at Holy Communion and a quiet card party for the rest of the day, quite fulfils the conditions the Conference lays down, but seems to us very far from fulfilling the will of God for the Lord's Day in relation to a man's spiritual life and the lives of others around him. The counsel would appear rather too much in line with Jeroboam's policy of compromise, "It is too much for you to go to Jerusalem to worship." We are not going to help souls forward nor speed forward the Master's Kingdom by an attenuated Christianity eviscerated of that true asceticism the Cross of Christ demands.

Mrs. John Jones, wife of the incumbent of All Saints', Melbourne, who was likely to have stood for Parliament last elections, and who has just returned from England, has been saying things to reporters. All that she stated about the great advance of Anglo-Roman-Catholicism in the Church is in agreement with what this paper has been reporting from time to time. We do not want to blow the Editorial horn, but it is not always recognised that the "Record" is among those very few church papers in Australia which keep their readers informed of the movement in England and in our own land. It is the too frequent ignorance and lack of suspicion on the part of the laity that make them indifferent to those cleverly-laid schemes which have already captured the majority of the dioceses in Australia for a minority of its members. We should like to hear further from Mrs. Jones of her impressions, for the published reports were very brief.

Generally the daily press does not attach much importance to those things which most intimately affect not only the Church of England but also the state of religion in general in our midst.