

C.M.S. Centenary: Sydney Celebrations.

Melbourne Celebrations: Sept. 28 to Oct. 3

The Church Record

A Federal Paper issued fortnightly in connection with the Church of England in Australia and New Zealand

With which is incorporated "The Victorian Churchman."

Standing for the Evangelical principles of the Church as expressed in the Book of Common Prayer

Catholic

Apostolic

Protestant

Reformed.

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Current Topics.

The Bishop of Bendigo has chosen as the subject of his Synod Charge "The Christian Ministry," and has made a very useful contribution to a subject that always demands clear thinking and never more so than to-day, when Prayer Book Revision proposals argue a line of teaching at variance, as the Bishop shows,

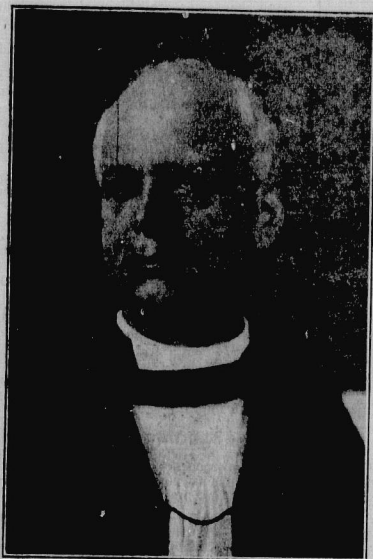
**The
Christian
Ministry.**

said, "Study your differences." This advice is sound. It is a glorious thing to emphasise our agreements, and we should do so more frequently. But at the same time we should also examine those doctrines which divide us. For we are more likely to reach definite agreement when our differences are clearly seen, than when they are blurred over. Indeed, it is not too much to say that the reconciling of our doctrine will only take place when our differences are fully recognised.

Of course all will not agree with my conclusions in this charge; I do not expect that, but I am sure all will credit me with the single desire to understand God's will and purposes."

munity that until those ideals in the bulk of the population can be supplanted by the ideals of Christianity, that is to say, a human brotherhood flowing from the life and love of the divine Fatherhood as revealed to us in the teaching of the life and sacrifice of our Lord Jesus Christ, no true stable human peace can be expected.

The visit of Bishop Taylor Smith bids fair to be fraught with great spiritual



The Most Reverend John Charles Wright,
D.D., Archbishop of Sydney, and
Primate of Australasia.



The Right Rev. Bishop J. Taylor Smith,
K.C.B., C.V.O., D.D.

with the teaching of the New Testament and the Book of Common Prayer.

We propose to print the Charge, which is somewhat lengthy, because of the claims of the subject, in three successive issues. In opening the subject, Dr. Baker said, very pertinently:

"I do not wish at this time to deal with details, but to take the doctrine which defines the details. Moreover, in view of the necessary limits of a Synod charge, I want to deal with one doctrine, that of the ministry. And in doing so, let us try to clear our minds from the acerbity of controversy. Controversy itself we must have. Differing views prevail, and we quite obviously must discuss them. But we need not use heat in so doing. To discuss controversial problems in a fair, frank, and friendly fashion, is surely not too much to expect from Christian people. Several years ago Dr. Armistage Robinson, the present Dean of Wells, addressing a meeting of some clergy who had met to discuss controversial questions,

The recent manifestations of the unrest of the workers of the community have assumed rather alarming proportions.

**Industrial
Unrest.**

The settlement of the Railway strike against the Queensland Government can hardly be looked upon as satisfactory from the point of view of good government. The ruthless methods adopted by the strikers at Broken Hill, and the mobbing of the police in Sydney in connection with the seamen's strike are evidences of the working of dangerous forces within our common life. Onlookers do not always understand the causes at work in these ebullitions of unrest and the organs of the press are not always sufficiently disinterested to tell the whole truth. Without any doubt, materialistic ideals are so prevalent in the com-

Heart to Heart. blessing to the community. In a revealing talk to the clergy in Sydney the ideals of his life were shown to be such that he would seek to lose no opportunity that offered of speaking a word for his Master. Several groups of laymen have been charmed with the directness and the simplicity of his witness. The Millions Club, which entertained him at luncheon, probably had an altogether new experience. The Bishop expressed curiosity concerning the meaning of the name of the club. The "Millions," who were running in his mind were the "millions who have never heard," but, said his Lordship, "that cannot mean you, for you have heard. Alas! that so many that have heard have not heeded." The Bishop went on to express his amaze-

ment that so many men of their condition in life gave full attention to their business and professional callings and yet failed to give any due attention to the things that matter most. His weighty words, surely, have found a lodgment in the hearts of some of his hearers and will, we trust, bring forth fruit unto life eternal.

The interesting cable concerning Sir Conan Doyle's latest venture into spookland and the ridiculous fiasco which eventuated may of well cause unstable Christians to refrain from seeking to understand the secrets of the other life apart from the revelation so gloriously full of comfort that is given to us in the Word of God. It is a sad commentary on the instability of human nature, including its intellectual side, that men of the mental calibre of Sir Oliver Lodge and Sir Conan Doyle should be before the public as apostles of "spiritism."

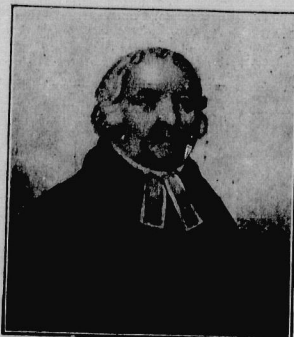
The only body in Victoria to protest against the recent extension of the Sunday traffic on our railways was the Council of Churches, from which Association the Church of England still holds herself aloof. The Council's protest drew from the Victorian Commissioners a courteous and, to some extent, a satisfactory reply, in that Mr. Clapp assured the Council it was not the intention to extend the practice of running Sunday trains, and that urgency had caused the introduction of the Sunday express between Melbourne and Sydney. At least the Council did good work in drawing public attention to the position, and in showing that someone is on the watch in our midst against undue encroachments upon the sanctity of the Lord's Day. But where were the Social Questions Committees of our Synods, not to mention still higher authorities, who may be expected to speak on behalf of the Church?

This, which some may consider a small matter, has been revived through Dr. Leeper's statement regarding Bishop Moorhouse, and some correspondence has appeared in the Melbourne press. But few Anglicans care so much about anything concerning the Church as to get excited over titular address. "My Lord" may not be lord over God's heritage," and "Your Grace" may be ever suave and amiable. Yet some hindrance will attach in a democratic community to the use of medieval titles. It is, by the way, quite interesting to note how insistent, nay effusive, certain Evangelicals are in the use of such titles of address, and on the contrary how frequently the episcopate merely term the clergy as plain "Mr." in public address. "Sauce for the goose, etc.," may be applied in this concern. Meanwhile Mr. Bush, a leading Bendigo synodman, calls upon the episcopate to relinquish voluntarily the obsolete form of address. It is known that certain bishops are leading in that direction. The reform must come from the bishops. It would be offensive were the change to come from others. Yet it may.

Recently in Melbourne a kind-hearted and prominent lady took a number of newboys to see a film which shall not be named, because it is still being shown. The only objection relates to what could not be known to many people, namely, that the film which was supposed to be a picture represent-

ation of a well-known book, was reconstructed in the interests of Rome, as happens with so many films. People should be made aware of this insidious method of commending Rome to the popular taste. Some time ago a still more blatant attempt was made in actually featuring the notorious Richelieu as protesting against the massacre of the Huguenots. If ordinary people read books this falsification would soon be discontinued, but in these enlightened days people do not read more than is presented to them in the sensational news-sheets or by the flickering films.

We reprint, under Tasmanian news, a report of a meeting of that irresponsible body, arrogating to itself the title "Australasian Church Union," at which Archdeacon Whittington gave an address on Fasting Communion. In view of the actual history of the Church of England we can only express our utter astonishment at the curious statements attributed to one whom we always regarded as a loyal son of the Church of



Rev. Samuel Marsden.

England. For our readers' sakes we quote some quasi-authoritative utterances which will show fairly clearly the mind of the Church of which the Archdeacon is an ordained minister and whose teachings and practices he has formally assented to. In 1899 the Upper House of York unanimously adopted a report on "Fasting Reception," in which the following statement occurs:—

"To describe reception without fasting as a sin is wholly unwarranted by the teaching of Holy Scripture and is therefore inconsistent with the Ordination Vow. We further hold that there are grave reasons both from the history of the custom and from its essential character against making the practice of Fasting Reception one of obligation."

"When the custom of Fasting Reception was once established, even in a limited range, it was likely to spread, owing to the general tendency of the Oriental mind towards ascetic practices. But the adoption of the custom was ultimately accompanied by serious evils. Infrequent receptions and non-communicating attendance, which cannot be wholly dissociated from Fasting Communion, came to be general; and these customs find no support in the teaching and practice of the Primitive Church."

In 1893 the Upper House of the Convocation of Canterbury said the English Church since the Reformation had ceased to require fasting before Holy Communion. Bishop Jayne, late of Chester, in quoting Bishops Dowden and Moberley, said, "The Church of England has no such rule and as is remarked by Dean Strong, it is undesirable that it should make precise rules of the kind."

The Dayton trial has been responsible for a great deal of criticism, wise and unwise. The vagaries of critics as well as their assumptions are truly remarkable. There was a time when the belief that Abraham and the other patriarchs were real persons was as dead as the Dodo from the point of view of an arrogant criticism. But they seem to be allowed a remarkable resurrection to reality of existence. This volte face might conceivably have tended to a greater humility on the part of those who find some of the Bible stories rather difficult to believe. Hence our genuine surprise at the following editorial utterance in a diocesan paper:—

"The views of both parties are prehistoric. Darwin's theory of Natural Selection is now as antiquated as the view that Adam and Eve were a real man and a real woman who lived in Mesopotamia in the year 4000 B.C. Both views are mere curiosities for the museum of religion. They are dead."

A little more humility and just a trifle more reverence might well be expected.

We are grateful to all friends, and there are many, who seek to help forward our circulation. The following paragraph from The Parish Paper of Pictou, N.S.W., is gratifying:—

"Knowledge and more knowledge.—This is essential for the increase of our life. And how easy it is in these days, when books and magazines are obtainable so cheaply. First of all is God's own Book. We must read daily in God's Book if we will have true knowledge. Then, for the children there is 'Our Own Magazine,' published monthly by the Scripture Union, and is also of value to all who use the Scripture Union cards. We need also learn about the doings of the Church. The 'Church Record' (3d. fortnightly) is a great help in this, and gives us something worth while to read on Sundays. I am so glad so many are taking the 'Church Record,' but wish more would enjoy its benefits. Then we should know about missionary work, too. The C.M.S. 'Gleaner,' 2/- a year, and for the children the 'Round World,' 1/6 a year, are always full of interest and benefit to the readers."

This reminds us of a similar notice quoted by the "Canadian Churchman" some months ago. Our Canadian Contemporary thus quotes it:—

A Good Example to Follow.

The parish paper of St. Stephen's Church, Wilkingsburg, Pa., gives a prominent place to the following questionnaire, with its indicated answers:

"We all acknowledge our ignorance of much that the Church is doing? Yes. Ignorance of the Church places us in an impotent position? Yes.

"Can we pray intelligently for our Church

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.

Every Churchman in Australia should make his contribution to the great CENTENARY THANKOFFERING

Send yours to—

CHURCH MISSIONARY SOCIETY of Australia and Tasmania

192 Castlereagh Street, Sydney, Cathedral Buildings, Melbourne; Central Chambers, Charles St., Adelaide; Cr. Elizabeth and Liverpool Sts., Hobart.

if we have no idea what she is contemplating and doing? No. "Can our Father in heaven be really pleased with the prayers that ascend from ignorant hearts regarding His Church, when they might have been informed? No. "Shall we please God and at the same time clearly know what He is seeking to accomplish in the world through the Church?"

"I will now subscribe to one or more of the following church papers:—

This is followed by a list of the general publications of the Church, and of the diocesan paper, with addresses and subscription prices.

Parish magazines are now a pretty general feature in our larger congregations. We commend this example to Canadian parsons.

And we commend it to all Australian parsons.

Our English Letter.

(From Our Special Correspondent.)

Liverpool Cathedral.

The building of the great Cathedral at Liverpool is striking evidence of the vitality of Church life in that important seaport. The portion already completed is a wonderful addition to the city, and must strike the large number of visitors who first touch our shores on the banks of the Mersey. A year has elapsed since the great Consecration Ceremony which was attended by the King and Queen, and already the erection of the next portion has been begun. The inauguration of the work was accompanied by a unique ceremony. In fact, Liverpool is becoming distinguished for its ceremonies, and it is significant that one of the Cathedral Canons has been appointed "Cereemoniarus." There was a large assemblage of clergy and lay readers in their robes, accompanied by representatives of the rural deaneries of the diocese. The ceremony of "the breaking of the ground" for the foundations of the new portion of the building was performed by representatives of the laymen. The Building Committee require about £300,000 for the work now undertaken, and a large part of this amount is already in hand. The Church has a heavy responsibility in the maintenance of the magnificent old Cathedral which have been handed down from the past, and this has necessitated the raising of large sums of money in recent years, yet this does not take from the enthusiasm with which Liverpool is carrying out its great undertaking.

Methodist Union.

The Wesleyan Conference recently held at Lincoln has passed by 307 votes to 126 a resolution in favour of union with the other Methodist bodies in England. The Pastoral Session of the Conference confirmed this decision by 309 votes to 174. This indicates an important stage in a movement which has been going forward for some years. Although the opposition to union is strong, as indicated by the voting, there is a widespread desire throughout the Methodist Churches of the country for closer co-operation, and many of their members feel that the time has come for union. There are several stages yet before the union is completely accomplished, but the approval of the Pastoral Session has given the whole movement a fresh impulse. The tendency towards unity so strongly manifested in Scotland, Canada and other places must have a powerful influence upon the future of Christianity throughout the world. We look forward to the time when the Church of England will take its place as the chief of the reformed churches in a great movement for the unity of Evangelical Christendom. The problems of the future can only be adequately dealt with by the united Christian forces of all the Churches. There is no hope of union with the Church of Rome, until it undergoes radical reformation, and the Anglo-Catholic section of our own Communion will do their utmost to prevent Evangelical unity in the interests of an impossible unity with Rome.

Evangelicals and Reservation.

It has been stated since the decisions of the House of Laity at their last session, that for the sake of peace Evangelicals are prepared to consent to the legislation of the use of vestments, the Reservation of the Sacrament and other Anglo-Catholic practices. In order to make their position clear and to avoid misunderstanding the Council of the National Church League, under the chairmanship of Bishop Knox, has passed the following resolution:—

"That, in view of the decisions reached by the House of Laity, it is desirable that their Lordships the Bishops should be most

respectfully informed that, while the council of the National Church League thankfully acknowledges the desire of the House of Laity to protect parishioners against permissible variations from the order of Holy Communion as set forth in the Book of Common Prayer being forced upon them, it is unable to assent to Reservation of the Sacrament for any purpose whatsoever, or to departures from the present Communion Office, or to the use of vestments and ceremonial associated with the Mass, or to substitution of the Eucharist for Morning Prayer as the principal Sunday service.

"The council, being aware that it has been publicly said that Evangelical Churchmen are willing to consent to these changes, feel it their duty to inform their Lordships, with all due submission, that the large body of Evangelical Churchmen whom they represent emphatically protest against sanction being given to these or other practices or forms of service which are in fact not in accordance with the doctrine of the Church of England as contained in the Book of Common Prayer, the Ordinal, and the Thirty-Nine Articles, and implicitly declared thereby to be repugnant to the Word of God.

Personal.

It is a curious coincidence that three of our Evangelical Colleges for training candidates for the Ministry are changing Principals practically at the same time. Dr. Tait, the Principal of Ridley Hall, Cambridge, was recently appointed to a Residential Canonry in Peterborough Cathedral, and will shortly be leaving Cambridge. The Rev. H. B. Gooding has resigned the Principalship of Wycliffe Hall, Oxford, and the Vice-Principal, the Rev. G. F. Graham-Brown, has been appointed in his place. He has already done good work there and will maintain the traditions of Chavasse, Grey and Griffith Thomas.

An announcement has just been made that the Rev. A. W. Greenup, D.D., Litt.D., Principal of St. John's Hall, Highbury, has been appointed by his old College, St. John's Cambridge, to the living of Great Oakley, in Essex, in the diocese of Chelmsford. Dr. Greenup has been Principal of the London College of Divinity for nearly twenty-six years. He is a scholar of international reputation, his special department being Midrashic studies. He has been an Examiner in the universities of Cambridge, London and Durham, and has acted as Examining Chaplain to the present Bishop of Chelmsford and his predecessor, Dr. Watts Ditchfield. One of his best known works brought out in association with the late Dr. Moulton is the "Revised New Testament with Fuller References," which has proved of immense value to New Testament students.

It is reported that the colonial and continental society has offered the post of Home Secretary to the Rev. J. C. Kinnear, M.A., Vicar of Dunton Green, Sevenoaks, Dr. Mullins, who has been Secretary of the Society for some 20 years is shortly retiring, and the Committee decided to divide the work of the Secretaryship. The Rev. E. Bate, Litt.M., who has been Assistant Secretary, was appointed to the charge of the overseas work, and Mr. Kinnear is now offered the charge of the Home Department. He had war experience as a Chaplain to the Forces and was awarded the M.C. in 1915.

The "East and West" Exhibition.

It was a great gathering that assembled in the Sydney Town Hall on Tuesday, September 8th, to witness the opening of an Exhibition, absolutely unique in the experience of Australian Churchpeople. The Courts and stalls were so arranged that the great hall became quite diminished in size and barely able to accommodate the large crowd who came to the opening.

Punctually at 3 p.m. the Vice-Royal Party with the Primate and others ascended the platform. The opening hymn, "Hail to the Lord's Anointed!" was sung with a truly C.M.S. spirit. The Primate called upon Archdeacon Boyce to lead in the opening prayers. On the platform we noticed besides our distinguished visitor, Bishop Taylor Smith, K.C.B., the late Archbishop of New Zealand, Dr. Julius, the Bishop of Labuan and Sarawak, and several distinguished members of other churches.

The Primate, in his opening remarks, referred to the hearty sympathy of the Parent Society's in the present proceedings. A letter had been received from the Secretary of the Society announcing that in order to emphasise their sympathy with and appreciation of the work of the Australian C.M.S., several honors had been bestowed upon certain members of that daughter Society. Rev. Canon Claydon had been made Vice-President of the Parent Society, and Mr. and Mrs. W. E. Shaw, Mrs. E. Bragg, and Mrs. Newby-Fraser had been made hon. life



Miss K. Boydell and a Japanese Worker.

governors for the splendid services they had rendered in the work of the daughter Society. The Primate also spoke a welcome to the State Governor because of his constant interest in the work of the Church. His Grace said that it was fitting that His Excellency should be present on this occasion, because in 1825, on the inauguration



Morning Dip at Roper.

of the Society, the then Governor, Sir Thomas Brisbane, was the first patron and always lent his influence to the support of the Rev. Samuel Marsden in his great missionary work. The object of the Exhibition was to manifest the various causes of thanksgiving for the work of the past 100 years and to give instruction concerning



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TO PARENTS.

For some time 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 man-
ner. 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 a 20 page instructive
Report for 1924/5 and nine more booklets
to help parents, boys, girls, youths and
maiden.

The Australasian White Cross League,
56 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary

those tasks that confronted them and to
bring encouragement in the facing of those
tasks. "The past blessings," said the Pri-
mate, "lead us to deep humility and to en-
couragement to go forward under the leader-
ship of Christ."

"I have been much interested in the early
history of the movement," said Sir Dudley
de Chair, in opening the exhibition. "Look-
ing back one sees that invaluable work was
done by the Rev. Richard Johnson, first
chaplain of the colony, and by the Rev.



Troubled China.

Samuel Marsden, who followed him, and
founded this society. Patient and courage-
ous, Marsden worked indefatigably at an
age when most men had passed their days
of usefulness. He seemed to have been one
of the first men to see the true character
of the Maoris, whose confidence he won
marvellously. One night he slept on a
beach surrounded by Maoris who only a
few hours before had murdered a boat's
crew; and at another time he presented him-

self before a bloodstained Maori chief. But
he was never molested, and, as far as his
Excellency knew, no missionary was ever
molested in New Zealand. "An organisa-
tion such as this which has lasted for 100
years, and has done such fine work, is
worthy of your support, and the best way
to celebrate its centenary is to aid it finan-
cially that it may extend its activities."

Bishop Taylor Smith had a great recep-
tion. The high expectations concerning his
visit are seen to be justified each day of his
sojourn among us. His Lordship said, "To-
day is the harvest of yesterday and the seed-
time of to-morrow. It was," he said, "his
privilege four years ago to visit the Holy
Land for the first time; to see the land
where Jesus Christ walked and worked; to
see Jerusalem and Galilee. Last Sunday's
gospel reminded him of the Jordan Valley.
Few people realised that Jerusalem is set
as a pearl, 3000 feet above the Mediter-
ranean Sea—"The city of the Great King and
the joy of the whole earth." He was re-
minded of the One whose representative the
Great Missionary was, who came to save
the world. The Great Master Artist, in
the Parable of the Good Samaritan, had
given a portrait of Himself. Read into that
story the Master Himself in His sacrifices.
"Following the steps of His sacrifice," said
the Bishop, "for you and for me let us 'do
likewise' for the needs of the sons of men."
The Christ is full of compassion and came
to save Chinamen, Indians, Africans, as
sheep without a shepherd. "The same Lord
addresses you and me and calling us by our
name—Philip, whence shall we—you and I
—find bread that they may eat—the needy
ones, the dying ones, and the famishing
ones."

"Philip," said the Bishop, "made a mis-
take that many Christians make. He looked
down and not up. Why didn't he say,
'Lord, it is enough that thou art here'?"
But he looked at the extent of the bag of
of the village near. Even Andrew, when he
came with the lad's loaves, counted seven
instead of looking up to heaven. Just the
mistake of Christians to-day. They count
their own human possessions instead of
counting the One who calls, equips and
promises blessing. It was the Master's
presence that was going to make the suc-
cess of this Exhibition for which they had
worked and prayed."

Amongst the crowd of visitors we noted
the presence of Archdeacon Tollis, of the
Newcastle Diocese; Revs. H. R. Holmes; M.
Garbett; A. R. Holmes, Deputy Chairman of
the A.B.M.; and Canon F. J. Harris, of
Blayney.

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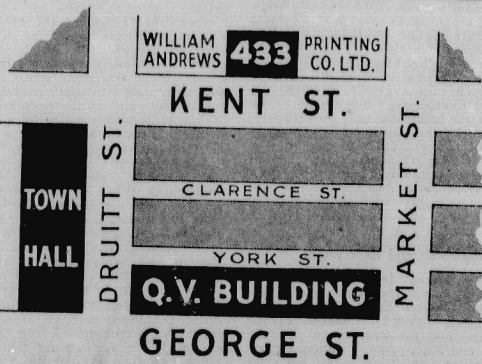
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The Exhibition.

But the Exhibition—how shall we describe
it—in its almost indescribable brilliance and
variety? The Courts illustrating the vari-
ous mission fields were underneath the gal-
leries around the hall, and in the centre
of the hall were the stalls belonging to the
Sale of Work. All these were well stocked
and well served by hosts of willing workers.

The centre piece was a really gorgeous
stall bedecked with oriental goods of most
exquisite workmanship—a veritable "dream
of delight."

But, of course, the Courts were the cen-
tre of attraction. The utmost care for de-
tail was evident everywhere and the result
has been a great educational treat, almost
a surfeiting. All credit is due to mission-
aries and other workers who have so fully
given themselves to this great endeavour.

Japan.

We were interested, by the way, in the
presence and the assistance of the Japanese
Consul. It was a gracious act, displaying
a keen interest in the great venture for
which we were making preparation. That
Japanese Court may well be our starting
point. It was really in two sections; one
given up to curios, etc., from Japan, and
the other representing a Japanese guest
chamber, in which Miss Kathleen Boydell,
of the Bishop Poole Memorial School in
Osaka, and her willing helpers, displayed
Japanese customs, and from which, day by
day a tremendous appeal has gone forth for
interest, prayer and service for the work in
that most interesting country.

India.

India came next with its wealth of colour
and adornment. Curious abounded, giving
evidence of the people's skill, and at the
same time, in the many idols revealing
India's need. Several ladies were variously
attired in Indian costumes so as to help
the audience to realise the people. Here
the Rev. F. B. Phillip, M.A., from Hydera-
bad, was kept busy, at one time explaining
the curios, at another presenting facts con-
cerning the needs and successes of the work
among those millions of our fellow subjects.
Miss Wise, also of Hyderabad, attired as a
native Bible woman, and Rev. J. R. Holmes,
for many years a missionary in India, were
also engaged in a like presentation of
India's needs.

Egypt.

Egypt and the Mohammedan lands came
next. Here the legend tells us that only
three out of every 1000 of women in Moham-
medan lands can read, emphasising the
dire needs and darkness of the life of
women where the false prophet holds sway.
Several fine pictures were to be seen in
this Court of the Holy City and again a
wealth of curios called for explanation. Two
former missionaries were in charge, Mrs.
Maynard Pain, widow of Dr. Maynard
Pain, the devoted son of the late Bishop
Pain, who gave his life in medical mission-
ary work in Old Cairo Hospital, and Mrs.
W. Bradley, for many years with Mr. Brad-
ley, a worker in Cairo. Mrs. Pain's cos-
tume as an Egyptian woman, was a feature
of great interest.

Africa.

Crossing the hall we came to Africa, al-
ways an interesting subject because of the
sunlight of the gospel and discovery which
has penetrated that great Dark Continent.
Here we saw displayed the native village
life, with its industries, old and new, grass
cloth, basket ware, and a realistic but scene
all attracted attention. The reading sheet,
called a Mateka, and especially an illu-
stration of African Boy Scouts, showed the
progress of the evangelising agencies that are
at work in that vast continent. Miss Jackson
and Rev. F. S. Rogers were in charge of
this section and judging by the constant
crowds, were kept busy at the work of ex-
planation.

China.

"Troubled China" was represented by
quite a heavy of missionaries. It had the
advantage of a Medical Court, because of
the presence of Dr. and Mrs. Fishe and
Miss Pownall. In this Court the hospital
furnishings were kindly lent by Hannam's
Limited, of Sydney, and gave a very realis-
tic touch in its possession of an up-to-date

operating table. The gruesome collection
of Chinese remedies was sufficient to stir
up genuine sympathy for a people that in
their sickness were at the mercy of old
Chinese medical knowledge or ignorance.

In the other Court the feature of the
Exhibits was some old furniture of exquisite
workmanship. The missionaries in charge
were Rev. S. Wicks and Mrs. Wicks, Miss
Nellie Smith, Miss Sutor, and Miss Minna
Seal (Victorian C.M.S.). We regretted to
find that Miss Annie Jones is still too ill
to take part in any of these functions, al-
though there was some excellent work from
her school children in Mienchow, Szechwan.

Ceylon.

The Ceylon Court presented an awesome
appearance with its large display of grotes-
que masks and shields belonging to the
devil dancers. They came from a Hindu
Temple and were indeed calculated to strike
terror into the hearts of all beholders.
These weird figures always form part of
the official retinue of a Khandyan chief. The
Rev. J. W. Ferrier was the missionary in
charge and proved an interesting exponent
of Ceylonese customs and superstition.

Our Own Land.

With all the wealth from afar our Aus-
tralian Aborigines were not forgotten. The
Rev. H. W. Warren was present from the
Roper River Mission and interested his many
audiences in mission to the natives of our
own country to whom we owe a greater debt
than is sometimes remembered. There was
a large sketch of the Mission Station, cor-
rect in most details, except that the homes
in the picture were, as Mr. Warren con-
fessed, rather too much like the Hudson
homes. The mission houses were altogether
much cruder than the picture would sug-
gest. We heard Mr. Warren asking for
some chalk. He had an idea in his mind.
Was it that he was hoping for the gift of
a "listening-in-set" or a wireless plant?
It may be that some sympathetic Christian
or Christians will provide the necessary
ways and means.

Last or first, certainly not least, came
the Bible Society's stall, but that is a little
story on its own.

What an indescribable scene! "It glows
with brightness like your wonderful city,"
was the opening comment of Bishop Taylor
Smith. "The decorations are striking and
most artistic, and mark a triumph in mis-
sionary advertisement," says one of the
daily papers.

The continuous crowds of visitors are its
best witness to its marvellous and almost
endless content. The interest seems to
grow from day to day. On the Wednesday
morning some hundreds of school children
had the hall and Exhibition to themselves
and we hope many have received life-long
impressions. The appeal was always being
pressed home.

The Refreshment Room was in the capable
hands of Mrs. E. Bragg, who had assisting
her some 200 willing helpers from various
parishes. The popularity of the Exhibition
strained their resources to the full, but those
who know the organising ability that has
been manifest in the C.M.S. Luncheon
Room and various C.M.S. functions for some
years now, will not be surprised to learn
that the great demand of the large atten-
dances were fully met and the refreshment
room added some £250 to the total proceeds
of the Exhibition, truly a remarkable result,
and the clockwork precision of the workers,
in view of the limitation of space and the
crowds, deserves this warm congratulation.

"The Book that Spans the World."

The great handmaid of all foreign mis-
sions, the British and Foreign Bible Society,
was well represented. Its stall was a veri-
table "multum in parvo," full of interesting
and educational exhibits. The numerous
legends which were everywhere in evidence
called the wayfarers attention to some one
or other feature of the Society's work. A
large amount of thought and ingenuity was
apparent in the arrangement, for which we
understand Mr. F. Weir, the manager of the
Bible Depot, was largely responsible.

One section of the stall was an illustration
of the parable, "Behold, a sower went forth
to sow." Another arresting device was a
house resting on an open Bible, indicating
the bible as the only true foundation for
home. A basket of fruit, bedecked with rib-
bons, illustrated the fruit of the spirit.

while the "Bread of Life" was everywhere
emphasised. Contrasted columns of coin
indicated the various heads of expenditure
of the Society's income, and it was at once
perfectly clear that a wonderfully large por-
tion was being utilised for the direct
work for which the Society stands, and a
minimum on home organisation expenses.

The translational work was exhibited by
a large number of Bibles and portions in
other tongues; 572 languages is the present
total, of which 176 belong to Africa, and 100
to India. Challenging cartoons show the
world in darkness waiting for the Light of
the Word, and reminds us that "It's a tremen-
dous responsibility to own a Bible."

Then there is the great colporteur work
that goes on incessantly in the four con-
tinents by the persistent colporteur, who
travels often on foot into remote places to
get the Bible into the homes of those who
are living in darkness.

A special feature of the court was a collection
of old translations into the Maori and
other languages of these Southern seas.

An interesting talk on the Bible in Russia
was given by Baroness Maria Gasnobsky,
of the Russian Missionary Society. As one
who had had experience of the horrors of
the revolution, she spoke under a strong
conviction of the need for the world of the
Word of the living God.

The statistics for the last year will indi-
cate something of the greatness of the
Bible Society's work. The income was
£381,006, and expenditure £410,986.

Over ten million copies of Bibles, New
Testaments and portions were circulated in
572 languages, of this number 3 millions
went to troubled China.

In the Sydney depot during the first half
of the present year 64,545 copies of the
Word of God were sold. The great ideal of
the Society is to give to everyone the Word
of Life in his own language, knowing that
that Word can bring Salvation and Light to
every human being.

The total takings at the Exhibition were
in the vicinity of £1600.

Closing of the Celebration.

A great thanksgiving service was held on
Monday, of which a full account will appear
in our next issue.

The Kingdom within us.

The following sermon was preached in St.
Paul's Cathedral, London, by the Bishop of
Ontario (the Right Rev. E. J. Bidwell.)

The kingdom of God cometh not with ob-
servation, the kingdom of God is within
in you.—S. Luke xvii. 20 and 21.

The truth of this profound saying of our
Lord has never been more manifest than at
the present time. You will recall the keen
hope that once prevailed that out of the
chaos caused by the recent upheaval there
would emerge "a new heaven and a new
earth." The heights of heroism revealed in
that time of storm and stress were so
wonderful, and the capacity of men to re-
spond to an ideal at all costs manifested so
far and wide, that the outcome seemed
bound to be a great advance for humanity,
and the inauguration of a far better world.
No such result has happened. Perhaps that
is the greatest tragedy of all. Men ask
"To what purpose was this waste?"
Those who are by no means confirmed pes-
simists allege that, if anything, the grip of
materialism and self-interest is stronger
than ever, and that the hostility which sepa-
rates whole bodies of men in the commu-
nity from one another has increased rather
than lessened in bitterness. In any case,
all who had high hopes of a new and better
order of things are grievously disappointed.

No Automatic World Improvement.

Is not the reason at least partly this? We
thought that the great change for the better
would come as it were automatically. We
did not realise that it depended entirely on
the change in the individual. The majority
just left it to the few enthusiasts, and
themselves went on just as before. Such
an advance, however, could not come by ob-
servation—by merely looking on. It could
only be effected by a real change in the
hearts of men. Then it would come, but
not otherwise. Convinced Christians could
bring about a better world, but they must
be really convinced. So many now are
practically standing aloof and criticising, be-
ing doubters at heart. Many are convinced
the other way. They say "Christianity is
no good. It has had a long trial, and the
fact is it simply does not work. The Church
too is ineffective. It has hardly any hold
on the masses of the people. And more
than that the Christian life, if consistently
lived, has to ignore things as they are,
which is contrary to common sense."

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An Indictment, and its Weakness.

That is a severe indictment. But there is one obvious weakness in it. Christianity cannot be judged from outside. Nor can its effectiveness be estimated merely by results on the surface. Least of all can you arrive at its value by detached criticism. When our Lord was here in the flesh the only people who even began to understand Him were those who surrendered themselves to Him, and became His professed and open disciples. The rest who were looking and criticising from outside, either failed utterly to understand, or even actively hated Him. One cannot possibly tell what Christianity could effect for the world, or what the Church of Christ could do for you, by standing aloof and looking on.

The Christian Message to the Individual.

Christianity did not begin by attempting to impose itself upon the world as a new philosophy of life. It came as a very wonderful message to the individual, and it told him that the only way of salvation for him both here and hereafter was by personal union with the Divine Christ. This union, however, was to be effected by becoming a member of the visible Body of which Christ was the Head. Within this Body, called the Church, he not only found the Divine means of grace for his soul, but had impressed upon him his obligation and responsibilities to all his fellow-men as beings for whom Christ died, as He did for him, whether they were actually members of this Body or not. Then, fortified, nourished, and enlightened by these Divine means of grace, he was to face life and its problems from the point of view of Christ's teaching and with Christ's values for his guidance. And surely that is and must be the message of the Church to-day. It can have no other.

The Predominant Motive.

"The kingdom of God is within you." Yes—or else it is nowhere. It is your love, your loyalty, your very soul that Christ demands. He must have you with zeal, for His kingdom, setting your heart in a blaze if it is to win the world. Why do we see at the present moment this storm threatening to burst, with dire results to the whole community? Is it not in the last resort because self-interest, however disguised, has established itself as the predominant motive in all sections of society, from the top to the bottom, displaying incidentally its utter inability as a principle of life to bring economic or any other kind of peace to mankind? "Take heed" said Christ, "and beware of grasping more than your fair share; for a man's life consisteth not in the abundance of the things which he possesseth." The only way to approach problems of this kind is in the spirit of Christ's warning here given. Every Christian in this country ought to be praying with all his power that that spirit may prevail.

Mammon Worship To-day.

Why the spirit of Christ does not prevail as it should is our own fault. The reason is that the kingdom of God is not within us, and why we cannot and do not apply the principles of Christ to the solution of our problems is because our hearts are already occupied. We are too materialistic. Because the kingdom of Mammon is within us, and what we see, is, in plain terms, the result of that occupation. It is of little use to rail against the evils of the time, when they are simply due to the Mammon-worship which prevails. "Ye cannot," said Christ, with almost terrible directness, "serve God and Mammon." Mammon gets what he wants done easily enough, because his followers' hearts are, so to speak, in their job. Christ cannot get what He wants done, because Christians are so half-hearted.

The Dangers to a Young Country.

My sphere of work lies in a land where the issue is perhaps much clearer than it is here. It is only to be expected that in a country which is especially rich in natural resources, as yet only very partially developed, and where in consequence dazzling possibilities of material wealth are ever before the eyes of the people, with few of those counteracting tendencies to be found in some measure in older lands such as this, the temptation to a purely materialistic outlook should be exceedingly strong. The tendency is bound to be to measure success in life according to the amount of wealth accumulated. But just because it is a young country we can see the danger clearly and are fighting against it with all our powers, not altogether unsuccessfully.

"The Kingdom of God is Within You."

Here in England it is easy to see that the problem is much more complex. But the remedy is just the same. What is necessary

is to get the kingdom of God into our hearts as individuals; to have the vision personally. Movements, societies, conferences all have their uses no doubt. But it is the masses who count. It is your outlook as a business man, or as a manual worker, or as a politician, or just as an ordinary citizen, which matters. If you stop looking on, and yourself try honestly to live your life on Christian principles fortified by constant union with Christ in Sacrament and Prayer—if you do that in your numbers, then things will begin to happen. For that was Christ's plan. We look for something catastrophic. But what He said was that "the kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, until the whole was leavened." If the children of God were really within us, if we had a real grasp of the true spirit of Christ in our relations with our fellow men, then it would without doubt go out from us into the world. For there is nothing more extraordinary than the world's susceptibility to the influence of a truly Christian character. It can work on mankind at large in a wonderful manner. Only one thing is required of it—a not unreasonable requirement—namely, that it should be genuine. Do we want a better and happier world? Do we want peace and fellowship between man and man in every section of society? Do we suppose that these most desirable results are going to be achieved by talking about them, or by looking on and ourselves doing nothing? They certainly will never come in that way. But you and I and the thousands of people like us could, under God, accomplish it, if we were only prepared to take our discipleship seriously. Is it not possible then, nay even probable, that we have in our hands the remedy for the present critical times? "The kingdom of God is within you." If only that were true, we could accomplish anything. Why not endeavour with all our powers to make it true, and so at least make a beginning in bringing about a better world, better because it would remind men by what they saw around them, that God is a God of love—fellowship instead of jealousy and discord, service instead of self-interest? Impossible? Certainly, as long as you are content with looking on, for "the kingdom of God cometh not with observation." But when you try to accomplish anything in the spirit and with the help of Christ, it is rather wonderful what you can do. At least you can pray as perhaps you have never prayed before that our Father in heaven may guide men's feet, so that even by the rough paths of conflict and discord they may at least reach the goal of mutual trust and fellowship, which Christ their Elder Brother set before them.

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.

The election by the Synod of the Diocese of Riverina of Rev. Canon Reginald Charles Halse, M.A., of the diocese of Rockhampton, as bishop having been acknowledged by the bishops of the province, has been confirmed by the Most Rev. the Metropolitan. A private cablegram has been received from Canon Halse, in London, stating that he is to be consecrated in England on Michaelmas Day.

Rev. A. B. Rowed, of Albert Park, Melbourne, has been laid aside by a very serious attack of diphtheria. Mr. Rowed has not enjoyed good health for a long time.

The Rev. C. A. Brewer died at Cheltenham on 7th inst. and was buried by Archdeacon Hayman. Mr. Brewer was ordained in 1887, and was a graduate of Melbourne University. He served in Yarraville, Eaglehawk, Bacchus Marsh, Royal Park, Bentleigh and Queenscliff. Latterly he was chaplain to the Benevolent Asylum at Cheltenham.

Miss Kathleen Boydell returned to Japan on Wednesday by the St. Albans, under the auspices of the New South Wales C.M.S.

Mr. E. Lee Neil, the Australian Commissioner to Wembley, has returned laden with honour concerning his effective organisation of the Australian section.

James Noble, the well-known Anglican Aboriginal preacher, was ordained last Sunday for work at the Forrest River Mission.

Rev. F. W. B. Naughton was farewelled by the parishioners of St. Philip's, Auburn, and presented with a well-filled wallet of notes. Mr. Naughton has been appointed curate of St. David's, Arncliffe, Sydney.

Melbourne Notes.

A Merited Rebuke.

The Archbishop has administered a firm rebuke to certain Anglo-Catholic propagandists, who have apparently mistaken his broad-minded tolerance for something else. Here are his words:—

"I was asked to be Patron of a proposed Diocesan Branch of an English Society, called 'Guild of the Servants of the Sanctuary,' for servers at Holy Communion, and had to decline for the following reasons:—It seemed to me to begin from the wrong end. It apparently issued without authority. It bears no names of any person whatsoever. Even the printer of the office book is only indicated by initials. It is one of several quite frankly propagandist documents which have come before me lately. Australians can surely order their own devotional life without anonymous stimulants from home. And in the office, among many things that are quite helpful, there is the 'Memorial of our Blessed Lady,' which I am not prepared to authorise, nor, I am thankful to feel, does the diocese desire. It seems to me unfair to insert highly controversial matter in this way, if an office is for general use. So I cannot sanction either the Guild or the office. But I desire frankly to say that if similar devotional help were thought desirable, our Evangelistic Council for the Diocese would consider it, and I should not be unwilling to help and compile an office.

I do not, however, feel myself, that it is needed in view of countless other associations, societies and means of help. The C.E.M.S. promise, for instance, contains everything—Communion, Prayer, Service. But my real reason is the insertion in a general office of a particular devotion which is controversial, and must be deliberate, an endeavour made by unknown agencies to mould existing and authorised lines of work. I seldom touch this note, as you know, but general width and comprehensiveness must not be traded upon. Nor do you, my loyal and united people, ever do it. So that evidence of this kind is made happily easy. That it is not unnecessary is indicated by the recent outspokenness of Bishops Talbot, Gore and Woods at home. And such a note at the beginning may save a good deal of trouble later on."

A Large Bible Class.

St. Stephen's, Richmond, claims to have the largest Young Women's Bible Class in the Diocese of Melbourne. There are 44 on the roll, and all of them keen to do their bit. Some sing in the choir, others are office-bearers in the various clubs and guilds. Others make it their business to look up the shy girls and bring them along. Here is a sample of the work done: "One member keen to help strangers, saw a young girl sitting in church all alone. She was approached and asked to come and sit with her; after service she was introduced to the Deaconess. The following Sunday she joined the Bible Class, and is now being prepared for confirmation. The influence has reached the girl's home, for now the mother and a married sister have joined the Mothers' Meeting, and younger members of the family are attending the Sunday School."

Toc. H.

There is a movement on foot to establish a "House" in Melbourne and to name it after Lord Forster, who has had the interests of Toc. H. so much to heart. A fund has been opened in the daily press for this object.

An Invaluable Preacher.

Over in Birmingham they have organised Sunday evening lectures on the Christian Faith to be broadcasted. These lectures contain consecutive teaching. Nothing like that has been done in Melbourne yet; but the broadcasting of the Cathedral service

The British & Foreign Bible Society

N.S.W. AUXILIARY

5,000 New Supporters Wanted



The Missionary Exhibition is over, but the enthusiasm and interest must surely remain. Bishop Taylor Smith has given a valuable Testimony of the aims of the Society.

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has been a boon to many. When, for example, the congregation had gathered in the Methodist church at Prospect and no preacher put in an appearance, the people adjourned to the home of Mr. R. J. Leigh, where they listened to a sermon by the Archbishop.

A Power House.

It is said that the people and clergy of Liverpool are more and more feeling that the new great cathedral is "the power-house of the diocese." A mere building cannot of course be this; but it represents a spirit of enthusiasm and adventure and service. "The power-house of the diocese"—these are the words of the C. of E. Newspaper. "The power-house of the diocese—one remembers the great applause that greeted our present Archbishop's words on the day that he arrived in Melbourne, and addressing the clergy in Sargent's Cafe, expressed his intention and that of Mrs. Lees, to make the Bishops court the power-house of the diocese.

Will our completed cathedral be a power house? We hope so. It, too, represents a great spirit of adventure and faith. At the time of writing he amount received for the fund is £22,000.

The Inca.

On Monday, 21st September, under the auspices of the British and Foreign Bible Society and the Bolivian Indian Mission, Mr. George Allan, the founder of the Mission, will deliver an "Electrically Illustrated Lantern Lecture," entitled "Twenty-five years among the Inca Descendants in Bolivia."

Mr. Allan, who is the founder and field director of the Bolivian Indian Mission, S. America, assisted by a native Christian, was the translator of the whole of the New Testament into the Quechua Tongue, spoken in Bolivia by the descendants of the Inca Empire. The translation has been published jointly by the British and Foreign Bible Society and the American Bible Society, and has been found of great value, not only by the missionaries of the Bolivian Indian Mission, but by other workers among these needy and neglected people.

About eighteen months ago, Mr. Allan, accompanied by another Missionary, undertook an exploration journey along the course of the River Beni, in Northern Bol-

ivia, towards the Amazon region, with the object of ascertaining the possibilities of opening Gospel work among the untouched tribes there. Both men returned seriously ill. Mr. Allan remained at La Paz and was at death's door for some time. His companion pushed on to the coast and embarked. Three days later he died.

Notes on Books.

Hugh Stanford's Luck, by Mary Grant-Bruce. A good story for the young. Hugh, the hero, is handicapped in life by lameness and the loss of mother and father. But the possession of a lucky gem, the gift to his father by an old heathen priest, appears to work in amazing ways for himself and his friends. His unselfishness in helping others brings him reward in the healing of his lameness. The closing paragraphs give the suggestion that the lucky gem had less to do with his restoration than the prayer of faith. Evidently the author realised that some antidote was necessary to disabuse the minds of her young readers of the value of Luck. (Published by the Cornstalk Press. Our copy from Messrs. Angus and Robertson, Sydney. Price, 3/6.)

Speech of Dr. Earle Page on the Budget, 1925-6. The Commonwealth Treasurer presented his budget address on August 14th last. We notice the extremely optimistic

view he takes of the Commonwealth's resources. It is lamentable that its progress is so retarded by industrial strife.

"I Forgave Thee All That Debt."

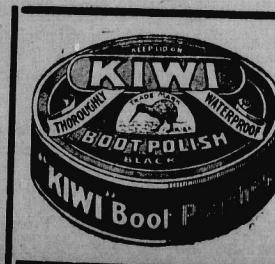
Matt. 18: 32.

I knelt in prayer, and brought to Him my gift;
The fruit of many years;
And as I sought my gaze to Him to lift,
I could not see for tears.
Three shadows loomed before me in the gloom:—
Failure, and Shame, and Sin.
Their darkening presence seemed to leave no room
For Christ to enter in.

And Failure pointed to the things undone;
Shame, to vows unfulfilled,
And Sin to victories which had not been won.
And conscience oftentimes stilled.
"Alas! how can He take a gift from thee?"
They all at once exclaimed,
And then He came and bid the shadows flee
Saying—"I bore the blame."

—Fairlie Thornton.

"He hath made us accepted in the Beloved."
Eph. 1: 6.



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With our Subscribers please note that our new office is at 44 Commonwealth Bank Chambers, and our Telephone No. B3008.

The Church Record.

SEPTEMBER 17, 1925.

One Hundred Years.

The past week has seen in Sydney a worthy and worth-while celebration of a notable Centenary, and the next few weeks will see the same story taken up in Melbourne and Hobart. It is a wonderful story—whether it be of the Home Organisation with its ebbs and flows or the story of the great things God has permitted our Australian organisation to accomplish in furtherance of the Kingdom of the Great King among those less favoured races to whom the story of God's love in Jesus Christ is not yet universally known.

The souvenir of these great celebrations is surely that carefully compiled volume entitled "A History of the Church Missionary Society in Australia and Tasmania." The author has been at pains to place that story—a story of God's grace to us—in its proper setting. First of all in the opening chapter emphasis is laid on "The meaning of the Gospel," because that Gospel is the sacred deposit placed in trust with the Christian Church and contains in its very meaning the raison d'être of Christian missions. "Ye are the light of the world," "Ye are the salt of the earth," were statements not to be regarded as encomiums indicative of high status, but as truths charged with the promise of power, with heavy responsibility and with the glow of privilege of faithful and devoted service. "The Propagation of the Gospel" is followed concisely from the glory days of the Apostles right down to the founding of the great parent C.M.S. The "urge" of the love of God in Christ displays itself in the attempt to bring the knowledge of that love to the non-Christian world. "In England modern Missionary Work grew out of Colonial Enterprise. The first contribution there, in modern times, for foreign missionary work, was a sum of £100 given by Sir Walter Raleigh for the propagation of the Christian religion in the newly founded colony of Virginia (1607)."

Then there follows an interesting chapter telling, briefly, of course, the story of the Parent Society, which was founded on April 12, 1799. We can

understand how the author of this book was "embarrassed with riches" in his attempt to "boil down" the story of the greatest Missionary Society in the World, with its succession of great names as well in the Homeland as in the Mission field. What a galaxy of the cream of human life—Wilberforce, Pratt, Thornton, Venn, Bickerseth, Moule, Eugene Stock, in the Home Organisation; Kraff, Crowther, Henry Martyn, Hanington, Stewart, Ridley, and other heroes in the Mission field.

The Australian story then begins. Samuel Marsden, of course, fills the opening vision. A master among men and among Christians, he laid the foundations of a work in this Southern Hemisphere that still bears fruit unto eternity. Mr. Johnston brings to his treatment of this great life all the inspiration that should naturally flow from St. John's Church, Parramatta, the scene of so many years of Samuel Marsden's ministry and work, and all the enthusiasm that so great a life must enkindle in sympathetic hearts. It is a great story of indomitable pluck, fired by the love of Jesus Christ and passion for the souls of men. Readers of the history will not erudite the space occupied in the reviving of a memory charmed with inspiration and challenge.

The culminating point for the purpose of the history is the inauguration of our auxiliary of the C.M.S. in 1825. The work remained somewhat circumscribed until the visit of the Venerable Eugene Stock and Robert Stewart, one of the Kucheg Martyrs, in 1892. That deputation saw the introduction of the Gleaners' Union and the dismissal of the first missionary to far distant lands in the person of Miss Helen Phillips. The history pursues the course of the years—years of wonderful blessing and growth. In 1892 the total income was only £812, and in 1924 it had grown to £21,000. In most of the lands in which the Parent Society works we have Australian representatives and a useful as well as interesting review is given of each of the fields in which they work. The closing section gives a brief account of non-Christian beliefs with which our workers come into contact.

The order of the book is intelligent. The reader who has been reminded of the sacred content of the Gospel of the love of God is left with a contrast. The desperate beliefs which a world has come to hold in its agony of prayer for a God who alone can bring it what alone can satisfy its unsatisfied desires.

"Whether as our Peace with God, our Power for the renewed life, our Consolation in the world, or the Ideal Character, Jesus Christ satisfies, and this is the Gospel."

"The restless millions wait

The Light Whose dawning
Maketh all things new:
Christ also waits,

But men are slow and late.

Have we done what we could?

Have I? Have you?

"Speak to the Children of Israel that they go forward."

"There remaineth much land to be possessed."

(A History of the Church Missionary Society in Australia and Tasmania, by S. M. JOHNSTONE, B.A., Th.L., with foreword by Eugene Stock, D.C.L. Published by C.M.S. of A. and T., 192 Castlereagh Street, Sydney. Price 6/-.

Our copy from the Publishers.)

The Christian Ministry.

(From the Bishop of Bendigo's Synod Charge.)

The New Testament.

So our subject is the Christian ministry. What a vast variety of views have been, and are, held on this all-important question. Where the question ranges from the Roman Catholic view to, say, that of the Salvation Army, is there any clear-cut issue? Can we simplify the question? Or is it too complex to reduce to one or two great principles? We of the Church of England can simplify the issue. For the Great Divide (if the phrase may be used) lies in the question—is the Christian ministry a sacerdotal or a non-sacerdotal one? Is the Christian minister in a special sense a sacrificing priest?

Of course from one point of view it is obviously a sacerdotal one, for all Christians belong to a royal priesthood. So we must go a little deeper than this, or perhaps vary the question, and ask, is the Christian ministry a special—sacerdotal—ministry? Is the sacerdotalism of the clergy something over and above that of the laity? Is there a plus? There are many reasons why we should answer this in the affirmative. God instituted a sacerdotal ministry under the Old Covenant, why should He not under the new? Indeed, many able men have held that He has; moreover, the doctrine of a sacerdotal ministry is a very attractive one. In many ways, too, it simplifies matters. But, after all, the main question is not whether a theory is attractive or easy. The main question obviously is, is it true? And I must admit that I for my part answer the question in the negative. I invite you therefore to look at (we have not time to examine) three authorities, viz., the New Testament, early Church History, and our Prayer Book. Let us turn first to the New Testament, remembering that unfortunately in the limits of the short charge I can only summarise a few main points of what has been written by some of our leading scholars, and so am compelled by the necessary limits of time and space to leave much unsaid. Well, then, does the New Testament theory in the New Testament? We find there a great deal about the ministry. We find that Christ combined two principles which are complementary. He appointed the twelve Apostles, and after His ascension, the whole body of the disciples appointed Matthias, and the seven. Later on we find Paul writing to Titus—"For this cause I left thee in Crete, that thou shouldst set in order the things that were lacking, and appoint elders in every city, as I gave thee charge." Here, then, is one principle, a duly ordered ministry.

But then there is another principle, for our Lord speaks directly to the whole body of believers, and teaches an immediate relation between them and Himself. "Abide in me and I in you." "Where two or three are gathered together in My name, there am I in the midst of them." Added to this we have the wonderful teaching of St. Peter and St. John that the laity, that all true Christians, belong to a Royal Priesthood.

So we learn (1) that there is a regularly appointed Ministry; and (2) that, on the other point, there is no indication of a sacerdotal character. Or to put it in other words, to say that there is a succession of regularly appointed Ministers, which by means of our Bishops, can be traced right back, is to be clearly distinguished from saying that these ministers are sacerdotal.

Let us turn to the great commission in John 20: 22, 23, which is used at the most solemn moment at our ordination of every Priest in our Church. What is the meaning of this passage? Following Westcott we note that these words were not uttered to the pastorate alone but to the whole Church, "the main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church and not of the particular organisation through which the power is administered. The commission must be regarded properly as the commission of the Christian Society, and not as that of the Christian Ministry." The best commentary on these words is the Apostolic practice. How in view of these words, did the Apostles act? By preaching and proclaiming the fact and conditions of forgiveness. "How did John himself, in the light of this promise, act and teach? Let 1 John 1:7-10 supply the answer. Another Cambridge scholar, Prof. Swete, in "The Forgiveness of Sins," says of the former text—"The commission was for the whole body and not only for the ten Apostles and the few other disciples who were with Him when these words were spoken."

Our Lord gave no directions as to the methods to be adopted of fulfilling this charge. Yet He prescribed certain actions which are a sufficient guide to His general purpose. Such commands as "Preach the Gospel to the whole creation," "make disciples of all nations, baptising them... teaching them;" "do this in remembrance of Me," mark out with sufficient distinctness the lines on which the ministry of reconciliation is to proceed. First there is the proclamation of the message of forgiveness, then the gathering of those who believe into a world-wide society, by baptism; the strengthening and refreshing of the baptised by the body and blood of Christ received in the Eucharist. These were the lines laid down by Christ and followed by the original Apostles and St. Paul.

Turning from this particular passage to the general principle of the sacerdotal or non-sacerdotal nature of the ministry, let us quote the justly great and learned Bishop Lightfoot, and in doing so it may be worth noting that, contrary to a somewhat widely held opinion, the bishop did not change his views on these points. Bishop Moule, e.g., definitely stated that his great predecessor held those views "to the end of his days," and Bishop Gore ("The Church and the Ministry" p. 311 new edition) speaks of what Dr. Lightfoot wrote "and confirmed with his mature approval." Now Bishop Lightfoot states that the sacerdotal teaching of the ministry "is nowhere enunciated in the New Testament," and points out that while this is the argument from silence, still "the strength or weakness of an argument drawn from silence depends wholly on the circumstances under which the silence is maintained," and adds that "in the Pastoral Epistles which are largely occupied with questions relating to the Christian Ministry, it seems scarcely possible that this aspect should have been overlooked, if it had any place in St. Paul's teaching. The Apostle discusses at length the requirements, the sanctions, the responsibilities of the ministerial office; he regards the presbyter as an example, as a teacher, as a philanthropist, as a ruler. How then, it may well be asked, are the sacerdotal functions, the sacerdotal privileges, of the office wholly set aside? If these claims are recognised by him at all, they must necessarily have taken a foremost place. The same argument applies with no less force to the Epistles to the Corinthians, where St. Paul asserts his apostolic authority against his detractors."

It is surely deeply significant that nowhere in the New Testament is the word "Hierarch" (the Greek word for "Sacrificer") applied to the Christian Minister. The latter is sometimes the "leader," sometimes the "shepherd," the "teacher," the "evangelist," the "elder," and (in his first order) the "deacon" but (a sacrificing priest never. There are in fact various lists of the gifts of the spirit including the ministry and its functions. In Eph. 4:11 we have apostles, prophets, evangelists, pastors, and teachers. In 1 Cor. 12:28, apostles, prophets, teachers, miracles, healings, helps, governments and tongues. St. Paul never says "he gave some priests." In Romans 12:8, prophecy, miracles, teaching, exhortation, giving, ruling, showing mercy. I think a candid examination of these fails to disclose either a sacerdotal ministry, or sacerdotal functions.

Plummer (in the Dic. of the Apos. Ch. Vol. 2, p. 39), sums up the matter thus: "In the N.T. all Christians have in Christ that immediate access to God which is the special privilege of Priests, and the sacrifices which they offer are spiritual—their wills, praises and prayers. The priesthood belongs to Christians not as individuals, but as members of the Church, in the 'Royal Priesthood' of which each has a share; and the sacrifice which it brings is service and self-consecration, made acceptable by union with the sacrifice offered by Christ. When certain selected individuals exercise priestly functions on behalf of the whole, they act as organs or representatives of the community. But we need to consider the point at which 'sacrifice' and 'priesthood' become metaphors."

Unfortunately Dr. Plummer ends his article here, and does not investigate this last important point.

There then is (very briefly and inadequately) the result of my reading of the N.T., so I would make my own of Dr. Lightfoot's words, "there is an entire silence about priestly functions, for the most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."

But it may be said that the sacerdotal doctrines which later on so rapidly grew, did so only by reason of a natural development. If this argument is used, I would reply that for us Anglicans, Scripture is the final court of appeal, and I would quote some words by Canon Quick in his "Catholic and Protestant Elements in Christianity." "On one point," he says, "the quar-

rel of Protestantism must be maintained not only against the theories of Catholic Modernism, but even against the practice of the older Catholicism itself. The religion of the historical Incarnation must always admit some sort of final appeal to the historical life which was its origin. We must not allow ourselves to be diverted from this truth either by the dangerous analogy of natural evolution or by misconceived doctrines concerning the Holy Spirit as the supernatural Guide of the Church. If historical Christianity is a true religion at all, there must be a sense in which the life of Jesus is not a step in an evolutionary process, but a finally self-revealing intervention of God from above. And if this be so, as the older Catholicism has always in theory declared, developments of doctrine and practice, which appear inconsistent with the mind of Jesus as the New Testament reveals it, must for that reason, and for that reason alone, be unsparingly rejected; no plea of the Church's inspiration must be allowed to avail in their behalf.

In the N.T. it is taught that spirits are to be tested by their acknowledgement of the supremacy of Jesus come in the flesh. And in modern times any attempt to override the authority of the mind of Jesus by pleas of more recent inspiration stands self-condemned. Honesty can hardly resist the conclusion that in certain matters the tradition of Catholicism (and not set-dogmatism of Protestantism also) has tended to make His word of none effect. And where that is so, even so-called 'universal rules of the Church,' even dogmas of infallibility, may have to give way. Here even a true Catholicism should make us impatiently Protestant. And I would like to add some wise words by St. Vincent of Lerins (the author of the famous definition of Catholicity "quod semper, quod ubique, quod ab omnibus.") "But perhaps some will say," he writes, "is there then to be no progress in the Church of Christ? There is certainly, and very great. . . But it must be such as is truly a progress of the faith not a change, for where each several thing is improved in itself, that is progress, but when a thing is turned out of one thing into another, that is change. Fitting it is, therefore, that the intelligence, the knowledge, the wisdom, as well as of any one man, as well as of the whole Church, should in process of years and of ages increase and make much and rapid progress; but only in its own kind, i.e., in the same doctrine, in the same meaning, in the same mind."

I submit, therefore, with all deference to others who think differently, abler and better men than I, that the doctrine of a sacerdotal ministry cannot be found in the New Testament nor can it be claimed as a fair development of New Testament teaching.

(To be continued.)

C.M.S. Centenary.

Sydney Celebrations.

One hundred years ago Samuel Marsden, the Apostle of New Zealand, inaugurated an auxiliary of the Church Missionary Society in Australia. On Friday last, a great meeting was held in the Sydney Town Hall to open the ten days' celebration of this great and interesting event.

The Archbishop of Sydney (Dr. Wright) presided, and the hall was well filled. Among those present were the Chief Justice, Dr. J. Taylor Smith, K.C.B., C.V.O., D.D., (formerly Bishop of Sierra Leone; Chaplain-General of the British Forces), the Bishop of Labuan and Sarawak, Dean Talbot, Mr. C. R. Walsh (diocesan registrar and chairman of the committee of the C.M.S.), Rev. J. Needham, Chairman of the A.B.M., and others.

The Archbishop said that their thoughts naturally went back to the beginning of the society a century ago, and to the wonder of the work performed. He referred to the work of the Rev. Samuel Marsden, who gave himself for Australia, and whose achievements truly followed him. Marsden's characteristic instinct was an imperious sense of duty, and as the first president of the Church Missionary Association in Australia, he gathered the people of the country to his support. "I hope," said the Archbishop, "that the centenary celebrations will result in the carrying on with increased vigour of the grand work. Marsden wrote 'that there were four characteristics that missionaries should possess—piety, industry, prudence and patience. The work is our inheritance, and it is our duty to pass it on.'"

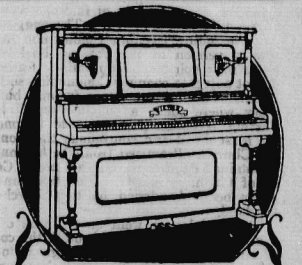
Bishop Taylor Smith received a great ovation, the whole audience rising to greet this distinguished visitor. He paid a gen-

uine compliment to Sydney's beauty, and said that such surroundings should help to bring men to God. Referring to the work of the society, he said that the latest statistics showed that there were 1233 European and Colonial missionaries, 646 native clergy, 14,537 other native workers, 5901 mission stations, 7228 out-stations, 4569 congregations, 187,064 communicants, and 785,016 adherents. During 1924 there had been 52,912 baptisms. "Let the present week be a holy week," he concluded, "a week such as you have never had in Sydney."

"Five minutes' addresses were also delivered by the Rev. H. E. Warren (Northern Territory), Dr. E. Gordon Fiske (Fukien, China), the Rev. F. S. Rogers (Uganda), the Rev. H. R. Holmes (India), and the Rev. M. G. Hinsby (general secretary of the Church Missionary Society).

Sunday Evening at the Missions to Seamen, Sydney.

A unique experience fell to the Rev. Canon Bellingham on a recent Sunday evening at the Missions to Seamen in Sydney. Sometime previously the Canon had arranged an exchange with the Chaplain of the Mission, Rev. A. L. Wright, M.A., and so it came about that the Canon's service established what is probably both a record and a precedent. The attendance of seamen was unusually large, and a hurried consultation with the chaplain before he left for St. Philip's decided to hold the service in the main hall if the chapel should prove too small. The chaplain's assistant, Mr. W. E. Cocks, explained the position to the men and there was at once a chorus of voices "carry on here, sir." Willing hands set to work and in a few minutes the hall was transformed into some semblance of a church. The grand piano took the place of the organ, a prayer desk installed on the stage, members of the Harbour Lights' acted as a Choir, every prayer book in the building utilised, and every man of the two hundred present stood reverently as the Canon and Lay-reader, duly robed, took their places on the stage. The service that followed was one "to be remembered." The men joined wholeheartedly in responses, canticles and hymns. Basing his sermon on St. Paul's words, "I press towards the mark," the Canon held the attention of the men as with apt illustration and earnest appeal he stressed the claims of the Lord Jesus on their hearts and lives. Many expressions of warm appreciation were heard as the seamen filed out of the building at the close of the service.



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TASMANIA.

Australian Church Union,
Archdeacon Whittington "Fasting Com-
munion."

A meeting under the auspices of the Australian Church Union was held in All Saints' schoolroom on Friday evening. Mr. H. D. Erwin, Lay Vice-President, was in the chair, and explained to visitors present the chief objects of the A.C.U.—the defending and preserving of the whole faith within the English branch of the Catholic Church, the extension of Catholic knowledge, and the protection of those who suffer from unjust persecution.

The Ven. Archdeacon Whittington, who is the Union's Clerical Vice-President, then gave an address on the subject of "Fasting Communion."

The Archdeacon said: There is so much hazy teaching rife on this matter that it might be advisable to explain fully the position which the Church holds, and has always held, as to the manner of receiving the blessed Sacrament. Among the things which strike one in modern life is the tendency of luxuriousness. We in the Church of England have a long way to go before we can say that a spirit of discipline governs our church life. I am staggered to see the number of young men and women who shirk any effort or attempt at self-control—except, perhaps, in their business life or in sport. All doctors emphasise the fact that to achieve healthy minds and bodies, we must have discipline. The medical profession, quite apart from any religious influence, frequently recommends fasting as a means of regaining normal activity and health. The spirit of laxity which is invading the Church to-day is deplorable. We are told that in order to attract people we must have bright, sociable services, short sermons—religion presented as a pleasant diversion for Sunday when other amusements are not available. Church teaching in the past was distinguished by self-control and sincerity, and a desire to develop the greater virtue of self-denial. The clergy are to a large extent responsible for the present state of affairs. In very few churches do we hear notice given of the appointed Fast Days, as ordered by the Prayer Book. Regular reminders as to the days when it is obligatory to fast would help to remind people of their duty, though it is difficult to understand how anyone who had once read the Sermon on the Mount could forget it. At present the general attitude is that Fast Days do not matter; they can be observed or neglected at will. This brings us to the matter of fasting reception of the Blessed Sacrament. The suggestion as to including Evening Communion in the revised version of the Prayer Book was made in a spirit of compromise. Catholics do not object to evening Communion so long as the Communicant comes fasting, but we know where such a course would lead. Fasting reception represents to us one of the most direct and continuous traditions of the Church. Praised from the beginning, it obtained definite recognition at the Council of Carthage in 347. This tradition has never been abandoned by the Church of England.

The Archdeacon went on to speak of the successive names which, through the course of church history, have been given to the Divine Mystery of the Holy Communion. Firstly, the Lord's Supper, because of its institution on the evening of the Passover; secondly, the Eucharist. (The Bishop of Antioch is recorded as using this title in the year 70 A.D.); thirdly, the Liturgy—meaning the great public service of the day; fourthly, the Mass—the name given to the Divine Mystery at the present day, and said first to have been used by St. Ambrose at the close of the fourth century.

The Archdeacon proceeded: The whole question of Fasting Communion is one of doctrine but of discipline. Either we are, or are not, members of the One Holy Catholic Apostolic Church. We have no doubts but that we are. Therefore no priests, layman or laywoman has any right to dispense him or herself from the obligation of approaching the Divine Mystery fasting. In cases of old age or sickness the Church does not enforce her discipline, and a dispensation may be obtained from the bishop. In both the Roman and Eastern branches of the Church the rule of Fasting Communion is strictly enforced, and it is our duty, as part of the great Catholic body, to conform to Catholic discipline and tradition. Associated with the question of fasting Communion is that of non-communicating attendance. Those who do not intend to make their communion are enjoined by the Church to attend Mass and assist in the offering up of the great Sacrifice. Put our Prayer Book into the hands of any lawyer, and he will admit the legality of this injunction.

I am glad to see, concluded the Archdeacon, that Reservation of the Blessed Sacrament is coming nearer and nearer to fulfilment in the Church of England. Both Houses of the National Assembly have decided on the restoration of this practice, and it is now only a question of time until it is an accomplished fact. It is a great consolation to a priest to know that at any moment he can carry the Blessed Sacrament to the sick or dying, and it will be an enormous benefit to have reservation recognised as part of the regular life of the Church of England. The greatest law in Catholic Christendom is the law of Catholic obedience. We belong to that great spiritual body of which the Head is Christ. Let us be thankful to God for the growth of Anglo-Catholicism and for their recognition of Catholic privileges and duties.

A vote of thanks to the Archdeacon was proposed by the Rev. T. K. Pitt, and carried by acclamation.

A discussion followed on points suggested by the Archdeacon's address, and later the usual A.C.U. business meeting was held. (From the Hobart "Mercury," August 31.)

Correspondence.

(The Editor, "Church Record.")

Sir,—Your leader of the 3rd September, regarding the good natured timidity of the Evangelical Party, as contrasted with the growing temerity of "Anglo-Catholics," was a little amusing in view of the fact that we do not see "The Church Record" exhibited in Church porches in a manner similar to that in which certain "Anglo-Catholic" literature is exposed for sale.

I do not at the moment presume to speak for either party, but in my experience the ever widening gulf between the different communions of the Church of England is the saddest spectacle in Christ's kingdom, not only from a religious, but also from an Imperial standpoint. The ideals for which we made such sacrifices on the battlefields of Europe are certainly being nullified by the Church at present. I speak from a personal knowledge of the sinister influences on secular matters of this "Kingdom divided against itself." It is truly sad to many of us.

It seems to me that in this busy twentieth century, when the nations of the world are almost at their extremity in endeavouring to solve the momentous problems of the altered circumstances of the human race; and when spiritual guidance and co-operation are most sorely needed, the Church is actually engaged in resurrecting a maze of dogma founded solely on the phantasm of pious recycles of the past, who obviously did not foresee the spiritual needs of an enlightened people.

If we would render any useful service to the troubled world we must get back to the Gospel of Christ, and to the pure and only teaching of His apostles, who must have known all that was worth knowing, and it is significant that that Gospel and the teaching referred to are as adaptable to our present needs as they were to those of the age in which they were first set forth.

Alas! it is sad to hear our Saviour's own words read in some Churches—"But whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that the great millstone should be hanged about his neck and that he should be sunk in the open sea." It is sad to me, because I know that thousands have been alienated from Christ by the Church herself, and what is worse, the children of many of these have never entered a place of worship. Who will try to gainsay this? I can prove it.

Let us make no mistake, we shall pay the penalty sooner or later if we do not alter our methods ere it be too late.

G. B. WEBB, (An ex-soldier.)
218 Pitt St., Sydney.

Lay Readers' Association.

(The Editor, "Church Record.")

Sir,—Herewith I enclose report of the Lay Readers' Association service and conference.

The Association consists of men called to the work of assisting clergy in the scattered country and suburban parishes, by conducting Divine Service.

Owing to the increasing demand on the Association for assistance, there are vacancies for new members, willing to devote time and talents to the Service of God and the extension of His Kingdom on earth.

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A. E. QUINTON,
Hon. Secretary.

(Continued on page 15.)

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"From Greenland's Icy Mountains."

At St. Paul's, Redfern, last Sunday, Archdeacon Boyce, in referring to the centenary of the C.M.S., said that it was an interesting point that in 1825 Bishop Reginald Heber had Sydney in his charge. He was very earnest on behalf of missions. He became Bishop of Calcutta in 1828, and by Royal Charter Australia was made a part of his Diocese, on his way to India. He wrote to a friend "how strange to recollect the interest I used to take in the Southern seas—in India and its oceans, in Polynesia and Australasia. I used to fancy I would like to see them; now it seems not improbable I shall see many of these colonies if life is spared to me." Later writing to the Rt. Hon. Wilmutt Horton he said, "I hope that I may carry my Australian visitation into effect." However, he did not come to Sydney, and it did not see its Bishop as he died in 1826. But it cannot be forgotten that he wrote from "Greenland's Icy Mountains" the most famous of all Missionary hymns.

Lay Readers' Association.

The Annual Service of the Lay Readers Association was held in St. Mark's, Darling Point, on Saturday last at 3 p.m.

Rev. Canon Lea (Rector of St. Mark's), the Lay Readers, Rt. Rev. Bishop Taylor Smith, K.C.B., C.V.O., and his Grace (Dr. Wright) Archbishop of Sydney, proceeded from the parish hall to the Church, singing the hymn, "Praise to the holiest in the height."

Shortened Evensong was sung, Mr. L. M. Trimble, B.A. (one of the members) presided at the organ.

The address, which was listened to with rapid attention, was preached by Bishop Taylor Smith (we hope to publish the sermon in a later issue). The recessional hymn was "Onward Christian Soldiers." After the service, the Archbishop and Mrs. Wright added one more to the many acts of kindness extended to the Lay Readers by entertaining them to afternoon tea at Bishopscourt.

The conference was held in the lower hall, the Archbishop presided and was supported by Dr. Taylor Smith, and Rev. W. G. Hilliard, M.A. (Chaplain to the Lay Readers' Association). Mr. W. A. Dowe, B.A., read a paper on "Bible Study," which was discussed by several of the members. The Rev. Chaplain proposed votes of thanks to the Archbishop and Mrs. Wright; to Bishop Taylor Smith, for his most helpful address; to Mr. Trimble, organist, and Mr. Dowe, for his valuable and interesting paper. Prayer offered by Bishop Taylor Smith, during which he asked for a blessing on the Association and its members, also for Mr. Walter Newell, seriously ill in hospital, brought a happy and profitable afternoon to a close.

(Signed) A. E. QUINTON,
Hon. Secretary.

Barnardo Girls' Fete.

An interesting feature of the garden party and sale of work, to be held at Barnardo House, Ashfield, on the 10th October, is that all arrangements connected with the entertainment are to be left, as far as possible, in the Barnardo Girls' own hands. These young people have expressed an earnest desire to be allowed to show their appreciation of life in Australia by helping to reduce the debt on the Ashfield Hostel, and it is certain that so praiseworthy an attitude, besides the object itself, will attract the attention of every friend of Barnardo in Sydney, and will bring a large number of visitors to Barnardo House on the afternoon of the 10th of next month, to encourage the girls in their fine purpose. Admission to the grounds will be by a silver coin, but the secretary of the homes will welcome money and gifts of all kinds at head office, 114a Pitt Street.

Barnardo Boys in the country are giving the girls a strong backing up. In response to an invitation to co-operate, they have forwarded large sums of money, indeed, many of these contributions are so generous that they put to shame the rich city giver.

R.L.S.

Scripture Union Annual Rally.

Once more the Annual Rally of the Scripture Union will be held (D.V.) in the Chapter House, George Street, Sydney. The date fixed is Saturday, 28th September, at 3 o'clock, when the Right Rev. Bishop Taylor-Smith, K.C.B., C.V.O., D.D., who has been connected with the Children's

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N.S.W. Branch—192 Castlereagh Street, Sydney

C.M.S.

in its great work is the expression of Evangelical Churchmanship in the regions beyond, as its missionaries go forth to tell those who are still in darkness and superstition of the Gospel of Love and Pardon.

100 Years of History!

The story of the past 100 years of this Society in Australia can be read in the "History of C.M.S." recently written by the Rev. S. M. Johnstone, M.A., and now on sale at the above address. Price 6/-

C.M.S. Depot

At the Society's Depot you will find on sale a splendid stock of **Books** dealing with all Mission fields, and also Books suitable for Prizes, etc. Pay us a visit for your next Sunday School Prizes. You will also find a good assortment of Bibles and Prayer Books. Another feature is the **Tea Room**, where dainty Lunches are served at a moderate price. There is also to be found **Wonderful Oriental Treasures** for Sale—Lace, Brass Work, etc.

Help the C.M.S. to do greater things for Christ and His Kingdom in the new century, by doing your part with your interest, money and prayers

CRAFTON.

Parish of Central Macleay.

Special Service Mission and Scripture Union for many years, and has recently become its President, will be the principal speaker, Mr. Edmund Clark, (of the C.S.M.), and Mr. H. Alex. Brown, who have been busy during the past year holding Missions in this and other states, will also speak.

GOULBURN.

The Chapter.

The Cathedral Chapter, "the legitimate advisers of the Bishop in things spiritual" met on Tuesday, September 1st, and drafted provisional scheme for the regulation and fuller recognition of lay readers work.

Clergy Training Committee.

On the Tuesday afternoon this Committee met. It was primarily concerned with the matter of the Diocesan quota (£2500) of the new inter-diocesan Training College at Norpeth. The raising of this sum will have to be faced by the diocese at an early date as a contract (£15,000 odd) has been let.

Religious Instruction Committee.

The Committee was again chiefly concerned with the allocation of the income arising from the Fred. Campbell Endowment for Religious Instruction in Public Schools. Once again the Committee draws the attention of the diocese to the terms of this Trust. A very large sum is available each year which may be used for grants to voluntary workers (preferably women) undertaking to supplement the work of the clergy by visiting schools regularly to give religious instruction. Grants will be made to all such workers towards their expenses of transport, or towards their equipment for the task.

The Committee listened with interest to a very able report by Miss Radford on the working of the "Soldiers of the Cross" movement, which bids fair to transform our Sunday Schools into new life and power. The Committee determined to find a place in the Synod programme for a discussion of this matter, with a demonstration on the Sunday.

VICTORIA.

MELBOURNE.

Victorian C.M.S. Notes.

The Centenary Exhibition, which opens on September 28th, will probably be the biggest thing of its kind ever held South of the Line; and promises to be both a spectacular and educational success. Great preparations are being made and no pains spared to assure the best result possible. As you enter you will see the huge Chinese Pagoda with its attractive courts and stalls underneath, and you will then see on the

left the Young Peoples Department, with samples of the work on view done by the boys and girls. Also one or another of the "hands" will be regularly at work demonstrating their methods.

Then before you reach the Cafe you must not miss the Courts and Stalls organised and staffed by the Women's Missionary Council, which will be loaded with exhibits or articles for sale, sent from India, China, Africa, and Northern Australia. The Egyptian Court, under the shade of the palms and pyramids, will attract your attention, and if you get into the hands of the Toc. H. Padre Hayes, he will talk Egypt to you until you will want to go to such an attractive country. If by this time you need a rest, drop into the Moving Pictures, where you may see films of Japan, China, Africa, and Groote Eylandt. Then get your cup of tea and pass on through the archway to Africa and Groote Eylandt. A very large model of the Island is being made under the Rev. H. E. Warren's careful supervision, and will contain the central mountain of the Island, with its mystery cave, in which the blackfellow guide will initiate you into the mysteries of the Aboriginal X-Ray secrets, and other such ancient truths known to the blacks.

By the way, the "voyage" to Groote Eylandt must be taken in the lugger "Holly," which is a reproduction of the Mission ketch of that name, and is being specially built by the young men of St. Matthew's Church, Prahran. After seeing Groote you must visit the African village with model huts and a model hospital, where the nurse will illustrate to you the practical Christianity which wins the affection of thousands in Africa, and this leads them on to knowledge of Christ as Saviour. By way of contrast you must see the "Juju Man" or the "devil priest" of the African village. A glance at him will convince you of the need for Christian teachers. Before you leave pay a visit to the real live lions in the African jungle.

It will be difficult to do justice to the whole of the exhibition in one day, and so you must get a season ticket and see the Red Indian Encampment on your next visit, which I hope will fit in with the time of a black-fellow corroboree, or perhaps an Indian wedding, or a Chinese funeral or some other such oriental ceremony.

The full list of Chairmen and openers is appended, and each day the ceremony will be performed at 3 p.m., when our leading statesmen will speak on some topic of missionary interest. Arrangements are being made to take parties of school children over in the mornings, under the guidance of able experts.

The Women's Missionary Council would welcome gifts of every kind for their market, and there is no gift which will not find a suitable spot on one or other of their stalls.

Monday, Sept. 28.—Chairman, Archbishop Lees; Opener, Lord Stradbroke.

Tuesday, Sept. 29.—Chairman, Bishop Langley; Opener, Prime Minister.

Wednesday, Sept. 30.—Chairman, Bishop of Gippsland; Opener, Premier of Victoria.

Thursday, Oct. 1.—Chairman, Bishop Taylor Smith; Opener, Senator Pearce.

Friday, Oct. 2.—Chairman, Bishop of Bendigo; Opener, Postmaster-General.

Saturday, Oct. 3.—Chairman, Bishop Taylor Smith; Opener, E. Lee Neil, Esq.

SOUTH AUSTRALIA.

Famous Old Landmark—Holy Trinity's Traditions.

There is no stronger and more abiding link with the early history of Adelaide than Holy Trinity Church, the time-worn, weather-stained edifice on North Terrace.

Though time has dulled its stones and tarnished the lustre of its great gilt clock, it has not dimmed its importance as a landmark in the history of this State, nor its hold on the affections of South Australians.

On January 20th, 1838, the first stone of Trinity Church, South Australia, was laid by His Excellency Captain John Hindmarsh, R.N., K.H., runs an entry in one of the old church registers in the handwriting of Rev. Charles B. Howard, the first colonial chaplain. As soon as the actual survey of Adelaide and the marking out of the acres had been completed Mr. Howard entered into possession of a colonial site, on which Trinity Church now stands. The indenture of conveyance is dated August 25th, 1836. Financial worries, consequent on the erection of the church, prematurely shortened the life of the gallant chaplain, and he died in 1843 at the age of 36, his end being hastened by the serving of a writ for money borrowed to carry on the building.

On his death the Rev. James Farrell succeeded him as colonial chaplain, and became the incumbent of his church. Under Mr. Farrell the church flourished, and shortly after his arrival it was made a cathedral. A church schoolroom was built, which formed the genesis of St. Peter's College. It still stands. It is a little brick building, sadly dilapidated, and is situated at the rear of the church.

What stories could these old grey stones tell? They have seen the ordination of most of the pioneer clergy, they have echoed to the tramp of marching feet as the red-coated soldiers filed in every Sunday morning, they have looked down on the great square pews filled with the first families of the State.

Nominally, Trinity Church is the Governor's church. The appointment of trustees is subject to his appointment, and no rector can enter into possession of the parish without his consent. To this day the front pew has "The Governor" written in gold at each end, and there is a long row of hassocks in front of the seat.

In 1850 the old wooden rectory was turned into a chapter house, and was used for the first sessions of Synod. Dean Farrell was followed by Rev. Richard Reid, and, during his ministry, the old church was rebuilt, and enlarged. Trinity Hall was built, the parsonage was reconstructed, and a schoolroom erected. When compelled by failing health to resign in 1895 he was followed by the Rev. Frederick Webb, who, in his turn, was succeeded by the Rev. R. M. Fulford, the present minister, and the fourth in 88 years.

Of late years there have been many improvements. The old school house has been turned into a mission hall, the church has been rearranged and renovated, and seven classrooms have been added to the school hall. Of the original church little remains save the clock, which, though dated 1836, still keeps good time, a fine testimony to its maker, Vulliamy, who was a celebrated clockmaker in his day. In the Vestry is a quaint old window, on which is the monogram of William IV. and the date, 1836.

Of historic interest are the marble tablets in the church. There is one to the memory of Sir James Hume, first Mayor of Adelaide, who landed with Governor Hutt, march from the "Buffalo" on the famous 28th of December, 1836; and later became

president of the Upper House. Many other famous pioneers, both men and women, are commemorated by those tablets, including the mother of Governor Gawler. She died in 1859 at the age of 90. When the French Revolution horrified the world she was a mere girl, when mothers terrified their children with tales of "Boney," she was a matron; and as an old woman she heard the reports of the Crimean war and the Indian Mutiny. Like her, Trinity Church has many memories as it dozes in the sunlight of North Terrace.

Varia.

The Bishop of Willochra (Rt. Rev. Dr. White) arrived in England last month. After leaving Marseilles he was attacked with a severe bronchial affection and malarial fever. Since arrival in England, the Bishop has been kept in bed by doctor's orders, and has had to cancel his engagements. He hoped to be able to leave for the World Conference on Faith and Order to be held at Stockholm on August 1st, where, in addition to his other conferences, he had been specially invited by Sir Willoughby Dickenson to attend the meetings of the association for promoting international friendship through churches.

The late Mr. Henry Willis Rischbieth left £2000 to the Archbishop of Perth for distributing among Anglican charities in the west, and £800 to the Church of England Girls' Grammar School at Koolbelya, Kalbarning.

The Archbishop of Perth (Most Rev. Dr. Riley) acting upon medical advice, has cancelled all engagements for September. He has had a sharp attack of influenza. Bishop Cecil Wilson, of Bunbury, is taking confirmations and other episcopal work in the meantime.

On August 18th the second annual needlework competition of the Girls' Friendly Society of the Diocese of Willochra was held in St. Peter's Parish Hall, Peterborough. The Peterborough branch again won the members' prize, and this year also won the candidates prize. The judge, Miss Ethel King, of Adelaide, commented on the excellent work shown by the three branches who competed, namely, Peterborough, Gladstone, and Port Augusta. Mrs. Reed (presiding associate of the Peterborough branch) presented the branch Secretary (Miss Schomburgk) with her secretary's badge and silver chain in recognition of 27 years' work; and to Miss Alice Gentry the picture of "The Good Shepherd" for 21 years membership.

The Rev. Canon Swan, at All Soul's Church, St. Peter's, recently stated that it was three months since he first spoke to the congregation upon the subject of the debt upon the church. He had urged them to rid themselves of it so as to have the building consecrated to the service of God. On the following day a cheque for £250 was sent to the wardens by Mr. H. Koepfen Wendt, and a few days afterwards Mr. R. H. Lewis promised £100 if the debt were paid by the end of the year. From that time money had been coming in almost every day, and the whole of the money required was either in hand or promised, most of it paid. As a result of that direct giving, the debt would be paid on October 1st. In a few weeks he proposed having a special service of thanksgiving for that great blessing.

QUEENSLAND.

BRISBANE.

Varia.

The principle of straight giving for church purposes has been definitely adopted by the parishioners of St. Augustine's, Hamilton, where the annual effort for the year is well advanced. It is not anticipated that the record of the first year will be reached, but there is every hope of a satisfactory amount being realised. Up to the present the amounts in hand and promised are well up to those of last year.

The Rev. H. R. Holmes, of West Maitland, formerly a missionary in India, will conduct an informal mission in the Church of England Grammar School from September 20 to 27. There will be no interference with the ordinary work of the school.

Archbishop Sharp, in his monthly notes, writes, "The Rev. W. A. Wilson, from the diocese of Goulburn, joins us in the middle of November, and before the end of the year, in all probability, an English priest, who has been working for the last two or three years in Canada, will come to us."

Open Air Campaigners.

(From a Correspondent.)

Many Anglicans support the work of the open air campaigners. They call to mind with gratitude the Intercession services at the Town Hall, organised by the campaigners at the time of the Healing Mission, and continued since every Wednesday. They also recognise the value of the work of the campaigners in preaching the Gospel in the open air, especially at mid-day in various parts of the city. Here was a field of service practically left alone so far as any serious effort was concerned to place the Gospel before the men of the city. The open air campaigners have supplied a real need here and all sections of the Christian community say thank you. But the proposal set forth in a recent advertisement in one of our morning papers to extend the operations of the open air campaigners to the Bush is full of misgiving. Sydney has a million of people and the great majority are out of touch with organised religion. Why not concentrate on these—to be met with in crowds at various centres in the city and suburbs. To go to the bush means giving up there for the most part preaching in the open air, and visiting the homes of the people and doing pastoral work. The supplemental agency to the Church in this work is the Bush Church Aid Society, which has sent out men and women to distant outposts to minister the comfort and inspiration of the Gospel to the people wherever they are to be found.

It will be a tremendous pity if the open air campaigners dissipate their energies throughout the country instead of developing what is generally needed—open air evangelisation where the people gather together. And it will be a further pity if we have two organisations contending for the support of Christian people for the same work.

The Bush Church Aid Society is prepared to do all the work that needs to be done in the Bush for Christ and the Gospel as far as the gifts of Christian people will permit. It has shown its readiness to adapt its ministry to every need in that its organising secretary has carried his swag and tramped the road preaching in homes in most unfrequented places, it has sent out Christian nurses and deaconesses, it has established a hostel, a Christian home, it has sent out clergy to the furthestmost limits of the West, it has its travelling Gospel van and is equipping a second one, and will be glad to do a third, and a fourth, and will have men for every one of them, and spiritual men too, for the Bush Church Aid Society follows the C.M.S. plan—spiritual men for spiritual work by spiritual means. It has supplied motor cars and cycles to its clergy, whose parishes run to 10,000 square miles, so that they can be available to the people when needed, and its latest enterprise, a Christian Hospital at Ceduna, in South Australia, with a Christian matron in charge, shows the readiness of the B.C.A. to step out and do any work to which it is called in Christ's name, whether it be to preach the Gospel or heal the sick.

If the open air campaigners confine their attention to the big country towns as well as to Sydney they will have more than enough to do, but why leave one bit of work hardly begun, viz., open air preaching to crowds for another bit of work which the B.C.A. is trying with the help of God to do, and doing with very great success, viz., taking the Gospel to the people in the Bush.

Surely there is sufficient work for all to do in their own spheres for Christ without overlapping and at the same time implying that the Bush Church Aid is failing to do the work for which it was founded, viz., to bring Australia to Christ. Let the open air campaigners stick to their job, we need a revival of open air preaching by competent men. But this is not out on the great open plains or in the forests of our back country, but in the busy haunts of men.

I write as the Rector of a parish similar to scores of others in Sydney where the open air campaigners could use their ministry to great advantage for the Kingdom of God. Why complicate matters and cause confusion by going into places where other men with the same ideals have already entered.

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WILLIAM TYAS

Town Hall Book Arcade, 555 GEORGE ST., Sydney

Correspondence

"Essentials and Accidentals."

(The Editor, "Church Record.")

Sir,—To "Lexicon's" question, in the letter headed "Essentials and Accidentals," (C.R., Aug. 7), "Does not history repeat itself?" etc., may I be allowed to quote as a reply the appended extract, from the second edition of a book published in 1859? Many of the younger generation may see no more in this vestment question than "meets the bodily eye," but their elders, who are not so far removed from the troubled days of Sectarianism, are more alive to the dangers behind Ritualism. It is not old enough actually to have seen with their own eyes the outbreak of symbolism in the Church of England under the influence of the Oxford Movement, they have heard from their parents many a tale connected with the upheaval. My own excuse for taking up your paper's space on the question of vestments and ceremonial is that in my veins runs the blood of two Covenant martyrs.

MACMICHAEL.

From the Eighteen Christian Centuries.

By the Rev. James White.

(William Blackwood and Sons, 1859.)

And all this time went on the unlucky coincidences which distinguished this reign (Charles I.)—of (R.) Catholic cruelties in foreign lands and approaches to the Catholic ceremonial in the Reformed Church. While Tilly, the remorseless general of the Emperor, was letting loose under a national standard upon the inhabitants of Magdeburg, heaping into the history of that miserable assault all the sufferings that "horror e'er conceived or fancy feigned"—and while the echo of that awful butchery, which has not yet died out of the German heart, was making sorrowful every fireside in what was once merry England—the King's advisers pursued their blind way, torturing their opponents with knife and burning-brand upon the pillory—flooding gentlemen nearly to death upon the street—and consecrating churches with an array of surplice and censer, and processions, and organ-blowing, which would have done honour to St. Peter's at Rome. People saw a lamentable connection between the excesses of (R.) Catholic cruelty and the tendency in our sober establishment to (R.) Catholic traditions, and became fanatical in their detestation of the simplest forms.

In ordinary times the wise man considers mere forms as almost below his notice; but there are periods when the emblem is of as much importance as the thing it typifies. Church ceremonies, and gorgeous robes, and magnificent worship, were accepted by both parties as the touchstone of their political and religious opinions. Laud pushed aside the Archbishop of Glasgow, who stood at Charles's right hand on his visit to Scotland in 1633, on the express ground that he had not the orthodox fringe upon his habit; a ridiculous ground for so open an insult; it had not had an inner sense. The Archbishop of Glasgow professed himself a moderate Churchman, by the plainness of his dress, and Laud accepted it as a defiance. Meanwhile the essential insignificance of the symbol threw an air of ridicule over the importance attached to it. Dull-minded men, who had not the faculty of seeing how deep a question may be in a simple exposition of it—or frivolous men, who could not rise to the real earnestness which enveloped those discussions, were scandalised at the persistency of Laud in enforcing his fancies, and the obstinacy of a great portion of the clergy and people in resisting them. But the Puritans, with clear eyes, saw that a dance according to proclamation, on the village green on Sunday, meant not a mere desecration of the Sabbath, but a crusade against the rights of conscience and an assertion of arbitrary power. Altars instead of Communion Tables in the Parish belief in the real sacrifice of the Mass, but a placing of the King above the law, and the abrogation of all liberty. They could not at this time persuade the nation of these things. The nation for the most part saw nothing more than met their bodily eyes; and, in despair of escaping the slavery which they saw the success of Ferdinand in Germany was likely to spread over Europe, they began the long train of voyages to the Western World, which times of suffering and uncertainty have continued at intervals to the present day (1857).



Canon Burns and Missionary Party, Nairobi.

China at the Cross Roads.

Will She Follow Christ or Confucius?—The People Feeling after God—A Chinese Girl's Zeal.

(By George T. B. Davis.)

Conditions in China to-day present an imperative call, and an opportunity perhaps unparalleled in all the centuries of Christianity for a nation wide distribution of the Word of God.

At last China is awake and is standing at the cross ways. Shall she follow Christ or Confucius or Buddha, or drift into infidelity? Each one who reads these lines is responsible, in some measure, for the way in which China will walk in the years to come. The people are hungry for knowledge. With many it amounts to a passion. Students will make almost any sacrifice to continue their studies. More of the lower classes can read than ever before. One is often

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The Bush Church Aid Society has two vacant posts in inland areas. Earnest men are wanted, clerical or lay.

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surprised to find how ricksha-men and coolies to whom a tract is handed will at once begin to read it aloud.

The delight and gratitude of the people at receiving a neat cloth bound copy of the New Testament is almost unbounded. A student to whom I gave a New Testament on a railway train wrote me letter after letter telling me how he was reading the Book and going to church, and asking when I was coming to his city.

The conductor of the train was also presented with a Testament. He insisted that I should ride with a first-class instead of second. The carriage was crowded. I left my seat to go through the train distributing Scripture leaflets. When I returned a military officer had settled himself in my place. The conductor promptly bounced him out of the seat—to which he was entitled and I was not! He wanted to show his appreciation of the gift of the Book.

In the midst of all the chaos and turmoil in China multitudes of the people are reaching out after God if happily, they may find Him. Some months ago I was addressing several hundred soldiers at Nanking. Professor James Peng of Nanking Theological Seminary was interpreting. As he saw how the Spirit of God seemed to be moving upon the hearts of the men he said, "The attitude of the Chinese people towards Christianity is very different to-day from what it was five or six years ago. Then the people wandered in and out of the meetings utterly careless and indifferent. To-day, however, all the time is changed. They attend meetings in large numbers and listen most attentively. Now is the time to work strenuously for the salvation of China!"



St. Stephen's Church, Nairobi (Exterior).

When I asked the reason for the change in the attitude of the people towards the Gospel message, Professor Peng said, "It is chiefly due to the political chaos. In the midst of the political turmoil and unrest the people want something stable, something that will give peace, and they are turning to the Gospel to seek for it."

A missionary paced up and down in my room in Shanghai, telling me of the triumphs of the Gospel in China, as he had seen them during many years of valiant service. At length he exclaimed, with all the pent up fervour of his soul, "The Bible is the only hope of China."

This recalls the story of the Indian Prince who visited Queen Victoria and said, "Great Queen, what is the secret of Britain's greatness?" "Going over to a table and raising aloft a copy of God's Word," the gracious Queen replied, "That Book is the secret of Britain's greatness."

It was the Bible in the hands of the Pilgrim Fathers and other early settlers that laid the foundation of America's greatness. And shall we fail to give to China the Book that has made Great Britain and America the two foremost nations of the modern world?

It is proposed to distribute a million copies of the New Testament to those who will read them. The plan is not for an indiscriminate circulation; but the wise presentation of pocket Testaments to special classes, such as, soldiers, students, government officials and employees, postal employees, policemen, prisoners, doctors nurses, ricksha-men, farmers, factory employees, orphans, lepers, boys and girls in schools and similar groups throughout the length and breadth of the land.

And it is suggested that the presentation of each Testament should be accompanied by a loving appeal to accept Christ as a personal Saviour.

The three Bible Societies, the American, British and Foreign, and National Bible Society of Scotland are proposing to publish the Books and to distribute them in close-

est harmony with the missionaries. The distribution will be accompanied by a great volume of believing prayer that God will water the Word as it goes into the pockets and hearts of the recipients. Hundreds of Prayer Circles have already been formed to pray for days or weeks for the unsaved.

It is estimated that there are fully a hundred thousand prisoners in China. Is it worth while to give them the Word? "I was in prison and ye came unto me."

It is stated that China has the largest standing army in the world—more than a million men under arms. Think what the gift of pocket Testaments would mean in the lives of multitudes of these soldiers!

God grant that the Word may speedily be given to tens of thousands of students who are standing at the cross-ways—many of them turning against Christianity—who will largely mould the future of the nation.

And shall we fail to give the Word to the myriads of coolies? And shall we neglect the orphans and lepers and those on beds of sickness in hospitals? "I was sick and ye visited me."

It is estimated that there are about six million boys and girls in the schools of China. A ten year old girl heard the Bible stories, and believed in Christ. She rose at six o'clock in the morning to ask the Holy Spirit to help her to study. At school she even knelt in the aisle to pray and did not mind when the other children laughed. The result was she went to the head of the class. She began to tell the Good News to others. In response to her efforts, her mother and grandmother became believers, and she led four of her girl friends to Christ. Is it worth while to give God's Word to the school children of China?

Recently a letter was sent to the missionary body in China in relation to the proposed plan asking how many Testaments they could wisely and prayerfully distribute to those who would agree to read and carry them. Within two months after the letter was sent out requests had come in for more than half a million Testaments, with applications still pouring in "from all quarters."

It is estimated that the total expense of the campaign—including printing the Testaments and distributing them—will be about 150,000 dollars or 15 cents per copy. A simple method has been suggested by which Christians everywhere may have a definite and continuous share in this nation wide campaign. The plan is to give:

A Testament a Day, and a Prayer a Day to help save China in this time of crisis.

To provide one Testament a day for the people of China will mean approximately 4.50 dollars a month. Surely many of those who read these lines will be glad to share in this practical manner in this nation wide campaign of evangelism and free distribution of the Word of God.

A China Testament Fund has been formed to receive donations for the distribution of the Word in China. Contributions may be sent to Mr. T. Shaw Fitchett, 376 Swanston Street, Melbourne.

Recently it was my privilege to talk with two men who are keen observers of present conditions at home and abroad. One of them declared emphatically, "The hope of the missions lies in the distribution of the Word of God." The other man, an editor of wide

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St. Stephen's Church, Nairobi (Interior, looking West), showing the Harper Memorial Lectern.

experience, declared that the present campaign for a nation wide distribution of the Word of God in China was peculiarly timely. "For," he said, "the next five years will doubtless determine the path which China will follow in the future."

In view of these facts, may we not earnestly appeal to each one who reads these lines to pray daily and fervently for a great outpouring of God's Spirit; and for the distribution of the Word of God in that land of Sinim? Will you not become an intercessor for China in this hour of crisis, and enlist others to do the same?

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Christianity and Maternity.

(By Rev. W. H. Irwin, M.A.)

(One of a series of addresses given in the Adelaide Cathedral on Social Subjects during August.)

1. The Evolution of Motherhood.

Human parenthood is the outcome of a long course of development. The evolution of sex, as described by biologists, forms one of the most fascinating chapters in the Bible of Nature. "The struggle for the life of others" begins in low forms of life and we can trace its gradual growth up to its highest form in the love of a human mother. The principle our Lord gave us whereby we could judge men and their works was, "By their fruits ye shall know them," and we may reverently apply this principle in our study of the works of God, for therein His character must be revealed if we have only the power to read aright. The story is told of a French savant, journeying across the Sahara in company with an Arab guide and as they journeyed the former sought to prove to the latter that God did not exist. "For," said he, "you cannot see Him, touch Him, or hear Him." On rising early one morning they found a camel had strayed and the scientist from the traces in the sand pointed out the direction he thought the animal had taken. "Did you see him, hear him, or touch him?" asked the Arab. "No," was the reply, "but I can see his footprints." Just then the sun rose in all its glory above the eastern horizon and the Arab exclaimed with a sweep of his arm, "Behold the footprints of God." It is not only in the dramatic or in the occurrence of striking events and great catastrophes—the earthquake, the wind and the fire—that we may see the footprints of God, but also in the silent, constant growth of great principles and instincts. In the development of material love through the evolution of sex we are entitled to see the character of God revealed by the noble quality. He has caused to be evolved. From a knowledge of the development of material love we rise to a belief in Divine love. Thus we find in the parable of the Prodigal Son that Jesus used human fatherhood to illustrate the nature of God and further in His lament over Jerusalem he seized upon the instinct of motherhood—even of non-human motherhood—to show

the yearning of divine love. "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." All this goes to suggest that the character of God displays qualities distinctly feminine and that "no combination of purely masculine virtues can reach our highest ideal of human goodness or of the divine Nature." Also by keeping in mind the long evolution of human motherhood, we are able to take a steadier view of certain social matters. In the Press we sometimes read comments like this: "What sort of mothers will the next generation see, if girls of tender age, of imperfect education, of uninformed minds and half-developed characters are permitted without necessity, to assume a freedom of action, proper only to a more mature age?" We cannot conceal from ourselves that much in the life of to-day gives cause for such anxious speculations as to the future, but we need to balance our pessimism by recollecting that human motherhood and other great natural instincts and affections have their roots so deeply buried in the past that they can surely survive the sexual aberrations due to a great extent to the disturbance and chaos following the Great War.

2. The Past Influence of Christianity.

Mothers loved their children and children returned that love, long before there was any Christian religion, but Christianity has exercised a strong beneficial influence upon popular ideas regarding the responsibility and nobility of motherhood. Think how our attitude changes when we realise that a mother and her child are not as the beasts who perish, but are two immortal souls. Then, also, the incarnation of the Son of God honoured motherhood for all time! In the words of the Te Deum, "When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's Womb." The exaggerated emphasis, however, which was laid upon virginity and celibacy tended in some measure to counter-balance this beneficial influence. The exaltation of virginity may have been the necessary means of establishing in the minds of men the notion of chastity but, to quote Lecky: "The services rendered by the ascetics in imprinting on the minds of men a profound and enduring conviction of the importance of chastity, though extremely great, were seriously counter-balanced by their noxious influence upon marriage. Two or three beautiful descriptions of this institution have been culled out of the immense mass of the patristic writings; but, in general, it would be difficult to conceive anything more coarse or more repulsive than the manner in which they regard it. The object of the ascetic was to attract men to a life of virginity, and, as a necessary consequence, marriage was treated as an inferior state. It was regarded as being necessary, indeed, and therefore justifiable, for the propagation of the species and to free men from greater evils; but still as a condition of degradation from which all who aspired to real sanctity should fly. We can be thankful that the reformation did much to raise ideas of matrimony and with them those about maternity. "By abolishing the celibacy of the clergy it removed something which poisoned all the pure family relations of the laity by its perpetual suggestion that the marriage from which they spring is inconsistent with serious life."

But coarse views of sexual relations still prevailed to some extent as we see in "Secondly it (matrimony) was ordained for a remedy against sin and to avoid fornication: that such persons as have not the gift of continence might marry and keep themselves undefiled members of Christ's body." It is significant that no one has objected to dropping such ideas as these from the Revised Prayer Book. There is much to disturb us in modern society regarding matters of sex. We see ugly features reflected by the large number of novelists who are obsessed with sex, and by those who glorify in prostitution and promiscuity. But this state of affairs, "like the road, ugly and venomous, wears yet a precious jewel in its head." With all the chaos that surrounds us we do seem to be arriving at truer, purer and cleaner views upon sex relations; as Miss Royden says, "The instinct of sex is not now so often regarded as a grimy secret between two rather shamed human beings." It is becoming the common view to think of motherhood both as a noble form of self-expression and as social service.

3. Maternity as a Self-Expression.

All life, both plant and animal, fulfils its function, when it expresses itself. Thus parenthood is biologically the goal of human growth and development. Motherhood is the biological destiny of the girl and in motherhood a woman expresses herself. In various cases, e.g., when unmarried, it is

forbidden that woman should express herself in physical motherhood and this raises the question, what course should those women take who are denied the natural expression of their maternal instincts? Regarding morality and convention, they may give free rein to their instincts, but that way lies in degradation. They may strive to repress all sex feeling, but that path is said to lead to nervous disorders. A third way lies before them, and its name is sublimation, which being defined is, "The indirect expression of an instinctive emotion in some cognate manner that is socially useful." Since maternity includes much more than the simple performance of a biological function, it is possible to express the urge towards motherhood in large measure by engaging in nursing, teaching, and other forms of socially useful work. If we have been wrong in the past to exhort women to repress their instincts and if it is now right to exhort them to sublimiate these instincts into forms of expression other than physical motherhood, then it follows that we must regard a woman as primarily a human being and not as only a potential mother, and we must not hold that she has of necessity misused her object in life if she never has a child. Also it follows that women should be given the chance to engage in work suited to them and anything legal, conventional or traditional which prevents their doing so should be removed. The control of girls' schools is a sphere where women should naturally labour, and it is satisfactory to note that the Church of England, by reserving the positions at the head of church girls' schools for women, gives many women the means for expressing themselves in important work. Both by Christian morality and by social opinion it is forbidden that unmarried women should express themselves by having children. The Christian attitude towards those who have illegitimately so expressed themselves is well put in this question by the Bishop of London, "In dealing with the young unmarried girl who has been turned out of home with her child, we are dealing with the most helpless thing in the world, and if we do not stand by her what is the good of the Christian Church?" These words, however, call for one remark, for in them the Bishop seems to take for granted that the girl will be driven away from her home with her child. One can understand this being done by her parents in revenge and shame she has brought upon her family; but it is farcical to regard so brutal an action as an expression of outraged Christian morality. We have here one of those practical problems, which are so difficult, and for which no hard and fast rules can be laid down, viz., how to combine reprobation for the sin with love for the sinner?

4. Maternity and Service.

Service is a nobler thing than self-expression and we cannot doubt that we regard maternity in the highest way when we look upon it as a service to the race. This aspect was impressed upon us during the war and it is likely to become more insistent in the future. The advocates of "Birth control" claim that it is possible not to have children at their desire, and if this is so we can foresee a time when only unselfish women will have children. The various schemes propounded for the national endowment of motherhood recognise the principle that mothers perform a distinct national service. Some sort of endowment policy is the national fair development of the system of the Basic wage, which has at present an element of injustice in it, and a definite state allowance to mothers would relieve to some extent the misery of those women whose husbands neglect them. Against these policies it may be urged, that they will result very probably in an increased propagation of the unfit and further they will tend to break up family life. In this connection it would be valuable to get a true answer to this question. What effect, if any, has the Baby Bonus had upon the moral life of the community? There is not sufficient evidence as to the probable effects of these endowment schemes for us to say whether they are Christian or not. Our duty is to examine them carefully with an open mind, frankly admitting that they are right in conceiving of maternity as service. One of the purest and noblest joys of life is that which comes to us when we create some good thing. Our Lord Himself refers to the mother who remembereth no more her travail, for joy that a man is born into the world. In maternity we see the joy of creation at its highest for therein is displayed a power like that of God—the power of creating a human being—an immortal soul. We should emphasise the nobility of sublimating maternal instincts into social service, but one is inclined to think that such service for most women is the second best, and so as Christians we should support any social movement which gives to as many women as possible the right and opportunity to become joyful mothers of children.

Young People's Corner.

LISTETH.

Blow, blow thou Wind of God—
Lo! Thy refreshing breath
Revive us here we sleep
The sleep that ends in death.

Blow, blow thou Wind of God—
Fill our cold hearts with shame,
And fan each feeble spark
To bright and fervent flame.

Blow, blow thou Wind of God—
Upon Thy garden blow,
And by Thine influence make
The spices forth to flow.

Blow, blow thou Wind of God—
Make the dead bones to live,
And raise an army vast
To loyal service give.

Blow on O Wind of God.
To Earth's remotest bound;
Till all Thy sleepers wake
And all Thy lost be found.

—Mary Pryce.

An Unforgettable Railway Journey.

At one of the big "May Meetings" in London, Bishop Taylor Smith said:

Four years ago I had the privilege of staying with a friend near Oban, and after a few delightful days I said to the host (this was Monday evening):

"I must leave to-morrow, because on Wednesday I must be at the War Office."
"Very well; I will have the motor by a quarter to eight. You have twelve miles to go, and you can catch the nine o'clock train all right."

We started punctually, but had only gone three miles when something went wrong. The chauffeur tried and tried, but it was no good, and we lost the train.
"Well!" I thought, "all things work together for good to them that love God," so I walked back to the house.

"It doesn't matter," I said cheerfully; "I will have another pleasant day in Scotland, and I'll go up by the sleeper to-night."
That evening I caught the seven o'clock train at Oban, and I said to the station-master about ten minutes to seven: "I want a sleeper to London."

"Sorry, sir, but there has been a golf tournament, and every place is booked."
"Let me have a first-class carriage and some rugs, then."

"Very sorry, sir; the golfers have already engaged all the first-class seats."

"All right, give me a third."
There stepped in and sat opposite to me a young fellow about twenty-four years old and he began to talk to me and tell me something of his life. He was servant to one of those who had obtained places in the sleeper.

After he had related his history, I told him of the Lord Jesus Christ, and then, at ten o'clock I rolled myself up in my rug, and he in another, and we slept till seven next morning. I thought, "I won't let him leave the train without telling him who I am," so just as we came near Euston I said: "It is only fair to you to tell you who I am. I am the Chaplain-General, and if I might send you a book I should be delighted." He said he should like to have it, and gave me his name.

Four years have passed, and just before I went to Egypt I got a letter from him thanking me for pointing him to Christ, and saying that in a recent testimony for the Master he had told the story of what happened in the train from the North. —From "Our Boys' Magazine."

THE NEW LECTIONARY.

Sept. 20—15th Sunday after Trinity.
M.: Ps. 84, 85; Dan. iii.; Luke ix. 57-x. 24, or 2 Tim. i. E.: Ps. 89; Dan. v., or vi.; Matt. xxviii., or Eph. iv. 25-v. 21. Alternative for 1st Evensong of St. Matthew, 1 Kings xiv. 15; Matt. vi. 19.

Sept. 27—18th Sunday after Trinity.
M.: Ps. 86, 87; Jer. v. 1-19; Luke xi. 1-28, or Titus ii. 1-iii. 7. E.: Ps. 90, 91; Jer. v. 20, or vii. 1-15; Jno. vii. 12-30, or Eph. v. 22-vi. 9.

Oct. 4—17th Sunday after Trinity.
M.: Ps. 92, 93; Jer. xvii. 5-14; Luke xi. 29, or 1 Pet. i. 1-21. E.: Ps. 100, 101, 102; Jer. xviii. 1-17, or xxii. 1-19; John viii. 31, or Eph. vi. 10.

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Current Topics.

The Federal Crisis should remind us all of the responsibility which is attached to every privilege.

One heard a great deal of responsibility one time of the right to vote; what needs emphasizing just now is the

duty to vote. No patriotic person can be neutral in a crisis. Those who believe in British constitutional methods and measures are morally bound to use their votes and influence in that direction, as those who believe in foreign measures and methods will use theirs.

In short, those people on whatever political side they may be, whose principles are dear to them, will use their utmost endeavours to ensure the success of those principles. Now we of the Church of England are face to face with a crisis of our own. The question is whether our beloved Church is to remain British or is to become Romanish.

For a long time a small but determined party has been straining every nerve to spread its principles and to change the whole aspect and character of the Anglican Church. Its outlook is Mediaeval, it looks backward, it is a retrograde movement, despite much that is very attractive about it. Among the party are very many able men, very many devoted men, who have done wonderful work in many ways. This is undeniable. But all who hold Evangelical principles dear have to ask themselves: Are we showing the same zeal for our principles as they are for theirs?

If we are sincere in our principles, we must use our vote and influence to further our principles. We must see that we are represented by thorough Evangelicals in all the chief councils of our church.

We must see that all legislation of a retrograde character is rejected. In the present state of our Church in Australia, with an overwhelming majority of the smaller dioceses on the retrograde side, it would be suicidal from the Evangelical point of view to entrust any more power to General Synod.

The determined attempts to alter the Prayer Book in a Mediaeval direction, the tendency to mechanical and almost magical ideas of grace, the struggle for Reservation, and many other things, make it incumbent on all Evangelical members of Synods, and, indeed, all earnest Evangelicals, to see that none but those who are true to the Church of England as Protestant and Reformed are elected to office in our Church.

The Sydney Celebrations were brought to a conclusion by a great service of thanksgiving on Monday, September 14th, in St. Andrew's Cathedral.

The congregation was large. The venerable Bishop Taylor Smith preached a sermon full of inspiration and enthusiasm on the great Commission. It was a fitting close to a well prepared and, humanly speaking, successful celebration. Beyond all expectation the interest has been sustained and a great venture of faith completely justified. The result must surely be that revived interest, issuing in prayer, service and gift, will be manifest in the great "Primary Task" of the Church.

The Melbourne Celebrations are now in progress. We trust that even greater things will be experienced there and that Evangelical Churchpeople throughout the great Commonwealth will rally to the help of the Lord in the building up of His Kingdom in the hearts of men.

There is no doubt that the last sixty years have seen marked and steady growth in the contributions towards the carrying on of missionary work in the non-Christian lands. In 1863 the total world income of Protestant missions was under £1,000,000, while for the year 1923 (the latest for which we have the figures) the grand total was just under £15,000,000. Of this amount the Society of the United States and Canada provided 70 per cent. This came from 700 Societies. The figures are as follows:—Societies with headquarters in the United States £9,736,084; Canada, £722,094; Great Britain and Ireland, £2,869,353; Continental Societies (excluding Germany) £780,920; and Germany, £6395, a figure, despite its size, which meant a real sacrifice on the part of thousands when the Mark was at its lowest.

It is interesting also to note that in 1924 the Societies representing the Protestant Bodies of Great Britain, Australia, South Africa, and Europe and North America, had 29,188 missionaries abroad compared with 14,274 in the chief mission areas in 1900.

Never has the leadership at the Home Base been so efficient and big-visioned as it is to-day. Steadily, but surely, the Church is coming to realise her God-given task of world evangelisation. May God speed the day of still bigger things.

Several American bishops have been recently in England and have been preaching in notable English pulpits. The Assistant Bishop of Albany, N.Y., in one of his sermons, made an instructive reference to

the ideals of government in England and America. He said:—

"Ultimately there were only two possible conceptions of man's relation to the State. One was that in which the State was considered supreme and it condescended to grant to the individual certain rights. It was the theory of most Continental Governments, and its logical result was seen in the invasion of Belgium by the Germans at the outbreak of the Great War. The other theory looked upon man the individual as supreme, and he delegated Government certain functions that could best be performed by Government for the good of the whole people. In other words, the Government derived its power by the consent of the governed. By the former theory, states were not necessarily bound by the same ethics as individuals, but according to the latter theory logically developed the same ethical principles must prevail between States as between individuals, and States must act towards one another as honourable men did. Along those lines lay the hope of the world. The principle of government America shared in common with England in that respect the heirs of twelve centuries of struggle for freedom under law. England and America had a common language which was a distinct bond. Language moulded men's thoughts, and England and America had a common tradition of literature and culture. Then England and America had one common love of peace. The two nations had never been militaristic at heart. While they had not failed in what they deemed a righteous cause to take to the sword, they had done it with regret and sheathed it again with joy and thankfulness. England to-day was doing more and under greater difficulties for the cause of peace than any other nation on earth."

At an early date the C.M.S. authorities in N.S.W. will be called upon to fill the vacancy caused by the Rev. M. G. Hinsby's acceptance of a parish in N.S.W.

We venture to say that there could be no more onerous responsibility. The position is more than one of an organising secretary. The occupant must necessarily be concerned with administration, besides holding a place of spiritual leadership. The position therefore is one of great opportunity and responsibility and all who have the Church's overseas work at heart, and who love and support the C.M.S. in her God-appointed task, should pray that the Committee may be rightly guided in the choice of a suitable man—qualified for the position by a combination of spiritual vision and missionary enthusiasm with business capacity and organising gifts.

In one of our contemporaries there are some strictures passed upon what is termed a "Cheap and ignorant criticism of Anglo-Catholicism." The contention is made that "all instructed Churchpeople regret that the growing cause of Unity is hindered." We do not know whether the writer of this statement will regard "The Church Times" as a true exponent of "Anglo-Catholicism." It is, however, usually