

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.

Some wishes there are that never grow insipid though oft repeated, and the New Year's wish is one of these. With every real desire we wish our readers and friends a Happy and Holy New Year filled with blessings from the great storehouse of God's love. For twelve years we have had the privilege of expressing this wish—twelve years of existence oft times chequered but still, we believe, full of useful influence for the benefit of the Church and her task. The past year opened more brightly for us as there had taken place a quickening of interest, and the course of it has been more free than any before from those occasional bumps which threatened to bring disaster upon an evangelical paper. We thank God that the New Year opened under even brighter auspices and we are confident of expecting greater things for the Church Record's part in the furtherance of the Kingdom of our Lord. We would urge our readers and friends to help to increase the number of our subscribers and thus add to the influence and power of our Evangelical organ.

The Roman Catholics are usually up-to-date with methods of extending and stabilising their work

A Hint For Evangelists. They understand the value of "a good press as is evident from a perusal of even the Secular press. But they also understand the value of Church publications. It was Pope Pius X who gave utterance to the following warning to coherents of his Church:

"In vain you will build churches, give missions, found schools—all your works—all your efforts will be destroyed—if you are not able to wield the defensive and offensive weapons of a loyal and sincere Catholic Press."

Evangelical Churchmen may well take heed—we have still much to learn from others of the necessity of preserving and supporting an Evangelical Press as earnest and regularly as we support any other branch of the Church's activity. It is surprising that many otherwise sane church people demand a full tale of tricks from their newspaper management without realising the need of supplying at least a modicum of straw.

The final stages of this important matter have been entered upon by the bishops. This task is by no means an easy or popular one. The very serious difference of public opinion is illustrated by the following sub-leader from the "Morning Post," one of the chief Lon-

don dailies. It reads as follows.

Leave it Alone.

The meeting held yesterday evening to consider the proposed revision of the Book of Common Prayer should serve to remind the people of this country and in the many places throughout the world in which the Prayer Book is venerated, that there is a serious danger lest alterations should be made in the text. We approach this question apart from any doctrinal or sectarian bias. We are aware that some of the suggested changes are based upon particular views concerning high questions of ritual; but it is not upon that ground we—and, as we believe, the majority of the public—object to these proposals. We feel, however, that whatever their advantages may be, they are heavily outweighed by the alterations they involve in the form and structure of a superb religious monument and a masterpiece of noble English. It may, of course, be argued that as the version of the Book of Common Prayer as it exists to-day is the result of several processes of revision and alteration, so it is logically justifiable to submit the text to yet another modification. We cannot, however, agree that the argument is conclusive. Since its last alteration the Prayer Book has become a tradition, as it never was before. Its phraseology has become consecrated by usage, and it is the invaluable possession of all those who have been nurtured in the Church of England. The Prayer Book represents one of the noblest traditions of English life. It cannot surely be seriously urged that some of the phrases in the Prayer Book, because they are no longer in common use, should be replaced by modern equivalents. These passages do not in fact present the least difficulty even to the unlearned; they are majestically expressive, and they are an integral part of a style which, like the style of the Authorised Version of the Bible, is unapproached and unapproachable. There is, indeed, more than one revised version of the Bible which, useful as it is to students of theology, furnishes lamentable evidence of the results which flow from conscientious endeavours to improve upon the work of the fathers of the Church. To legalise the proposed changes in the Book of Common Prayer would be a disaster.

The English bishops meet January 7th to 23rd and from June 14th to 24th for the continuance of their task on Prayer Book Revision. Already words of caution have fallen from the lips of the Archbishop of Canterbury which seems to indicate an unwillingness on his part to in any way interfere with the Reformation character of the Holy Communion office. The Editor of the C.E. Newspaper has some weighty words in regard to the attempt to bring back into our Prayer Book teaching and practices which were long ago thrown aside as superstitious and idolatrous. He says:—

"The Old and New Testaments prove to us how easy it has always been for the soul to take short cuts and seek satisfaction in idolatry or sensuous worship with disastrous results. The story of the Church in all ages is pregnant with the same message of warning so that he who runs may read. The Church of England in the twentieth century will be wise to avoid the errors and disasters of the past by regarding the unmistakable warnings which are 'written for

our learning.' We are convinced that in no direction is the danger greater to-day than in certain theories concerning the Holy Communion—not new theories, the result of new revelation and abounding life—but a recrudescence of old theories which have invariably led to wrong conceptions of God and consequent limiting of the vision and the cramping and thwarting of the spiritual life."

Evangelicals in England are observing a season of prayer for guidance of the Holy Spirit in the Councils of the Bishops and we whose interest in this matter is scarcely less than theirs should be following their good example.

"Not by power nor by might, but by My Spirit saith the Lord of Hosts."

Dr. Floyd, the well-known organist of St. Paul's Cathedral, Melbourne, has been arousing a hornets' nest by attacking current methods of training in music, and particularly the accepted

style of examinations which encourage meretricious work in preparation. Some teachers are horrified by Dr. Floyd's cutting comments, and the Doctor can be fairly trenchant at times. He speaks of offering our sons and our daughters to the Moloch of examinations. We are less concerned with the ethics of the case than with a very welcome pronouncement which 'inter alia' fell from the genial Doctor's lips. He was stigmatising "those quacks who say to their pupils, 'Don't join a choir; you'll ruin your beautiful voice.' " "No sane person suffers by singing in a church choir," says the Doctor, who thus deals a blow at a prolific cause of weakness in our choirs. It is to be hoped that many Christians who possess the gift of song will be encouraged to make more religious use of it to the greater glory of God. Is it not strange that many churches cannot get along without paid singers, and more sad still, for we sanction other paid workers, that with paid organists and the choristers there is so often evidence of the fact that the services are only rendered in return for cash. It is that spirit which kills true worship in the best choir. We must not forget the Abbot's dream of the glorious choir voice which the Angels could not hear.

The Melbourne "Argus" recently contained an article headed "The Apathetic Man," in which the C.E.M.S. the contributor described and the 'conversion' to church Apathetic Man of an ardent golfer.

Whether actual or not, the story represents the case of a number of people who 'know not what they do' in injury to the cause of Christ by simply standing off, and taking their own selfish enjoyment, while the faithful few carry on and keep the

churches open, and the means of grace available for the careless, who don't in the least mind calling on the church to serve them for sundry purposes. Really it is time that the Church of England did something to slough off the mass of inertia which nominal membership imposes, and make some kind of rule that if a man does not do this duty towards his church he shall not be entitled to recognition as a member. Roman Catholics do this, and so do many of the smaller denominations in our midst. The result is that much more effective work is accomplished, closer cohesion and communion attained within the one body. Perhaps this is what is wrong with the C.E.M.S., not only speaking of it as in itself, but also as an integral portion of the greater body called the Church of England. If C.E.M.S. wants to do anything worthy let it weed itself free of membership which only talks and does not set out to do any real work for Christ among the souls of men. C.E.M.S. sometimes confesses to a regard for the genius of the Methodists of Wesley's time. Let it adopt somewhat of the exclusiveness of the Class system, and it may in time effect wonders for the Church.

The Duty of Controversy.

We call our readers' attention to the sermon we reprint in this issue. It deals with a difficulty always present to the Christian mind and heart. Controversy is not pleasant but it always is necessary in the Christian Church because of the perpetual conflict the Church has to wage against sin and error, too often in itself as well as in the world, which would enslave its message and deprive it of its strength and witness. We purposely omitted one paragraph, not really germane to the principles of the sermon, because the suggestion of Compatibility between the Church of England doctrine of the Holy Communion and that of the Sacrifice of the Mass seemed to be so controversial as to act as an irritant for many readers of what is otherwise an excellent treatment of the subject. A false teaching on fundamental matters always will produce its nemesis in false living; and if our reformation fathers were correct in their estimate the teaching of the Sacrifice of the Mass as "The Grand Error of Romanism" they were departing from, we can hardly accept the suggestion that it is not a fundamentally important issue.

We are interested to find that a recent writer, who claims to be an Anglo-Catholic, confirms our own conviction. Mr. Beau-fort Moss in his "Anglo-Catholicism at the Cross Roads," asserts that Anglo-Catholics themselves are divided into two groups, and that "the difference between them is not psychological (as between old and young, or moderate and extremist); but a difference of fundamental principle. It is becoming more and more difficult for them to work together." We are not suggesting that it is the same fundamental principle which marks the cleavage between Anglo-Catholicism and Evangelicism, we should imagine that this latter is even more fundamental to the promulgation of the Gospel of our Lord and Saviour Jesus Christ. The two "isms" stand for two religious fundamentally incompatible and not two aspects of the same great faith.

One of our bishops preaching recently on the subject of Sunday observance said: "I know a man who is always in his church on Sunday morning. In the afternoon he plays golf. Towards evening he stops and prepares to go home. 'What' going so early? his friends have been known to ask. 'Yes, I am going home to get my tea and go to Church,' he replies. And that man I submit, is very fine, and shows what we all need—a sense of proportion."

But there may be another side to it. In a parish we know some boys have been missing from Sunday School and enquiry has shown that the golf links are responsible for this slackness. It seems perilously like setting a stumbling block in the child's way.

"The first calendar we have published since 1859." That is the startling information vouchsafed in this calendar, 1925-26, for St. Paul's College within the University of Sydney. The present authorities of the College are to be congratulated upon the long overdue publication. It is well illustrated and the letterpress is full of interest relating as it does succinctly the origin and history of the foundation of the College, and having fairly full details of its present position and the activities of its inmates. As a church paper we are naturally interested in the contributions of the College to the Ministry of the Church. We note that there are several scholarships available for men who are intending to offer themselves for the Sacred Ministry. The information supplied regarding the holders of these Scholarships reveals lack of candidates. Seldom are there men enough reading for Holy Orders, to hold the Scholarships that are offered.

The Church Overseas.

Varia.

News has been received by cable from China of the death, on Saturday, at Paoning, of the Right Rev. William Wharton Cassels, Bishop of Western China since 1895. Graduating from St. John's College, Cambridge, in 1880, Dr. Cassels was ordained in 1882, and after serving for three years the curacy of All Saints', South Lambeth, went to China for the China Inland Mission in 1885. Dr. Cassels was a member of the "Cambridge Seven," who sailed to China in 1885. The Bishop (who was 66) returned to the field for the fifth period of work in 1921. His jurisdiction was parts of the provinces of Sze Chwan and Kwei Cheo—an area of 185,000 square miles, with an estimated population of from 45 to 70 millions.

The Rev. Henry Lawe Corry Vully de Candole, Canon of Westminster and Rector of St. John the Evangelist, Westminster, has been appointed Dean of Bristol, in succession to Dr. Burroughs, Bishop-designate of Ripon.

The "Guardian" says:—

"The new dean is a gifted preacher, with a particular aptitude for making an appeal to what is often called 'the plain man.' He may fitly be described as a real Liberal Evangelical, though his breadth of sympathy with and understanding of other schools of thought have never diverted him from maintaining his own position. This much has been evidenced by his admirable little book on ceremonial in the Liberal Evangelical pamphlets."

We believe the new dean is a brother-in-law of Principal Davies, of Moore College, Sydney.

The death is announced of Lady Dibdin, wife of Sir Robert Dibdin.

Converts from Islam.

At the November monthly meeting of the C.M.S. Committee the Secretary announced that Bishop Linton, of Persia, reports the baptism of seventeen adult converts from Islam on September 13th last. Of these, six were men and eleven women. The examination of the candidates was very cheering, though the baptism of several men had to be deferred, chiefly because they had not sufficiently grasped the significance of what they were facing in public baptism.

The Bishop writes:—"Is there any other Moslem field in the whole of the Society's work where the blessing from past years of faithful preaching of the Old, Old Gospel is bearing fruit as it is here? Is it a time to say 'Cut it down'? If our resources were only those of the Home Church, or only those of the C.M.S., we would be nearly broken hearted, but we thank God and take courage, for our Real Resources are in Christ Jesus, and are limitless and unlimited. . . . If 17 converts, why not 170? The limitation cannot be in God. The break through is going to come, and may not be long. It will come, when it does, not by staff, nor by money, but by the Spirit of God. There lies our ground for hope."

A Due Loyalty.

The Bishop of Birmingham has received assurance from a majority of his clergy and lay members of Conference of loyalty and goodwill. The signatories of the documents include not a few who are definite high churchmen.

The "Church Times" is not quite comfortable over what it regards as a defection; as the following editorial note manifests:—"We print this week a letter from three Birmingham incumbents explaining why they signed the Vote of Confidence in Dr. Barnes. We confess that we do not find the explanation particularly convincing, nor do we think that, in this time of stress, Anglo-Catholics in Birmingham can be blamed for mildly resenting the defection of men whom they had regarded as their friends. In their letter the writers say: 'The Bishop has the right to prescribe the conditions under which the Blessed Sacrament may be reserved.' But the one point in Birmingham is whether the Bishop has the right to forbid the Reservation of the Blessed Sacrament in church, and even if the right exists, whether it is defensible for one diocesan to exercise his local power at a time when the whole episcopate is considering the question."

The Bishop, in replying to the Laymen's Manifest, said:—

"If clergy and laity in the diocese of Birmingham repudiate disorder, and are fired by the enthusiasm for truth and righteousness which is now spreading among young men and women, we shall help to make the Church worthy to lead the nation in years to come."

Because the memorials which I have received give me hope of such a future, I send thanks which I cannot adequately express."

Ministry of Healing Committee.

The Lambeth Conference Sub-Committee's Report on the Ministry of Healing recommended that a permanent Committee of Clergy, Doctors and psychologists should be appointed to advise the authorities of the

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

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Church on questions concerning the Ministry of Healing. We understand that the following Committee has been now appointed:

Doctors—William Brown, M.I., D.S.C.; H. C. Cameron, M.S., L.R.C.P.; J. W. Corr, C.B., E.M.D., F.R.C.S.; W. McAdam Eccles, M.D., F.R.C.S.; Sir Percival Hartley, C.V., M.I., F.R.C.P.; Sir Maurice Craig, C.B.E., M.D., F.R.C.P.

Clergy—Bishop of Southwark, Dean of St. Paul's, M.V.O., D.D., Canon Pym, D.S.O., M.A.; The Rev. Francis Underhill, M.A.; The Rev. H. Anson, M.A.; The Rev. L. W. Grinstead, M.A.

National Assembly.

The National Assembly of the Church of England met in November for its autumn session. Its zeal was notably exemplified by the way in which it passed in rapid succession a number of resolutions dealing with Ecclesiastical Patronage. Many anomalies were swept away. There was a general assumption, scarcely questioned, that the proposed Boards of Patronage were the proper holders of much patronage now in other hands. An important suggestion that the parishioners should be consulted before an advowson is transferred was agreed to on the motion of Canon Guy Rogers.

Changes in C.M.S. House.

We have already referred to the appointment of the Rev. Stephen Garrett to succeed the Rev. W. Wilson Cash as Home Secretary of the C.M.S. Now we have to announce that the Rev. E. L. L. McClintock has been appointed C.M.S. Organising Secretary for the dioceses of Oxford and Coventry, and will take up his work on January 1. Mr. McClintock has been in orders for 15 years, and has not only had parochial experience in four different parishes (including Frinton-on-Sea, where he has been rector since 1919), but was Chaplain to the Forces from 1917-1919. Miss K. Whitmore, of Birmingham, has been appointed to the responsible post of Secretary for Women's Work in the C.M.S. in succession to Miss V. H. Thorold. Miss Whitmore's work, specially in connection with the Missionary Education of the Home Church, is well known in many dioceses. She will be welcomed in her new sphere of even wider service not only by the friends she has made in central and other schools throughout the country, but by fellow-workers in the country and at Salisbury Square. Her intimate knowledge of C.M.S. work in the diocese of Birmingham should enable her to make a great contribution to the plans evolved at headquarters. Yesterday it was announced that the Rev. C. H. de Vine, the Assistant Editorial Secretary, is leaving the C.M.S. House to become Vicar of Emmanuel, W. Hampstead, in succession to the Rev. P. Gordon, who is to be instituted on Friday as Vicar of St. Jude's, South Kensington. Before taking up work with the C.M.S. Mr. de Vine had four years' distinguished service as a chaplain to the Forces and was awarded the Military Cross. In 1919 he became Organising Secretary for C.M.S. for Durham, Newcastle and part of Carlisle. He came to Salisbury Square last year and has done admirable work, particularly in keeping the Church and secular press informed of C.M.S. happenings. His many friends will wish him every blessing in his new work. He is going to a parish with strong Evangelical traditions, but he has an attractive personality and many qualifications which will enable him to maintain the good work done during Mr. Gordon's incumbency.—(The Record.)

Religious Controversy.

(The following is a substance of a sermon preached recently in the Chapel of Gray's Inn, by the Rev. W. R. Matthews, D.D., Chaplain to the Gray's Inn and Chaplain to the King.)

"But when Peter was come to Antioch, I withheld him to face the fact because he was to be condemned."—Gal. 2, ii.

I have been asked by a member of the congregation to deal with a practical problem of individual conduct and I gladly do so since for almost everyone who is likely to be here, it is the question of the duty of the individual Christian with regard to religious controversy. The problem arises, I suppose, in some form or other for most of us. We have attained what to us is a satisfying view of the truth as it is in Christ. We want to rest on that, and by the grace of God, live on that. But discordant voices break in upon us. We hear all round men debating the truths of religion,

often with great vehemence. We see them arranging themselves in parties and groups representing what are, if we are to believe them, diametrically opposed versions of the Christian religion. Our impulse is to hide ourselves from the strife of tongues. We can feel, I hope, that many of the subjects of debate have little relation to the roots of our religion. We would study to be quiet. But then the question occurs to us; is not this sense of being above the conflict like the attitude of a 'superior person,' and therefore really selfish? Have we the right to stand aloof from the arena where issues of great practical importance are after all, being fought out? Is it not our duty to do what we can to help forward the progress of the Church to fuller light and larger liberty? Should we not take our part in the controversy; and if so, how and in what spirit?

Controversy not a Sign of Decay.

Let us first of all free our minds from the illusion that controversy among Christians or about religion is necessarily a sign of decay. People point to the warring sections of Christendom as a symptom of Christianity's approaching dissolution. Nothing could be further from the truth of history. It might almost be argued, on the contrary, that when religion has been most alive the controversies within it have been most keen. Our text reminds us that even the Apostolic Church was not free from internal dissension.

Back to First Principles.

If we are to give a reasonable answer to this question, what is our duty with regard to controversy? We must go back to first principles. It is clear that duty is always an absolute obligation, but the nature of my duty or your duty is relative. Thus, it is someone's duty to warn 'this chapel and it is my duty to preach the Gospel in it. We both are under an absolute obligation to do our duty, but our duties are different. The duty of every individual depends upon the kind of person he is, and the circumstances in which he is placed. This clearly applies to religious controversy. We may say that it is clearly not the duty of all Christians to take part in religious controversy. Indeed, we may go further, and say that it is clearly the duty of a great many to refrain from controversy. A man may have neither the knowledge nor the leisure to be able to appreciate the real points at issue, and in those circumstances his efforts are likely to be simply the vociferation of party cries which add to the confusion and injure his soul. What Luther called the faith of the charcoal burner is necessarily the faith of a large number of people. They must begin with authority and live in the tradition. This does not mean that their religion is inferior to that of other people. They have not a duty and responsibility which lies on those who have other circumstances; they escape many temptations and much perplexity. After all, religious discussion is not the chief duty of man, and the faith which does not depart from tradition may be more living and fruitful in good works than one which is adorned by the most enlightened philosophy.

Two Kinds of Controversy.

We must now consider the position of those who have both the time and capacity to enter into the questions concerning religion which are being hotly debated at the present time. It is evident that heretofore, we must draw a distinction. There are two kinds of controversy going on—that with non-Christians and that within the Church itself. Our duty is not necessarily the same in both cases. Religious controversy, it is to be feared, means in most man's mouths quarrells between religious people. But in fact those are almost negligible compared with the debate which is proceeding between Christians and those who will not accept the Name of Christ. The really momentous question which is being decided is whether Christianity in any form will be the inspiration and guide of the generations to come. We may often hear congratulations that the former clash between religion and science has died down, and it is comfortably assumed that the modern mind is returning, perhaps by devious ways to the fold. This is a dangerous optimism. The truth is that the furious debates of the period of Huxley and Spencer were a healthier sign than the troubled calm of the present day.

A Plain Duty.

Here surely is a plain duty for educated men and women. One of the causes of our weakness is that though the case for

Christianity is good, perhaps more persuasive than ever before, large numbers of Christians, who might be expected to know, do not know what the real case is, nor do they know the difficulties and objections which it has to meet in the present world of thought. If we cared enough for our religion we should be prepared to think about it and read about it, that we might be prepared with a reason for the hope that is in us.

Controversy Between Christians.

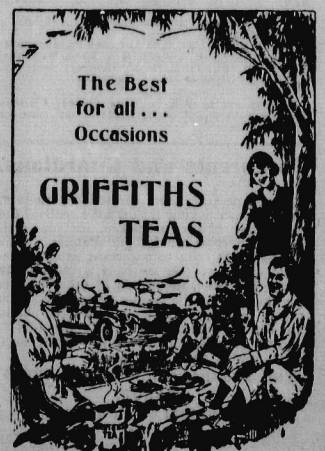
We have now to consider the most distressing form of controversy—that between Christians on the true interpretation of the Gospel itself. I think it is the duty of many more people to take part in the controversy with non-Christians than to join in this internal debate. Nevertheless, controversy in religion is a necessary and healthy phenomenon. Religious truth, we should all agree, is in some sense progressive. Though the final revelation of God came to us in the person of Jesus, there is more light and truth to shine forth from that revelation than the mind and spirit of man has yet grasped. Is it not plain, therefore, that controversy of some kind there must always be if religion is a progressive knowledge of God, until the fullness of divine understanding is attained?

When Controversy is Essential.

"I withstood him to the face," says St. Paul. There was one point, then, where the Apostle who could be all things to all men and recognise with wide sympathy their various traditions and dispositions, stopped short and uttered in God's Name a violent protest. It is deeply instructive to observe what that point was where controversy became for him a sacred duty. It was the point where the all embracing sufficiency of Christ was endangered. That is where to every Christian there comes the duty of controversy and vigilance, lest we should be entangled again in a yoke of bondage. On this point controversy has often been a vital necessity, and it is now. Constantly, the tendency exists to narrow the freedom which is in Christ Jesus, to overlay the spiritual gospel with ceremonial requirements, to make something external and really secondary of the essence of Christ's religion. Here any Christian who has understood the essence of the Gospel has an unconditional duty to protest in the interests of the future of religion.

Finally, brethren, let us notice a very obvious truth. There is no connexion between controversy and party spirit. The true and Christian kind of controversy is the enemy of the spirit of party. Controversy, discussion, debate, proceed on the assumption that truth will prevail and that nothing but truth is the aim in view. Thus, the perfect controversialist will have first an earnest desire to understand the point of view of his opponent and to persuade him to embrace the larger truth. When the desire for victory, the half-confessed hope of humiliating or crushing those who differ from us creeps in, controversy is being tainted with party spirit. Persuasion is giving place to the lust for power. The best method for the Christian is contained in the words of the Lord: "Let both grow together until the harvest." The true attitude of the Christian is the faith that truth will prevail, and that to persuade our opponents is the only victory worth having.

Brethren, it seems that for most of us controversy about religion may be a duty. It is at least a part of our responsibility



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To Parents and Guardians.

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

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THE CHURCH RECORD.

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.

Mr. James Taylor, of Toowoomba, (Q.) has given £1500 for the purpose of establishing a scholarship at the Glennie Memorial School, to be called the Sarah Taylor Scholarship, in memory of his mother.

Rev. B. C. Wilson, M.A., who has been selected as headmaster of the Church of England Grammar School for Boys, to be opened in Newcastle at the beginning of the year, was educated at Barker College, Hornsby, N.S.W., and, proceeding to Cambridge, he took his B.A. Degree in 1904 and M.A. in 1908. In 1905 he was ordained and appointed assistant curate at Barnsley, Yorkshire. In 1909 he returned to New South Wales, and was appointed the first Stanton chaplain in the Diocese of Newcastle. When the war broke out Mr. Wilson's services were accepted as a chaplain, and he won the Military Cross. After the armistice he resumed work at Merriwa, N.S.W., whence he was transferred to Muswellbrook, which he relinquished in 1919 to become rector at Longreach, Queensland. In the middle of the present year he became rector of Denman, in the Diocese of Newcastle.

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It is with deep regret that we chronicle the passing away of the late Mr. J. W. I. Beveridge, of Elwood, Melbourne. Mr. Beveridge was for many years an office-bearer at St. Andrews, Clifton Hill. He was very well known in Clifton Hill, where his kindness, sincerity, and absolute integrity won universal regard and esteem. The burial service was taken by the Rev. J. J. McCall, assisted by the Rev. T. H. Justice. On the evening of Sunday, November 15, an In Memoriam Service was held in St. Andrew's, Clifton Hill, when many friends and fellow office-bearers of Mr. Beveridge were present.

The Rev. Frank Travers, who has been acting at St. Peter's, Eastern Hill, will take charge of All Saints', Geelong, during the absence of Canon Wheeler.

For 25 years, terminating at the vacation last year, the name of Maurice Williams has been represented among the scholars of the Melbourne Grammar School.

On 27th November, Mrs. Allen, who is so well known as "Vesta" to all readers of the women's page in the "Argus," opened the fete in Holy Trinity, Balacra, Melbourne. She was supported by His Worship the Mayor of St. Kilda, who acted as chairman.

Mr. E. H. Carter, of Brighton, Melbourne, received an unique recognition as reported in "The Teachers' Journal," at a meeting of educationalists, on his attaining 48 years of varied and successful duties in the Education Department. Not reported there, was the manifestation of Mr. Carter's further versatility, as a church organist of some years' standing.

Rev. G. A. Luscombe has entered upon his work as rector of Allora (Q.).

Rev. H. J. H. Lofts, assistant minister to parish of Mortdale, Penshurst cum Oatley, Peakhurst, has accepted the curacy at St. Philip's Church, Church Hill, Sydney.

Rev. F. J. Beeman is going to St. Paul's, Redfern, as assistant-minister.

We understand that Rev. John Hope has been nominated for the Rectory of Christ Church, Sydney.

Mr. G. F. Allman, organist of St. James' Church, Sydney, was, with Mrs. Allman, entertained by the parishioners a fortnight ago. The rector on their behalf presented Mr. Allman with a cheque for fifty guineas. Mr. and Mrs. Allman were leaving at the end of last month on a trip to England and Europe.

The consecration of Dr. Burroughs as Bishop of Ripon (England) was expected to take place on January 6th.

Rev. A. R. Holmes, deputy chairman of the Australian Board of Missions, is resigning from that position shortly, and returning to parish work.

The King has approved the appointment of the Rev. Lionel G. B. Ford, Headmaster of Harrow, to succeed Dr. Foxley Norris (the new Dean of Westminster) as Dean of York.

On Monday, December 14, the Rev. Matthew Williams, rector of St. George's Church, Alberton, Adelaide celebrated the fortieth anniversary of his ordination.

Rev. M. M. Hudson, St. Stephen's, Richmond, Vic., has received the appointment as Warden of St. Columba's College, Wanganatta. He succeeds the Rev. E. A. Hunt, who has been appointed to the Brisbane Grammar School.

The Bishop of Willochra has returned to Sydney.

Rev. S. H. Denman, rector of Drummoyn, Sydney, has been appointed rural dean of West Sydney.



C.E.M.S. Conference.

The fourth annual national conference of the Church of England Men's Society was held at the Ivanhoe Grammar School (Victoria) during the last week in the year. The Bishop of Goulburn presided.

The Bishop of Gippsland, in an address at the evening session, took as a text the words of Christ, "Ye shall be witnesses of Me both in Jerusalem and in all Judea, and unto the uttermost parts of the earth." That, said Dr. Cranswick, was the Church's plan of campaign. Some argue that these spheres of operation were in the order of importance. He did not deny that the sphere of the Christian's work was the world, with every part he could touch. But in the order of sequence the home should go first. If Almighty God were the veriest stranger, and had no place whatever in the life of our day, He could not have less importance than He had in the majority of the homes of our land. Where was there any witness to God in the average Australian home? To the average Australian child-to-day the Heavenly Father was little more than an institution. The majority of children expected nothing from religion, felt nothing, and received nothing, other than some slight instruction. There was no foundation for building the Kingdom of God in their hearts. The world was deliberately shutting God out of its daily life. Where would it end? At a low estimate 60 per cent. of Australian children were out of touch with religion. The solemn question arose, how long a nation would endure if its children received no instruction on the religious sanctions upon which its democratic institutions rested.

The Bishop of Wanganatta paid a tribute to the practical ideals set forth by Dr. Cranswick. The family, he said, was the unit of Society. Break up the family and civilisation would be destroyed. The great necessity in the home was love. The curse of the Church to-day was that it did nothing. It was harmless; it was in danger of dying from respectability. More aggressive Christians, with a sense of responsibility, were required.

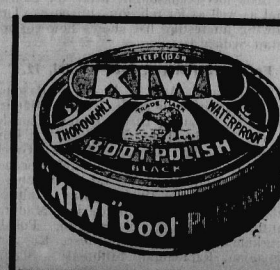
The Bishop of Goulburn resigned the presidency of the Society, and the Bishop of Gippsland was elected to fill the vacancy. In future there will be an associate president for each province.

The following elections were made:—

National President: Dr. G. H. C. Cranswick, Bishop of Gippsland.

National Vice-Presidents: The Hon. Sir L. E. Groom, K.C.M.G.; Mr. G. W. Halcombe, B.A.

Associate Presidents: Dr. L. B. Radford, Bishop of Goulburn; Dr. R. S. Hay, Bishop of Tasmania; Ven. Archdeacon Moyes, Adelaide; Ven. Archdeacon James, Ballarat; Mr. R. Ruegg, Brisbane; Mr. H. M. Jackson, Perth.



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Considerable enthusiasm, a great deal of useful work, and good attendance marked what is generally conceded to be one of the best conferences yet held.

Notes on Books.

The Message of Hope.—A Tableaux Play in picture and verse, by the Rev. A. Law, Th. Schol., D.D., St. John's, Toorak. On sale at the Diocesan Book Depot, Melbourne. This is a Presentation Copy of this very successful Missionary Play. Excellently illustrated, and forming a suitable gift book.

Australian Young Folk.—An illustrated monthly for Australian homes. (10 pp.; 3/- per year, published by Australian Christian World Office. Our copy from the publishers.) This is just the magazine for boys and girls, especially in the country. It is full of bright and wholesome reading, and well illustrated.

The Church Missionary Cleaner for January, 1926. Most readers will be interested in the Nairobi news and in Miss Yeates' account of Five Week's Travelling in Tanganyika. We note a letter to the Constituents from the new N.S.W. Secretary, Rev. J. W. Ferrier, and a suggestive article from the Rev. Dr. Law, of Melbourne, entitled "The Echo of the Ages." How true it is that the passage of time since Christ came to some ears obliterates the urgency of His appeal and command, while to others that command is amplified in urgency and appeal. This magazine should be in the home of all Anglican Churchpeople, for the C.M.S. represents the best Anglican traditions.

The Year Book of the Diocese of Riverina, 1925 (price 2/-; our copy from the Registrar).

This book has only just been published, as it bears the name of the bishop only recently elected. The Year Book contains the usual information relating to the clergy of the diocese, the proceedings of synod, and the various diocesan funds.

Prayer Book Revision, the Position of Evangelical Churchmen, by Dr. Dawson Walker, D.D., Professor of Divinity in Durham University, and Canon of Durham Cathedral. (Published by the National Church League, price 2d.). This paper deals succinctly with the general question of Revision. It sets out the aims of the Anglo-Catholics to get free from the present Reformation character of the Prayer Book. It then seeks to point out a course for Evangelical action in defending the sacred heritage handed down to them.

THE MACI.

(By the Rev. Gilbert H. Williams.)

No temple minarets loom white
Against the steel blue vaulted night,
They hear no tones of solemn choir,
Nor stand they by an altar fire;
Their frankincense, with myrrh and gold,
No sanctuary chest doth hold;
The holy courts are closed to them,
But aliens in Jerusalem.

In Bethlehem among the poor,
Balthasar, Gaspar, Melchior,
Found Christ, while in the city near,
Men worshipped God—in pride and fear.

A star shines out—a temple light
Amid the steel blue vault of night,
The sacred chants to God arise
In Mary's soft sung lullabies;

They worship by a crib of straw,
Their treasury a stable floor
Yet freely here is opened them
The court of heaven in Bethlehem.

In Bethlehem among the poor,
Balthasar, Gaspar, Melchior,
Found Christ the King, and e'en mayst thou
Find him in lowly places now!

EDITORIAL NOTES.

AN literary matter, news, etc., should be addressed, "THE EDITOR, 'CHURCH RECORD,' 54 Commonwealth Bank Chambers, 114a Pitt St., Sydney." Nothing can be inserted in the current issue which reaches the Editor later than TUESDAY MORNING.

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

JANUARY 7, 1926.

THE EPIPHANY.

The self-revelation of God is the outstanding lesson of the Epiphany Season. One special feature of this great event was the earnest it gave of the fulfilment of the old time prophecy that the coming Messiah was "to be a light to lighten the Gentiles." At once the wider purposes of God, foretold by the Evangelical prophet Isaiah, were fore-shadowed in fulfilment in the showing of the Infant Jesus to the Magi from the East.

The coming of the Magi, with their strange story of the Star that guided them, must have stirred up wondering thoughts in the minds of those to whom they came. And with special interest the blessed Virgin-Mother must have watched the unfolding of those fore-shadowed purposes.

The very slowness of the first disciples to realise the breadth of His love shows how essentially narrow were the Jewish hopes. But Jesus in His ministry of love over and over again rebuked that narrowness and sought to make those disciples ready for their world-wide mission of preaching the gospel to every creature. The very life He lived before them was a gradual revelation of the heart of God. He Who was "the forthshining of His Glory" flooded their hearts and minds with the brightness of that glory until in the fullness of the presence of the Holy Spirit they were enthralled with the greatness of His love, and caught the vision of a world brought under His gracious yoke. Gripped by that vision, they went everywhere preaching the gospel: gripped by that vision they cheerfully faced insults, hardships, persecution, and even death as they challenged the world to His allegiance: gripped by that vision they so worked, the Lord also working with them, that they turned their world upside down, even their enemies being their witnesses. Their persistent enthusiasm, the result of their seeing the glory of God in the face of Jesus Christ, carried the gospel of His love to the farthest limits of the west, and later on bore the fruit of kingdoms coming under His gracious sway.

To the Church of the living God today the torch of truth which those first disciples carried is entrusted, through a chain of faithful ambassadors of the King of Kings. A two-fold duty rests upon that Church. To keep it undimmed by any kind of teaching derogatory to Him Who is the Truth: To wave it far and wide so that its light may illumine the farthest bounds of that bigger world, to so large an extent sitting in darkness and the shadow of death. But that Church must have seen, with those first disciples, "the glory of God in the face of Jesus Christ." It must be gripped with the same vision of His wondrous love. It must be impelled by the driving force of the Holy Spirit's presence.

Epiphany.

"I am the Bright and Morning Star." (II. Pet. 1: 19.)

By day is seen no star;
Yet is there one
Which shineth from afar,
Bright as the sun,
By day and night making this dark world
Bright,
Leading men onward to the perfect Light.

The wise men led of old—
To where the Saviour lay,
And we by faith behold
His presence by this ray.
Shine, guiding Star, within these else dark
Hearts,
Bring Thou the life which Thy true light
Imparts.

Thou art the Morning Star,
Oh, Babe of Bethlehem,
Crowned Thy glories are
A starlit diadem,
Oh, may we follow Thee from earth's dark
Night
Until the day dawn of an endless light.
—Fairlie Thornton.

The Onward and Upward Book.

Always moving onward and upward is the Bible. Onward in its victorious course throughout the world, conquering new worlds in the realm of language. The British and Foreign Bible Society, with its great array of torch bearers, is very busy illuminating the dark places of the earth. Its procession of lights encircling the earth, like the stars above, "Let there be Light" is the Bible Society's great objective. Already its 573 translations are carrying the bright beams of the Light of the World into many dark places, and its message of salvation is leading nations and peoples out of darkness into a marvellous Light.

Upward, ever upward, with its millions in circulation for its millions of readers. There is a pentecostal blessing for this great school of Babel, with its many strange and coloured scholars, who sit at the feet of the one great Holy Spirit Teacher who alone is one divine interpreter of God's message of salvation, its adaptability clothes the message with a loving simplicity.

The Bible House in Sydney is a co-worker in this great missionary enterprise of language translation and circulation.

During this year 88,889 copies of Scriptures were sold from the Bible House. No less than 15,000 more than last year. A.V.B., 15,830; R.V.B., 95; A.V.T., 17,266; R.V.T., 53; Portions, 54,668; Foreign, 1,248; Braille, 27; Moon, 2; Total, 88,889.

It is surprising the number of various languages—72—which have been sold, thus the Book has been sought after for educational as well as for religious purposes. The following interesting list shows how cosmopolitan Sydney is:—

Foreign Scriptures, 1925—Total, 72.

Afghanistan, Aul, Arabic, Basque, Braille, Bulgarian, Bengali, Bugotu, Barele, Cantonese, Croatian, Diere, Dutch, Danish, French, Florida, Finnish, Flemish, Fiji, German, Gaelic, Greek (Anc.), Greek (Mod.), Hebrew, Hindi, Hindostani, Ilocano, Italian, Icelandic, Japanese, Jabim, Javanese, Latin (Beza), Latin (White), Lau, Maltese, Malay, Malo, Marathi, Mandarin, Madura, Mantawai, Masarete, Norwegian, Polish, Pangkumu, Persian, Portuguese, Russian, Rumanian, Raratonga, Sinhalese, Shona,

Spanish, Swedish, Sechuana, Syriac, Ser-vian, Samoan, Tavaia, Tagalog, Tabele, Tamil, Turkish, Tobelo, Urdu (Persian), Urdu (Arabic), Walli, Welsh, Windesi, Wenli, Yiddish.

A Missing Lad.



The Editor of this Paper will be glad to get any news of the whereabouts of this lad. His name is ALBERT WARNER, aged 17. Height 5 ft. 8 in.; medium complexion; brown hair and grey eyes. Scar on neck and malformation of right index finger.

Broadcasting the Bible.

Radiocasting Station K.O.A., situated in the Rocky Mountains, has recently commenced broadcasting Bible lessons as a regular part of the programme. The special adaptability of radio "to give courage and cheer to shut-ins and shut-outs, and whet the appetite of those whose unused Bibles are now covered with dust" has found a vigorous advocate in the person of the leader of this novel Bible class.

Essentials and Non-essentials.

(From the Church Times.)

One of the chief questions before Catholics at the present day is, What constitute the essential points of Catholic doctrine and practice? The Ipswich branch of the English Church Union endeavoured to answer that question at their meeting on May 27, when the subject under discussion was "Essentials and Non-essentials," the opener being the Rev. R. H. Nottage, rector of Kettlebaston. Fr. Nottage's points may be summarised as follows:—

There are essentials and non-essentials in both doctrine and practice. The essentials of doctrine are the acceptance of the God-head of the Trinity, the Deity of our Lord, and the unreserved belief in the Nicene Creed. Further, belief in the truth of God's Word as revealed in Holy Scripture, the Sacramental system of the Church, and the Communion of the Saints are also fundamentals to be accepted by every Catholic.

The non-essentials of doctrine, among others mentioned, were the manner of interpreting certain parts of the Old Testament, and the Immaculate Conception of our Lady, which must for the present be left to the revelation of the Holy Spirit in the minds of individuals.

The essentials of practice are the obligation of attendance at Mass on every Sunday and Day of Obligation, the daily offering of the Holy Sacrifice on our altars, the Sacrament of Penance, Fasting Communion, Reservation of the Blessed Sacrament for the sick and others unable to be present at the Service. Confirmation of the young at the proper age, the religious instruction of the young, and prayers for the dead.

The non-essentials of practice, which may be left to individual circumstances, are the time and manner of the Mass and its ceremonial, any set periods for Confession, direct invocation of the Saints (the minimum belief is that the Saints do pray for us, and it may be left to individual conscience whether their aid is directly sought) extra liturgical services before the Blessed Sacrament, and the expansion of ceremonial.

The address concluded with an exhaustive historical statement on the legal and moral duty of every parish priest to reserve the Blessed Sacrament for Communion, in view of the diocesan's recent public statement that Reservation appeared to be forbidden by the Prayer Book.

(Our readers will, of course, understand that the "Church Times" is an extreme Anglo-Catholic publication.—Ed. C.R.)

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Extract from Archbishop's Letter.

The Ordination was full of golden augury. There was a good list of candidates, and they had been carefully chosen. The Rev. W. G. Hilliard, as in previous years, most kindly discharged the duties of domestic chaplain, and gave two most helpful addresses at the early morning services of Holy Communion. The Revs. S. H. Denman and Egerton North Ash delivered wise counsels at the Quiet Days. Conferences were conducted in the evening by Canon Gagebrook and Bishop Taylor Smith. The Ordination Sermon by the Rev. Edward Walker, Rector of Wollongong, will long be remembered by all who heard it. Your many prayers received abundant answer.

It was with great regret that we bade farewell to our honoured visitor, Bishop Taylor Smith, who sailed for Wellington, New Zealand, homeward bound, on Friday afternoon last. His four months' visit to Australia has been an inspiration to a great area of our Church life, as well as a splendid encouragement to the advancing work of the Church Missionary Society, which plays its own important part in the missionary life of our whole Church. We are members one of another, and each can strengthen and support the rest if we follow the Star as God gives us individual vision.

The consecration of St. Thomas', North Sydney, of which I spoke by anticipation last month, as a most important historical event, and the great congregation which crowded that noble church was worthy of the occasion. It marks the progress of our Church when we reflect that the last 82 years have seen 23 parishes carved out of that original Mother Parish, all vigorous working units.

You would desire me to express our good wishes to the new Bishop of Riverina, who is to be enthroned on the Feast of the Epiphany at Hay. He brings great experience to the work of that widely scattered diocese.

Dean Burroughs should also be associated with him in our prayers on the Feast of the Epiphany. He informs me that on that date he is to be consecrated Bishop of Ripon. The ceremony will, I presume, take place in York Minster, in which the Bishops of the Northern Province are consecrated.

This is likely to be an eventful year in our Church life in Australia. We are to consider deliberately the proposed new constitution of the Church in Australia. A draft measure has been prepared, which will be in the hands of the different dioceses before long. It will require anxious and careful consideration, for the future welfare of the Church in our land depends upon the decisions arrived at by the General Convention which precedes the General Synod. The General Convention will be summoned for the first week in October, and the General Synod will follow in the second week. Our own Diocesan Synod will probably meet in the end of August or the first week in September. If we postponed it till after the General Synod we should be late in the year.

We are grieved to be obliged to record the death of the Rev. Edward Owen, who recently resigned the charge of the parish of Hunter's Hill. He was well known as a preacher, and during his time the heavy debt upon that beautiful church was wiped out. We deeply sympathise with Mrs. Owen and her family in their heavy bereavement.

Moore College Notes.

Term ended on December 12th. The next term will begin on Friday, March 5th, earlier than usual, owing to the probable alteration in the date of the Th.L. Examinations in 1926.

We have been favoured with visits from Bishop Taylor Smith and Professor Angus. We hope to hear them again. It was also a pleasure to see the Warden of St. Aidan's, Ballarat, and Canon Sutton, of Melbourne.

The Annual Commemoration on December 2nd, was a very pleasant function. It was very good of the Vice-Chancellor to come and say what he did. We do need a large room for various College functions. The senior students' appeal has so far evoked a generous gift of five guineas, but more will be required to purchase the Encyclopaedia of Religion and Ethics.

Congratulations to C. W. Chandler on being awarded the first of the Thomas Watson Memorial Reading Prizes, and to O. S. Fleck, on receiving the second prize. Chandler has been appointed senior student for 1926.

Students Confer.

(From the "D.F." of Jan. 5th.)

Some two hundred students from all the Australian States will arrive this afternoon at Mittagong to hold the annual conference of the Australian Student Christian Movement.

For the third time, Miss West, the principal, has generously placed at their disposal the roomy buildings and beautiful grounds of "Frensham," and in these ideal surroundings the fortunate 200 will carry on their work, discussion, and recreation during the coming week.

The conferences, held in turn in New South Wales, Victoria, and South Australia—the last was at Ocean Grove, near Melbourne—are of great benefit in enabling students to meet, not only those of the other Australian Universities, but also men of intellectual eminence, who deliver addresses to the conferences, and are also accessible to the members in their leisure time for a free and easy discussion of difficulties. Among such visitors in recent years have figured the Bishop of Bathurst, Sir Joseph Cook, Professor McKellar Stewart, Rev. Percival Watson, and many others, besides a number of doctors, teachers, and missionaries from Egypt, China, India, Africa, and Korea, whose account of present day conditions in those lands has been most instructive, and has helped greatly in broadening the outlook of those who heard them.

Aims of Movement.

The "S.M." as the student movement is affectionately called by its members, exists to promote a Christian spirit in the Universities by means of Bible study, social service (such as the University Women's Settlement at Newtown), inquiry into social and national questions, and relief of suffering, especially among other students. Affiliated under the name of the World Student Christian Federation are branches in the universities and training colleges of 41 countries, and these send their delegates to an annual conference, where, as many languages and costumes are to be met, as at a meeting of the League of Nations, and where East and West come to a fuller understanding of one another through outspoken but friendly criticism. Recently the delegates managed to come as far East as Peking, and the local movement is making efforts to have the next world conference held in Australia.

With regard to this afternoon's gathering, the members are looking forward with pleasure to the coming reunion with old friends—some now scattered in the country towns of Australia, others on furlough from abroad—and to the cheery student songs and lively debates which form such a characteristic feature of student movement conferences.

St. Matthew's Church, Manly.

All Saints' Church Hall, Balgowlah, in the parish of Manly, was recently dedicated by Archdeacon Regg. It is a commodious brick structure. Some £300 was saved on the cost of the building by the amount of voluntary labour given by the Churchmen of that district.

All Saints', Woolahra.

The Jubilee of the Church, 1876-1926. All Saints' was opened for public worship by the late Bishop Barker on January 8th, 1876. This year, 1926, is therefore, the jubilee year. It has been decided to commemorate the jubilee by the erection of the tower and porch on the western front of the church. It is estimated that this will cost £10,000. Since the meeting of parishioners held on Monday, November 9th, the sum of £3815 has been promised.

A Great Achievement.

The rector and office-bearers of Holy Trinity, Dulwich Hill, are to be congratulated upon the acquisition of one of the finest school properties the Church holds in the purchase from the Government of Hurlstone Agricultural College, Hurlstone Park, for the new premises of Trinity Grammar School. The purchase price was £25,000,

and the splendid site will give the school ample scope for development in the future. The growth of the school from its inception promises well for the future.

League of Nations.

The executive of the League of Nations' Union (N.S.W. branch) is prepared to supply information and literature to all clergymen who are of the opinion that the League of Nations is serving, or may be made to serve, in the cause of Christianity. It is felt that the Christmas season, with its message of "Peace on earth and goodwill towards men," can be made an opportunity for drawing public attention to the work and ideals of the League of Nations.

All clergymen who wish literature and information on the activities of the League are cordially invited to get in touch with the secretary at the new offices of the Union, in Commonwealth Bank Chambers, 114a Pitt-street (opposite G.P.O.).

NEWCASTLE.

A Diocesan School.

Early in February a Church of England diocesan grammar school for boys will be opened in Newcastle, the property in Church Street, known as "Rohillion," belonging to Mr. John Brown, having been leased on favourable terms. The building is considered to be suitable for school purposes, and the first headmaster will be the Rev. B. C. Wilson, M.A.

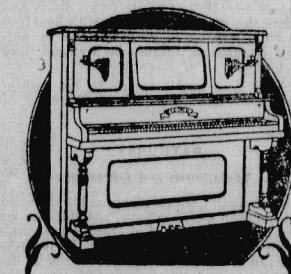
GOULBURN.

Ordination.

On Sunday, December 20th, 4th Sunday in Advent, the Bishop of Goulburn admitted to the diaconate in St. Saviour's Cathedral Mr. Wyatt A. Evans and Mr. Arthur H. Lawford.

The Ordination took place at 7.45 a.m., in the presence of a very good congregation. There was no sermon. The Rev. E. C. Kempe presented the candidates. The Rev. Wyatt A. Evans read the Gospel.

Mr. Evans, until recently has been stipendiary reader in the Mission District of Mitchelago, and has been licensed to serve his diocese there also. The Rev. A. H. Lawford has been until recently Stipendiary Reader in the parish of Albion and he has been licensed to serve as deacon there.



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SYDNEY

Institution of the Rev. C. M. Statham.

The Bishop instituted the Rev. C. M. Statham, Th. L., as Rector of St. Nicholas', North Goulburn, on Thursday evening, December 3rd, in the presence of a good congregation. The service was most impressive. It followed the new order suggested by the General Synod Committee on Forms of Service. The Bishop was attended by Archdeacon Ward, Minor Canon Parkes, and the Registrar. The Rev. Jas. Benson and the Rev. F. G. Morgan were also present. The service commenced with a hymn and lesson. The Archdeacon presented the new Rector by the Bishop with his blessing. Then followed the special benedictions at each place of ministration, the font, service and its significance. The license was read by the Registrar and given to the new Rector for institution. In his sermon, the Bishop explained the difference between "institution" and "induction." Institution—the setting apart of a priest for a particular sphere of duty or "cure of souls," induction—the entering into possession of the temporalities and equipment of the benefice. He sketched the history of the development of the parochial system. The whole diocese is still the Bishop's parish. He explained why, in England, the induction is subordinated to the institution by the Bishop—the legal circumstances are not the same, so it is possible to bring out more clearly the religious significance of the ceremony—the blessing of the rector and his work as a whole, and the blessing of every act and place of ministry.

He reminded the congregation of the separate and special meaning of each of the words that had been used to describe their pastor, viz., Minister—the noblest title of all and common to the Bishop, priest, and deacon. Priest—not of the Church of England but of the Church of God, Rector or Vicar—a leader—ruler—director. He explained the license as the legal entry into office, the institution as the spiritual entry. He deprecated the use of party labels. No man is exactly true to label. We require to hear less of High Churchmen, Low Churchmen, or Broad Churchmen. There is only one test of Churchmanship—Is it living? or is it dead? is it big? or is it small? is it vision? or is it deep? deep in its personal devotion to our Lord? So the task of priest and people is to put first things first; your Rector is a Man of God. See to it that you people shoulder your share of the work and responsibility of the material financial and social business of the Church. Many of these things are not the priest's work at all. He is there to train, direct and inspire the workers. So work with him (not for him; nothing is so dangerous as personal popularity). Trust in him and pray for him.

The Bishop paid a tribute to the faithful work of the late Rector, Canon Howell.

BATHURST.

The Church and Education.

All Saints' College plans a big forward movement in the New Year. At Marsden have been hard pressed to provide accommodation speedily enough to meet the remarkable influx of applications for places in the school. At the time of writing, we have received entries for sixty-seven boarders within three months of the opening of the school, and the steady stream shows no sign of slackening. We have just decided to make two more extensions to our buildings, and with that we must be content for some time to come. These extensions were agreed to rather than disappoint some parents, who specially wished their daughters to have a place upon our foundation roll.—(The Bishop's Letter.)

CRAFTON.

Lower Macleay.

The parish of S.W. Rocks, Kinchela, etc., has been for a long time well practised in the indirect way of looking for church finance. At the same time many rightful obligations have been entered upon and debts have accumulated alarmingly. The new vicar, Rev. Robinson, felt the incongruity of things as they were, and the load of debt was serious. His movements have culminated in the parish to the best half believingly trying the experiment of spiritual means for spiritual results, the collection plate not being dishonoured to the position of an agent of "filthy lucre," but was treated as the medium of consecrated personal effort. Upon a set date—Sunday, November 29—parishioners were invited to bring their offerings for the clearing away

of the debts. A first instalment of £100 was asked for. On Sunday last, a very showery day, the collection plate at night lifted £115, with more promised. It is the same old story. Give us "quid pro quo," says the ungracious, unconverted world, forgetting that the infinitely more than "quid pro quo" has already been finely given by the Christ. Trust, the God of Promises—says the enlightened conscience and the grateful heart of love, and spiritual forces are loosed that loosen the silver and the gold which after all are God's. Abraham found God Jehovah fire, and the faithful of all ages have without fail found the same: "The Lord thy Provider." We congratulate the Rev. Robinson both upon his venture of faith and his faith for the venture. It may be stated that the Bishop of Grafton preached at the various centres and spoke most strongly upon the subject. (Communicated.)

VICTORIA.

MELBOURNE.

The Parish Bookstall Society (St. John's, Toorak) reports concluding a very satisfactory year's work. The demand for supplies now comes from nearly every State in the Commonwealth. A number of new publications are only awaiting funds which come in slowly, if regularly, by the usual course of sales. The costs of printing have risen so much that difficulties have increased with the increasing demand for the booklets, and three new booklets are held up at present. During the year the Tableaux Play somewhat hindered this necessary department of activity. Still, the Bookstall sent out the Tableaux Play Booklet (illustrated), and a new Edition of "Prayer and the Prayer Book," which has sold well. Besides other donations from profits, notified some time ago, the Bookstall returned £22/- to C.M.S., the result of profits from sales at its stall in the Melbourne Exhibition. The scope of the Parish Bookstall extends widely, its prints numbering 100,000 in eight years. It provides brief and clear statements upon those matters on which it is increasingly necessary people should have information. It may be noted that this work is carried out without adding one penny to the burden of Vestry or Diocese. Many hundreds of pounds have been expended to much less useful purpose.

Novelties.

A Bride at St. Paul's Church, Caulfield, Melbourne, on Christmas Day too, bore into Church in place of the customary and quite pagan bouquet of flowers, a copy of the Holy Bible, to which were attached long streamers of white satin. The innovation is commendable, and it is to be hoped the example of St. Paul's will be copied by brides in this New Year.

A most novel and friendly act is reported from South Yarra Baptist Church, which devoted its Watch-night Service collection to St. Paul's Cathedral Spires Fund. Archdeacon Hayman, Organiser of the Fund gave the address at that service.

At Sheldford School, St. Mary's, Caulfield, Melbourne, the Vicar's prizes for church attendance were all won by the children belonging to other denominations.

Playing the Game.

The following excerpt is from the Melbourne "Age," of December 23rd.

Anglo-Catholicism.

Welcome to Bishop-Elect.

St. Mary's Parish Hall, Fitzroy, was full to the doors last night, when a welcome was extended by the clergy and laity of the parish to the new bishop-elect, of Riverina, Dr. Halse. Father Cyril Barclay, on behalf of those present, presented the bishop with a mitre and cope, which were outstanding for their richness and fine colour, a cheque, and also an autograph album.

When the bishop, clad in a purple cassock and biretta, wearing an episcopal ring of sapphire, rose to address the gathering the shouts of welcome were almost deafening. Relating his experience on his recent visit to England, Dr. Halse said his consecration in Westminster by the Archbishop of Canterbury was worthy of special mention, as a Japanese bishop was also consecrated the same day. The services in Westminster Abbey were gradually changing, continued the bishop. They were becoming more spectacular, and the music was superb. The Anglo-Catholic Church was gaining ground in Great Britain, even as it was in Australia. (Applause.)

The election to the see of Riverina of an Anglo-Catholic, he contended, is indeed an indication that our ideals and heritage have been recognised by the Church. Anglo-Catholics possess three attributes—they were Catholic, broad and evangelical.

Father Cheong, of St. Peter's, Eastern Hill wished the Bishop god speed, and added that Dr. Halse was a priest whom all Australia delighted to honor.

Dr. Halse is a member of the High Church of England, and returned recently from England to fulfil his duties as Bishop of Riverina. It was explained that many of the Anglican churches both in England and Australia had now authorised the reservation of the sacrament in churches for the purpose of administering the last sacrament and also for adoration. Confessional boxes were also a commonplace in many of the churches in England to-day. The progress of the Anglo-Catholic Church was rapid, said the Bishop, as many of the newly-consecrated bishops favour Anglo-Catholicism.

Dr. Halse will make his head quarters at Hay (N.S.W.), and Broken Hill (S.A.) his western outpost. The enthronement will take place in St. Paul's Cathedral on the 10th January.

BALLARAT.

The Reverend A. E. Preece.

It was a pathetic co-incidence indeed that the Reverend A. E. Preece should have received his call to rest at St. Anna, when he was on a visit to his brother, in the very week in which that call came to the late beloved Vicar of the Parish, Canon Fleischer and the Reverend A. E. Preece, passed hence almost together. Both were identified with this Diocese: Canon Fleischer by an uninterrupted ministry here; Mr. Preece by upbringing, and by the first years of his clerical career. Both were very true and faithful Priests in the Church of God; both won the affection and esteem of parishioners and friends; and both have laid down their sacred charge in the fullness of their power to serve. It is a great mystery; but we believe and are sure that they have entered upon a greater service in the presence of their Lord.—(Ballarat Chronicle.)

QUEENSLAND.

BRISBANE.

Appointments.

Rev. H. T. Clark has accepted the Rectory of Killarney and begins his work on January 1st.

Rev. T. Hely Wilson has been appointed Missions to Seamen Chaplain in place of the Rev. H. Glyn Lewis (resigned), and has already taken up the work.

Rev. L. J. Hobbs has accepted the Rectory of St. Andrew's, South Brisbane, and begins work there on January 24th.

Rev. C. de Labriere has arrived in the diocese, and is acting as locum tenens at St. Paul's, Ipswich, pending the arrival of the Rev. F. Birch, on February 1st.

Rev. C. H. McKie, on his return to the diocese early in January, will be Curate of Southport in place of the Rev. E. W. Mead, who goes as Curate of Ithaca.

Ordination.

By the Archbishop of Brisbane in his Cathedral on Sunday, December 20th, 1925.

Deacons.

Theodore Charles Kernke (Nambour).
George L. A. Peters (Maryborough).

Priests.

Rev. Cyril L. Biggins.
Rev. Pender O. Brookes.

Preacher.

Rev. J. M. Teale.

NEW BOOKS

Barlow—"LIFE OF WILLIAM ROBERTSON NICOLL." 9/6. Post. 6d.
Barbour—"LIFE OF DR. ALEXANDER WHYTE." 9/6. Post. 6d.
Palaubeta—"SELECTED HINTS." 7/6. Post. 6d.
Terbell—"TEACHER'S GUIDE." 9/6. Post. 7d.
Arnold—"COMMENTARY ON SS. LEVITUS." 12/6. 9/6. Post. 4d.

WILLIAM TYAS

Town Hall Book Arcade, 555 GEORGE ST., Sydney

"Practical Religion as she is Taught."

The "Church Chronicle" has a series of short articles on "Practical Religion" by a writer, W. F. H. N. Elderslaw. In the current issue the writer uses his opportunity to emphasise "Prayers for the Departed" and incidentally misinterprets the Book of Common Prayer. Considering that such prayers are definitely "cut out" from the P.B., to say "The Prayer Book is not rich in prayers for the dead," strikes us as the reverse of candid. A further indication of the one-eyed-vision of this writer is shown by his remarks on cremation (for which we are no protagonists). With an easy self-confidence he links up cremation with Paganism, oblivious of the many honoured men, of various shades of ecclesiastical colour, who are strong supporters of the usage.

Great Development.

In the annual report of the head master of the Church of England Grammar School, East Brisbane, it was announced that the committee had acquired Mr. Waverley Cameron's property, comprising a residence and about 18 acres of land, adjoining the school property, and making a total of about 50 acres for school purposes. The building is to be remodelled and devoted to the purposes of a school for the junior boys. It has been pointed out that the expenses attached to the requiring of this property has been very considerable, and it is hoped that the appeal which has been made for a sum of £15,000 for school extension will help to defray this expense.

ROCKHAMPTON.

Letter from the Bishop.

The last ten days have been for me full of interest and importance. On September 27th it was my privilege to be the preacher at the evening service in Westminster Abbey, and to be allowed to attempt to give a crowded congregation some little idea of the point of view and the ideals which are actuating the work of the Church in Australia in general and our own Diocese in particular. Then on Tuesday came the Consecration, also in the Abbey, of Bishop Halse, to the Diocese of Riverina, and Bishop Simpson as Bishop in Kobe, Japan. At any time a Consecration service, solemn in itself, must gain additional wonder when it takes place in Westminster Abbey. But of course, for us who are connected with the Church in Queensland, there were even more special reasons why this occasion should be profoundly moving. There was the most unusual number of Bishops present to assist in the Consecration, amongst whom I might mention two or three of local interest to ourselves. The Bishop of Salisbury, Bishop Frodsham, late of North Queensland, Bishop White, late of Willochra, and Bishop Montgomery, to whom the whole Overseas Church owe such an enormous debt of gratitude for his work as Secretary in connection with the S.P.G. for so many years. Owing to the number of assistant Bishops present, it was suggested that only those who were intimately connected with either of the two Bishops-designating on of hands. As one of the youngest Bishops, I felt that it was not fitting for me to be forward in claiming this wonderful privilege, but it so happened that there was room as the circle was formed round Bishop Halse, and I know that all our church people will be thankful to know that I was able, as their representative, to co-operate in the Consecration of one whom we know and love so well.

I have just returned from seeing off at St. Pancras Station the members of the Oratory of the Good Shepherd, who started this morning on their 14,000 mile journey to Rockhampton. Apart from one's own intimate personal feelings on the occasion, it was a wonderful sight to see the long train packed out with men and women and children of our own race and blood going out cheerfully to seek their fortunes in a new hemisphere. This sight alone should serve for those who witnessed it as a cogent reason for putting the whole resources of the Church, corporately and individually at the service of those who are striving to effect a redistribution of the population of our Empire. The members of the Oratory departed in wonderful spirits.

NORTH QUEENSLAND.

Who is Responsible?

A Correspondent writes:—
"The attached speaks for itself. It is a cutting from the 'Townsville Daily Bulletin,' of the 21st November, and relates to

our Cathedral. Can we expect God's blessing when we drag His Church through the mire like this?"

ROLL UP!

For the Great Election of
TOWNSVILLE'S UGLIEST MAN!

Candidates:—
Mr. Ernie Garbutt. Mr. Stan Short.
Mr. Crie Smith. Mr. Norm. Allen.
Mr. Addy Beatty.
3d. a vote Back Your Fancy 3d. a vote
Ballot Box at the Theatre Royal
And Don't Forget the Kids' Ticket for the
Grand Christmas Tree and Fete
In the Strand Park on Saturday, December 5
In Aid of St. James's Parish Funds.

NAVAL CHAPLAIN—A Clerk in full Orders is required for service in the Royal Australian Navy. Age, between 27 and 35. Graduate and single man preferred, but not essential. Pay commencing at £1 per day active and 3/9 deferred with increments after every three years. Ration allowance, 1/9 per day. One grant of £50 for uniform. Applicants are requested to write in the first instance to His Grace the Archbishop of Melbourne.

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Boarding and Day School for Girls.

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Warden—The Rev. D. J. Knox, Th.L.

Council—Mrs. Russell Glasgow; Mrs. A. L. Graham; Mrs. K. O. Loane; Miss G. Harriott, B.A.; G. W. Ash; Hon. F. S. Boyce, K.C.; Frank George; The Rev. J. V. Patton, M.A., B.Litt.; Professor The Hon. J. B. Peden, K.C.; Dr. Clarence Read; H. L. Tress; W. M. Vindin, and T. A. Strudwick, F.I.A.A., Endeavour House, Macquarie Place, Sydney, Hon. Bursar.

Headmistress—Miss Elkington (Melb. Univ.)

The School is conducted on the three-term system.

There are ample playing grounds.
Next term begins on Tuesday, 9th February.

Full particulars are obtainable from the Head Mistress (Tel. J1200), or the Bursar.

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

ORGANISING SECRETARY,
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George Street, Sydney.

CURATE WANTED, Single, Christ Church, Enmore. Interesting sphere of work. Apply, Rector.

WANTED—Colleague for Rockdale and Brighton-le-Sands. Good prospect for Single Man. Evangelical—Apply Rev. L. Gabbott, Rector, Rockdale.

CHURCH ORGAN FOR SALE (Bell), two manuals and pedals, 23 stops; Handsomely decorated pipe case, hand and electric blowing. Box 402 F, G.E.O., Sydney.

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Every Wednesday, 12.30 to 4 p.m.

Bright Singing Inspiring Talks
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Make sure you attend these inspiring meetings, when convenient, any Wednesday. Bring or send your prayer request; it will be read out and prayed for by the hundreds of people present. The many, many answers God is giving to these united prayers will encourage you.

Enter or leave anytime
All Welcome

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Perhaps a small Booklet will help? Nicely Printed with Illustrations. Short, Simple Prayers for Morning and Evening, and Special Prayers suited to Australian Life.

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SOUTH AUSTRALIA.

Opening of the Ceduna Hospital.

(From the Willochran.)

The following report has been received from the Rural Dean:—

St. Thomas,
Pt. Lincoln, Sept. 21st, 1925.

The Very Reverend the Administrator of the Diocese.

Very Reverend Dear Sir,—

I have much pleasure in reporting to you officially on the opening of the Church Hospital at Thevenard on Thursday last, September 17th. I was met at Thevenard on Thursday morning by the Priest-in-charge, the Rev. N. Haviland, and during the morning inspected the premises. These are situated about one mile north of Ceduna and have hitherto been under control of the Medical Club. They consist of a stone house standing in 40 acres of level arable land, with an ample water supply and good outbuildings. There are three wards with beds for eight patients, and bedrooms for the staff give ample accommodation. The outfit is complete and all necessities are provided for operations, etc. The whole is in excellent order, scrupulously clean and bright. The opening ceremony brought a large gathering together at 3 p.m. Myself and Mr. Haviland and Mr. Shoemaker, chairman of the Medical Club, faced the front verandah for the service; a choir provided music. The people were accommodated with seats. Mr. Shoemaker briefly handed over the hospital to the care of the Church. Mr. Haviland returning thanks, I read the letter from the Bush Aid Society, detailing the aim of the Society; apologised for your and other absences, and referred to the qualifications of the new matron. I gave an address from St. Luke x. "Take care of Him," and ended with a benediction on the chaplain, the physician, the staff, the patients, the building. The function was a red letter day in the history of the district and aroused much enthusiasm. There is a great future before this district—the town will become a notable and populous centre before long. The town stands in a splendid position upon a bay of great beauty and amid land of great fertility. It is the outlet for the wealth of a vast and rich agricultural and pastoral territory. I am greatly pleased with Haviland and his work and influence. With kind regards, believe me,—Yours sincerely,

H. W. L. SNOW, Rural Dean.

Big and Backward.

No one will grudge the Bishop of London the three months' leave he proposes to take next year in order to lecture at some of the American Universities and visit several Anglican Mission stations in the East. But there will be a widespread disappointment at the bishop's announcement that he is unable to hold a diocesan synod, owing to the "acoustic properties of that part of St. Paul's Cathedral" which is in use. A diocesan synod has now become a regular method by which a bishop constitutionally takes counsel with his clergy, and no "bishop's charge" can fulfil this function. To the argument that there is no convenient place for taking counsel with so large a body of clergy the answer is that the diocese should—in accordance with the expressed wish of its conference—be divided. But the bishop has already made public his views against this obvious remedy; so the unmanageable diocese must needs continue without its synod, and with no means for the bishop to be placed, at first hand, in touch with the feelings of his clergy. It is a melancholy fact for Church reformers to contemplate, that the largest diocese in England is to be reckoned among the least progressive in its administration.

(From the Guardian Editorial Notes.)

If you wish your neighbours to see what God is like, let them see what He can make you like.—Charles Kingsley.

HOME MISSION SOCIETY.

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For terms apply—

Rev. C. Hughesdon,

The Rectory, Wentworth Falls.

Young People's Corner.

THE NEW YEAR.

Standing on the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear,
Spoken through the silence,
By our Father's Voice,
Tender, strong and faithful,
Making us rejoice.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year.

—F. R. Havergal.

THE PATHFINDER.

There is a picture that you may have seen. It is of a boy, who is standing in a room, and he is somewhat strangely dressed. He has a wide-brimmed hat, just like a rancher from the Wild West, a khaki shirt and short breeches, while from his belt hangs a large knife.

You have guessed what he is? Right! First time. He is a boy-scout.

He has a map in front of him, and he has been busy tracing out the track for his troop, for he is the pathfinder. That is why the artist has given his picture that title.

But while busy looking out the way for others to take, a thought has occurred to him. He needs a guide to show him the way through life if he is to be a true man and to prove a help to others. And there, by the boy's side, the Guide appears.

He is clad in a long, white robe. He holds a staff in his hand, and the sandals show that he is ready for the road. So he has laid his hand on the boy's shoulder, and he is saying in the scout's ear, "I will show thee the path of life! . . . I am the Way!"

The look on the lad's face plainly shows that not only has he heard, but he has resolved to follow this Leader as long as life lasts.

That boy is like a brave man who had to pass through all kinds of dangerous places, and who travelled to strange cities on service for his king. He always had to depend upon the Pathfinder, and that man, whose name was Paul, never found him to fail.

There was another man who went through the jungles and swamps of Central Africa who even penetrated where no other white man had ever been, for he was doing the same kind of work as Paul. And David Livingstone knew how the Guide was always going before him to open up the way.

So you will do great things in the world and for your fellow-men. You will bring a smile to sad faces, and sunshine to many a shadowed soul. And what is more if you follow the Pathfinder you will at least reach the City of the Great King.

SHARP AS A NEEDLE.

"Wanted, a sharp boy, to make himself useful." That was an advertisement I read in the paper, and it made me think. One had often seen it put, "A smart boy," but who wants a sharp one?

There are sharp people who do what is not quite right, and sharp people who say what hurts. But surely no one could want a boy who would do either. Then it came

to me: why, they wanted a boy as sharp as a needle!

That is the first thing about a needle. When you were first trying to sew, you found how even the small point of a needle could hurt if you put it in the wrong place. That is the kind of sharpness that some people have. They are all point and they wound others as well as themselves. But used rightly, the sharpness of the needle is a fine thing. The point is made sharp so that it can get through things, and get through them without much pushing. That is what we must remember about our lessons or our work.

Then the needle has an eye. So have some little people, and they use it only to see faults in their playmates or to see reasons why they should not try to do right. But the needle uses its eye better than that. Do you know what its eye is for? Of course you do. It is to take in something that it can carry along with it.

That was the kind of boy that was wanted—one who would remember what he was told, one who would take in what he was taught and carry it along with him. And that is why you have lessons to learn, that you may be useful in the work of the world.

Another thing about the needle is this: it must be straight. There are one or two like the surgeon's needle or the packing-needle that are meant to be bent, but most needles must be quite straight. You cannot do fine work with a crooked needle, and you cannot do much with a person who is not straight, that is, one who will not play the game and do what he knows to be right.

It is very difficult to make a needle perfectly straight, but it is one of the first things they do when they are making them. After being heated a number of pieces of steel wire are rolled backwards and forwards in a machine, and pressed against one another. And it is so with us. It is in our work and our play, while we have most to do with one another, that we learn to do what is fair and true, for no one likes to play with a child who will not be straight, and noble boys and girls know that to be upright and unselfish, to do right even when it is hard, are the qualities we admire most.

The needle must be bright as well. A rusty one will stick in the cloth, and make the work very unpleasant, and brightness in girls and boys is more than polish—though good manners and politeness are always necessary. This brightness is getting through one's work, but doing it cheerfully and willingly, so that it makes work a pleasure. Snicks or grumbles are like rust on the needle.

That was the kind of boy they wanted in the city. And that is the kind everyone likes, one as sharp as a needle.

A point to get through things,
An eye to carry with us what is useful,
Straightness so that we do the right,
Brightness that will help us to do our work cheerfully, smoothly, gladly.

These are some things the needle has, and, like it, we must always be true as steel!

TIME.

When as a child I laughed and wept,
Time crept.
When as a youth I dreamt and talked,
Time walked.
When I became a full grown man,
Time ran.
When older still I daily grew,
Time flew.
Soon I shall find in travelling on,
Time gone.
And my eternity begun,
Time done.
Saviour, be Thou my Saviour then,
Amen!

THE KING'S SCHOOL
PARRAMATTA.

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Correspondence

New Guinea Anglican Mission.

(The Editor, "The Church Record.")

Dear Sir,—Would you please allow me, through the medium of your paper, to make known to all the friends of the New Guinea Mission that the address for all main matter for the members of the staff of the Mission is—

C/o The Anglican Mission,
Via Samaria, Papua.

On no account should either New Guinea or British New Guinea be put on mail matter for Papua. New Guinea is for postal purposes the name used for the Mandated Territory, very much mail matter with either New Guinea or British New Guinea as part of the address goes to Rabaul. I have had several packages with an apology sent to me from the Roman Catholic Bishop, who lives near Rabaul, who asked me to get my correspondents to be more careful in addressing mail matter to me. Until, if ever, the name of the diocese is changed, I must still be addressed as Bishop of New Guinea on my letters, but if Papua is put on the address, there is not likely to be a mistake on the part of the post office officials.

Also Via Samara is important, as mail matter not so marked is sent from South in the Port Moresby bags and is often delayed a month in Port Moresby before it is sent to us at this end of the Territory. The mail boat does not stay long enough in Port Moresby for the post office officials there to have misdirected mail resorted.

Yours sincerely,

HENRY, Bishop of New Guinea.

Why Mixed Marriages are Dangerous.

The Protestant who marries a Roman Catholic is inviting trouble and courting domestic disaster. It doesn't matter how agreeable the Roman Catholic party may appear to be, nor does it matter how many excellent qualities he or she may seem to possess. The disposition of the individual Roman Catholic has little or nothing to do with it. The grave danger attending all mixed marriages of Protestants and Romanists is due to the marriage laws and attitude of the Roman Church and the policy followed by Roman Catholic Priests.

It will never be safe for a Protestant to marry a Romanist as long as the Roman Church assumes the right to say who are married and who are not properly married. A mixed marriage is never immune from the interference of meddling priests. The arrival of children makes the situation critical, and when the children reach school age the home can seldom escape disruption, because the priests claim the right to dictate to the parents as to how and where the children should be educated.

The sad spectacle in a Toronto court the other day of a Protestant husband, Herbert F. Green, asking for a court injunction to prevent his Roman Catholic wife from interfering with the attendance of his children at the Public school should be a warning to those who are contemplating marriage with one of another religious faith. The husband claimed that there was an agreement prior to the marriage that any children that might be born would attend the Public school and be brought up as Protestants. It is difficult to understand this, as the marriage ceremony was performed by Father McGrand, who must surely have used the official Romanist form, which requires the Protestant party in such cases to surrender all children to the Roman Church. However, the husband alleges that his wife persistently interfered, taking them away from school after he had started them on the opening day, and keeping them home on other occasions.

It is impossible to believe that any wife would act in such a manner of her own volition. The trouble is due to the attitude of the Roman Church in regard to marriage and education. The priests have about as much respect for the Public school as they have for a Protestant marriage. They claim to have a divine monopoly of salvation, marriage and education. That is why mixed marriages are extremely dangerous.

There are enough troubles in life to contend with without contracting a marriage that would establish a home in which the Roman priest would assume the position of head of the house.

From a Toronto Newspaper.

Healing in Answer to Prayer.

(Contributed by the Wife of the Bishop in Persia, Mrs. Linton.)

(From the January, 1925, issue of the British Mothers' Union Journal. This case has been much talked of in England. Bishop Linton is a remarkable man and gripped the Old Land. His wife is a Doctor. The story of her healing is wonderful. It was cancer.—S.H.D.)

I have been asked by the Mothers' Union Overseas Secretary to write you an account of my illness last summer, and of my wonderful recovery in answer to prayer. The facts are briefly these:—

On June 27th, 1923, my fifth child was born, and up to that time I had kept very fit and was working as a doctor in the hospital up to the last month. At first all seemed well, and I had been up for two days and was looking forward to getting away for a change. Then symptoms arose which made us think that an examination under chloroform was indicated. Two experienced missionary surgeons were sent for (Dr. Carr from Shiraz and Dr. Schaffer from Kerman). Within a few days they were here by motor. They decided to perform an exploratory operation on Sunday, July 29th. Meanwhile, prayer was being daily offered for me. The Mission in Shiraz, and especially Dr. Emmeline Stuart, had the deep conviction that I should be healed in answer to prayer, and Dr. Stuart was even disappointed that operation was attempted!

At this operation five surgeons were present. The senior Armenian nurse present, a girl of marvellous faith in prayer, told me that there was a remarkable atmosphere of awe in the theatre that day. She said she knew that Christ was in the midst of us, and that He seemed to say, "This is My work. Leave her to Me."

The surgeons found on examination that nothing could be done. So the wound was closed up and I was taken back to my room. When I came round from the chloroform I was surprised that I had not more pain, and on questioning the Bishop I was told that nothing had been done.

For a short time I faced death. But when I learned that some, notably Dr. Carr, who is a keen scientific man and pathologist, still believed that I would recover in answer to prayer, that same faith was given to me, too, and, in spite of all my medical convictions, I believed that I should get well.

For a few days I seemed to get weaker and weaker, and became almost "a skeleton." Then I began to gain strength daily. Though I still had pain at times, the symptoms of the disease gradually disappeared. On the Sunday after the operation the Bishop preached to the Persian congregation a sermon on the Power of Prayer. After service two of the Lay Readers, one a Persian and the other an Armenian, came to him and asked if they might have a Day of Prayer and Fasting for me. Both were convinced that Prayer would raise me up. They wished our other Mission stations in Persia, and those of the American Presbyterian Church, as well as our friends at home, to join with the Church here in Isfahan.

August 11th was appointed, and telegrams were sent to this effect. A Persian missionary at home put the notice in the daily Press, and so prayer on that day was extraordinarily world-wide. In St. Luke's Church, Isfahan, a continuous wave of prayer went up from 9 a.m. to 5 p.m. This was arranged by the two Lay Readers referred to. In the Armenian Cathedral in Julfa crowds gathered that morning to pray for me, notices being printed and posted all over the Armenian quarters. Groups of missionaries in their holiday resorts, and a large Conference of American missionaries near Teheran, besides friends at home, were praying that day for me. In Isfahan it was arranged that each hour should be taken by some special worker.

On that very morning my temperature was normal for the first time for four and a half weeks, and I sent to the Church the text, "Before they call I will answer, and while they are yet speaking I will hear" (Isaiah lxv., 24).

I simply cannot tell you how wonderful it all was to me; the faith of some of the Armenians and Persians, as well as the missionaries, simply staggered me, and I felt that I was resting on the assurance of the answer to their prayers. It seemed as if they literally claimed my life from God.

From that day I made rapid progress. I was out for a drive in a motor a month from the operation, and left hospital in five weeks. After a change in a garden out-

side the town I felt quite fit and was able to bicycle about. By the middle of October I was back at work in hospital and was left in sole charge for a few weeks a little later on, so you see it was no half cure.

On September 14th we gave a thanksgiving feast to our Persian Christians, after which there were speeches and prayers, and one of the Persians read a poem he had composed for the occasion. On September 15th all who had joined in prayer were asked to join in thanksgiving at the Persian Thanksgiving Service in St. Luke's. On the morning of September 16th we went to the Thanksgiving Service in the Armenian Cathedral. The chief priest spoke most beautifully on answers to prayer, and also asked the Bishop to speak. This is probably the first time that one of our Church has preached in the Armenian Cathedral. That same afternoon there was a Thanksgiving Service in English at St. Luke's. The special psalm chosen was Ps. 103, and the special Lessons were Isaiah xl. and Acts iii.

My recovery has made a great impression out here and has been the means of strengthening the faith of many. "This perfect soundness in the presence of you all," testifying to the power of Christ still to heal in answer to prayer. I feel more than ever that these people belong to me and I to them, and please God many years of my life may still be spent among them.

Lord Open Thou Mine Eyes.

O power, more near my life than life itself
(Or what seems life to us in sense immured)
Even as the roots shut in the darkness of earth,
Share in the tree-top's joyance, and conceive

Of sunshine and wide air and winged things
By sympathy of nature, so do I
Have evidence of Thee so far above
Yet in and of me! Rather Thou the root
Invisibly sustaining, hid in light,
Not darkness, or in darkness made by us.

If sometimes I must hear good men debate
Of other witnesses of Thyself than Thou,
As if 'Thou needed any help of ours
To nurse Thy flickering life, that else must cease,

Blown out, as 'tween a candle, by men's breath—
My soul shall not be taken in their snare,
To change her inward surety for their doubt,

Muffled from sight in formal robes of proof;
While! she can only feel herself through Thee

I fear not Thy withdrawal; more I fear,
Seeing, to know Thee not, hoodwinked with dreams

Of signs and wonders, while, unnoticed, Thou
Walking Thy garden still, commun'st with men

Missed in the commonplace of miracle.

—James Russell Lowell.

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Current Topics.

The 138th anniversary of our Australian nation falls next week. The story of our national life is not one to be ashamed of.

The progress of our land has been very marked, and we are able to take our due place in the family of nations of which the British Empire is composed. Material prosperity is manifest on all sides, and under a right guidance the future should be full of happy augury. If only we could be sure that the spiritual progress of our young nation was comparable with its material progress, how happy would the outlook be! But there are voices: ecclesiastical and political, that are full of earnest warning against such an obsession of material ideals as will bring its nemesis of moral disaster to our people. Our dangers are indeed real because our privileges are so rare. The Church's task in seeking the consecration of our common life is one of special difficulty. But the very magnitude of the difficulty is a challenge to the best that is in her to arise and do valiantly for the saving of our nationhood.

The opening of the tenth Commonwealth Parliament in Melbourne—which is still the Federal Capital—calls all church-people to the duty of prayer "for those in authority." Let us hope that parish churches will more generally and more regularly use the appointed collect. There is need for prayer for Parliament. Such prayer is beyond party interest, for it is intercession for the whole State. Prayer elevates the mind far above earthly distinctions, for it transforms the mundane into the heavenly. We ought to be unlike those people who do not vote, nor take interest in politics, mistakenly considering that, because there is evil in the world, and unworthy policy infects the affairs of state, no Christian should embroil himself in public concerns. It is impossible, as Christ said, for His disciples to be in the world and not to share interest with its doings. They were not to be "of the world," were not to have the worldly spirit. But they were not to be taken out of the world. It is the influence of the Christian that is so needed to-day in our political life, and in the Commonwealth of Australia. That influence is not solely, perhaps we might say, not chiefly, evidenced in active politics. Here, as elsewhere, more things are wrought by prayer than this world dreams of. Let us pray, Let us pray for our Commonwealth. Let us pray for the whole empire, for if ever there was a State or Nationhood in the world which God used for the fulfilment of

The Tenth
Commonwealth
Parliament.

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His great design among the nations, it is that nation, or company of nations, which is called the British Empire.

The cables report that the Bishop of Birmingham, like a very few on the Episcopal Bench, is endeavouring to restore law and order among the Bolshevik element which is rending in twain the Church we love. It is more than surprising that those given the post of responsibility of ruling in the Church of God do not recognise that the more complaisant they are towards lawlessness the harder they are making things for themselves or those who shall come after them. What is the good of tampering with the Prayer Book in the vain hope of conciliating those who never mean to be conciliated? It but postpones the evil day. The brave and true attitude would be for the whole Bench of Bishops at home, and in Australia, too, to demand obedience as the first condition of revision. Not to do that is to proclaim utter weakness, and almost more than that. It is refreshing to read that Bishop Barnes is dealing in strong fashion with the recalcitrant clergy on his diocese, about fifteen in number, who persist in the illegal and idolatrous act of Reservation in church of the Consecrated Elements for adoration. It is commendable that a section of the daily press provides us with full reports. Why does the other section suppress the news?

The Theosophical Society, which some Christians foolishly imagine includes Christianity, is about to make a grand display of the New Messiah. Delegates from thirty-three countries including seventy-one people from Australia, who ought to be looking for the Return of Christ, have assembled at Adyar, India, to await the disclosure of that youth who has been for years prepared for the part of the new prophet. Theosophy indulges in disclosures, some of them of a very painful kind, because there is the unavoidable weakness of the moral standards of any religion which claims to recognise anyone and everyone as equally divine. It is very flattering to the devotees, no doubt, but is extremely misleading to simple and trustful souls. And we would not be so critical of Theosophy were it not that it takes away members from the Church by its pretensions of inclusiveness of all. When will people learn that one cannot be a Christian and a Theosophist? We see in this modern recension of Buddhism the importance of more general knowledge of that old-time cult.

"For this cause God shall send them strong delusion that they should be-

lieve a lie. . . . who believed not the truth but had pleasure in unrighteousness."

These are the words that come to mind as we read the astounding utterance of Mrs. Besant. The story of the Theosophists is not a very savoury one, and the training of an Indian lad nurtured in heathenism to be the manifesting medium of a so-called Christ Spirit on the same level as Jesus of Nazareth, by those who have turned aside deliberately from the truth, strikingly fulfils the solemn utterance of the great Apostle Paul in warning the Christians in thessalonica. Those who have read the story of the travail of the early Church with false theories about the Person of our Blessed Lord will recognise the justice of the description of Theosophy as an ancient heresy in a modern dress. The recurrence of these heresies is only natural, and young and old Christians must be ever on their guard against their subtlety of approach. The great differentiating question for all is "What think ye of Christ?" He is the rock on which every false teaching shall be broken. It is sad to see professing Christians dabbling with these unworthy and soul destroying conceptions of the Person of our Lord and Saviour Jesus Christ.

We are publishing to-day in our leading columns a letter sent to us from Townsville, N. Queensland. As will be seen it was intended for publication in the "Northern Churchman" in reply to a letter which appeared in that diocesan paper from the pen of the Bishop of North Queensland. Consequently we are publishing as well that portion of the bishop's letter to which our correspondent makes reference. We may add that the editor of the northern paper refused to publish it as being "too long," and, perhaps rather cynically, suggested that our columns might be open to it. We willingly publish it and suggest to our northern contemporary that fair play is bonny play. It appears to us unreasonable and un-British to refuse publication to so good-tempered a demurrer to the bishop's challenge, and that too from a professional man of good standing. We hope that our Riverina and Willochra laity will take to heart the bishop's inference from the recent appointments.

WORLD CONFERENCE ON FAITH AND ORDER.

The Right Rev. Bishop Gilbert White, late of Willochra, was commissioned to attend the conference held at Stockholm as a member of the Continuation Committee of the World Conference on Faith and Order. It was the wish of