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The Advent Prayer.

"We believe that Thou shalt come to be our Judge: We therefore pray Thee help Thy servants whom Thou hast redeemed with Thy most precious blood."

Current Topics.

Just fifty years ago, on Nov. 15th, we are reminded by an esteemed supporter, there appeared in the London "Daily Telegraph" H. M. Stanley's Letter of Challenge to the Christian Church in reference to a Missionary expedition to Uganda. It was the appeal of a heathen king who had realised something of what Christianity could do, whose appeal the world renowned explorer then made known. The story has often been told how in the course of a few days the C.M.S. had £15,000 placed in its charge for such an expedition—how those noble men, including Alexander Mackay, the young Scotch engineer, set out in answer to the challenge and 'the wonderful story of Uganda' that eventuated. Fifty years of heroic service in spite of sword and fires of martyrdom and Uganda, the threshold of whose court was always wet with human blood, is now a Christian land with a Christian king and a Christian government. Last year statistics speak for themselves: Clergy 65, Lay-workers 4,700, and Baptised Christians 150,000; children and others attending the 2,400 schools, about 150,000.

Truly we can say, as we look back over the story of those 50 years and think as well of the many thousands who have fallen asleep in Christ, "what hath God wrought?"

The Bishop of Accra relates that the Prince of Wales, while at Coomassie, on the Gold Coast, went to Church on Good Friday, and on Easter Day, at Accra, made his Communion at Holy Trinity Church, Accra. At this service the celebrant was an African native priest. The local paper ends its account of the service by saying:—

"We believe that this is the first time that His Royal Highness, or, for the matter of fact, any of the Kings who have sat on the British throne, has received Communion at the hands of an African. It contains a tremendous significance, which cannot be sufficiently gauged at the moment."

What makes the incident the more significant is that in the Church of S. Africa there are, we believe, still existent white and black churches in certain parts of the country, so strong is the feeling of the white portion of the community against the black members. As a matter of fact the prejudice has gone to such lengths as to preclude a black clergyman being allowed to communicate with the white members of the Christian body—a contradiction in terms! We thank God for the simple Christianity manifested by our beloved Prince Edward.

News of the Congress at Eastbourne is coming through. A very fine programme was provided. Among the subjects under discussion were "The Church World Aspect of Industrial Problems," "Race Problems," "The League of Nations," "Our Trusteeship for Other Races."

The concluding subject was "Christianity, the Hope of the World." Among the speeches on the last subject were two outstanding non-conformists Dr. Cave, President of Cheshunt College, Cambridge, and the well known Scotch divine, Dr. R. C. Gillie. The English Church Union was well to the fore with its demonstrations. "High Mass" was of course in evidence, and at the public meeting of the Union much was said ament Reunion but always looking "Romewards" and never "Homewards." Mr. Sidney Dark, editor of the "Church Times," dealt with Prayer Book revision. In the course of his remarks he evoked applause by stating that the Anglo-Catholic revival and the Labour Party were the only two live movements in this country. Whatever might be the decision of the bishops as to Prayer Book revision, they could look forward with confidence to ultimate victory. He did not think they need fear that the conclusion of the bishops was likely to be affected by the fact that Dr. Hensley Henson and Dr. Barnes would now have the assistance of Dr. Burroughs in their opposition.

Well, time will prove, Mr. Dark belongs to a union whose members are always full of confidence in public utterances.

Under the above title the Sydney "Daily Telegraph" reprints from the "North China Daily News" "a fascinating personal narrative" of the experiences of Bishop Mowl and other Missionaries who were recently captured by brigands in Szechwan. The heroism evinced by the Missionaries and their fine sense of humour amidst the horrid

circumstances of their captivity accounts for the re-publication. For 24 days our brethren were in durance vile, in hunger, weariness and grave anxiety yet their simple faith in God kept them bright and full of hope. The bishop in his closing retrospect said:—

"Prayer had been wonderfully answered. Not a penny had been paid by the C.M.S. or Consul for our release. We had been allowed to keep together and had not suffered physical injury. We had had no serious illness, and we had not been without food or necessary bedding for any length of time. But it is an experience which we do not want repeated. Surely foreigners have never been taken before out of their own beds in their own homes.

"As we prayed, so may it come to pass that in the hills and valleys where we were in captivity the light of the Gospel may shine through our enforced visit there. Hitherto the brigands have effectually barred entrance to them. May the sympathy aroused for us among the Chinese open new doors for the Gospel and bring us and the people more closely together."

A truly Pauline and Christian utterance.

Even for the adornment of the Tabernacle we are told that "Bezaleel was filled with the Spirit of God in wisdom and in understanding and in knowledge and in all manner of workmanship . . . to work in gold and in silver and in brass." How much more is the Spirit of God needed by those who are selected to help in counsel and leadership, in the carrying on of the work of the Church of God. Surely in the following extract from the St. Andrew's Cross, the organ of the St. Andrew's Brotherhood, we have an ideal which should be earnestly sought after. The extract reads:—

"Wardens and vestrymen are picked men. They are selected by the parish, not because they are 'good fellows,' but as leaders; leaders in spirituality, as well as for their clear-headed business qualities.

"The parishioners look up to their wardens and vestrymen to 'set the pace' for them in spirituality, devotion, and loyalty to the Master, His Church, and to the rector as called of God and set apart for holy things. They are the rector's right hand, helping him in all his efforts to keep the parish strong and effective for righteousness.

"It is a position of great honour, and a great responsibility. In order to meet its demands as Christ would have us, rector, wardens and vestrymen must be deeply in earnest, closely united."

The lilt of an old childhood's song runs in our minds "'Tis folly to remember, 'tis wiser to forget.'" Yes, but there are some people who never forget. They are too wise to forget. And so we have happenings in the Church such as have taken place in the two latest Episcopal appointments in the Commonwealth. A relentless pressure is going on all the while because of an

earnestness of purpose that, in our opinion, is worthy of a truer cause. Hence things happen so because while some are flattering themselves that "it is wiser to forget," others are convinced that it is far wiser to remember. In a certain important election in the Melbourne Synod one of our leading evangelicals, to whom evangelicals owe a bigger debt than some of us realise, failed to retain his position obviously because out of a membership of 491 only 268 voted. If evangelical principles are worthy of preservation evangelicals will need to cultivate a stronger sense of responsibility.

The Church's Failure.

(From the Bishop of Bunbury's Monthly Letter.)

After Synod I went straight-away to Denmark—400 miles—to visit the people of the Groups, or as many of them as I could meet in the few days at my disposal. Nearly all the way from Denmark to Normalup, that is for 40 miles, there are now Group Settlements. Many of the families are now on their blocks and some in their farm houses. Some are still in their iron shacks, but hope to have their houses by April.

Mr. "Clarry" saw very kindly took me out to his home, and he and his brother drove me out to see some of the settlers on 113 and 116, two of the Devon and Cornwall Groups, and as far as Normalup. We passed through a Government reserve in which the virgin forest was a mass of wild flowers—yellow, and red and blue, karri wattle, hova, and creepers covering every "black boy" and palm with delicate pink blossoms. Above were karri trees, said to be 300 feet in height, and single trees so large that a dozen people can take refuge in the hollow trunk of one.

Around this reserve the Groups lie, and men from England are clearing away the bush to make farms. They have brave hearts, and meet their difficulties cheerfully. For some, they have been too hard to bear, and they have gone away and made room for others. I heard of one man who said that he had taken the car to clear one acre, and then a tree fell one night and covered the whole plot that he had cleared. After that he left.

I visited two of the schools, and found from 40 to 60 splendidly healthy little "Devons and Cornwalls" in each. They were very happy out in the bush, and had no playgrounds, yet of course. They have no days there they had no schools. For nearly two years they had no schools. There are no Sunday schools or churches or church services. Of course they miss these, but these people have learnt that the "do-without" is the common lot on the Groups. Some had to do without a house when they first arrived, and slept on sheet iron and under iron sheets, too, because their shacks had not been put up. But this was better than the people that had entered into their souls in England since the war, through the unemployment, the dole, and the crowded houses. Because of that they are content, and happy and full of hope. Many of the men are ex-soldiers and ex-sailors of the Imperial army and navy, and their wives and children match them. I bought the picture of a girl of 17 on a pony, with a kangaroo on its back. She has learnt to hunt these, to trap dingoes, and to clean wild-flower seeds for the Perth market. With her earnings she has bought two cows and provided milk for her family and neighbours. I think it should be known that the allowance of £3 a week to each settler is reduced to about 45/-, owing to deductions for hospital and doctor's subscriptions, and for payments for transport of goods to their homes. Now I am home I am going to look out all clothes that I can spare and send them down to some of those people that I met, and I wish you would do the same. Please don't send them to me, but ask me for names of settlers to whom you may send them.

At Denmark I was disappointed to find that the effort to collect money for a rectory had died out, and that the only religious services being held were Presbyterian and Methodist. As almost all the people, both here and on the Groups are Anglicans, and wish for the old form of worship that they had been brought up to, it made me very sad that we have no priest at all there, and that the church-people had stopped working for the rectory. Depending on Archdeacon Burridge's work in England, I gave them hopes that within six months they would have their own priest.

A Great Reformer.

Martin Luther.

(By Rev. C. Hedley Raymond, Th.L.)

Martin Luther, whether men praise him or defame him, is, undoubtedly, one of the greatest figures of history. The son of a poor miner, he was born in Saxony on 10th November, 1483. He sang in the streets for money to pay for his education. He became a Master of Arts and studied law, but on receiving deep religious impressions, he resolved to become a monk and joined an Augustinian monastery. He tried by fasting and penances to find peace, but failed; but later, through study of the Bible and the help of a good man named Stanzitz, peace was vouchsafed through faith in Christ. He became the popular preacher of Wittenberg, and might have continued such but for the action of the Church of Rome.

It is not my purpose to enter into Luther's controversy with the Pope. One sentence will serve to shew his spirit throughout the controversy. As he entered the hall to appear before the Diet at Worms, General Freundsberg touched him on the shoulder with his gauntlet and said: "Pluck up thy spirit, little monk, some of us here have seen warm work in our time, but by my troth, neither I nor any knight in this company ever needed a stout heart more than thou needest it now. If thou hast faith in these doctrines of thine, little monk, go on in the Name of God." Luther's reply to that and to the whole Diet is historic. "I neither can nor will retract anything unless convinced by the Word of God and sound judgment. It is not safe for a man to sin against his conscience. Here I stand. I can do no other. So help me God." He was excommunicated by the Pope in 1520. In 1525 he married Catherine Von Bora, a converted nun. His wedded life was particularly happy. He was a man with a great love for children, and it brings with it something of surprise to learn that this lion of the reformation was the writer of the cradle song, "Away in a manger." When his daughter Elizabeth died, he wrote to a friend: "My little daughter is dead, my darling little Elizabeth. It is strange how sick and wounded she has left my heart, almost as tender as a woman's, such pity moves me for that little one. I could never have believed before what is the tenderness of a father's heart for his children." Such, then, was the man, conspicuously great, very tender. Carlyle says of him: "I call this Luther a great man. He is great in intellect, great in courage, great in affection and integrity; one of our most lovable and gracious men. He is great, not as hevn obelisk is great, but as an Alpine mountain is great. . . . A mighty man. What were emperors, and potentates in comparison?" The whole world and its history were waiting for this man.

What, then, was the secret of his greatness? Two European libraries are of great interest in answering the question. The first is the Convent library at Erfurt. Here may be seen a beautiful and famous picture of Luther as a young monk of four and twenty. He is poring over a copy of the Scriptures in the early morning. From the book there hangs a broken chain, and it is open at the page where these words occur: "The just shall live by faith." The other library is that of Rudolstadt. Here in a glass case is a manuscript that is of deepest interest. It is a letter written by Dr. Paul Luther, the reformer's youngest son. It reads: "In the year 1544, my late dearest father, in the presence of us all, narrated the whole story of his journey to Rome. He acknowledged with great joy that, in that city, through the spirit of Jesus Christ, he had some of the knowledge of the everlasting gospel. It happened in this way. As he repeated his prayers on the Lateral staircase, the words of the prophet Habakkuk came suddenly to his mind, 'The just shall live by faith.' Thereupon he ceased his prayers, returned to Wittenberg, and took this as the chief foundation of all his doctrine." The picture in the one library, then, and the manuscript in the other, give us the secret. It is a text, "The just shall live by faith." It met him on three conspicuous occasions: (1) at Wittenberg; (2) at Bologna; (3) at Rome. The incident at Wittenberg is that depicted in the picture at Erfurt library. In his cell the young monk reads with eager face from the epistle to the Romans, and the words quoted from the prophet Habakkuk grip him, and open up to him a new life. "For the just," he says, "there is a life different from that of other men, and this life is the gift of faith." The incident at Bologna occurred years after. In the course of his journey-

ings, he crosses the Alps, and is entertained at the Benedictine Convent at Bologna. Here he is overtaken by a serious illness. His mind becomes clouded and dejected. A deep sense of his sinfulness troubles him. He comes near to death. But in the midst of these terrors, the words that had struck him at Wittenberg recur to his memory. He is restored and comforted, and the record concludes, "he soon regains his health and continues his journey." The experience narrated in the Rudolstadt manuscript is the third incident. Wishing to obtain an indulgence from the Pope for all who shall ascend Pilate's staircase on their knees, Luther, who has been told that the steps were miraculously transported from Jerusalem to Rome, is painfully climbing them, when he hears as in a voice of thunder, the words, "The just shall live by faith." He rises from his knees ashamed of his superstition, and flies far from the scene of his folly.

Luther, whose thought of God all through his Convent days had been one of terror, describes the passing from the realm of fear to the realm of trust as "entering Paradise." "I passed," he said, "through the open doors into the very Paradise of God." The Greatheart of the reformation died on 18th February, 1546, worn out with toil and the vast responsibilities of his position. Almost his last words were: "Father, into Thy hands I commend my spirit."

Browning's tribute in his poem "Paracelus," makes a fitting conclusion: Paracelus: "And you saw Luther." Festus: "Tis a wondrous soul." Paracelus: "True; the so heavy chain which galled mankind, Is shattered, and the noblest of us all Must bow to the deliverer."

Goodness.

A Word on Christian Science.

(By Gnome.)

In my garden I find, as you do, some difficulty in distinguishing at a certain stage between two totally different plants. The early leaves are alike. Their bloom and root are not so. One kind of plant I cultivate. The other I uproot. As I listened to the authorised lecturer on Christian Science deliver his Boston-edited recitation I wondered how many people would say that it was very much like Christianity. I admit ungrudgingly, cheerfully and gratefully, that Christian Scientists shine in niceness, kindness and goodness. I confess regretfully that many orthodox Christians, and I among them, fall lamentably behind Christ's rule of life. But goodness in one direction is no guarantee of correctness in another. A professor of mathematics may be of little use in classics. There have been drunkards of very lavish generosity. In early days there were Gnostics, of whom Robertson in his history (p. 55) says: "Since matter was evil God could not dwell in a material body." Some sought victory by higher ascetic abstraction—the better kind—by wallowing in impurity and excess." Such is the danger threatening any doctrine which assails the reality of matter. Mrs. Baker Eddy affirmed: "My first plank in the platform of Christian Science is: There is no substance in matter; matter is mortal error; matter is unreal."

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We find that kinds of goodness spring from different roots. The Christian Scientist looks to himself as the source of virtue. It is very flattering. It is popular. Christianity cannot do this. It does not flatter even its saints. No Christian Scientist could or would wish to sing:

"Goodness I have none to plead.

Sinfulness in all I see.

I can only bring my need: God be merciful to me.

There is one beside the Throne;

And my only hope and plea

Is in Him and Him alone: God be merciful to me."

We are familiar with the results of nearly 2000 years of Christian teaching. We do not yet know what may spring from an entirely different doctrine of life and self. It is easy to account for the rush towards Christian Science, as it is for the popularity of the race-courses. Personal benefit is promised. I admit the gain to physical health. Few can know the terrible toll of human life due to the neglect of ordinary means of medical and surgical treatment. Christian Science knows it, and is gradually being forced to admit its limits to cure, and to utilise Hospitals and normal remedies. Christianity holds out no moral or other bribes. "It does not pay" in that way to be a Christian. Satan said of Job: "All that a man hath will he give for his life." And he asked: "Doth Job serve God for naught?"

Our Lord scorned, and in plain language rebuked certain followers: "Ye seek Me because ye did eat of the loaves and were filled." But this marks the great difference between the roots of Christian and other kinds of goodness. Job cried: "Though he slays me, yet will I trust in him" so must the Christian shew a disinterested allegiance in Jesus. It may have been decided gain to genuine religion that the Healing Gift was suspended in the Church. It served its original purpose. It may be revived for another reason. But its absence gave opportunity to show that people were not Christians merely because they were to be healed.

"Fling out the banner. Let it float, skyward and seaward, high and wide. Our glory only is the Cross; Our only hope the Crucified."

Phil. 3: 9, "Not having mine own righteousness. . . but that which is through faith in Christ."

Open Thou Mine Eyes.

Of all physical deprivations loss of eyesight is perhaps the worst. To have that absent, which is death to hide, lodged with us useless; to be unable to see a flower, a landscape, a sunset, the faces of those we love—this is indeed an affliction. And there is a species of blindness that is even more pitiable. To suffer atrophy of the soul's optic nerve; to have no perception of spiritual realities; to fail to recognise truth and goodness and spiritual beauty when these are presented to us; this would be the most dreadful state in which a human being could fall. No, not quite; below that depth there is a deeper yet—to be spiritually blind and unaware of the fact. The most to be pitied are the sightless who ask in incredulous tones, "Are we also blind?" There are stages and degrees of spiritual as of physical blindness. There is an astigmatism of the soul, and a shortsightedness. Total blindness may be rare, but perhaps most of us are purblind in a measure. We all need to pray with the Psalmist, "Lord, open Thou mine eyes."

Some of us are like Wordsworth's Peter Bell. He roamed far and wide, but not the value of a hair was his heart or head the better. He roved among vales and streams, but nature could never find the way to his heart.

"A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

How different his attitude from that of the poet who plucked the flower out of the crannies;

"Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

The one was blind, the other saw, though he could not comprehend, the wonder and mystery that surrounds us.

We have not exhausted the world when we have measured and analysed and dissected it: there are truths that never can be reached by means of line and microscope and scalpel. The scientist can teach us much, but he cannot say the last word: we

need also the interpretation that only the child and the poet can give us. The significance of things does not dawn upon us until we approach them with a sense of wonder. Only by means of imagination, "the power so called though sad incompetence of human speech," can we see what is invisible to the human eye, yet visible to the heart. When the shades of the prison house begin to close upon us, we say with Wordsworth:

"There was a time when meadow, grove
and stream,
The earth and every common sight,
To me did seem
Apparited in celestial light,
The glory and the freshness of a dream,
It is not now as it hath been of yore;
Turn whereso'er I may
By night or day,
The things which I have seen I now
can see no more."

It is then we need to pray, "Lord, open thou mine eyes, that I may see wondrous things in Thy world."

Another symptom of spiritual blindness is the inability to see into the life of men. We fail to discern the nobility disguised in uncountness, the aching heart behind the smiling face, the valiant struggles that have preceded a fall.

It has been said of Francis of Assisi that he was never deceived by the illusion of mass suggestion. "To him a man was always a man and did not disappear in dense crowd any more than in a desert. He honoured all men; that is, he not only loved but respected them all. . . . He treated the whole mob of men as a mob of kings."

In this exquisite courtesy St. Francis was, in so much else, a mirror of the Lord Jesus Christ, whose sense of the unspoken dignity of Man marks every page of the Gospel story. Have we ever adequately measured his evaluation of man? This is seen in His fearful condemnation of such as despised their fellows. Who shall be in danger of the hell of fire, as guilty of an altogether damnable sin? He who calls his brother—that is, any man—a fool, i.e. a worthless person. An eminent French writer says of one of his characters that he did not expect much good from men, for he knew that if fault beaucoup pardonner a la nature. Not to expect much good of men is to treat them meanly. Christ was ready to forgive, or he knew our frailty, but He made great demands. Never has such honour paid to humanity as when He spoke the Sermon on the Mount to common folk and pronounced the amazing imperative: "Ye therefore shall be perfect!"

"Happy he who can look through the clothes of a man (the woollen and fleshy and official Bank-paper and State-paper clothes) into the man himself; and discern. . . an inscrutable venerable Mystery in the meanest Tinker that sees with eyes."

So long as we have not that vision we shall need to pray, "Lord, open Thou mine eyes, that I may see wondrous things in my brother-man!"

The Psalmist prayed for spiritual insight when he opened his Bible. It was a smaller Bible than ours. The crowning wonders had not yet been revealed—Bethlehem and Calvary. But the Psalmist was quite sure that there were wonderful things in the pages before him which a human being could fall into. Some of these were clear to unlightened sense, but he craved vision to see beneath the surface. Without spiritual insight we cannot see all the wondrous things out of Holy Scripture. This is not a matter of a cultivated literary taste. Anyone with a sense of the beauty of words will vibrate to the matchless music of our English Bible. But the literary charm is an indication of the spiritual value of the Truth enshrined in the words, and this is not to be discerned by aesthetic spiritua insight into the meaning of Scriptural faculty. It is not a matter of learning; tube is often found in simple, unlearned folk, and it may be wanting in the scholar. The Bible's richest treasures are open only to those who come with the child-spirit that has not lost the ability to wonder and adore. This is not provided to help us in our study of Holy Writ. We are often told that a trained historical imagination is necessary to appreciate much of the Bible. We agree. But when all is said, it remains that spiritual things are spiritually discerned.

"Lord, open Thine mine eyes, that I may see wondrous things out of Thy law."

E.W.S.

A GREAT LIFE.

The passing of Alexander, the Queen Mother, has caused a sincere regret throughout the Empire. She has had a wonderfully long, interesting and fruitful life, and her influence is responsible in no small degree for the place the British throne holds in the affection of the people of the vast Empire. References were made to her death and the splendid example of her life in most of the Churches throughout the Commonwealth, and many a touching incident illustrative of the beauty of her Christian life were related. That was a characteristic scene, related by Canon W. L. Langley at All Saints', Woollahra, Sydney. A small orphan, who lay dying in one of the London Hospitals, absolutely friendless, suppressed a strong desire to see the Queen. The request was made known to the Queen, and to the surprise and joy of the hospital staff in the special ward Queen Alexandra immediately visited the hospital and sat for some time holding the hand of the dying girl, and seeming to comfort her. Many similar incidents are related in the daily press, all helping us to understand the strong ties of affection which have bound Alexandra, the Queen mother, to the hearts of British people. We are glad that the tributes paid by the Commonwealth governments have been so loyal and patently sincere in their appreciation of the life and worth of the late Queen.

Melbourne Notes.

The Totalisator.

A strong deputation from the Churches waited on the Premier to express antagonism to the proposed legislation of the totalisator. Some very strong arguments were used, but the Premier remained unmoved. The only argument that appeals to some politicians is the polling booth, and it is because experience has taught them that Church people can be trusted for the most part to forget great moral issues at election time and to vote merely along party lines, that ominous threats from indignant deputationists carry so little weight. They know that the Church's bark is worse than her bite.

"11-11-11"

The eleventh hour of the eleventh



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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.

THE AUSTRALIAN WHITE CROSS LEAGUE.
56 Elizabeth Street, Sydney.
W. E. WILSON, Hon. Sec.

day of the eleventh month—again this year an impressive service was held in the Cathedral by the Archbishop. It began at 10.45 with the singing of "O God of truth." After a brief introduction the Archbishop read John 11, the account of our Lord's arrival at the home of Martha and Mary after the death of Lazarus. When the signal for the silence was given the whole congregation stood at attention and a silence ensued which was deep and searching. Many were there who gave of their nearest and dearest to win the war. The sudden hush brought a real sense of nearness to our living dead.

Sleep on, O dead! sweet dreamless enfolding!
Let not our sorrow on your slumber break;
We shall keep vigil, still in honour holding
This land, made holier to us for your sake.

The Towers.

£30,000 has been received to date and it is expected that work will commence early next year. Mr. Clements Langford has generously offered to do the work at the actual cost.

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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.

Rev. C. Saunders, of Sangara, Papua, has been ill with black-water fever. He had to go to Samarai for medical attention, but is recovering from the attack. He returned to Australia by the "Morunda" on October 31st.

Miss Edith Margaret Devitt, the head of the Domestic Science Department of the South Australian Education Department, has been accepted for and will be going to New Guinea early in the new year.

Rev. T. L. Ivens, who has recently come out from England, has been appointed to the Rectory of Merredin, and has already taken up work in that Parish. We extend to him a cordial welcome to the State.

We regret to read the death on November 18th of Rev. W. R. Bowers, late Rector of St. John's, Wallara.

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wang, N.S.W., and formerly Rector of Blackheath, Woolwich, and Mittagong.

The death is announced of the Rev. A. E. Preece, Vicar at Coff's Harbour, N.S.W. Mr. Preece left for Victoria on holidays a few weeks ago, apparently in good health, and the news of his death came as a great shock. Mr. Preece was spending a few weeks with a brother at Yackandandah, and while there he caught a cold, and pneumonia supervened. The deceased was educated at Moore College, and was ordained in 1903 by the Bishop of Ballarat. He was stationed at Dunoon, in the Richmond River district, for about four years, and was appointed vicar at Coff's Harbour early this year. He is survived by a widow, a daughter, and two sons.

News has been received from Kobe, Japan, from the Rev. A. Gurney Goldsmith, who has been establishing a station for the Missions to Seamen in that port. There were many difficulties in the way, not the least being finance. The London Committee has shouldered that responsibility, and a house has been secured for a combined Institute and Chaplain's residence. Mr. Goldsmith feels the mission is well on the way to being launched, and now all that is required is a young and energetic man to carry on.

The Queensland Rhodes Scholarship for the year has been won by F. Harrison, of St. John's College, he being the eighth St. John's boy to secure the scholarship in the 14 years during which it has been granted in Queensland. In the last six years St. John's College boys have been awarded five Rhodes scholarships.

Captain Watson, the originator of the Duplex Envelope Method of raising money, is expected to reach Perth at the end of February.

Rev. S. S. Moncrieff, rector of Kilarney (Q.), has resigned for health reasons, and it is expected that he will take up relieving duties as a mission chaplain in Brisbane.

On October 30th, to the Bishop of Gippsland and Mrs. Cranswick, there was born a son.

An exchange of parishes has been arranged between the Rev. W. R. Cooling, of St. Peters, Box Hill, and the Rev. W. W. Laidlay, of St. Mark's, North Brighton, and Ormond (Vic.).

Bishop Gilbert White, late Bishop of Willochra, is leaving England on his return to Australia by the "Mooltan," which is due in Sydney on December 31st.

Rev. H. E. Sexton, formerly of All Saints', Hindmarsh, S.A., and later vicar of St. Martin's, Hawksburn, Vic., has been attached to the staff of St. Margaret's, Westminster, England.

Rev. Harry Clifford Thrush, B.A., Th.L., has accepted the charge of Renmark, and will begin his work there in the New Year.

Rev. J. V. Patton, M.A., Director of Education, Diocese of Sydney, has been granted 3 months leave of absence. Rev. W. J. Edwards has been appointed Acting Director pro. tem.

The Rev. C. E. D. de Labilliere is arriving shortly to work in the diocese

of Brisbane. Mr. de Labilliere has been working in Canada, and will reach Sydney, en route to Queensland, on November 14th. He is an M.A. of Oxford (Exeter College). When first ordained he served as curate at Wallcott in the parish of Bath and Wells. He was afterwards vicar of a church in the diocese of Llandaff, Wales; vicar of Christ Church, Lancaster Gate, London; rector of the parish of St. John the Baptist at Perth, Scotland, and for the last three years he has been in charge of a parish in Victoria, British Columbia.

Sir Henry Lunn, Editor of "The Church Review," is coming to Australia next year.

Rev. M. J. R. Bennett, M.A., B.D., of Oakleigh, Melbourne, is exchanging parishes with Rev. W. E. Ramshaw, Th.L., of Hampton (Vic.).

The Ven. Archdeacon Thomas, of N. Queensland, of the Community of St. Barnabas, has been elected bishop of Willochra. The new bishop was trained at the House of the Sacred Mission, Kelham, England.

Miss Florian Elkington, the Headmistress of The Church of England Girls' School, Chatswood, N.S.W., who has been touring through Greece, Sicily, Italy, France, Great Britain and Norway is returning by the "Narkunda," and will resume duty on arrival. Miss Elkington was granted 12 months leave of absence by the School Council and recently attended the Biennial Conference of The World Federation of Education Associations at Edinburgh, at which 40 nationalities were represented.

Canon Sutton, of Kew, will be absent for nine months next year on a trip to the "old land." The Rev. A. J. White, of Croydon, his son-in-law, will act as locum tenens.

Rev. W. D. Kennedy has been appointed curate of St. Stephen's, Wiloughby, Sydney.

Tasmanian C.M.S.
Great Centenary Celebrations.

The Tasmanian C.M.S. Celebrations were held from November 1st to 16th. Bishop J. Taylor Smith was the chief speaker, and everywhere the meetings were largely attended and great interest stirred up in the work of the C.M.S.

On the 1st November Bishop Taylor Smith preached at the Cathedral, St. George's, Hobart, and St. Peter's, Hobart; on the same morning the Bishop of Tasmania preached the opening sermon at St. George's, Hobart, and dwelt upon the greatness of the work of the Society. On Monday, November 2nd, Bishop Taylor Smith spoke to a large gathering of Clergy at Bishops Court. On Tuesday the 3rd, the Mayor of Hobart gave him a Civic Reception in the morning; in the afternoon he spoke at a large meeting at Richmond, and

in the evening he spoke at a great meeting in the Hobart Town Hall. The Bishop of Tasmania was in the chair and other speakers were the Hon. Sec., Rev. T. Quigley, Canon Blackwood, and Rev. A. Gamble. It was a remarkable meeting for its size and enthusiasm. On Wednesday, the 4th, Bishop Taylor Smith spoke to large gatherings at Geveeston and Woodbridge. On Thursday, the 5th November, there was a Ladies' Reception to meet the Bishop at St. George's—afternoon tea was served on the rectory lawn—and afterwards a meeting in the beautiful parish hall, which was filled to overflowing. The Bishop spoke on the importance of Motherhood and the training of the child. On Wednesday evening there was a meeting for Prayer and Conference in St. George's Hall; the Rector presided and the Bishop spoke.

Bishop Taylor Smith went to Launceston and the North on November 6th, where the Centenary Celebrations were continued till the 14th, when the Bishop returned to Hobart. A separate account of the Launceston meetings is given elsewhere. The same enthusiasm was shown in the North as in the South. On the 13th there was a large meeting at Ross, when the Chairman of the C.M.S., Mr. R. C. Kermode, presided in the unavoidable absence of the Rector, Rev. F. A. Carr. On November 15th Bishop Taylor Smith preached to large congregations in St. Stephen's and St. George's, Hobart. There was also a great men's meeting in the afternoon at St. George's. It is doubtful if there were ever before such large congregations. On Monday, the 16th, the final meetings were held; in the morning at Claremont, afternoon a Garden Fete at the residence of Mr. and Mrs. Burton, Lower Sandy Bay, and a great Thanksgiving Service at St. George's in the evening; a large number of the clergy were present, including the Archdeacon and the Vicar General.

In connection with the Tasmanian Celebrations several things stand out:—
(a) The interest taken by the Bishop of Tasmania, who is a keen missionary enthusiast. He identified himself in every way with the work of the C.M.S. and his encouragement and words helped greatly to make the meetings such a success.
(b) The clergy also showed their sympathy and helped in every way.

(c) The organisation, both in the North and South, and prayer helped greatly, as the right atmosphere was felt everywhere.

(d) The daily press, especially the "Mercury," gave great prominence to the meetings, and published several articles beforehand on the C.M.S. and in this way helped considerably to stir up interest. The full reports in the Mercury were remarkable and most valuable in educating the public to the minds of all who heard.

(e) Above all, the wonderful enthusiasm stirred up was caused largely by the special speaker, Bishop Taylor Smith. His attractive personality commended the message, and his words, clearly uttered, were words of power and penetration. His forcefulness is largely the result of his grip of the spiritual meaning of the simplest stories of the Bible. The word is a living thing in his hands, and his presentation of a passage of Scripture finds a response in the minds and hearts of all who listen. His earnestness, directness and simplicity carried conviction to the minds of all who heard.

The services and meetings will be memorable in the life of the Church in Tasmania, and in the work of the C.M.S. The Gospel in the hands of Bishop Taylor Smith is still the power of God unto salvation. It was truly a wonderful time, and possibly never before such a series of services and meetings held in Tasmania—services and meetings where the Holy Spirit moved upon the minds and hearts of men and women and children. For all this we praise and thank God and are encouraged much to go forward.

T. QUIGLEY,
Hon. Sec.

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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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The Church Record.

NOVEMBER 26, 1925.

A CHALLENGE.

Prayer, if it be wholly sincere, is not only a challenge to but a declaration of consecration. It is unthinkable that Christian men should thoughtfully pray without being at once purposeful in the same direction as their prayer. To pray for another's blessing, whether it be temporal or spiritual, surely demands an attitude of desire to help on the fulfilment of that prayer.

And so a Church in earnest in intercession for its Primary Task should mean a Church fully consecrated to the fulfilment of those desires for the salvation of mankind and the bringing in of her great Master's Kingdom.

The call, then, at this St. Andrew's tide to the Church for special and united intercession for the Missions to the non-Christian world is a call and a challenge to fuller consecration to this great work of world witness to Christ for which the Church has been commissioned.

"Here am I, send or use me," is the only true attitude of will for men and women who are earnest in their prayer for the evangelisation of the world. Let the individual Christian in responding to this St. Andrew's Tide appeal definitely reconsecrate himself or herself to the Master's will.

The times are urgent because the opportunity is great, but evidently passing. And the irony of the present situation is that the Church, which has been praying so incessantly and earnestly in days that are past, for open doors, is now unable to enter those widely opened doors.

Whence this inability to advance? The secret of its weakness resides in the ill-consecrated lives of its individual members.

Consecration means separation. But separation is just the difficulty. There is no separation in the great majority of professedly Christian lives. "Come out from among them and be ye separate," saith the Lord. And it is only by the separateness of the Christian life, paradoxical though it

may seem, that the leavening influence of Christianity can be brought to bear upon the world.

But the impact of the world is so subtle and strong that there is little demarcation between the Christian's manner of living and that of the worldling. The worldling frankly lives for what the world can give him of position, pleasure, ease and luxury. The Christian professedly does not live for these, but to judge from his manner of living one could hardly be sure that he is not doing so. The kind of enterprise Christian men of to-day are embarking on seems somewhat startling and incongruous when one thinks of the needs of the Kingdom of Christ. Those who piously sing "Take my silver and gold, not a mite would I withhold" are not always noted for their generous support of the work of Christ. They will venture their hundreds and thousands in world enterprise for business or pleasure, but they can only give paltry sums, comparatively to the enterprise that matters most in the mind of the Crucified Saviour and Master. Christian men to-day spend a great deal more on their motor car, their garden, and their golf than they ever would think of giving to the cause of Christ. As a recent writer puts it, Christ's standard of real giving is a very severe one. "He watched the rich men pouring their gifts into the temple treasury, and the poor widow putting in her two mites and, with profound insight, instead of putting his measuring line on the gifts, he placed it on what the givers retained for themselves."

That is what the Archbishop of Melbourne, happy in phrase, called "The Arithmetic of Heaven."

Christian people are forgetting the challenge of the great task Christ has entrusted to them. And they are not realising the challenge of the Cross by which He has redeemed them. They are failing to understand the urgency of the world situation. They are oblivious of the fact that Christ is depending on them and that the world is waiting for them. Meanwhile they are squandering "the sinews of the great war" in vying with the world in seeking these things that are only second-rate. A. D. Belden has finely said "Christian people really cannot afford to ape the standard of living and expenditure of their non-Christian neighbour. They cannot afford it because they have in addition to finance the kingdom of God." "What is needed is that men and women shall say: 'We are Christians before we are members of Society: we will plan our life with a view to the economy of the Kingdom of God: Christ looks not upon our gift but upon the sacrifice it involves.' Then the Christian public would startle the world with its giving—then the 'sinews of the holiest war' would never be slack, and Christian gold would speedily pave the streets of a City of God."

"Ask yourself seriously, what am I doing with my substance? Is it simply ministering to my own pleasure or comfort or to the purposes of the world, or is it really being devoted to the furtherance of the Kingdom of God?"

As we are called to prayer for that world for which the Lord Jesus died, let us recognise in it a call to that consecration of our life, in its wholeness, which is alone worthy of the self-giving of the Christ who, in thinking even of us to-day, said,

"For their sakes I consecrate myself."

Prayer Book Revision.

The Office of Holy Communion.

(By the late Rt. Rev. F. H. Chase, D.D., Bishop of Ely, 1905-1924.)

The time is drawing near when the revision of the Book of Common Prayer will come before the House of Bishops. I hope that prayer will be made continually by all on their behalf, and that all the gifts so conspicuously needful at the present time may be given them by our Heavenly Father. The teaching of His Spirit is their supreme need.

I venture, with all humility, to put forward a short statement of the convictions which I myself have formed in regard to the subject of the Eucharist with reference to revision. In justification of my so doing I would plead that almost since the day of my consecration as bishop I have been closely involved in the subject of Prayer Book Revision. At an early stage I was one of the five bishops in the province of Canterbury who drew up the report on the Ornaments Rubric; and, if I may say so, at every stage of the work I took a considerable part in the preparation of the answer to the King's Letters of Business. Necessarily, therefore, I have had to consider the subject of Holy Communion with a view to practical action.

Much is said, and said rightly, about the need of different groups of Churchmen, holding out their hands to each other, and exercising the duty of conciliation and a considerate regard for the feelings of others. But it seems to me that the present time is a unique call for something further, and perhaps deeper, than the exercise of these desirable characteristics. We are called to certify ourselves that our doctrine and practice in regard to the Holy Communion are according to the standard of the New Testament. The Catholic Church has always laid stress on conformity with the norm of the New Testament; and our own branch of the Catholic Church has always specially emphasised this duty. I will write briefly on (i.) some aspects of the doctrine of Holy Communion; (ii.) Reservation; (iii.) the importance of there being one, and only one, Prayer of Consecration in the Office of Holy Communion.

I ought perhaps to add that I have been obliged to write this paper as in some sense an invalid—hence its brevity. The same reason will account for my not answering private letters which might conceivably come to me in consequence of it.

1. Some Aspects of the Doctrine of Holy Communion.

There are, I believe, few things so necessary as that members of the Church of England (for they are all closely concerned with the Office of Holy Communion in the Revised Prayer Book) should carefully and devoutly study the doctrine of the Eucharist in the New Testament itself, both the utterances and also the silences of the New Testament. I say this because I believe that it is a historical fact that no subject has suffered more than this great subject from development, both in doctrine and in custom, through unguarded and illegitimate inferences. It is most necessary, therefore, that our doctrinal conclusions and our practical customs should ever and again be compared with the final standard of Christian teaching, that is the New Testament.

Risks of Exaggeration.

I would, then, first of all venture to ask whether the position of the Eucharist in the New Testament justifies the kind of position which some Christian people at the present time assign to it in Christian belief and in the life of the Christian Church. It is in the New Testament a blessed means of grace for the strengthening and refreshing of the souls for whom Christ died, but it is not the essence or the epitome of the Christian religion. History warns us that if we allow the position of the Eucharist to be exaggerated beyond what is justified, by the New Testament, we are preparing the way for a reaction in which it will be in danger of falling into contempt and neglect.

The Institution.

Again, we must always base our doctrine of the Eucharist on our Blessed Lord's Institution thereof. It seems to me impossible to conceive that our Blessed Lord, when He consecrated and administered on the eve of the Passion, did not consecrate and administer as He wished His Church afterwards to do in commemoration of Himself. His acts were, in the very fullest conceivable sense of

the words, complete and valid. The gifts which He gave were the gifts that He intended to be given for all time in His Church. The endorsement of the Holy Spirit at Pentecost did not and could not change the gifts themselves given in the Eucharist; but it quickened and increased the power of Christian people to seek them and to receive them. Now, the fact that our Lord's blessed hands, flesh and blood, held the gifts which He consecrated and bestowed, necessarily shewed that it was in a mystical and sacramental sense that the Bread and Wine were what He said they were to be, His Body and His Blood. In faithful loyalty to Him we must submit our conception of His gifts to the supreme teaching of His own action and His own words. He does not speak of the two Elements in the Eucharist as together conveying a gift corresponding to His entire Person—a gift of His sacred humanity, as we might paraphrase it. He always refers to the gift as consisting of two parts, His Body or His Flesh on the one hand and His Blood on the other, and He always speaks of them separately. Further, all accounts of the discourse at Capernaum, agree in describing our Blessed Lord as speaking of His gifts in Holy Communion in terms not of presence but of food. His mode of speech concerning the Eucharist is all the more notable because of the way in which He does, on certain memorable occasions, speak of His presence; it is never dependent upon outward and visible conditions, but upon that which is spiritual. It is most important to study in this connection St. Matthew xviii. 20 ("Where two or three are gathered together in my name, there am I in the midst of them"), and St. Matthew xxviii. 20 ("Lo, I am with you always, even unto the end of the world").

The Effect of Participation on the Believer.

We cannot but go on to ask what effect participation in the Holy Communion has on the believer in regard to his relation to the Exalted and Glorified Christ. I believe that the answer comes to us in St. John vi. 17 ("As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me"); that is, our Saviour seems to tell us that feeding on the spiritual food of His Body and His Blood as surrogated in an offering to God for the redemption of mankind prepares the way for that dependence of the believer on the Saviour's eternal Being, a dependence which He himself compares to the highest reality of all.

To be Continued.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Notes.

Many people are looking forward to attending the C.M.S. Centenary Summer School, to be held at Austinmer from 18th to 23rd January, 1926. Over one hundred attended the 1925 School, and an even greater attendance is hoped for at the next School.

Rev. J. W. Ferrier has been appointed to the position of General Secretary of the N.S.W. Branch of C.M.S., and will commence his full duties on 1st January, 1926. He will be taking part in the Summer School by giving the Closing Meditations each day. Mr. Ferrier is not only a man of ripe parochial and secretarial experience, but is one who has served for some years in the mission field in Ceylon, and comes to the Society with a knowledge of the needs of the field, and with organising ability.

During the month of November Rev. F. C. Philip, M.A., Principal of St. George's Grammar School, Hyderabad, India, has been on a deputation tour on behalf of C.M.S., in the Diocese of Grafton.

C.M.S. Prize-giving.

On Wednesday, the 4th instant, in the Chapter House, the prizes which are given by the Women's Executive for the results of the yearly Examination, were presented to the successful candidates by Mrs. Philip Street. In the absence of Mrs. Wright Mrs. Cranswick presided. The proceedings were bright and interesting. 150 scholars from Secondary Schools, with their Principals and friends were present. Miss Nellie Smith, from China, gave a graphic account of Chinese school girls and their doings. Rev. A. J. Priest also spoke, and the Hon. Sec., Miss French, gave a most en-

couraging report of the recent examination on "India." Afternoon tea was served in the lower Hall, after hearty applause and thanks from the young people to all who had made the afternoon so enjoyable. The following carried off first prizes:—

Seniors.

G. Moynan, Elmswood; M. Kilpatrick, C. E., Chatswood; R. Challond, Wenona; A. Jones, Elmswood; B. Le Joy Brereton, C.E. G.S., Darlinghurst.

Intermediates.

S. Mutton, C.E.S.S.S., Darlinghurst; E. Challond and G. Thomson, Wenona.

Junior.

M. Eager, Brighton; L. Yarbo, Wenona; P. Gale, Jean Gill, C.E.G.S.S., North Sydney; B. Sawkins, M. Carev Eldinhope; M. Smith, Elmswood.

Primary.

D. Ingram, Eldinhope; G. M'Lean, Elmswood.

Fifty-two prizes and sixty-eight certificates were presented.

K. FRENCH,
Hon. Sec. Edu. Com.

Broadcasted Services.

What potentiality for good the wireless holds! Thing of the ecstasy of delight experienced by the lonely out-back dweller or the helpless sick one as they are enabled to share in the beautiful service of our church, enriched by the exquisite choir music, and the heart to heart message of a preacher who knows and wants others to know something of the comfort and joy of the Love of God. These thoughts passed through one's mind as we have been listening, far from the maddening crowd, to services in some of the Sydney churches. The Cathedral is facile princeps—everything is so wonderfully clear: the prayers, the lessons, the singing and the sermon, and all so beautifully rendered. Last Sunday we enjoyed the service at All Saints', Woollahra. The well-known resonant voice of the rector, the well-known chants and hymns, beautifully rendered, and a sermon that sought to press home the high example of the great Queen-mother in her strict devotion to duty—a lesson, as the preacher intimated, much needed in these present days of pleasure and luxury seeking; the special music which included portions of the Messiah; this all contributed to an enjoyable and inspiring service. A word of praise is due to the organist and choir-master for this excellent result.

NEWCASTLE.

Fifty Years ago the first Institute for Seamen was opened by Bishop Tyrrell, at Carrington.

As a fitting commemoration of the anniversary fifty years' service the Missions to Seamen opened a new branch institute on Saturday, Oct. 24th, in the substantial delineated premises of the Clyde Hotel, at Carrington which have been converted for the present purposes under the direction of Messrs. F. G. and A. C. Castleden.

A club room and a reading-room on the ground floor have been comfortably furnished for the general entertainment of seamen, and provision has also been made for a canteen. The remainder of the building has been set aside for the purposes of a boarding-house, which will be conducted by an ex-seafarer.

Although Rev. H. K. Vickery, chaplain to the Missions to Seamen, and superintendent of the Chelmsford Institute at North Stockton, will exercise an oversight of the branch institute, its activities will be carried on by members of the Newcastle group of the Toc H (Australia), who will be in attendance each evening. The institute makes a beginning free of debt, due to the bequest by the late Mr. Hudson Berkeley, and the golden jubilee offerings of the Missions to Seamen, but an appeal is being made to raise funds for the purchase of a piano and a bagatelle table.

There was a representative gathering at the official opening. The ceremony was performed by Surgeon-commander W. Nickson, for whom a guard of honour was provided by a detachment of the Royal Australian Naval Reserve, under Warrant-officer M'Donogh. The band, who were accompanied by the Naval Reserve Band, were brought across the harbour in the mission launch by Mr. A. E. Kerrich. A number of apologies were received, including those from Commander Quick, District Naval Officer, and Messrs. J. L. C. Rae, chairman of the committee, and A. H. Parton, secretary of the Newcastle Missions to Seamen.

Rt. Rev. Dr. R. Stephen, the Bishop of Newcastle, opened the proceedings with

prayer, and then went on to say that the occasion was a reminder of the wonderful work carried on for many years at Stockton by the Missions to Seamen, and of the fact that fifty years ago the work was begun in this neighbourhood. The work was to be carried on by members of the Toc H, which had taken root in Newcastle, and it would be a fair test of their energy and faithfulness.

Surgeon Commander Nickson referred to the significance of the Flying Angel, which had become a badge that was known in every corner of the seven seas as a badge of hope and comfort to men who went down to the sea in ships. The work was of a wonderful character, and Newcastle had kept up to the traditions of the great service. They all hoped and trusted that the building would carry on the work in the same way. There was a certain class of people who forgot that they were indebted to other people, and that there were things due to others. There was no room in this world for people who lived purely for themselves and forgot the debt they had incurred. There was no class of people to whom the people of the world were more indebted than the men of the British merchant service. It was the members of that service who had carried the British flag throughout the world, and of all the nations in the world Australia was most under a debt of gratitude to the British sailors. It was a wonderful country that had been given to us by clearing the way for the powers that were to follow. "The pathway of the sea," referred to by Kipling, had been made so safe that people could now almost go over it with the safety of a railway train. Idealism gave the idea of religion and of the divine, and they all hoped that the building would be open for many years, and would do its work to the glory of God and for the benefit and good of those who would use it. The building, too, was another monument to the religious work done by the late Hudson Berkeley, and would also be a test, as the Bishop had said of the Toc H, which was one of the good things they had got out of the war, which was a society of self-sacrifice. He had great pleasure in declaring the building open, and he trusted that its sphere of influence for good would ever increase.

Rev. A. R. M'Vittie, M.A., chaplain R.A.N.R., moved a vote of thanks to Surgeon Commander Nickson and to the members of the naval forces who had attended. He also expressed the congratulations of the Presbyterian Church, and stated they were delighted to see this spirit of enterprise, more especially as it was a test of the Toc H movement, which would do much to spread the spirit of Christ in a practical way not only through Australia, but throughout the world.

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Civic congratulations were added by Alderman Devon, the Mayor of Carrington, and afternoon tea was afterwards served by Mrs. Vickery and the members of the girls' branch of the Harbour Lights Guild. The golden jubilee services were conducted at St. Andrew's Seamen's Church, Stockton, yesterday. At 10 a.m. there was a celebration of Holy Communion, the celebrant and preacher being Rev. A. N. Williams, the honorary chaplain of the mission. At evensong Rev. Howard Russell was the preacher.

—From "Newcastle Herald"

CRAFTON. Synod.

(From a Correspondent.)

Owing to the sudden, sad death of the Ven. Archdeacon Curtis, Synod of the Anglican Diocese of Grafton was postponed one day as a mark of respect, and the Bishop, with a few other clergy, hastened to Kempsey. It had been expected that the late Archdeacon would take a responsible part in the Synod debates. Sorrow in the sudden calamity was widespread and keen. In the interval and to expedite business when Synod should sit, a meeting of clergy was held at the Registry, presided over by the Rev. C. J. Chambers, with Rev. J. Buttrum acting secretary. Lay representatives met in the school house.

Synod, preceded by early celebration, was opened by the Bishop, the Right Reverend J. W. Ashton, D.D., on Wednesday, the 14th inst. His Lordship's inaugural address was felt to be an important utterance and its comprehensive review of both Engand's Australia's national situation in relation to the work of the Church was as interesting as its deductions were impressive. It was a masterly effort worthy the occasion and it won the admiration and appreciation of those privileged to hear it.

The session was the shortest on record. But a great deal of work was compressed into the time. Some important vacancies were filled at the elections, several parishes had their Diocesan assessments raised, and an important proposal to put such assessments on a basis of Anglican population was defeated on the voices.

Arrangements for the annual missionary deputation in November were left in the hands of the Rev. H. J. Buttrum for the north and the Rev. C. J. Chambers for the south. The Rev. Bradley for the A.B.M. goes North, and the Rev. F. C. Philip, M.A., educational missionary (C.M.S.), of Hyderabad comes south. The Rev. F. C. Philip is a well known graduate of the Sydney University, a live man with a good message. He will commence his tour at Port Macquarie and Wauchope and end it at the Cathedral Grafton, and other Clarence centres.

Smithtown.

On Monday, 19th inst., a farewell party was given at the Vicarage in honour of Misses T. Debenham, late Organist at St. John's, and M. Vary, prior to their leaving for England. Upon their arrival the guests were presented with bouquets of roses, and later in the evening Mrs. Chambers, in a few words expressed the good wishes of the congregation, and presented suitable gifts. Miss Debenham responded for both ladies.

This year being the 16th centenary of the first world Council of Nice, the centenary was observed at St. John's Church Smithtown, on Sunday last by special festival evensong with anthem, "Lord of all power and might." The Vicar gave a brief review of the interesting conditions of the period and of the dramatic conflict between the champions, with the results gained.

VICTORIA.

MELBOURNE.

Varia.

A parochial mission is to be conducted at Manly in March—14th to 21st.

C.M.S. Melbourne have decided to continue with their Centenary celebrations until June next year.

A Deputation of the Council of the Churches was on the State Premier of Victoria on 18th to protest against the passing of the Totalitarian Bill.

The Rev. C. C. Macmichael, of St. Anselm's, Middle Park, has undertaken duty as assistant sub-editor of the "Messenger," Melbourne.

The Melbourne Clergy Retreat.

The Annual Retreat was held at Mornington, Victoria, from November 17th to 20th. The Rev. A. H. Garnsey, M.A., of St. Paul's College, Sydney, had accepted the Archbishop's invitation to conduct the retreat. The addresses, under the general title of

"Jesus, the Centre of Unity," were thoughtful and suggestive, though somewhat academic. The attitude presented was generally that of a broad churchman. There was much sympathetic treatment of our internal differences. Perhaps there was too much suggestion of the inerrancy of the Church in dealing with external division. Only 20 clergy of two hundred responded to the Archbishop's very urgent summons, which was coupled with an offer to meet expenses. Maybe the time of year is inopportune, or it was anticipated that the style of service would approximate more with that of St. Peter's, Eastern Hill, than with that of St. Peter's, Mornington. However, the liturgical medieval "offices" were reverently conducted by the Rev. J. Cheong, of the former church. The re-union conference prevented the attendance of the Archbishop. Archdeacon Hindley, a temporary resident of Mornington, was present at two sessions, that being his first participation in clerical meetings since his long illness, from which he is now happily recovering. "Merbecke" for the final celebration of the Holy Communion was not quite a success, but the special litanies which the Conductor of the Retreat used were most appropriate and touching.

Australian Council of the Churches Contemplating Reunion.

The Australian Council of the churches contemplating reunion has been meeting this week in the Independent Hall. Proceedings opened with a devotion service in the Cathedral on Tuesday evening, conducted by the Archbishop, and addressed by Dr. Sugden, president of the Australian Methodist Conference. The following resolutions have been discussed:—

(I) That this Conference appoint a committee (a board) of scholars to investigate the origin and history of the doctrines and practices of the Christian communions represented in this conference; and (II) report to a future conference; and (III) act as a board of reference in such historical questions as may be referred to it at the Conference.

(2) (a) That inasmuch as the appeal of the Lambeth conference was made to all Christian people, it is the opinion of this joint council that steps should be taken to secure its further dissemination and its discussion on a widespread scale. (b) That this council further respectfully suggest to the Archbishops and Bishops of the Church of England in Australia that they should recommend their clergy to invite the Christian ministers in their town suburb, or district to arrange for a conference for the purpose of considering the appeal in detail, and other publications dealing upon it, and to forward to the officers of this council the conclusion to which such conferences may come.

Among the other important subjects considered were "Sunday Observance" (the discussion opened by Dr. Carruthers and Principal Griffiths), "Our Marriage Laws" (with opening speeches by the Bishop of Goulburn and Dr. McIntyre), and "The Presentation of the Gospel to the Industrial World" (treated by Dr. Angus and the Dean of Melbourne.)

The representatives of the Church in Victoria were the Archbishop, the Bishops of Bendigo, Wangaratta and Gippsland, Archdeacon Aicken (for Bishop of Newcastle), the Dean, Canon Lambie, Mr. L. V. Biggs, Rev. W. G. Bower, Archdeacon James, Rev. D. Haultain, Rev. Canon Wray, and Mr. Walter West.

SOUTH AUSTRALIA.

Varia.

The diamond jubilee of the Church of St. John the Evangelist, Salisbury, was celebrated on October 25th. The Ven. Archdeacon Bussell, who took service in the church as a theological student in 1875, was the preacher. Holy Communion was celebrated by the Rev. H. E. Inger, B.A., at 8 a.m., and by the Archdeacon at 11 a.m. The latter also took the children's service in the afternoon, and preached at evensong, when the choir rendered the anthem, "God is a Spirit." There were excellent congregations at each service. The church was opened for public worship in 1865, when Bishop Short officiated. The estimated cost of the building was £1,200. The chancel was added in 1896, in which year the complete building was consecrated by Bishop Harmer on December 15th, when the Rev. F. G. M. (now Canon) Murphy was Rector. Mr. Inger, the present Rector, is an honours graduate of St. Catherine's College, Cambridge. He was ordained by Bishop Kennion for work in the Diocese of Bath and Wells, and was curate of Radstock in that diocese

from 1905 to 1908. Coming to S. Australia, he was appointed curate at Kapunda from 1908-1909, first priest-in-charge of the Franklin Harbour district 1909-1911, priest-in-charge of St. Agnes, Grange and Henley Beach, 1911-15, when he exchanged with the Rev. R. T. M. Radcliff and took up his duties in Salisbury on the last Sunday in October. October 25th, therefore, also marked the completion of his tenth year in the parish. In 1922 he was appointed Chaplain at the Stockade, and has also edited the "Adelaide Church Guardian" since 1915. He has held the office of rural dean of the Gawler deanery for the last four years. The present wardens of St. John's are Messrs. J. B. Laurie and A. C. Urliwin, and they are assisted by a loyal body of church workers.

Prior to his departure from Clare, Mr. W. R. Jenkins was presented with a cheque from the congregation of St. Barnabas' Church, in recognition of his valuable services as minister's warden and lay reader. The church lost two zealous workers by the removal of Mr. and Mrs. Jenkins. In making the presentation the Rector (Rev. C. W. E. Swan) expressed regret at their departure and deep appreciation of the work they had done for the church, and wished them every happiness in their new home at Quorn.

The Rev. Adrian Stokes, B.A., has resigned the charge of the mission at Renfield and Islington, and will leave with his wife and family this week for England, having accepted the living at Acton-Burnell, near Shrewsbury, Shropshire. Mr. Stokes was educated at Pembroke College, Cambridge, and the Leeds Clerical School. He was ordained priest in 1900. He came to Australia in 1902 as a worker for the St. Andrew's Brotherhood, and laboured in Queensland for 12 years. He then arrived in South Australia, and was Rector of Christ Church, Yankallilla, for 8 years, leaving that parish in 1922 for Enfield.

The Rev. Harry Clifford Thrush, B.A., has accepted the charge of Renmark, and will begin his work there in the New Year. The Bishop of Adelaide has appointed the Rev. John Leslie Bond, L.Th., to the charge of Mannum and the Swamp Settlements, and Mr. Bond will begin his work there on November 22nd.

All Saints', Hindmarsh, which celebrated its 75th anniversary on 1st November, has many interesting memories. The foundation stone was laid in 1849 by Bishop Short. The first trustees were the Bishop, Dr. Mayo, Messrs J. Adams (of Prospect House), Dench, and Messrs J. Dench and Crawford were the first wardens. Mr. Dench owned a tannery. He built the substantial stone wall round the church. He was superintendent of the Sunday School for 20 years, and his daughter collected £20 in shilling subscriptions to buy a church bell. The Rev. S. P. R. Allom and a catechist, Mr. William Wood, worked the parish at first. Among its incumbents have been the Revs. J. Schwales, F. Garrett, H. M. Pollitt, L. T. Maund, and Canon Frewin (the present Rector). At one time the parish was combined with Salisbury under the Rev. J. A. Boake.

NEW ZEALAND.

(From our Correspondent.)

Synod of Waipuu, October 9th, 1925.

Synod opened with a choral celebration of Holy Communion at 10.30 a.m., when Ven. Archdeacon Williams, lately made D.Lit., as a reward for his new Maori Bible, was the preacher.

Synod opened at 2.30 the same day for business, the Bishop of the Diocese, Right Rev. W. W. Sedgwick, presiding. His address dealt with many matters of interest, e.g.:

1. The threat of Communism.
2. Changes in the Diocese—quite a number of new appointments having been made.
3. Reference to the very serious illness of the Revs. W. T. Drake, R. Geddes, Cameron, E. A. McCutcheon, and Canon A. P. Clarke. Happily most of these clergymen have fully recovered.
4. The creation of a Maori Diocese for the whole of the province of New Zealand.

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Boyd—"LIFE'S LITTLE PITFALLS." 4/9 posted.
Clever—"PAUL OF TARSUS." 7/- posted.
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Applications will be received up to Nov. 28th for a "Walter and Eliza Hall" Exhibition, which has become vacant for 1926 through extraordinary circumstances. The exhibition is open to sons of country clergy. Value, £75 for one year. Holder must be a boarder. Full particulars will be supplied on application.

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Invites correspondence from young men in Priests' Orders re opening for Deputation work in Victoria.

ORGANISING SECRETARY,
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George-st., Sydney.

Touching reference was also made to the lamented death of Mr. J. B. Fielder, for a great many years Diocesan Secretary and Treasurer, Lay Member of the Chapter, Churchwarden for over 50 years of the Cathedral. Mr. Fielder was much respected and beloved by all who had the good fortune to know him, and held all the most important lay positions in the Diocese, as well as many positions in civil affairs.

Feeling words were also spoken touching the demise of Mr. H. J. Ballantyne, for many years Churchwarden in the Puketapu Parish, a staunch Churchman, of the manly type, a loyal friend, and possessing sterling qualities as a citizen.

Of necessity Synod are "dry" assemblies, but several important matters came up for discussion, proving very interesting and likely to result in widespread influence.

The following are some of them:—

1. The New Maori Diocese. It is now found necessary that such a change should take place, owing to the progress of the Maori Missions. The Bishop and other European clergy voiced the feeling of regret at the projected departure of the Clerical and Lay members from our gatherings, seeing that the relationship of Maori and Pakeha had been so cordial and helpful to both races. Rev. F. A. Bennett and other speakers, on behalf of the Maori people, voiced the same sentiments, stating that it was not the desire of breaking away from the Bishop and his fellow clergy that prompted the move—that was a source of much regret to them, but that there comes a time when the child must leave its mother, however trying it might be.

It is thought that it might be better that the first Bishop of the New Diocese should be a European, so that the Maori may be given a little longer to develop in the matter of business, and other things.

N.B.—The Bishop announced on first day of Synod that the Trustees of the Rathbone Estate had set aside £3500 for Abbotsford Home, Waipawa, as an endowment fund.

2. Prohibition. A most interesting discussion took place, lasting a whole afternoon. Many members spoke, the best speeches in favour of prohibition being Archdeacon Chatterton, Messrs. De Satour and Saigh. Finally the following resolution was carried unanimously:—

a. Affirms its unchangeable belief in the power of God and its reliance on His Holy Spirit.

b. Deplores the prevalent neglect of organised spiritual means of overcoming sin.

c. Although it regards the method of combatting vice by legislative enactments as of a secondary importance, nevertheless such enactments are recognised both in scripture and in universal experience as essential for the protection of the community and the race.

d. Although no moral obligation can rest upon a Christian to vote for any issue to which his conscience is opposed, yet it calls upon all members of the Church in view of the coming poll to prayerfully consider whether prohibition is not the most practical solution of the serious evils connected with the present licensing system.

3. It was decided that a poster should be prepared setting forth the various Church social activities, and that it be circulated amongst the clergy, with a request that they should place it in the porches of their Churches. Many Church people have the crudest ideas, it was asserted, of what the Church of England was doing in this direction.

4. A resolution was passed deploring that the Religious Exercises in Schools' Bill, eloquently introduced into the House of Representatives by Mr. L. Isitt was defeated by a small majority on the second reading, and urges electors to press the question on all would-be candidates for Parliamentary honours at the coming poll, getting from them a definite reply as to what their action on the question would be if elected.

On Tuesday a delightful "at home" was given by Bishop and Mrs. Sedgwick at the Forresters Hall.

One Red Letter Day.

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

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Goulburn Exhibition.

The reports to hand show that the Exhibition held last month in Goulburn was an unqualified success. It was arranged under the auspices of the A.B.M. and C.M.S. Quite remarkable crowds of people attended and the interest was sustained throughout. An essay competition was conducted in connection with the exhibition and many of our readers will find the following 1st prize essay of interest. The writer was Noel Fursehouse (age 14 years), of Bradley St., Goulburn.

WHAT I SAW AND HEARD AT THE MISSIONARY EXHIBITION.

"Thy Kingdom come, O God,
Thy rule, O Christ, begin;
Break with Thine iron rod,
The tyrannies of sin."

The Christian people of to-day are not enthusiastic enough about the missionary work of the Church. There is still a lack of interest in missions, and we hope the Exhibition in Goulburn will remedy this.

The missionaries go to all uncivilised places such as New Guinea, Melanesia, Japan, India, Africa, China and Palestine, that do not know anything about God, trying to stop their queer beliefs and cruel customs by teaching them about God.

Miss Nellie Smith gave a very interesting lesson on China. She spoke of the Chinese Church and people. The Chinese are very peaceful and are also numerous in number. The population is said to be over 400,000,000. They worship idols, and it is therefore very hard for the missionaries that go there to try and teach them about God. Among some of the interesting things in connection with China, Miss Nellie Smith showed us the gold ring which they put round boys' necks to keep the evil spirits away. She also showed us the Chinese money, of which it would take 3000 to make 2/- . We saw the opium pipe which is a long pipe with a hole in the middle. It resembles a flute.

Another interesting lecture given to us by Dr. Radford was about Japan. Until about 75 years ago Japan was a country of mystery. To-day it is no longer mysterious, it has a vast population of 70,000,000 people. Since 1849 Christian missions have laboured there teaching them of Christianity, but with little success until recent years. To-day there are about 820,000 Christians in Japan. The Japanese do some of the most beautiful painting in the world. Dr. Radford showed us a very beautiful piece of work done by the Japanese. It was a piece of rice paper on which was painted a Japanese lady.

The lecture given to us on New Guinea was also very interesting. Where we have now echoed the song of the wild raiders there now echoes the praise of God. The Church of New Guinea is one of the finest of church missions to be found in any part of the world. During the lecture we were shown caps made of cocoanut shells, from which the people of New Guinea drink. We saw also their palm leaf beds.

The Melanesian mission is the outcome of Bishop Selwyn, the first Bishop of New Zealand. The population of Melanesia is very small, but they are energetic and become faithful Christians. The curios of Melanesia are in no way beautiful, although they are interesting. We gazed on two clubs shaped like small cars. Marks on these clubs indicated how many lives they had taken.

The African lecture was very interesting. They told of their strange customs, etc. They believe when a son is born the mother should have half her hair shaved off, and when the son is grown up, she is supposed to have all her hair off. The people pierce their ears and the men sometimes stretch the holes in their ears as big as cups.

The lecture given about Palestine. I think, was one of the most interesting. The people of Palestine are very poor. The houses are made of mud, with stone steps outside at the side of the house, leading onto the roof. The house is square, the bottom floor is of earth; this is where they keep all the animals, etc. Then there is another platform about two feet high for the people to live in. The children and the adults dress the same. The very poor people live in tents. All the women are veiled and no one sees their faces except their own family. In the lecture on Palestine we were shown some very interesting curios. There was the model of a tomb, which was cut out in the rock. We saw the model of the temple of Herod, which was built on a mountain and surrounded by a wall. On top of this was the parapet where the soldiers guarded the temple.

The missionary work is doing a great deal of good for the people who do not know anything about Christ. When once the world becomes a world of Christians, it will be a world of sunshine.

March we forth in the strength of God, with the banner of Christ unrolled,
That the light of the glorious Gospel of truth may shine throughout the world;
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the glory of God as the waters cover the sea.

C.M.S. Nairobi.

Extracts from the Annual Letter, 1924-25.

The year under review has been a very full one, and one which I believe will leave its mark for all time on the religious life of Nairobi, for in it our beautiful new St. Stephen's Church was dedicated to the service of God. We desire above all things that it may become a true spiritual home to thousands of Africans, men and women who for one reason or another may find their way into the Capital of Kenya Colony, and also the spiritual birthplace of hundreds year by year, born again of the Spirit of God into His everlasting kingdom. To all those who have made this beautiful building possible we extend in the name of our people our most sincere thanks, especially to Mr. and Mrs. Ernest Carr, without whose generous help it would not have been possible for many years to come.

There is always something sad in the passing of an old friend, and I certainly felt that as I saw dear old St. Stephen's being demolished at the beginning of the present year, though my regret was lessened by the knowledge that when re-erected in the new Native Location, where it now stands, a landmark for miles around, it would continue to serve a most useful purpose. Though it has been erected it has not yet been entirely paid for, but I hope with God's help that before the end of 1926 it will be all paid for. A mission service is held in it each Sunday evening at 6 p.m., preceded by an open air meeting, from which we go in procession to the little Church.

Another useful building has been added in the shape of a new Book Room which, under the able management of Miss Lloyd, who came out to us at the end of 1924, is serving a most useful purpose for the whole Colony. Then too, the building of the new Church necessitated the removal of the wood and iron building which has served as a women's school for some years past, and the building of it on another site. I put the matter before the English Committee, and they agreed with me that we should endeavour to build again in stone, using the old material for roof and ceiling, with the result that we have now a nice, cool and convenient building in close proximity to the girls' school and the ladies' house, thus bringing all the women and girls' work together on one corner of the compound. There is a small balance due on this building also waiting to be paid off. One more building remains to be erected so as to make the compound self-contained and complete, viz., quarters for our native staff, an urgent necessity and one which I hope with God's help to see accomplished ere I have to lay down the lines for somebody else to take up.

So much for material buildings, let us now turn for a moment to the Spiritual building, the building not made with hands, which the great Master-BUILDER has entrusted, been at work on during the year. Outwardly at least this aspect of the work has gone forward splendidly, and here I should like to pay a tribute of praise to all my fellow-workers, both African and European, for the delightful spirit of harmony which has characterised our relationship in the Master's service during the year, at first sight it would seem superfluous to make such a statement, but those who know

how very human Missionaries are will understand how much we have to thank God for, and I do with all my heart.

The work in its various branches has kept up wonderfully well, the numbers being, I think, greater than ever before. Our Sunday services are such as to make one's heart rejoice to see our spacious new Church full on Sunday mornings with young men and women from every tribe in Kenya Colony, and not a few from Uganda and Tanganyika Territory, drinking the message of salvation and joining heartily in worship, while others are seeking to know Him who alone is able to release them from the fetters of the Devil; surely we must believe that our prayers, offered up at the wonderful service of dedication last December, that it may be a place where multitudes throughout the whole of East Africa may receive the rich blessing of our loving Heavenly Father, will be abundantly answered, and that numbers may go forth from this centre bearing the glorious message of God's wonderful love and salvation, by both lip and life into all the dark hearts and homes in this Colony. Reader, won't you pray that it may be so?

The service in the prison has been continued throughout the year, one or other of the workers going there every Sunday morning at nine a.m. We joyfully thank God for His blessing vouchsafed to this effort. In February last it was my joy to baptise into the Church of Christ a young fellow who, as far as I know, never attended a class outside of the prison, who used to scoff at others when he saw them reading their New Testament, but who a little later got a fellow-prisoner to teach him his letters and help him in the beginning of things; so diligent was he that soon he was able to read simple words and persevered until he could read a book fairly well. He then began to read the New Testament, as he said "to pass the time," but he soon came so engrossed in it, and convicted by its message that he could not sleep at night, as judgment for his sin seemed to stare at him out of the darkness, still he read on and found to his joy and complete satisfaction that "There is no condemnation to those who are in Christ Jesus." In Him he found entire rest and joy, and taught by God's word and Spirit he was led into that light where there is no darkness at all. Is not this a wonderful testimony to the power of God's living word? Mr. Pittway, who has done a splendid work in the prison during the year, was as much surprised as I was at the man's wonderful grasp of the essentials of the gospel. I should like to say here how really helpful and considerate the prison authorities have been in giving us every possible opportunity to try and help those under their charge, and have shown their appreciation of what we have tried to do by helping us very materially with labour, etc., in our difficulty at the dedication of the new Church.

We do not want these men and women three or four years hence, we need them NOW with all the urgency with which they can be secured and sent out and seeing that the Societies will be relieved of all financial responsibility it surely should not be impossible to get them if we are really in earnest. If they are not forthcoming then the Government will be driven into taking over the whole thing and giving a secular education, and the home Church will be responsible for the results.

If the C.M.S. at home does not wake up to the seriousness of the position we as a Mission will fall out of the running as far as education and leadership are concerned for the more intelligent of our Africans will turn to these Missions which can give them the help which they are seeking for, and I for one could not blame them!

It must not be thought that I am pushing education too much into the foreground to the detriment of the spiritual, it is just because I am so anxious for the spiritual welfare of the people that I have written as I have above.

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Work Among Women and Girls.

This for the first time in my knowledge is spoken of by responsible authority in the same breath as the work among boys and men, as they are beginning to see that Kenya can only be raised as high as her women. If this is so from the social point of view it is ten times more so from the aspect of the spiritual life of the people. Few people realise the influence the African woman wields in the reserves; this is seen when any change of old heathen customs is proposed, no matter how much the change is needed, or how beneficent it may be, the strongest opposition, and that which carries most weight, in almost every case comes from the women of the tribe. If we can only get that influence on our side who can tell what it may mean for Kenya?

The work among the women has been carried on during the past two years in Nairobi under very great difficulty. My wife took all the Bible classes as well for those who are in the various stages in preparation for baptism, from the learners to the Catechumens, as for the Christian women, who have always been her special charge. Only those on the spot know what this means together with housekeeping in Nairobi. At the present time there are over three hundred women in these classes. I am looking forward to the time in the not distant future, to her being relieved from some of this work when Miss Begbie, who came to us at the beginning of the year, has got to know the language a little better.

Before closing this already too long letter I want to say a word or two about our present staff. Some little time ago a friend, who got to know something of the importance of the work at such a centre as Nairobi, offered to support a man and woman worker on condition that they be extra to the normally accepted staff for Nairobi. I laid the matter before the English Committee and it was gratefully accepted. At once the matter was made known to our Home Societies with the result that we have sent out to us Miss Begbie from Sydney, and the Rev. and Mrs. Hillard from Victoria, Australia. For this help, so promptly given, we are indebted to the C.M.S. of Australia and Tasmania, to whom we tender our grateful thanks, as well as extend to these our brethren and fellow-workers a warm welcome to our midst. We are looking forward to the addition of another lady worker to make up our staff to its full strength, in accordance with the agreement.

Our Needs.

If I were asked what, in my opinion, is our greatest need I would, without any hesitation say trainers of our African leaders of the future, and I would emphasise that we want them at once.

GEO. BURNS,
Missionary-in-Charge,
Nairobi.

Young People's Corner.

Three kinds of Growth.

We are not told very much about the boyhood of the Lord Jesus, but one story always interests us, and that is His journey to Jerusalem when He was 12 years of age. It must have been a big city would be to any of us, if we lived in the country. We remember how His father and mother left Him behind, and how they found Him in the temple. Do you remember, though, what we are told about our Lord when they all returned to Nazareth again? We are told that "Jesus advanced in wisdom and stature and in favour with God and man."

What does it mean to "advance in stature"? Perhaps you have some marks on the wall at home which show how tall you are, how tall you were a year ago, and perhaps two years ago. Those marks show that you have grown in stature. Perhaps you feel delighted when you stand up to be measured and find that you are considerably taller than you were the last time of measurement.

How do you find out at school whether or not you are growing in wisdom? How do you think others know whether you are growing in favour with God and man?

What kind of growth do you think most about? Here is a story of a little boy who learned that there are three ways of growing strong.

The boy's name was Philip. One day he ran after his mother in the street and as he overtook her he cried out "How fast I have run. I have large muscles. See there." He raised his arm and bent it. His

mother felt it and said "You are strong." "Of course. Do you know I can run a long way without getting tired? I think to be very strong is the best thing for a man, don't you?" Yes, indeed, but not to be strong in body." But how can one be strong and not strong? asked Philip in astonishment. "There are three different powers, physical powers, or that of the body, mental power or that of the mind, and moral power or that of the soul and a man in order to be happy must have all three powers developed.

"Oh, strong in three different ways. I think one must be a giant for that. But I don't understand the difference between these powers." "I will explain. Formerly, thousands and thousands of years ago, men lived almost like the animals." "Like bears and tigers?" Philip asked, greatly interested. "Yes, almost. They lived in caves, were clothed in skins of animals. They were surrounded by great savage animals. In that age, physical power was most necessary for men, but little by little he discovered that his intelligence was stronger than the strength of these great animals and as he developed it, his great muscles became unnecessary." "Didn't these poor men who lived in caves have anything, no railroads, or warm houses?" "No, the mind is the most important because it gives us so many good things.

"No, it is not the mind either that is the most important." "Why?" "Well, suppose you are playing one day with a boy who has a beautiful new toy. Perhaps your mind tells you to take it away from him. You snatch the toy away from your weaker friend and make your escape. Do you think that this act will give you pleasure?" "Oh, no." "No, because you will have lost your friend and you will be ashamed of having acted in such a manner. When one does evil to another, it is because he has lost his love for his neighbour and when he loses that he loses other things, esteem, friendship, peace and happiness. So you see, the mind alone makes us unhappy unless it is directed by the heart. I have told you that you must be strong in three ways. But to be so you must exercise. You are running about all day, so you don't need to exercise this power so much, but you must try each day to develop the other two kinds of power."

Sometimes a clergyman calls to see a sick person and is told that there is "no change." Perhaps he may be told that for several days. If the person is very ill an answer like that

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is very disappointing and sad, but there is something which is sadder still, that there is no change in YOU. "But I am not ill," you say. "No, but perhaps you are disobedient, or bad tempered, or unkind. If your father and mother were asked about you, would they say "There is no change?" A man one day had a large note in his pocket. He tried to get it changed at some of the shops, but they did not have enough change. So at last he went into a bank, and of course they changed it for him there.

There is always One Who can change things for us. None else can do it. If a boy or girl wants to be better, wants to grow in the three ways that we have been speaking about, then the Lord Jesus says, "Come unto Me." He is the only one that can do it. You try Him and see for yourselves.

One evening a missionary said to little Shadi, a little Indian orphan, "Now pray a little prayer of your own." And this is the prayer "Dear Jesus, make me like what you were when you were six years old."

Jesus, Friend of all the children,
Be Thou near to me,
Be Thou near and ever keep me,
Close to Thee.

Teach me how to grow in goodness,
Daily as I grow;
Thou hast been a child, and surely,
Thou dost know.

THE NEW LECTIONARY.

Nov. 29.—Advent Sunday. M.: Pss. 1, 7; Isaiah i. 1-20; John iii. 1-21 or I Thess. iv. 13-v. 11. E.: Pss. 46, 48; Isa. ii. or i. 18 or Eccles. xiv. 20; Matt. xxiv. 1-28 or Rev. xiv. 13-xv. 4; John i. 35-42.

Dec. 6.—2nd Sunday in Advent. M.: Pss. 9, 11; Isa. v. John v. 19-40 or 2 Pet. iii. 1-14. E.: Pss. 50, 67; Isa. x. 33-xi. 9 or xi. 10-xii. end; Matt. xxiv. 29 or Rev. xx. 1-xxi. 8.

Dec. 13.—3rd Sunday in Advent. M.: Ps. 73; Isa. xxv. 1-9; Luke iii. 1-17 or I Tim. i. 12-ii. 7. E.: Pss. 75, 76, 83; Isa. xxvi. or xxviii. 1-22; Matt. xxv. 1-30 or Rev. xxi. 9-xxii. 5.

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Current Topics.

The signing of this historic document last week was conducted with most impressive circum-

stance. The speech of the French delegate was perhaps the most remarkable. It expressed

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

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

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

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

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

A Persecuted Bishop.

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

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

We venture to opine that a large majority of the Australian Churchmen hardly realise the vitriolic spirit often manifest in Anglo-Roman utterances and criticism. A useful illustration of it is the latest, a leading article in the "Church Times," on the appointment of Dr. Burroughs to the bishopric of Ripon.

In the light of the recent visit and the great impression the bishop-elect made upon Australian and New Zealand Churchmen, the following extracts will be of some general interest:—

From Bristol to Ripon.

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

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

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

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

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

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