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Vol. XII., No. 21.

OCTOBER 15, 1925.

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Current Topics.

Missionary Exhibitions are in the minds of most of us by reason of the great C.M.S. Centenary Celebration in Australia.

The Missionary Exhibition. The impressive remarks of the Bishop of Goulburn, in reference to the Goulburn Exhibition are well worthy of re-production. His Lordship writes:—

"I am going to tell you now three impressions that this exhibition will leave upon your mind—

1. You are going to see a picture. You will see two contrasts. You will see the contrast between the life that other races and peoples lived before they saw the light of the Gospel of the love of God and the life that they are living now in the light of that Gospel. And you will see another contrast, between their life and yours. You will see how much you have to give them,—the one thing that makes life worth living for you—and that is the knowledge of Christ.

2. You are going to hear an appeal. You will hear the loud cry of backward children in your Father's family calling to you for help to enable them to rise to the full height that God meant them to reach. You will hear the secret cry of civilised nations that are looking wistfully for something that civilisation without Christ can never give them.

3. You are going to feel a responsibility. You will realise how little you have ever thought and done to pass on to others the blessings that God has given you. You will begin to ask yourselves what you can do to bring into the lives of homes in other lands the light that is shining in your hearts. You will begin to feel that you want to take your part in the Church's task of bringing Christ to these peoples and of bringing these peoples to Christ.

Think of those words in the Bible, "Except your brother comes with you, ye shall see my face no more." You cannot expect a welcome from God if you leave your brother behind. This exhibition is going to open your eyes to see your brothers and sisters in other lands, and to open your hearts to the call of their need. They need Christ and Christ wants them. And this exhibition is going to awaken you not only to the duty, but also to the happiness of helping to fetch those brothers and sisters of yours home to God, the Father of us all."

May God grant that this may be true of the many thousands who have been witnessing the Exhibition so recently held, not only in Goulburn, but in Sydney, Melbourne, and Newcastle. A Church awake to its duty to the nation living in darkness is going to be blessed as well as a blessing.

A Tasmanian Correspondent has drawn our attention to a remarkable utterance and a more remarkable point of view

manifested at a meeting of the Marine Board in Hobart last month. The following account of it is taken from the daily press. It reads as follows:—

TASMANIAN FEDERAL MEMBERS.

Some Anti-Tasmanian Votes.

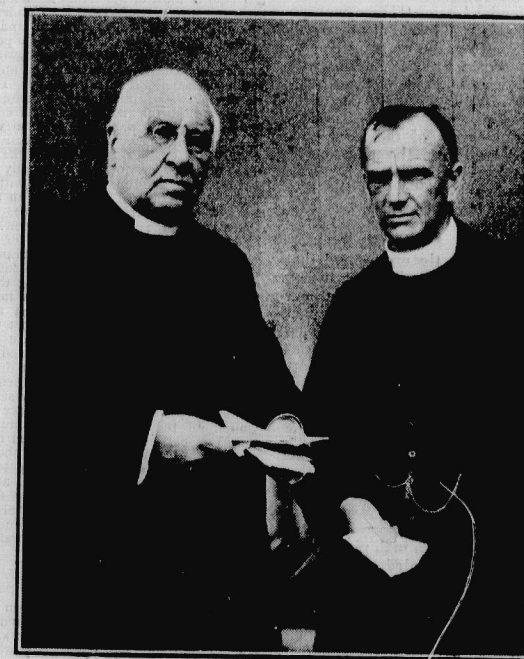
Discussion at Marine Board.

At the meeting of the Marine Board yesterday, Warden Hon. T. Murdoch, M.L.C., drew attention to the fact that when the

motion moved by Mr. D. J. O'Keefe, M.H.R., representing Denison, for a Federal Steamship Service between Melbourne and Hobart was put to a division, Hon. L. Atkinson and Mr. D. S. Jackson, M.H.R., two Tasmanian members, voted against it. Again, when Senator Ogden's motion for the removal of the postal ban on Tattersall's—a matter of great importance to Tasmania—was put to the division in the Senate, Senators Payne, Millen, J. B. Hayes, and H. Hays voted against it. These facts were recorded in "Hansard." Tasmanian members of the Federal Parliament were there to protect and uphold Tasmanian interests in every way possible, and were paid £1,000 a year for doing so. If some of them had private scruples against such an institution as Tattersall's, from which the State derived

have been tempted to exclaim, "Tell it to the Marines." For there are two matters of deep principle involved.

First in the minds of not one member, but apparently all members of the Marine Board a member of Parliament or other representative of a community should be prepared to vote and act contrary to his convictions or principles. Evidently, men of principle are no longer required for the highly responsible function of government. It only goes to show the grave extremity to which we have come as a



Bishop Taylor Smith and Rev. F. Brammall, Hon. Secretary of the Exhibition.

considerable revenue, then he held that it behoved them to sink their scruples and vote for the welfare of the State on such matters. He wished to voice a protest against their action, and against the action of Messrs. Atkinson and Jackson. They should remember that they were in Parliament to represent the whole of Tasmania, and not merely Launceston or any other small area. He hoped that the people of the State would remember these actions at election time, and vote against the men who had voted against Tasmania.

Warden Davis congratulated Warden Murdoch on bringing the matter forward, and supported his remarks.

No action was decided upon, the general feeling being that the matter was not within the jurisdiction of the Board.

If we had not seen the newspaper account so circumstantial, we might

people that men who hold and voice such opinions are elected or appointed to positions of responsibility in the community. What the country is crying out for to-day is the man of high principle who is prepared to suffer rather than be untrue to his principle.

But our correspondent is naturally alarmed at this open defence of the vice of gambling.

The vice of gambling is a bad passion, and it is a bad passion to come to when a public meeting can advise such a course of conduct.

The respectability of Tasmania is so pernicious with its large charitable dona-

tions and so many influential people have been drawn into its net. Side by side with the report of the Federal Debate on the subject in the "Argus" was the trial of a bank official for embezzlement, another life ruined by gambling, encouraged by "Respectable Tattersalls." Tasmania was bribed to take Tattersall's on, in the days of financial depression, and no one has had the courage to turn the iniquity out."

We are indeed highly honored. We find ourselves treated to two paragraphs of notice in "The Defender" (sic!). We find ourselves in the same category as "The Catholic Press," and "The Church Standard," as guilty of controversial methods worthy of "The Defender's" scorn and sorrow. "The Defender," the organ of the Anglo-Catholic Party in Australia, is probably unknown to most of our readers. It hales from Adelaide and is the offspring of a local revolt against Episcopal authority and discipline. "The Defender" is incensed over our innocent little note on "Peaceful Penetration." Evidently the arrow got its mark. We can only hope that Churchmen who believe in the Reformation character of their Church's teaching and practice, because the Reformation Fathers sought to base that teaching and practice on the New Testament, will learn a lesson from the Riverina Election. When "The Defender" says "There was no plotting, but a great deal of praying," we most courteously must refuse to accept the correctness of its statement. The whole history of the Anglo-Roman Movement, as of Roman Catholicism, its parent, reveals underground engineering of the most accomplished kind, and the modicum of news that has been allowed to leak through seems to shew that the Riverina experience does not belie that history.

Let it be distinctly understood that we do not implicate the new bishop in the charge that we have made. We accept the fact of God's sovereignty, and if in His gracious purposes He has allowed that appointment to be made, we are perfectly sure that no Evangelical, worth the name, will be otherwise than absolutely loyal to the man who has been called to be the Father-in-God and chief pastor of the flock of Christ in that diocese.

Never can Anglicans hope for better support from those in high places than was accorded during their residence, by the departing occupants of Vice Regal state in the Commonwealth. The interest which Lord and Lady Forster manifested in the work of the Church, and in all efforts which aimed at betterment, was so genuinely the outcome of real personal religion, that some of us who never had much intimate acquaintance with them feel something like a personal loss in their departure. They have set a standard which should be beneficial to social life in Australia. Such people as the late occupants of Government House provide the most powerful antidote to that Bolshevism which is bred of the misuse of wealth and position. Lord and Lady Forster will take away with them surely some sense of the general appreciation with which all classes of the community regard them, and the reflection may prove a compensation of the exacting labours of their position here.

The reports of the Press Congress held in Melbourne make good reading. Never was there such demand for the daily news sheet. But it may be doubted whether the influence of the press is not on the wane. If it is so, as some observers allege, then it is the fault of the press for allowing commercialism to tinge their editorial work, and sway their expressions. It is common knowledge that some papers are not as fearless as they assert they are. And they are not always as fair to the other side as might be desired. For instance, the difficulty of Prohibition obtaining fair representation in certain columns proves that there is something in the complaint. We should like to see the daily newspapers entirely free from the influence of the advertiser and capitalist, as we should like to see a church press entirely removed from official control.

Our English Letter.

A New Edition of Dr. Headlam's "The Church of England."

(From our Special Correspondent.)

The Bishop of Gloucester's "The Church of England" has reached a second edition and he has prefixed to the new issue a preface which will attract attention. He pays a tribute to most of his critics as being both kind and intelligent. They have understood his purpose and his arguments, and have sympathized with his aims. His purpose was to present the Church of England, in opposition to certain detractors, as an institution of which we may be proud. It does not claim to be infallible; its temper is broad and liberal and humane; its comprehensiveness and want of symmetry are merits and not defects; its preservation and welfare are vital to the future of the country. He goes on to deal specially with three critics and answers them with considerable severity. The first was an anonymous Broad Church writer whose article appeared in the "Quarterly Review." Dr. Headlam is scarcely fair to him, for in his reply he speaks of the High Church party as if it were the same as the Anglo-Catholics, and accuses the reviewer of saying that the High Church Party has no right to exist, while the criticisms were directed against the Anglo-Catholics and not against the old High Church School, whose place in the Church has never been questioned. Its members never questioned the fact that they were Protestants and many of them were proud of the name. Dr. Headlam says that his purpose was to justify the place in the Church of the Anglo-Catholics, and of all the great parties. What he seemed to some of us to succeed in doing was to show that he had no real sympathy with the teaching and ideals of the Anglo-Catholics, and that legally they had no place in the Church. But from a complacency, characteristic of some members of the episcopate, he appeared illogically to be willing to tolerate some of their practices.

His Views on Unity.

He deals next with the criticism by the Dean of St. Paul's, which appeared in the "Edinburgh Review." Those who know the Dean's writings will appreciate what lies behind the Bishop's pungent remark on this article, "its sobriety is redeemed by those flashes of unreason epigrammatically expressed, which have done so much to enhance the author's literary reputation." The Dean said of the Malines Conferences that no rebuffs, however humiliating, deter the Anglo-Catholics from begging for recognition from Rome. The Bishop's reply is that this misrepresents the motive of the meetings, that they were the first opportunity for many centuries for free and frank discussion between members of the Anglican and Roman Churches on the basis of our common Christian beliefs. Those who have read the statements of Cardinal Mercier and other Romanists on the attitude of their Church will have little doubt that the Dean is much nearer the truth than the Bishop. The Romanists were practically laying down the terms on which alone the submission of the Anglican Communion to the Pope would be considered. In this connection he makes the extraordinary statement that High Churchmen find friendly relations with Non-

conformists easier than do Evangelicals. We do not know what grounds he has for this assertion, but in our experience the relations of Evangelicals with Nonconformists are extremely cordial. They work together harmoniously on the committees of various inter-denominational societies, and they are prepared to join together at the Lord's Supper, a step which the High Church people are not yet prepared to take. Instead of helping the reunion movement, as he seems to think, the Anglo-Catholics have done, they have by their exclusiveness on this point and by their theory of orders presented the most formidable stumbling blocks to it, while the advances of the Anglo-Roman section have thwarted the hope of union with our brethren of the Non-Episcopal churches.

Bishop Headlam and Bishop Gore.

His most vigorous reply is reserved for Bishop Gore, whose criticisms he treats with a directness which we are scarcely accustomed to, from one Bishop to another. Bishop Gore attacked the views of Dr. Headlam on episcopacy as expressed in his well known Hampton Lectures, "The Doctrine of the Church and Christian Reunion." Now he says that the Lambeth Conference Committee on Christian Unity examined some of the ablest supporters of Dr. Gore's views and they failed to maintain their position. "Dr. Gore and his friends must prove their position or must give up trying to impose upon the world by pontifical utterances." Dr. Gore distrusts the Universities. The Bishop of Gloucester fears this is an indication of mistrust of intellect. He says, "It has often been a criticism of Dr. Gore's work that he wishes to follow his intellect so far and no farther, that he writes as if criticism could be accepted up to a certain point and then neglected. This is of course an impossible attitude." Of some of the theological colleges he says that with their atmosphere of unreal piety they send out clergy who alienate many by talking a religious language which people do not understand. All this criticism by Dr. Gore seems to him to be "extraordinarily wrongheaded" and in large measure many will agree with him though they may be surprised at the extraordinarily vigorous language of the reply. It will probably come as a surprise to Bishop Gore. He has so long been a sort of authority whose views were to be accepted without question, that it will be somewhat of a shock in certain circles that he is not to be looked upon as an intellectual leader, and that his interpretation of Church doctrine is radically wrong. Some of us have been engaged for years in pointing out the weakness in his arguments and long ago reached the conclusion which Dr. Headlam now expresses, but we have never ventured to indulge in language so strong and decided.

The Real Presence and Reservation.

The Bishop deals finally with the criticism of some Roman Catholics on certain forms of expression used in regard to their doctrine of the real presence. He condemns any language which would give the impression that any priest, whether Roman or Orthodox, or Anglican, possessed certain magical powers. Such ideas alienate large sections of the more thoughtful parts of the population and keep them from attending the services of the Church. On the question of Reservation he says, "So long as we look upon the whole action as being one of the

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priest, and think that the priest has the "power" to produce Christ, I can understand why some people want the reserved Sacrament to bring Christ to them, and it helps to explain the very unhealthy language and thought which implies that Jesus is not present in a church unless the Sacrament is reserved, and that if it is reserved He is present locally in the church. All that seems to me to be bad and unhealthy theology." Yet he is prepared to sanction reservation for the sick although experience shows that the reserved elements cannot be safeguarded from abuse.

really human, with the needed width of vision and all-round sympathy, with what might be called "the world-sense" of him who can say, with the old Roman poet: "I am a man, and nothing that is human do I count as alien to myself." Their is not much wrong with our intellectual progress, at least along certain lines which the modern mind has made peculiarly its own. Never had any age so complete a mastery of our material environment as the natural sciences have given us. Our weakness is, admittedly, moral and spiritual; and our material difficulties—economic strin-

need, more than ever, to press forward now. It is essentially a religious drama, and treated in Germany as such; nor shall I soon forget the indignant cry of "Hush!" that went up from the German part of the audience in the State Opera House at Cologne when, at the close of a performance which I saw there at Easter, 1919, the British part of the house broke into well-meant but utterly inappropriate applause. Watching the play then, under those unwelcome conditions, and with the war so fresh in memory, I felt it might have been written for our day; and ever since it has



MELBOURNE C.M.S. EXHIBITION. THE EGYPTIAN COURT.

The Human Hope.

(By the Very Rev. E. A. Burroughs, D.D.)

Romans viii, 19: "For the universe is on the tip-toe of expectation, waiting for the sons of God to be revealed."

What is to be the fate of God's human family? What is to be the last state of that strange, fascinating, disappointing creature, mis-called by scientists "Homo sapiens"—the one being we know of which is capable of "progress," and forms a "history" as it advances, the one created thing which can live by the light of ideals, and at the cost of self-sacrifice, mould the rough clay, of the actual "nearer to the heart's desire?"

For the evolution of humanity is a fact, though it is not always evolution upward. Man has his own peculiar way of first laboriously filling his apple-cart and then upsetting it himself. The war, and still more, its unhappy sequel, have proved yet again how splendid and yet how suicidal men can be, how far-seeing and yet how miserably blind. What, then (I repeat) is to be the fate of the human family—the end of all these efforts and dreams? At present we seem to be moving fast towards confusion worse confounded, with such a disaster at the end as will set back the clock for centuries; and all because we are not abreast of our world conditions, not in the true sense "up to date," not big enough to stand up to the real problems which confront us, nor consistent enough, in our efforts to solve them, to follow the leading of our own experience.

This is how the situation was described by a writer in "The Round Table" a few years back: "The attainment of a world-commonwealth is the inexorable condition of world-freedom." (That is, only when we are so united together, man with man throughout the world, shall we be rid of the haunting fear of strife, disaster, retrogression, and thus set free to throw ourselves into the real development of our human side.) "At present this final freedom, with all its blessings, is not in sight, because the spiritual foundations of the world-commonwealth are as yet lacking." In other words, there are not yet enough human beings about who are

agency and the like—are themselves the evidence of this weakness. It is conscience and character that our age is most conspicuously short of. It is in the art of getting on together that we most need to improve. And right human relationships can only subsist between right men and women. So our need is for further development of humanity as a moral and spiritual thing, an increased output of a new and better type of man.

I.

That, too, was the need of that old, saddened, cynical, pagan world of which St. Paul speaks, in my text and its context, as "groaning and travelling together in pain until now." Then, too, to bring their new ideals to birth, men began to look for "a new religion," capable of lifting human nature to a new level by giving men a new mastery over themselves. That is what he has in mind when he says: "The universe is on the tip-toe of expectation, waiting for the sons of God to be revealed." And it is the sense that in his gospel he holds the key to the future, the prescription for this "new humanity," that makes him such an indefatigable missionary.

We, perhaps, are apt to think that gospel played out. At any rate it does not seem to produce in the 20th century the same results as in the first. Still, their is the old need for something that shall lift humanity above itself and send it forward towards "the superman." And, as that phrase of Nietzsche reminds us, some modern minds have thought to reach the super-man, the goal of human evolution, along lines the very opposite of those of Jesus Christ. So I ask you now to look at yet another modern vision of the super-man, seen by one who in youth was a friend of Nietzsche, one who viewed life from anything but the Christian angle, but who, for all that, when he came to say his last word on the problem of the human future, did so in terms which are a great endorsement of the Christian gospel.

II.

I am thinking of Wagner and his "Parsifal," the last and perhaps the greatest of his works, the summing up of his experience of a life-time in a final message to his age. In it he gives his portrayal of the true super-man, the "new humanity" towards which we

stood linked in my mind with the words of my text: "The universe is on the tip-toe of expectation, waiting for the sons of God to be revealed."

Christendom is represented in the play (or so at least I read it) as the Knighthood of the Holy Grail. The knights live together in a castle of which the centre is the chapel where the Grail is kept—the chalice holding the very blood of Jesus Christ. The life and health of the brotherhood depends upon the due performance, by their king, of the Ceremony of the Grail. None other can fulfil this office; but when the king stands up behind the altar, and lifts the chalice in his hands, a red glow breaks forth from it, witnessing to the presence of the Lord Himself.

Another treasure, too, the knights had once kept in their chapel—the Holy Spear, which made its owner invincible: surely a symbol of the Holy Spirit, through whose presence alone the Church can "overcome the world." But at the time the play opens, the knights have fallen upon sorry times. Klingor, an evil magician, has all along been their enemy, and, out of spite, has sown strife and sent temptations among them, robbing them of their purity and their peace at once. Finally, in battle with them, he has wrested the Holy Spear from the hand of their king, Amfortas, who, in the struggle, has himself been wounded by its point. And the wound of the spear will never heal till the spear itself is brought back and laid upon it.

The play opens with a slow procession through the forest down to a sacred lake, by bathing in which the king finds refreshment, though never riddance, of his pain. We hear of one remedy after another tried upon him; and now, as the knights pass, a box of ointment is brought by Kundry, half-woman and half-fiend, who has been Klingor's tool for the king's undoing, but who, when not under the evil influence, is full of pity for her victims. The atmosphere is heavy with hopeless misery, save for one small ray of light. An oracle has been passing round among the knights which promises them one day a saviour: "a fool, pure-hearted, made wise by sympathy"—in other words, a super-man whose superiority would consist in his indifference to his own interests (which men call folly), in his power to overcome the flesh, and in the laziness and softness of his heart,

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Such an one was one day to arrive, recover the spear, heal the king, and restore the fortunes of the knighthood.

III.

And so, in the first act, as the procession comes back from the lake with Amfortas on a stretcher, Parsifal, the hero, appears: a rustic lad, clad in skins, and carrying a bow and arrows, with which he has just brought down upon the pathway one of the swans which haunt the sacred lake. Gurnemanz, an old knight, chides him, makes him look on his handiwork, and so works upon the boy's feelings that he bursts into tears and breaks his bow and arrows across his knee. Here at once emerges "the fool," and also the wealth of sympathy: and Gurnemanz is so struck that he takes the lad with him up to the castle, where the ceremony of the Grail is about to be performed. But for all the beauty and mystery of the ritual, Parsifal remains apparently unimpressed, and at the end the old knight, who has watched him standing stiff and simpleton-like with growing irritation, reviles his dullness and turns him adrift again. This plainly could not be the promised saviour.

Yet one deep impression has been made. If he did not react to the religious ceremonial at least he was sensitive to the sufferings of the king. He has heard, too, of the Holy Spear as the only remedy that can save him, and vows to give his life to its recovery. So he goes forth to his self-appointed mission: once more the fool, yet once more "wise through sympathy," for his sympathy teaches him the truth which any would-be super-man of to-day must learn, that the first step along the path to greatness is the acceptance of "a mission in life."

The second act shows Klingsor, the arch-enemy, on the warpath. He has heard of his new challenger, and makes ready to foil and overthrow him in the same way as the knights had been overthrown. He prepares a fiery ordeal for his purity, and so enables us to find in Parsifal the third "note" of the saviour the oracle foretold: "a fool, pure-hearted, made wise through sympathy." The lad is lured to the magic garden of the flower-maidens, and there, when they have failed to make any impression, is confronted with Kundry, the fiend-woman, herself. By telling him of his mother's death, and offering him comfort, she gets within his defences, and then makes passionate love to him. For a tense moment it looks as if she must prevail, when suddenly, with the cry, "Amfortas!" on his lips, he leaps from her arms and stands back defiant. What has happened? He has felt the king's wound burn in his own side, and so been reminded of his mission: and the sense of mission, which we have seen to be the first condition of greatness, proves to be also the best safeguard against sin.

But Klingsor has been secretly watching the progress of his strategy, and at this moment suddenly appears, brandishing the Holy Spear itself in his hand. With a savage cry he hurls it at his victim. But that spear cannot wound one whose heart is pure. Instead, it hangs poised in the air above him, and he has but to put out his hand to make it his own. The magic garden disappears in a roll of thunder, and a bleak twilight wilderness takes its place. In other words, the young conqueror sees the illusions of his youth sink, shattered around him, as the price of faithfulness to his ideal. But at least he has achieved his mission: the spear, on which so much hinges, is firmly in his grasp.

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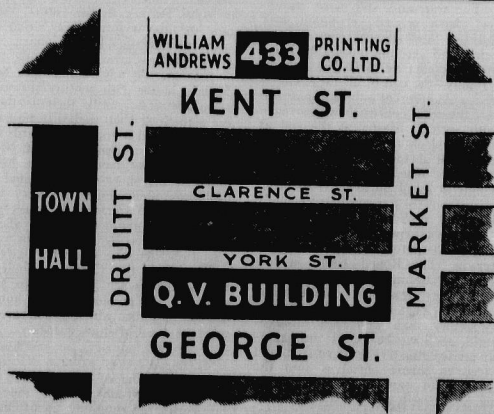
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IV.

In the last act we see him return, years after, to the far-off country of the Grail. It is Good Friday when he wanders along the forest path—now a full-grown knight, clad, head to foot, in black armour—and comes to where the aged Gurnemanz is living as a hermit, while Kundry, the devil now gone out of her, lives in a cell hard by and tends him. They meet the stranger and bid him doff his armour on that holy day; and when, with their help, he has stripped it off, he stands before them clad in a long white robe, and with a young bearded face—the very image of Our Lord as shown in sacred art. They gaze again, and recognise the spear, and hail with a cry of joy the long-awaited saviour. First they take him to the spring, where Kundry washes his feet and wipes them with the hair of her head, after which he in turn baptises her. And then they bring out the robe of the knighthood, with the silver dove on its breast, and invest him with it, and so, all there together, set out for the castle, where in the chapel the ceremony of the Grail is once more due to be performed.

But in the interval the wound of Amfortas has grown worse. His bier is set down beside the altar, but, after several vain struggles to rise to his feet, he sinks back groaning. And then, amid angry outcries from the knights, who call on him to fulfil his office, he staggers down from the dais, flings himself on the ground, and abdicates his kingship: a telling allegory of the failure of a church which has compromised with the world, and of the way the world cries out upon such failure.

At that moment the trio from the forest appear, and there with Gurnemanz stands the new member of the knighthood, with the Holy Spear in his hand. With a cry of delight and recognition the whole company kneels, while Parsifal moves over to where Amfortas lies in agony, treats him with the touch of the spear, and then himself steps up to the empty place behind the altar and assumes the role of the king. And for him, too, the ruby light flows forth, as he raises the chalice in both hands. Nay, more, while he stands there motionless, a shaft of silver radiance falls upon him, and down it floats the form of a dove and hovers poised above his head. And so before the spellbound, worshipping audience there stands revealed once more the form of the Son of God. The play ends with a great shout from all: "Salvation to the Saviour!"

V.

Such is Wagner's conception of the coming of the super-man, his last word on the problem of the world's deliverance. "The only hope" (he seems to say) "lies in the coming upon earth of a new type of man. He will be the opposite of the fleshly type, to-day so common (for you know how it is assumed that you must be sensual if you want to be a man). He will be the opposite of the worldly type (and again you know how men act as if you must be worldly if you want to be wise). He will be the opposite of the selfish type, and challenge the all-too-common assumption that to look after yourself is the only way to succeed. He will be 'a fool' in his almost freakish disinterestedness—his eagerness to shoulder other men's burdens instead of attending to his own gains—strong only in his power of conquering his lower self, and 'wise' through his more than usually sensitive faculty of entering into the minds and feelings of other men. Let but a generation of Parsifals arise (so Wagner seems to be crying to our age), and they will be the saviours of humanity, in them men will see revealed once more the form and features of the Son of God." "The universe is on the tip-toe of expectation, waiting for the sons of God to be revealed."

You see how exactly this very modern genius comes round almost to the heart of the Christian Gospel? For, remember, Jesus Christ never pretended that He would be able to save the world alone. He does it by making other men capable of being saviours with Him—His own brethren and sons of His Father in heaven. But just there He takes us further than Wagner. For the poet the coming of the new humanity is something to be hoped for in the future, when the oracle shall be fulfilled. But the Christian Gospel tells how super-men and saviours may be made and multiplied here and now. And, indeed, even in Wagner's story the whole point lies in the fact that what begins as an uncouth rustic lad ends as the conquering hero, the recoverer of the spear, the restorer of a broken brotherhood, the reincarnation of the Saviour of mankind.

And there is a Parsifal in everyone of us, if we will but let him come into his own. Yes, there are possibilities of human saviour-

hood even for those who now most desperately need to be saved themselves. For

"No star is ever lost we once have seen;
We always may be what we might have been."

Nor are you and I asked to work up this new humanity, of which we are capable, out of the chaos of the old, but simply to let in the great Elder Son of God to play the part which He alone can play in our lives, making us God's sons and His own brethren: men and women saved from themselves and so made masters of their circumstances, who can thus go out cheerily in His company to be, with Him and through Him, saviours of the world.

"The universe is on the tip-toe of expectation, waiting for the sons of God to be revealed." "As many as received Him, to them gave He power to become sons of God, even to all that believe in His Name."

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. Clive M. Statham, Th.L., Rector of Christ Church, St. Laurence, Sydney, has been appointed rector of St. Nicholas', North Goulburn, Chaplain to H.M. Gaol, Goulburn, and the Kenmore Mental Hospital.

At St. George's Cathedral, Perth, Mr. James Noble, a full-blooded aboriginal, was recently ordained Deacon by the Bishop of North-Western Australia (Rt. Rev. Dr. G. Trober). Mr. Noble was born and reared in the bush near Normanton, North Queensland, and is 45 years of age. He is broad-shouldered and nearly 6ft. in height. He early displayed a leaning towards Christianity, and spent 28 years in assisting the Rev. E. R. B. Gribble in mission work in the far-north at Yarrabah, Mitchell River, Roper River, Forrest River, and in East Kimberley. For a time he attended the Scone Grammar School, New South Wales. He is married, and has six children, some of whom are being educated in Perth. He is a member of the North Queensland Synod, and was a speaker at the Anglican Church Congress in Melbourne, where, while on furlough, he delivered addresses before many schools and colleges. Mr. Noble intends returning to Forrest River to take up work there.

Dr. Mullins has now given up his work as Secretary of the Colonial and Continental Church Society, after twenty-three years service. During this period the work has grown, and interest in the work overseas has greatly increased in considerable measure through his efforts. In the last number of the "Great Britain Messenger" (the organ of the Society), there is a brief farewell message from him, in which he says: "It is a great privilege to have been associated so long with a work so essential to the spiritual life of our people overseas; for which I humbly thank God. One of the joys of the position has been the contact with many friends and workers throughout its many fields, constantly by correspondence, and frequently by personal interviews. Our English Correspondent writes:—'Throughout these years I have had the happiness of being associated with a long succession of loyal colleagues and friends, animated by unselfish devotion to the cause, whose co-operation has made the progress of the Society possible.'

Rev. H. A. Williams, Th.L., Rector of Quorn, has been appointed Rural Dean of Peterborough and the North in the Diocese of Willochra.

Mr. Henry Latty, of Bondi, Sydney, has achieved the remarkable record of 50 years' continuous service as a Sunday School teacher. The parishioners of St. Matthew's Church of England, Bondi, assembled recently to do honour to him. The rector of the parish (Rev. C. C. Dunstan) presided, and Rev. F. C. Philip, M.A., an old scholar of St. Matthew's Sunday School, but now principal of St. George's School, Hyderabad, India, presented Mr. Latty with a gold watch and chain, besides a silver rose bowl for Mrs. Latty.

Rev. J. Rose, recently appointed to the charge of Binalong, N.S.W., was married on September 16th to Miss Myrtle Waying, of Junee.

Miss Armfield, of the Victorian C.M.S., who, with a party of missionaries, including Bishop Mowll, has been released and a message has been received stating "all are well."

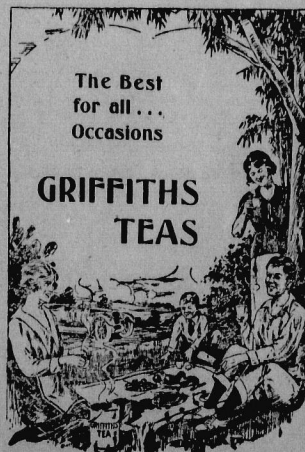
The news of the sudden death of Rev. Walter Newmarch, Rector of Leura, Blue Mountains, has been received with deep regret. The deceased only recently exchanged from the Parish of Haberfield, Sydney.

Mr. George Lindsay, who has been churchwarden of St. Luke's, Dapto (N.S.W.) for 30 years was presented with a clock at the recent social festival of the church. The presentation was made on behalf of the parishioners by the Rev. E. Walker, rural dean of the district.

An exchange of parishes has been arranged between the Rev. G. Mashwar, of Rockdale, and Rev. L. Gabbott, B.A., of Suspension Bridge, both in the Diocese of Sydney.

Rev. T. Hughes, who left Mortlake, N.S.W., on a visit to England and Wales early in the year, is returning by the Esperance Bay, due in Sydney on the 19th inst. This was Mr. Hughes' first visit to the old country after 26 years in Australia.

Mr. Edward Manifold has given £10,000 to the new Bishopric of St. Arnaud, the first subdivision of the Diocese of Ballarat. Mr. and Mrs. Clive Campbell have given £5,000. The jubilee collections in the Diocese of Ballarat amounted to more than £7,000.



C.M.S. Centenary.

Melbourne Celebrations.

Interim Report from the Chairman of the
O.M.S., Melbourne, Centenary
Exhibition Committee.

(September 28th to October 3, 1925.)

I have the honour to submit this Interim Report, presented thus early because of the proximity of the General Committee meeting. The report is necessarily incomplete in its schedule and financial portion. Full returns will be furnished later. I would suggest that the report, with its schedules, and the minutes of the Exhibition Committee be filed in the office for future reference.

On behalf of my Committee I beg to express deep sense of gratitude to God for the privileges of participation in such an Exhibition. Of my Committee I can testify with all my heart to their selfless devotion and keen regard for all that might make for success.

We are truly grateful to His Excellency the State Governor, and other public men, who opened the daily sessions.

In thanking helpers it would be fatal to try to enumerate them all. The schedule records the stall-holders and assistants, but there are many more than we know of who have in some way or other forwarded this enterprise.

Mrs. Harrington Lees most kindly and successfully interested the Girls' Friendly Society, and the Women's Missionary Council, under Mrs. Weldon, also rose to the occasion. The Young People's Union (Mrs. Warner, organiser) supplied certain stalls as well as giving continuous demonstrations how young people's handicraft could be of help in parish missionary efforts. The refreshment department, under Mrs. Vance, catered for a very large constituency. Miss Sheila Macfie and her capable musicians, quite brightened up the evening sessions. We must not forget those many country friends, who, in response to Mr. Deuchar's personal appeal, forwarded gifts in kind. Nor can we say how indebted we are to that portion of the Press which reported proceedings, and gave pictorial representation. "The Argus" added to the obligation by allowing use of blocks. To the Police we offer thanks for courteous watch upon our goods. The C.E.M.S. (Mr. Robinson) and Toc H (Padre Hayes) placed us under obligation, also Captain MacDonald most effectively marshalled the procession each evening. It represented All Nations, and included about 140 of our younger people, and it also went in costume around the Block, thus advertising the Exhibition. Rev. Long and his boys, and Rev. P. Wise would and Mr. Brown deserve special mention.

We shall never forget Mr. Deuchar, our official organiser, whose vision and attention to detail ensured artistic success, and who, with Mr. Brammall, our Exhibition Secretary, threw himself wholeheartedly into the work. Mr. Brammall was just what was expected in brightness and despatch. The General Secretary of C.M.S., and his staff of the office rendered material assistance, and Mr. Doyle proved a capable treasurer. Sydney hired scenery to us, to which was added a considerable amount of scenic work. Schedule provides details. Especially are we obliged to Messrs. Wirth's representatives for most considerate treatment, facilitating early opening.

The Girls' Guides and Cadets from the Salvation Army Training Homes, attended an extra morning session on Saturday, and evoked great interest. Mr. V. Soul brought Prefects from leading schools to tea, after which they were welcomed and addressed. Scholars from many Church Schools visited the Exhibition, and provided material help also.

Being of human execution there were many defects in our Exhibition, though effort was made to correct such as were noticeable as the work progressed. Perhaps we did not realise as much financial profit as some desired, but we were not out to make money in the first instance. Money well spent in a great lesson is as well used as when applied to actual mission work, let me say. There was weakness, mentioned for future guidance, in having too many attractions on at the same time. Lectures ran too closely, also, on one another's heels, and people remained in the lecture hall without paying for the second lecture. We were not always able to have tickets sold for lectures, so revenue was lost and opportunity to teach. Also I am still of opinion that it is a mistake to include other societies in

the Exhibition. I except B.C.A. and Parish Bookstall Society, because they are closely interwoven with C.M.S. Further, it was not possible to procure the presence of Natives, which was a great defect. There should have been one day or morning set apart for schools, and attendance should have been ensured. Our propaganda work was weak, I fear. Visitors could have gone through and not have known C.M.S. particularly was at work. Effort was made to lessen this defect after the opening by the supply of large signs, and more explicit statement from the platform. The Devotional portion of the Exhibition was marked. Daily prayers and addresses each afternoon opening were attended by large numbers and each evening at tea-recess the workers held a short devotional meeting. A moving film of the whole Exhibition was taken, as were flash-light photos of certain stalls and of the procession. Copies of the latter can be obtained. There were 27 stalls in all (see schedule) and many lectures were given, not counting the numerous and fascinating talks by expert missionaries at their courts. (Also see schedule.) Two "boats" plied for hire, and His Excellency and our Archbishop adventured themselves on the "Holly," taking voyage to Groote Eylandt. Attendances were estimated at 12,000, and the gross takings at £1,400.

Besides financial and educational benefits the Exhibition demonstrated that C.M.S., trusting in God, can do great things yet. The Exhibition should raise our ideals of service and execution. It also showed that the rising generation were with C.M.S. in large numbers. And it was proved how many people could work harmoniously together. It was my comparatively simple task to assist the other officials in watching for defects. I assumed that to find a fault did not mean to lose a friend. I was justified throughout. The Exhibition further affirmed that our religion was both practical and happy. And altogether I would humbly maintain that the Exhibition was a demonstration of efficiency in an undertaking which demands the very best of all engaged in it.

My Committee would wish me, and I joyfully do it on my own behalf, to state again how inspired we have been by the visit of Bishop Taylor Smith, and by our Archbishop and the visiting Bishops, official heads of C.M.S., who cheered us on, and deserve our grateful recognition.

On behalf of the Exhibition Committee,
A. LAW, D.D., Chairman.
5th October, 1925.

The Bush Church Aid Society and the Parish Bookstall Society shared a small stall. An original sign, representing Australia with the Muddumuckla Church in the centre, and in the background a country lane in the far West of South Australia, was displayed. Profits from the Bookstall sales were given to C.M.S. Miss M. D. Vance, assisted by Miss Bromfield and others, assisted. "The Record" was also represented at the stall.

During the opening proceedings the Archbishop introduced the Chairman of the Exhibition Committee (Rev. Dr. A. Law) who presented the State Governor with a copy of the Rev. S. M. Johnstone's History of C.M.S. Dr. Law suggested that it was some time ago since His Excellency had been the recipient of a prize.

Each afternoon the Exhibition was opened at 3 o'clock. On Monday, by His Excellency the State Governor, the Archbishop presiding; Tuesday, The Rev. M. G. Hinsby, Gen. Secretary for N.S.W., Bishop Langley presiding; Wednesday, there was the State Premier (Mr. Allan) and the Bishop of Gippsland; Thursday, Bishop Taylor Smith and the Rev. C. H. Kellaway, Chairman, Victorian General Committee; Friday, Bishop Baker, of Bendigo, and the Hon. W. H. Edgar; Saturday, Mr. E. Lee Neil and Bishop Taylor Smith.

Missionaries at the Exhibition.

The Rev. D. Haultain, now of Kyneton, formerly of Africa; Rev. H. E. Warren, Roper River and Groote Eylandt; Rev. H. E. Hayes; Miss Dixon; Miss Mort; Miss Searle, and Miss Soutor; Sister Nicholson, and Sister Biggs, recently returned.

Among the visitors were the Commonwealth Commissioner (the Rev. Chambers), General Secretary of N.S.W. (Rev. M. G. Hinsby), the Rev. Fulford, of Adelaide, and Sister Erwood, who is superintending the work of the Adelaide Exhibition.

A real compliment was paid the Exhibition Committee by the General C.M.S. Committee, requesting it to remain in power permanently as a Committee of enquiry and advice in matters generally pertaining to the welfare of C.M.S.

A Roam Around the Exhibition.

(By C.L.C.)

We paid, in all, three visits to the C.M.S. Exhibition. Having done so mightily little to make it a success, we saved our conscience by putting our hammer and some nails and string in our bag, and sallied forth quite early on Monday morning in response to Mr. Brammall's urgent call for helpers to erect stalls.

Out of the station, across Princes Bridge, down a little to the right, and here we are. Ahead of us a great-bearded man, evidently on the same errand of mercy, is peering in here and there to find the right entrance. Now we are inside. Heavens! what confusion! We thought we were early; but we must be nearly the last. On the left, we learn, arose at 4 a.m. from his bed in Pantion Hills, in order to be there at 9 a.m. Many others, too, enjoyed the "sweet-breathing air and the silver multitude of the dew" in their early walk to Wirth's Olympia. But now the air is dust-laden, and the only dew is on the workers' brows. At three o'clock this afternoon the Governor will open the Exhibition. Can order be brought out of this chaos in the time? The question agitates us. For a moment or two we stand dreaming. But we quickly suffer a rude awakening. "Are you wanting a job?" speaks the voice of Mr. Deuchar in our right ear. And so we are promptly put on to do our bit.

Hammers are clattering everywhere: the song of the saw is heard in the land. Here a huge roll of canvas is being measured out. There come a group of men carrying saplings for the Aborigine Camp. And, wonders of wonders, here is almost an entire African village (huts, banana trees, and all) on the move. We see men as three—banana trees—walking. And it takes only two men to carry an African hut. Talk about Samson and the gates of Gaza! Here is the Rev. A. C. Kellaway strolling about (one might almost say) bearing a full-sized hut with him. Others stagger beneath the weight of huge boxes full of curios. Having on our part, succeeded in erecting a platform for the Vice Regal party, we search the Olympia diligently till we find a carpet to cover it withal. But, alas! the carpet is such a sickly hue and so full of holes that, for the safety and health of the Governor, we return it with thanks to the great Eastern nation which has offered it to us. Japan comes to the rescue with a large mat, which serves like charity—to cover the multitude of our architectural sin.

And so the work goes on. Over a hundred willing workers, and behind them all the directing minds of the ever-watchful Mr. Deuchar and Mr. Brammall.

"The watch-dog's voice that bay'd the whispering wind."

The loud command that spoke the guiding mind.

These all in sweet confusion sought the shade.

And filled each pause the noisy hammers made."

—(Coppersmith's "Undersated African Village," line 121.)

"But hark! a sound is stealing on our ear—A soft and silvery sound—we know it well. It's tinkling tells us that a time is near. Precious to us—it is the dinner bell."

At all events, we remember that it is lunch time, and that we have other things to do elsewhere: we wish to be back at 3 p.m. So hammer, nails and string are put away and we gain the open air, feeling rather virtuous, and hoping anxiously that that platform will not collapse when the Governor mounts it.

And now it is 3 p.m. What a transformation! The roll of canvas is now a rose sunset in the Rockies, while in the prairie foreground a Redskin's wigwam stands. The saplings are all in position in Groote Eylandt, while in and out amongst them move laughing Aborigines—small and very black, except where a patch of red hair shows beneath a disturbed skull cap. The African village is now full grown, and has its mission hospital and its stall for the sale of curios. The banana trees droop beneath the tropical sun and are fruitless.

is in our mind to the lady. One can never tell how these Easterns may take one up. As we leave Egypt a dismal looking Arab, seated on the ground, endeavours, without success, to sell us some Turkish Delight.

Here is an Indian Bazaar—tapestry, muslin, brass-ware, brooms, models of agricultural implements, cane easy chairs, dolls, curios of a hundred sorts; some for sale, others for exhibit only. Groups of people listen eagerly while missionaries (in Indian costume) explain the uses of this and that. It is all a gorgeous blaze of colour. We penetrate into the inner part of the bazaar, and, thinking to take a rise out of a young lady dressed in Indian style, we speak to her, in our choicest Hindustani, the only sentence we know. But how are the mighty fallen! She pours such a flood of strange words upon our unresisting head that we capitulate and confess the truth: our ignorance. She is a missionary on furlough.

Just around the corner grave young Chinese girls are serving tea at tiny tables, two feet high. The two seats are one piece of furniture with the table. It looks tempting. So we buy a ticket and enter. The tea girl greets us by bowing until her head nearly touches the ground. In common politeness we endeavour to do the same, but unkind nature has not made it easy—for us. The tea-girl, again bowing, kindly hands us a Chinese newspaper to read while we wait for tea. Holding it up-side-down (as we afterwards discover) we find the news of absorbing interest for the 30 seconds it takes to get the tea. The tea is very weak, with neither sugar nor milk, but as there is only about a thimbleful, we do not mind this. What interests us more is the tiny plate and mysterious catables, each wrapped in paper. Unwrapping one or two, they do not attract us by their appearance. Glancing apprehensively around to see that no one is looking, we quickly sweep them into our pocket and afterwards generously distribute them amongst small boys. Boys will eat anything.

But now it is 8 p.m. Goodness! What- ever is that noise? More weird shouts and cries and that beating of tom-toms. Here they come. It is the procession. Who can describe it?—the unsmiling faces of the Chinese, from the most gorgeously attired Mandarins to simple coolies in loose pantaloon and wide circular hats; the fierce Indian braves and their remarkably fair squaws; the Arabs and Turks and Egyptians, under the leadership of Padre Hayes; the African group with the stalwart Canon Haultain at their head, an impressive chief indeed, in his leopard-skin covering; and the hideous witch-doctor. And look how well they sustain their characters; the impassive Chinese; the dreamy Hindoos; the wild war-whooping Redskins; and, noisest of all, and the life of the procession, the Egyptian group of young Toc H Men. Their method of cheering (made by uttering a loud shrill, sustained note and clapping the hands many times rapidly to the mouth) is the cause of much amusement. While Mr. Brammall is endeavouring to give out notices, something else in another part has stirred their Egyptian blood, and a messenger has to be despatched to them, requesting them to restrain their ardour awhile, and give the secretary a chance. Every now and again they break forth into what is probably a prayer. Swaying their bodies slowly from side to side, they utter words which sound like "Laka Laka Inverlock." Words and motion gradually become faster and faster, until the "prayer" ends in a shriek.

When they are not "praying" they are cheering; and when they are not cheering they are calling their wares. Amid occasional flashes of silence from them, we can hear other sounds in their vicinity. The quiet voice of an earnest missionary lady from China is explaining how the Chinese are "taught about the dear Lord Jesus." But for the moment we cannot get near enough to hear any more. Seeing a great crowd further on, near "Groote Eylandt," we arrive in time to hear the Rev. R. C. M. Long explain the meaning of the "Kangaroo Corroboree" which is about to take place. It is briefly this: The blacks are asleep. The "Kangaroos" arrive and hop about eating their breakfast. A humming noise from the bush awakens the blacks who go in search of the Kangaroos. (One little black fellow kept searching amid the top-most leaves of the saplings!) At last they discover that they have been walking around with a foot of the kangaroo, and so they promptly slay them; after which, with a wild cry the blacks dash into the thick bush.

The prize for the best-sustained character this evening goes to the Aborigine witch-doctor; amid breathless interest he unwraps the parcel in view of hundreds. It is a human skull. This pleases him immensely and he makes its jaws work amid wild cries from the black men and war whoops from the Red.

The great African chief (Canon Haultain) also receives a prize. He comes forward to speak his thanks. He says: "Memo gramaduboro humtunyetsibashota . . . or words to that effect, which are duly translated by Miss Sophie Dixon, who looks very attractive in her white uniform and white topie helmet.

Then the Red Indian chief, not to be outdone, comes forward and demonstrates his superiority to the black chief by making quite a long speech in English; he finishes up by calling on one of his braves to give a war dance; the brave whispers something to the chief, who turns redder than usual, and says, "Excuse me, while I lend him my belt." After the brave has secured his peace of mind (so to speak) in this way, he commences a remarkably vigorous dance, in the midst of which he stops to slay and scalp an imaginary enemy, and in the end is himself suddenly slain amid the loud lamentations of the tribe. But the dead man just as suddenly rises to life again, and promptly turns a startling somersault off the platform into a small cleared space just made ready to receive him.

Taken for all in all, it has been a remarkable Exhibition and must have entailed an enormous amount of work on those who organised it.

Perhaps one little criticism may be permitted from one who nevertheless knows how much easier it is to criticise than to create. But it did seem to at least one observer a great pity, when so much trouble had been taken to make the stalls themselves look so well, that the goods on the stalls were not in some cases laid out more attractively, and their prices marked; it was noticeable that sometimes those behind the counter did not know what to charge.

Apart from this flaw, one can only say when one thinks of it all—Bravo!

The African Court.

(By Scipio.)

Past the ordered dignity of a Chinese tea-shop, and the bustle and chatter of an Indian Bazaar, beyond the blossom-docked refreshment rooms, and under an arched doorway, one caught a glimpse of cool green, waving palm leaves, and low wicker huts, with pointed roofs and the smallest of doorways. This was the African Court, and here Miss S. A. Dixon, helmeted and white clad, Sister Biggs, from Toro, and a chief (normally the Rev. D. Haultain) dressed in leopard skins, and adorned with strange charms, explained the African curios and told wonderful stories of their work.

The Court represented an African village, and consisted of eight huts and a number of beautifully-made trees. Under the shade of one an African woman, dressed in bright red and black, bathed a black baby by lading water in a wooden ladle of large dimensions, from a hanging pot, and pouring it over the unprotesting child. Near at hand stood a mill for grinding the corn, consisting of two flat, heavy stones, one of which was moved round on the other by means of a strong wooden stick. Small boys, in the dress of mission school boys, industriously belaboured some large native drums, made of hide, at intervals during the day. Other helpers in brightly coloured native dresses or in the full white dress worn by most of the Christian women on the mission stations, explained the curios and took part in the nightly procession.

One of the huts, with the roof removed to make it possible to see inside easily, was arranged so that one half represented a typical interior of a heathen family's hut, hung with charms and gods, which the fear-shadowed and superstitious native worshipped. The other half represented a Christian man's home, where copies of the Bible and other devotional books in native languages, took the place of the pathetic and meaningless charms. From this hut Mr. Johnson talked to interested groups of passers-by about the work of the Church Missionary Society in South Africa. He told many stories; one being of a native Chris-

tian, who, day after day, month after month, and year after year, night and morning, beat the drum to call to prayer. It was not until 36 years had gone by that anyone else came to join him in his worship. "To-day," said Mr. Johnson, "there is not one heathen within five miles of that man." Weeping may endure for 36 years, but joy cometh!

By the long curio table on the African Court many an interested group of visitors stopped to look and listen. One of the curios which excited most attention was an African woman's necklace, which consisted of innumerable strings of red and black beads, weighing about 12lbs. This the African woman wears till she is married, and then, thankfully, one surmises, puts it off for the rest of her life. A beautifully beaded gown, made by the Kikuyu women, chiefly for sale to Europeans, was also much admired. Beaded necklaces, armbands and girdles showed that the African is not devoid of vanity. The tiny stools used by Africans, in lieu of our more cumbersome and comfortable chairs, also caused much astonishment. Snuff boxes, calabashes, and carved food bowls were displayed, and a lengthy straw tube, ending in a point, was found to be nothing more formidable than a cocoanut strainer, the natives using only the juice for flavouring. Some specimens of native hand-made brass chain, and of beautifully fine and firm raffia and other basketry work showed that the natives are easily as clever with his hands as the European. Two beautiful hand-made Mohammedan prayer mats plaited and sewed together by the women, attracted much attention. They represented, to those who know Africa, one of the most pressing problems—the incision of Islam. Surely there is a call to fortify our outposts, to push onwards, and stem that ever increasing tide which is sweeping from the North-East across the dark continent. Among other curios were a beautiful buck skin, a leopard skin, a piece of light brown cloth, beaten out of the bark of a tree by natives, and used as clothing, spoons and forks carved by the natives, who are quick to see what Europeans will buy, quaint little plate covers, beads from native cane, and a native purse, some aluminium coins, a porridge stirrer of alarming proportions, a number of very formidable hair combs, carved from wood, and used by natives to comb their fuzzy hair in a perpendicular mop, the African equivalent of a "shillalegh," shields, talisman charms, worn on the ankles to frighten away evil spirits, and some pathetic dolls, made by tiny African children, with clay heads, corn cobs for bodies, and rag dresses. For a child's heart is the same all the world over, and love is the door to every heart, be the skin black or white.

At one end of the long table beautiful raffia trays, made by lubians, raffia bags, baskets, and bead work of various kinds were displayed for sale, and helped to make the Exhibition the financial success that it was. Among other curios, a bag of "gods" touched the darker side of Africa. The "gods" were only seed pods, containing the sacred seeds used by the witch-doctor for divination and witchcraft, but they are typical of the gods of 83,000,000 pagans in that land. And we have had the Gospel and the command to go and preach for almost 2000 years. Have we failed Him? He trusted us with the plan of His own heart, with the dearest of His desires. Have we honoured that trust?

And as one looks back, what does it all seem to say? The people that sit in darkness must see a great light. Ours is the privilege of taking them that light. We can shirk no longer. Africa is awake at last and holding out her hands. We are teaching her our methods of trade, we have given her a commercial life, we have brought her much of our civilization with its vices and virtues; dare we withhold the greatest gift, which is the background of all our thinking and our laws whether we own it or not? Surely as a result of this great Exhibition there will be hearts stirred to pray and give and go for the "other sheep" and the Master of men.



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October 15, 1925.

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The Church Record.

OCTOBER 15, 1925.

C.M.S.

The Centenary Celebrations of the C.M.S., both in Victoria and N.S.W., have now practically concluded. The whole demonstration has drawn public attention in a very marked way to the life and activities of the Church of England in this country. No one could read the press accounts of the proceedings without feeling that the Anglican Church in Australia is possessed of a splendid vitality, a width of sympathy and vision, a devotion to duty and a coherence which all reflect credit on the past and present and augur well for the future. No more wholesome corrective could have been found—had we been in search of one—for the frequent detraction which the Church meets from one-sided criticism without, and the occasional enervating influence of ill-informed despondency within. For this service alone the Society deserves the grateful acknowledgment of the whole Church; its achievement will assuredly evoke a song of praise from the lips of all who desire to see the Church doing the work of God in the world, and doing it truly and well.

The progress and present position of this Society in Australia are all the more remarkable when we remember that although the celebrations are "Centenary," the development and actual work accomplished fall practically within only one-third of the hundred years that have passed since Marsden founded the Auxiliary. The event which ushered in the period of rapid growth and extension was the arrival of the Deputation from England in 1892, and indications are not wanting that the present Deputation, in the person of Bishop Taylor Smith, will, under God, be instrumental in so strengthening the forces at work that growth will continue at the same rate, or even more rapidly in the immediate future. This is no more than we ought to expect: the work is the Lord's; if the workmen are truly His, and their implements such as He can own and bless can any limit be set to the house which He shall build, or the rapidity with which He shall build it?

The Church of England is not lacking in evidence of devotion among its members. Its order of lay readers, and its great army of Sunday School teachers, bear witness to the existence of an ideal of service which inspires men and women to earnest labour, labour which knows no other remuneration than the consciousness of obedience to Christ and approval by Him. The Church Missionary Society gives us another illustration of that devotion. The voluntary workers who have laboured at the Home-base throughout the years, the missionaries who have made great sacrifices of earthly gain, of home and kindred, the people who have given of their wealth—and better still, those who have given of their penury—all tell the same story, that the Church has not forgotten the word of the Master, "Freely ye have received, freely give."

The record of the Society and the manner in which the celebrations have been carried through, both in New South Wales and Victoria, have fully maintained the Society's reputation for organising ability and power to inspire and secure voluntary service. No less has the whole achievement demonstrated the power of unanimity upon fundamental principles. As the London "Times" said of the Parent Society in 1899, "its history and its expansion establish the old truth that two cannot walk together except they be agreed, but that, being agreed, they can go almost anywhere and do almost anything. The gigantic celebration of this week is a triumph for clear and definite convictions maintained through thick and thin."

It has sometimes been said that Evangelicalism in the Australian Church is a spent force. Perhaps the wish is father to the thought. Be that as it may, the C.M.S. to-day is a clear expression of the vitality that is in Evangelicalism here and now. If Evangelism is the heart of Evangelicalism no diagnosis can as yet discover in the latter any traces of degeneration. Evangelicalism is controversial only in self defence; its aggressive work is properly and entirely Evangelism. Let it fail in Evangelism and it is diseased at the heart; let it be stricken there and it is stricken altogether.

But we ought not to forget the great object which the celebrations had in mind: thanksgiving to God, and encouragement for the labourers from the record of the past and a glimpse of the present were to go hand in hand with a wider and clearer vision of what yet remains to be done to meet the world's need of Christ—the claims of the Aborigines; the strategic value—as well as the duty—of evangelizing the Chinese still remaining in Australia; our spiritual responsibility for India; that great outpost of the Empire; the needs of darkest Africa, the land so greatly sinned against by modern civilization; the cry of Japan, the land of all things beautiful, except the beauty of holiness; Ceylon, also beautiful, but still entranced by Buddhism; and of Palestine, whence the Gospel came to us all, Palestine, Christ's country only because He was born there, Palestine the "Holy Land," but whose holiness is now to be found only in its history. If our eyes are not looking on the fields to be reaped—nay, if our backs are not bending to and our hands not eager for the task—such celebrations as those which Sydney and Melbourne have just witnessed are no more than a boast and, like every boast, an emptiness.

The Christian Ministry.

The Word "Priest."

But how about the word "priest?" The answer is simple. "Priest" is simply a shortened form of "presbyter," as any etymological dictionary will show. And it was in this sense that our reformers used it. Let me quote some words of Bishop Moule's, "At the last great revision of the Prayer Book, at the restoration of Charles II., when the English Book was completed, there was issued a Latin translation. This translation, though not formally authorised, was highly approved by Church and State quoted with the strongest approval by the Bishops, and rewarded by the translators receiving high preferment. Now, in that Latin Prayer Book, wherever the word 'priest' occurs in the English, 'presbyter,' or, to give it exactly, the Latin, 'presbyterus,' is used. It was at that time held without doubt that where the word 'priest' occurred in the English Prayer Book, those who put it there meant it to represent the presbyter or elder, not a sacrificer, not the successor of Aaron, but the man who succeeded such presbyters as are mentioned in the New Testament." ("Our Great High Priest.") But the question may be asked, Why did the Reformers use an ambiguous word? Again I think the answer is simple. They did so in order to retain the primitive threefold ministry, and because by denuding the Prayer Book of all sacrificial language, they thought the word "priest" was denuded of sacrificial meaning. When the word "priest" was censured by the Puritans it was defended by our Reformers, not on the ground of its having a sacrificial meaning, but as an abbreviation of the word presbyter (which Dimock says was not then in common use in English), and that whatever sacrificial ideas had formerly attached themselves to it would fall away with the rejection of the sacrifice of the mass. Thus Archbishop Whitgift says, "As hitherto use hath made it to be taken for a sacrificer, so will use now alter that signification, and make it to be taken for a minister of the Gospel." "By a priest," say Tyndale, "in the N.T. understand nothing but an elder to teach the younger." Again Hooker may be quoted (Bk. V. cap. 78)—"The people when they hear the name (priest) it draweth no more their minds to any cogitation of sacrifice than the name of a senator or of an alderman causeth them to think upon old age." Any number of other cases could be quoted to show that there, in the eyes of these churchmen, priest did not mean sacrificer. The only place where "sacerdos" is used in the P.B. is in the Latin version of the Articles where it occurs in the heading of Art. XXXII. But here it is obviously used in a wide, and not in a technical, sense, as is plainly shown by the fact that it includes deacons. Any number of references could be quoted (some have been collected by Dimock in "The Doctrine of Sacerdotium," p. 90, etc.) to show that this wider and more general sense, answering perhaps to our word "clergy," was well known. To show the estimate and value of the word "priest" in the P.B., it is instructive to note that in the English version (in the title of this Art.) of "sacerdotes" is "Priest," yet the Art. includes deacons; therefore, "Priest" does not necessarily mean a sacrificer.

Now, when we put all these points together, could anything show more clearly the mind of the Anglican Church? Sacerdotal aspects of the ordinal were removed. The mass was transformed into a communion. Such words as "altar," "mass," were eliminated. The "Canon" was re-arranged so as to preclude the idea of sacrifice attaching itself to the material objects. The word "Priest" was retained, but was used for "presbyter." Moreover, this non-sacerdotal conception of priesthood has been held by representative churchmen ever since. Hooker's views are well known, e.g., "sacrifice is now no part of the Church's ministry." "It hath properly no sacrifice," concerning which latter phrase Waterland says, "I suppose he meant by proper sacrifices, propitiatory, according to the sense of the Council of Trent, or of the new definition. In such a sense as that he might justly say that sacrifice is no part of the Christian ministry, or that the Christian Church has no sacrifice. But I commend not the use of such new language, be the meaning ever so right; the fathers never used it." Hooker and Waterland stand high in the estimation of Anglican theologians, let me add to their testimony two living writers—neither in any sense party-men, and both thinkers of a very high order. The first is Bishop Temple (Manchester), who, in "Christus Verites" (p. 163), says,

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"The Church reserves to ministers duly ordained the right to celebrate the Eucharist. This seems to me a most wise and important disciplinary provision," and in a foot note he adds, "I do not think it is more than that. I think that, if a layman 'celebrates' with devout intention, he effects a real consecration, and any who receive devoutly from his hands receive the Divine gift. None the less, he acts wrongly not only because he offends against an actual rule of the Church, but because the principle of his act is destructive of the values which the ordered ministry exists to conserve, and which are an important element in a complete Christian experience."

The other witness is Bishop Headlam, in "The Church of England." He says (p. 68), "The rules that the Church has made for the due ordering of the Sacrament are not the conditions of validity, but of regularity 'and order.'" Both these eminent churchmen (and there are two other Bishops who stand higher as scholars) agree then with Hooker and Waterland in their estimate of the Priesthood.

I submit, then, that the doctrine of a sacrificing (i.e., a propitiatory sacrifice) Priesthood cannot be found in the N.T. That is, cannot be found in the earliest church history. But later on it was introduced from outside, and rapidly grew. That the Reformation included a protest against the doctrine, and it was eliminated from our P.B. I know all will not see eye to eye with these views, and I am reluctant to disagree. But after all the great thing is not whether a doctrine is attractive or not, but whether it is true. It would simplify life a great deal if I could accept their other view, but with the N.T. (our final court of appeal) in my hands, I cannot.

There are, however, one or two other points to be considered. The Church, it is pointed out, is the Body of Christ, it will be remembered how attractively Moberly works this out in "Ministerial Priesthood," and how he says that sacerdotalism is "the spirit of love in a world of sin and pain," with which no one would quarrel. Now a body implies specialised functions. And so the Ministry is the organ through which the Priesthood of the laity operates, even as the Judiciary is the organ through which the State functions in dispensing justice. So far we can accept this theory. When the Minister leads the intercessions, the praises, presents the offerings, etc., etc., he is the special organ functioning for the Body. But then there is nothing in this theory necessarily sacerdotal, in its strictest sense. For the sacrifices of the Church are not propitiatory. Look again at the N.T. "Through Him (Christ) let us offer up a sacrifice of praise to God continually . . . to do good and to distribute forget not, for with such sacrifices God is well pleased." (Heb. 13:15, 16). The contribution sent by the Philippians to Paul is described as "a sacrifice" (Phil. 4:18). Or again, "Present your bodies a living sacrifice" (Romans 12:1). While in Romans 15, 16, we have a verse crammed full of sacrificial terms, but neither here nor anywhere else in the N.T. is there any Christian propitiatory sacrifice apart from the Cross. Of this last text Sunday (p. 90) says: "The Apostle conceives of himself as standing at the Altar; and the offering which he lays upon the altar is the Gentile Church, so far as it is of his founding or comes within his special province. An offering ought to be without blemish. It ought to be first purified before it is offered. And it is the Apostles' earnest prayer to God that these converts of his may be so sanctified by the Holy Spirit that they may be an offering really acceptable, a sacrifice of a sweet-smelling savour, for the purpose for which they are 'destined.'"

A spiritual altar, you will observe, the only sacrifice and the only altar in the Christian Church. Further, we need to remember that the doctrine of the body and the members requires careful thought. For Christ is not only the Head of the Body, He is also its life, and there can be no mediation between the body and its life. We are all in direct personal relation to Him. We not only need not, we cannot approach Him through any human mediator. In the Holy Communion the priest, as representing the congregation, exercises prerogatives which strictly belong to the Church as a whole. The congregation are not spectators, but participants in the office. There is, however, a further point to be considered. A theory is very widely held at the present time that Christ is now offering His sacrifice in heaven. The theory points out that there are two parts of a sacrifice. There is, in the first place, the slaying of the victim. Then, in the second place, there is the presenting of the blood as recorded of the Day of Atonement in Leviticus 16. This theory is ap-

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plied to Christ's great sacrifice, so that, it is held, Christ is even now offering His sacrifice to the Father. Thus Archdeacon Holmes ("The Church, Her Books and Her Sacraments") speaks of "the heavenly altar on which He, both Victim and Priest, offers Himself as the lamb as it had been slain."

(To be continued.)

The Student World.

Call for the Observance of the Universal Day of Prayer for Students.

October 18th, 1925.

In the midst of the war the celebration of the Day of Prayer was, for many of the young, the sole opportunity of experiencing the divine reality of the "communion of saints"—stronger than hate and more powerful than death.

And now again it is from the celebration of this Day that the Federation may draw a strength more than human, which will ratify its unity and give its members a clear and shining vision of the tasks which await them.

Who can measure the graces which God holds in store for us if we carry out this act of intercession in an earnest spirit? Prayer is the act by which the impossible becomes possible. The Federation must turn to God in prayer if it is to respond to the appeal of the multitudes of every race, nation and tongue who wander without a guide.

Innumerable is the multitude of young people who are seeking the true path, uncertain and anxious, looking for firm leadership and sure guidance. "Blown about by every wind of doctrine," they no longer know either what they think or what they believe. They are realists; they demand a testimony which has been proved in life and is capable of giving life. "Words have lost their value; Jesus proved His doctrine by healing men and feeding the multitude." Has the Federation a message for this younger generation which is springing up, a clear message—no mere vague formula—a message telling and definite, that can rouse the will and stir the conscience? That is the question which we are asked on all sides.

Everywhere is manifest a crying need, what might be called a sole need, so much does it overshadow all others—a cry for power—the demand for leaders, that is, for men whose witness shall truly be "a demonstration of spirit and power." Let such men arise, and youth will rise up in crowds to follow them. Of that we are certain. More than ever our Movement needs the counsels of the Spirit, not only to respond to the appeal from without, but also to strengthen its unity within. This unity is itself a work of prayer. No other power in the world can preserve it. In proportion as the Federation seeks to think out its position to define its methods, to apply its Christian principles in the international and social sphere, differences of thought make themselves felt, differences due to the diversity of race, of temperament, of the schools of theology to which its members belong, and of the situation which they are called upon to face.

Only a very great humility, an absolute allegiance to the sovereign authority of Christ, can assure that harmony of spirit and will which is as indispensable to effective co-operation as the communion of hearts.

J. R. MOTT, Chairman.

The Call to Witness.

(From the Archbishop of Sydney's Charge to Synod.)

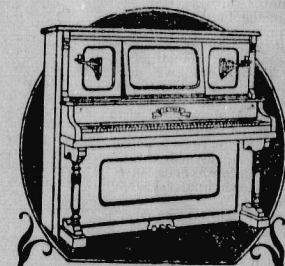
In my Charge a year ago I drew your attention to the necessity of getting back as a Church to first principles. As a Church we possess a glorious heritage. We are as Christians guardians of a sacred deposit of faith. We are as Christians the successors of those who witnessed the death of Christ upon the Cross and who afterwards were witnesses of His risen life, when He had broken the gates of death and who also bore testimony to His Ascension into heaven—the right hand of the throne of God. We are also trustees of His gracious words in which He spoke of the death that He should accomplish at Jerusalem and in which also He laid down the principles of the Kingdom of God which He was creating upon earth and of the share committed to His followers in the extension of the Kingdom and of His perpetual presence by the Holy Spirit for their strengthening and for their guidance.

I appealed for a more definite recognition by each individual Churchman of the personal obligation thus laid upon him. It is not enough to have built Churches and to hold services in them. It is not enough to possess organised Christian instructions and to see them extended by other people. These are only means to a great end. The end surely is the regeneration of the world by the transformation of each individual Christian into a humble earnest missionary of the faith, living Christ's life by the power of Christ, who is ready to live in us if we permit Him, doing Christ's work of lifting the human life, with which we are most in contact up to the level in which He lives.

The circumstances of the world since I then spoke have only added force to the truths that I tried to express. We are surrounded by infinite elements of unrest, which disturb the social order not only of our own land but of many lands. It is not for us as a Christian Church to suggest even if we could legislation that may be a panacea for all social disorders. It is hardly our function to pronounce any verdict upon the social conditions that may aggravate the world sore. Our function surely ends with the statement of the general principles which it is left for the individual to apply.

But we are bound to recognise certain facts. There is undoubtedly an effort by many who are active sources of disturbance to discredit the Christian religion. Some go so far as to attempt to banish the thought of God from the world. The worst form of the poison is when it is applied to childhood to teach innocent children that there is no God and this is done in certain schools held in certain places within the British Empire. We can not counteract these efforts merely denouncing them. The foundation of Christian faith rests not only upon historical facts of the past but upon spiritual conviction in the present. It is our duty to see that our own spiritual convictions are alive and clear. It is also our duty to help others into a grasp of the same convictions if they have not reached them.

We dare not ignore the fact that influences in modern life tend to cloud the issue in many minds. The pressure of economic circumstances too readily distorts the spiritual vision. The fascinations of natural things prompts a distaste for the Cross of Christ. The divergences in Christian thought, too often, also supply an excuse for men to "wait and see" how the problem is solved before they accept Christian obligations for themselves. But yet:



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"Amid the chaos of the deadlier strife
A Church at odds with its own self and life
Christ's Cross still stands."

And still the Saviour's finger touches
penitent hearts one by one with the assurance
of forgiveness "I will be thou healed."
And still the new life comes to birth in the
power of the Holy Spirit. But yet no trend
of marching Christians shakes our world as
we might expect from the apparent number
of them. The reason is that the new life is
stilled in its earliest stage because men will
not witness and refuse the activities of their
high calling in Christ Jesus.

Yet this is the only cure of the world's
need. Men must live the truth, and speak
of it and chaos will give place to order in
the light of God. With this solemn argument
from a distracted world, I repeat my
appeal of last year, that congregation after
congregation, minister and people together,
should take themselves a task as to whether
they are bearing a definite individual witness
to a living Christ by the type of life
that He inspires and by the conscious knowledge
of His appropriating touch that their
face and manner and conversation shows.

Men can no longer say there is no God
when He looks out on them from the business
life and the social life and the home
life of the Christian men around them. But
I think that progress has been made in
this direction during the past twelve
months. Many men have to my knowledge
been meeting together to pray for spiritual
revival. The clergy upon whom rests so
heavy a burden of spiritual responsibility
have been stimulated and heartened by wise
and experienced counsel addressed to them
by Dr. E. A. Harcourt, Dean of Bristol, and
now chosen to be Bishop of Ripon, and by
Bishop Taylor Smith in quiet moments
during which they went apart with God in
the Churches of St. John's, Ashfield, and of
St. Jude's, Randwick. The value of such
hours of separation from the crowding duties
of ministerial life cannot be exaggerated.
The clergy of the Diocese take up their
task again with renewed conviction that the
battle is the Lord's. Be it in the crowded
streets of city parishes or be it in the isolation
and distances of many country areas,
they yet know that they are leaders of the
Lord's army, and that He is with them as on
their ordination day and that no words
spoken in His name can ever be spoken in
vain.

But the clergy must be supported by the
faithful and prayerful laity, and especially
by those laymen who are called to any office
or administration in the Church, whether it
be in Synod or Parish. Each layman so
chosen must recollect that he holds a responsibility
which is spiritual. He too is
a unit in the Lord's army. He has his relationship
to his fellowmen not to perpetually
criticise, though we all recollect that
"faithful are the wounds of a friend," but
to pray for him, to give judicious counsel,
to constantly sympathise as knowing something
of the inside burden, to strengthen his
hands. Many are the clergy who daily
thank God for unobtrusive support they derive
from the earnest co-operation of laymen.
But the layman must ever bear in
mind that the clergyman must not divest himself
of his own full accountability for his
spiritual work.

The Christian layman also has his own
solemn relationship towards other laymen.
To these he should be the example of what
a Christian layman should be. In his face
he should carry something of the joy of the
Lord. His example should be that of the
man who is Christ's man. His control of
temper and temper, and his definite witness
of words when occasion serves will strengthen
the message that the clergyman preaches.

This working together, clergy and laity,
we can go out to our campaign for God
with a quiet hopefulness in spite of the
distracted world around us. I often remind
myself of the wild chaos of those days in
which the Christian Church was young, and
yet out of this chaos came order and strength
which has been the foundation of so many
blessings that we have inherited. Is the
Lord's arm strengthened that He cannot save
to-day? Let us take care that we are not
straggled in ourselves.

Our great ally that we ought never to forget
is the human conscience. It was to the
human conscience that St. Paul appealed
after he had laid down the principles of the
Gospel. It is the human conscience in
each individual, be he rich or poor that we
must seek to awake. Too often the trend
of events is to lay to submerge the conscience
of the individual in the mass. Too often
the individual is content to have it so.
But it is contrary to Christian principle.
Whatever a man does he does unto himself
in the eyes of God whether he allows himself
to be an echo of another or whether he
acts on the private judgment which is his
own sacred trust. Let us so speak and so do
that we may present

everyman's conscience as perfect in the
sight of God. It is our vocation. It is our
privilege. With the help of the Holy Spirit
of God the conscience of each individual
can be brought back into line with the purpose
and will of God. Be it our ambition as
a Church to make this victorious contribution
to the creation of an ordered Christian
community round about us.

The Church in Australasia.

SYDNEY.

"Havilah" Home.

The Chief Justice (Mr. Justice Street)
presided at the annual meeting of the Havilah
Home for Children, Wahroonga, on Saturday
afternoon.

The report stated that on June 30th last
57 beds in the home were occupied. During
the year 30 children were admitted, 26
were discharged, and one died. The total
receipts during the year were £3077/17/9
(including a credit balance brought forward
of £929/7/9), while the year concluded with
a credit balance of £365/8/4.

The Chief Justice, in moving the adoption
of the report, stressed the generosity of
the people of the North Shore, as evidenced
not only in the Church of England home at
Havilah, but in the Royal North Shore
Hospital, the Graythwaite Home for
Soldiers, and other institutions. He congratulated
the committee on the achievements
during the year, and especially on the fact
that "Havilah" had been maintained and
conducted by money raised locally, without
calling on the resources of the central body.
Much had been done to improve the conditions
since Elizabeth Browning's appeal for children
in mines and factories, but there was much to
face in the revision for necessities and homeless children.
That was a patriotic duty owed by every good
citizen to the State, since the little ones
were the future citizens. The "Havilah"
Home provided the children with happiness,
which was the right of every child. The
home training and religious instruction
nourished the minds of the children, while
good health and the healthy surroundings of
"Havilah" nourished their bodies.

Messrs. Bruce Walker and W. R. Fitzsimons,
M.S.L.A., the Rev. H. I. Noble
(Pymble), Dr. Clarence Read, and Mr. C.
R. Barry also spoke.

VICTORIA.

MELBOURNE.

Travelling Secretary.

The Victorian Branch is in much need of
a travelling secretary, whose life and time
would be given up to organizing work in
the country. It is quite impossible for the
General Secretary to do this work as it
ought to be done, for he calls at headquarters
occupy most of his time. The General
Committee would welcome the application of
a young clergyman who would be prepared
to undertake this work. To a keen earnest
man filled with genuine enthusiasm the work
is full of interest. The General Secretary
of the Victorian Branch would be pleased to
discuss the matter with any man qualified
for the task.

TASMANIA.

Church of England League.

The annual meeting of the Church of
England League was held on September
28th in St. George's Parish Hall, Hobart.
The meeting was preceded by a tea provided
by the lady members of the League, and
at which some 150 sat down. At the
meeting reference was made to the sudden
death of the President, Major the Hon. A.
Morrisby, only a few days before. Major
Morrisby had dropped dead on the new
osmudium field at Adams River. His death
was a most serious blow to the League, and
his place will be very hard to fill.

The annual report showed a steady increase
in the numbers, the total membership
now numbering close on three hundred.

A motion was passed commending to the
generosity of members of the League the
Bursary Fund that the League has initiated.
This Fund already supports one student
at Moore College, Sydney, who has
agreed to work for a period of five years
in the Diocese of Tasmania.

Another resolution was adopted urging the
Bishops in England not to recommend to
the National Assembly permissible varia-

tions from the Order of Holy Communion
that are not in accordance with the teaching
of the Prayer Book and Thirty-nine
Articles, nor to recommend Reservation for
any purpose whatever.

Mr. R. C. Kermode was elected President
in the place of the late Major Morrisby.
Rev. T. Quigley was elected Vice-president,
Rev. C. Allan, Hon. Secretary, Mr. H. A.
Chalmers, Hon. Treasurer, and Majors F.
Plaister, V. Wettenhall, W. Crippie, I.
Molyneux, R. Inches, and Rev. A. Gamble
were elected to the Executive Committee.

The large and enthusiastic meeting closed
with the Benediction.

NEW ZEALAND.

The "Ratana" Schism.

The followers of Ratana seem to have
formed a separated body called the Church
of Ratana, and are insisting upon an un-
scriptural addition to the Baptismal Formula,
by which "the true angels" are associated
with the Persons of the Holy Trinity. The
Bishops in the North Island of New Zealand
have issued a pastoral to the Maori clergy
and faithful Maori laity, in which it is
stated that those persons who sign the
covenant put forth by Ratana's emissaries
pro facto excommunicate themselves from
the Church of Christ and effects of that
excommunication are clearly set forth.

It is all very sad after the very real service
that Ratana, in the earlier stages of his
ministry, rendered to the Maori Christians.
Let us hope that even now some way may
be found to heal a breach that is sure to
affect for ill the church's work among the
Maoris and will place out of relation to the
Church one whose ministry in the past has
been blessed of God.

A Maori Diocese.

In a letter to his diocese the Bishop of
Auckland, who is also Primate and Arch-
bishop of New Zealand, makes the following
interesting references:—

"If the special session of General Synod,
to be held in Wellington at the beginning
of December, creates a Diocese for the
Maoris in New Zealand, as it probably will
do, there is every prospect that this Synod
of 1925 will be the last occasion when the
Maori representatives will take part with us
in our deliberations. Although the Maori
belongs to the strong silent members of the
Synod yet their present and keen interest
in the proceedings have always been welcomed
by the Pakeha members, who will miss the
association with their Maori brethren. I trust
that the Maori members of Synod will be
present in strong force this year, so that we
may 'tangī' with them on our approaching loss."

Memorial Window.

A memorial window is to be unveiled and
dedicated in the Auckland Cathedral in
memory of the late Bishop Neligan. The
ceremony will probably take place during the
diocesan Synod, which opens on October
22nd.

C.M.S. Centenary Exhibition

MELBOURNE.

A Visitor's Impression.

A high wind was blowing most of the
week with aggravating persistence across
Princes Bridge in a southerly direction.
Its main object, of course, was to blow the
dust from one part of the city to another,
but incidentally it blew people into the
Exhibition at Wirth's Olympia, which was a
good thing. The contrast between the dust
and wind outside and the scene within was
remarkable. Here were bright colours and
bright faces too, giving the lie to any notion
that Christian people take their religion
sadly. A wealth of information awaited the
visitor. Missionaries at their courts ex-
plained with unflagging patience to the
passing crowd the nature and scope of their
work, answering innumerable questions, and
always drawing the contrast between the
accomplishment of the religion of Jesus
Christ and heathen superstitions. Here,

NEW BOOKS

Books Worth Reading.

Bennett—THE REALM OF GOD, 7/6 posted.
Alex. Whyte—WITH MERCY & WITH JUDGMENT, 7/6 posted.
Maynard—THE KINGDOM OF HEAVEN IS LIKE, 3/6 posted.
Hire—FIGURES OF THE PASSION OF OUR LORD, 12/3 posted.
Paterson-Smith—A PEOPLE'S LIFE OF CHRIST, 4/6 posted.

WILLIAM TYAS

Town Hall Book Arcade, 555 GEORGE ST., Sydney



MELBOURNE C.M.S. EXHIBITION. AN AFRICAN VILLAGE.

too were found skilful representations of
Aboriginal Corroborees, Red Indian War
Dances and Indian Wedding, betokening
laborious practice and portraying native ways
and customs not merely to interest the an-
tiquary, but to shew the triumphs of the
Cross, over degrading customs.

Now, again, a stenorian voice announced
some lecture or service of moving pictures,
which proved to be full of interest and in-
struction, for the modest sum of 3d. Dominant
among the various personalities to be seen
at the Exhibition was Bishop Taylor
Smith, whose measured tones could be
heard in all parts of the arena, and whose
manifest earnestness betrayed no sign of
decaying powers. From time to time the
visitor could catch sight of the letters
Y.P.U., known to an increasing number of
people as the symbol of the power of the
Missionary Cause to catch the imagination
of the young. Every evening some 20 young
people could be seen giving an object lesson
of how the Church is utilizing the skill
and devotion of children to further the mis-
sionary aim. The visitor came away from
the Exhibition with an increased knowledge,
an increased admiration for the missionaries,
and an increased desire to share more fully
the missionary privileges.

Visit by Prefects of Melbourne Public Schools.

(By a Prefect.)

It is sometimes said that missions are
an old woman's job! Any such antiquated
illusion was soon dispelled when we fellows
paid a visit to the fine C.M.S. Exhibition
on Wednesday, September 30th. While we
felt our friend, Mr. Soul, would not let us
in for a boring afternoon, still we were a
bit scared, because—well, because it was
a missionary stunt! And there would be
parsons and a real live Bishop! But what a
time we had. We met the parsons right
enough, but they were all good sorts. They
confessed to knocking blackfelloes down
with a club for acting brutally to women;
they told us the facts of missionary life quite
sensibly, and with no reserve. They gave
us some idea of the big work the C.M.S.
is doing, and we felt it was a man's work,
being done by men. And the Bishop! As
soon as we saw him all fears vanished.
"Yes," he said, "I'm well known to the
police!" When we politely mentioned that
we had heard a lot about him. He gave us
his little impromptu "seed-thought." He
didn't preach, but "put it over" by per-
sonality and sincerity. He insisted on
showing us the lion, like a jolly old father
would with a crowd of sons at the zoo.
And he told us jokes—and not parson's
jokes either! The three ringing cheers
given for Bishop Taylor Smith were the
heartiest that boys could give. Then we
went into the Cave on Groote Eylandt, where

a young enthusiast gave us the strength of
aboriginal witchcraft. We looked through
the magic feelers that made a man's hand
transparent, and we had an interesting chat
on the primitive attempts at expression by
means of symbols which the Australian
aboriginals have achieved so far. The Indian
war-dance succeeded in curdling our
blood, and when the young chief worked
himself to a blind fury and raised his club
to strike, quite a number of us felt inclined
to run! From Northern Australia and
America we went to West Africa with its
native huts, and the interesting interior of
a native house, shown before and after
Christianizing. The hospital from Tauro,
Africa, impressed us very much. It was
practical! Something good was being done
to alleviate suffering, and though boys
know very little of nursing, they were con-
vinced that "the goods" were being delivered
for Christ in the right way. We finished
up the function in a very happy way, with
tea provided by the kindness of Mr. A. V.
Soul, our good host. Naturally we made a
creditable display here and the little meal
was most happy and jolly. As a prefect, let
me say that the function was an immense
success; we got together excellently, we
enjoyed the whole affair, and, above all, we
were convinced! You put it over! And to
convince the average young Australian of
something of which he is rather shy—well,
you have achieved a good deal. Certainly
every fellow came away with a better idea
of what the C.M.S. was out to do, what it
was doing, and, moreover, the help it needed
to keep on "doing." The spirit of your
Exhibition is good; it is live, friendly and
go-ahead. You have made intense propa-
gandists of us all. The prefects of the
Melbourne Public Schools thank you for the
privilege of seeing the C.M.S. Exhibition.

The Exhibition Blocks were kindly lent
by the Melbourne "Argus."

The High Cost of Irreligion.

The economic value of Christianity is far
from being sufficiently recognised. In its
central figure is to be seen one who in a sub-
ordinate effect of his work was yet the
supreme economist of the ages. No one
knew more about, or did so much towards the
welfare of men. Wealth in its largest and
best significance means welfare or faring
well, and Christianity makes for all that
most truly fulfils this sense of the word. As
certainly as it makes for good, irreligion
makes for its opposite. It is not by acci-
dent that the foremost nations of to-day are
those in which the value of personal religion
is most recognised. Rather is it the out-
come of those characteristics which Chris-
tianity produces. Religious faith conserves
energies that would otherwise be at least in

part dissipated in unproductive ways, and
turns them towards enterprise and useful-
ness. It is therefore a great ally of efforts
to make the earth yield her increase and
her treasure. If the Church were but given
her rightful place, if the teachings of Christ
were but operative in the lives of men, the
whole world would be the abode of prosper-
ous and peaceful people.

The Relative Effects of Belief and Unbelief.

While the chief glory of the Christian faith
must ever be the high destiny to which it
conducts those who receive it, yet in times
like these its present value may well be
stressed. With feelings reminiscent of the
world, we must affirm that it stands for all
that makes life most worth living. Where-
ever its teachings have made headway,
happiness has increased, and evil of all
kinds has been diminished. The history of
Christianity abounds in instances of both
individuals and communities, being trans-
formed for the better. On the other hand
let religion decline in a land, and a simul-
taneous upgrowth of evil appears. As in a
registering thermometer the mercury rises
in one tube as it falls in the other, so in
the measure in which religion advances,
there is a corresponding decline in wrong-
doing and vice versa. Of late years there
has been in many parts a decrease of Church
going, family worship, Bible reading, and
the exercise of religious faith. The natural
result is manifest in the increase of drink-
ing, the lengthening of divorce lists, growth
of political and commercial graft and other
forms of wrongdoing all of which are parts
of the cost of irreligion. Belief in God and
the Bible is the main source of hopes to
mankind, and unbelief engenders its own
penalties. Man is free to choose, but he
must foot the bill if he chooses wrong.

Causes of Irreligion.

The causes which hinder men from realising
the value of the Christian faith, are
not far to seek, for we are all aware of their
existence in our own hearts. They enter to
some extent into the lives of all. There is
a lack of robust belief in the value of things
that are good, and the largeness of sin.
The religious life is not fully regarded as
tending to permanent satisfaction. There
is a leaning towards the blandishments of
the world (using the word in its Scriptural
sense) and the ill consequences of yielding
to them is regarded as distant and unsub-
stantial. The horizon appears clear, or
fairly so, and a man may be so unwise as
to think he is doing well for himself, when
he is really whittling down the manhood and
his character. The evils resulting from sin
are too often below the surface, and many
superficially think that if they do not lose
face, there is no particular harm. Such a
view is not in keeping with the philosophy
of the Scriptures, which show the undesi-
rability of spiritual deterioration. There are

many who would not dispute the fact that irreligion in general leads to social degeneracy, who do not realize that they themselves will be unfavourably affected by it. Yet this will be so, unless the grace of God intervene, and that is the issue. Because the ill effect of unbelief is a family in itself, clearly discernible many hope that they will escape altogether, and so, do not earnestly seek the better course of the really religious life.

The Cause of Social Degeneration.

At the present time there is more indifference to religion than studied opposition to it, but the practical effects are very much the same in each case. Both tend to a loosening of thought and conduct, and do nothing to arrest those who have lapsed and are on a downward course. Rather are they confirmed in their way. As religion and morality are soulmates, so also are unbelief and wrongdoing. Godliness is profitable unto all things having promise of the life that now is and of that which is to come, and the reverse is equally true. The experiences of life confirm both sides abundantly. If a man neglects to train his family in religious ways and does not himself endeavour to lead them in the best paths, he is likely to find that it costs him and them dearly. It means at the least, the missing of much that is highest in life, and too often results in grave disappointments, and a sense of failure in after years. A case in point may be mentioned: A friend living in Sydney noticed the children of a near neighbour obviously devoting their Sundays to tennis and other recreations. In the course of conversation with the father, he took the liberty of referring to the matter, and to the desirability of young people attending public worship. This was some years ago, but recently my informant seeing one day this same neighbour looking very depressed, entered into conversation with him, and learnt that he and his wife were very anxious about the future of their children, who had got out of hand.

Irreligion and the World's Future.

Through the whole range of human life, in its minor as well as in its larger aspects the cost of unbelief in the Christian faith is seen. The social life of every land not under its influence is lower and more unhappy than that of Christendom imperfect as this is. Vast is the amount of unhappiness it occasions every day in the life of the world. Sometimes it raises into monstrous misdeeds which affects the lives of millions, as in the case of the great war. What an illustration of the cost of irreligion on a great scale does that present. Under the lead of the higher criticism Germany in pre-war days had become markedly agnostic and material. Public worship sank to a low ebb and the home life of the land to a low ebb. Luther greatly wanted. Now although the mind recoils in horror from anticipations of what the next great war will be like, almost every nation is making more or less preparation for it. Is the world of men going to become too irreligious to last? Is the history of the nations going to run into a worse welter of destruction than any we have hitherto seen? Civilization we are told cannot stand much more. It would seem as though the issue was being forced on a thoughtless world, believe or perish. Appalling power is in the hands of men who in some cases give little indication of being actuated either by good principles or humanity. Every year may see the possibilities of conflict become greater. Lloyd George said in Parliament last March that unless "the League of Nations became a more effective instrument, there would be another war, in which case," he exclaimed, "God help the children of men." Mr. Chamberlain at the same time (during the Protocol debate) said, respecting Europe, "fear haunts the Councils of every nation and warps the judgement of every Continental people." Lord Thompson, ex-Air Ministry, lately said, "We have a breathing space for at least 10 years, perhaps longer. After that nobody knows." Such ominous remarks from responsible men have never surely been uttered before, and they cannot with safety be ignored. Is the patience of God with unbelieving men drawing near to its limit? Are matters being pressed in His providence to a definite issue? It may be so. As yet the heart of God yearns over the erring sons of men, and would lead them if they were but willing, into a new era where social, industrial, and international peace would for ever reign.

Is Sunday the Sabbath?

(By the Rev. A. Brain, M.A.)

There is ample evidence that ministers of all denominations regard Sunday as being distinct from the Sabbath, and that they think the 4th Commandment is abolished. I have heard a Bishop lament that the latter was retained in the Prayer Book, and three Melbourne clergy have committed themselves to print against the view that Sunday is related to the Sabbath, and when I made a protest in two newspapers not one of my brethren supported me. Therefore, in hope that satisfactory proofs will be given that the 4th Commandment has been abolished, and with it the Sabbath, I give some reasons that cause me to uphold the old view that Sunday has taken the place of the Sabbath, and is ruled by the Commandment, for I do not wish to cling to the old view if it is wrong. Likewise it would be a great relief to Sunday School teachers to know what explanation of the 4th Commandment they ought to give the children, for quite recently a returned Chaplain of the Forces was about to open his church tennis court on Sunday, when the superintendent of the Sunday School asked him what was the use of him telling his scholars to keep the day holy when they saw their vicar playing tennis on it. This protest postponed the opening of the court, but did not reconcile their antagonistic views.

1. **There are analogies to Sunday in the Old Testament.** (a) Adam's first day on earth was the Sabbath. (b) The first day of the week had an important place in the three great Israelitish feasts. At the Passover, "on the morrow after the Sabbath" (our Easter Day), they were to bring a sheaf of the first fruits to wave before the Lord. At the Feast of Weeks, on the morrow after the seventh Sabbath from the aforesaid day of first fruits (our Whitsunday), they were to offer two loaves of bread. At the Feast of Tabernacles, "on the eighth day," there was to be a holy convocation. This day after the Sabbath, or eighth day, was chosen by the apostles as the day of Christian worship, so our Sunday seems to combine two very important days, the seventh and the first.

2. **Opponents of the Sabbath claim that it was appointed for Israelites only.** Now, anyone reading Gen. 2:1-3 without bias would believe that it was made for all Adam's children. Dr. Schofield's Reference Bible contains this commentary on Nehemiah 9:13, 14: "Thou camest down also upon Mount Sinai, and gavest them right judgments, and true laws, and madest known unto them Thy holy Sabbath," when he says, "This important passage fixes beyond cavil the time when the Sabbath, God's rest, was given to man." How can anyone say that Sinai fixes the date of the Sabbath, when we find it being practised during the previous month, when the Israelites were bidden to keep the Sabbath by refraining to pick up manna on that day? The great majority of them kept it as if accustomed to it. Moreover, why does God say, "Remember the Sabbath day," if He was instituting a new thing?

3. **Dr. Schofield also says,** "In Exodus 31:13-17 the Sabbath is invested with the character of a sign between Jehovah and Israel." Also Ezekiel 20:12 says, "I gave them my Sabbaths to be a sign between Me and them, that they may know that I am the Lord that doth sanctify them." But these passages do not force us to the conclusion that the Sabbath only began when the Israelites came out of Egypt, any more than we need conclude that circumcision began with Abraham, for we know it was practised long before his time. We can also say that the keeping of the Sabbath was once the chief sign that the Scotch were a Christian people, and it is a sign of God's true servants to-day.

4. **Some opponents say that the 4th Commandment is a Jewish ceremony, of local authority, and temporary obligation, while the other nine are moral, and eternal.** How, then, come the reference to it in the records of Creation? (Gen. 2:3), "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which He created and made." In order, we are told, to add a special sanction to the law

when enacted on Sinai. Was there anything else Jewish, exclusively ceremonial and temporary, deemed of such importance as to be worthy of this rank among God's first works of creation? Not that we know of, therefore there must be some intrinsic worth in the Sabbath which exalts it, as a ceremony, to a position far above any other. The Lord's Supper has superseded the passover feast, and yet both exist substantially to-day in the two sacraments, as remodelled by Christ. Now, Circumcision dates 430 years, the Passover about seven weeks, and the Sabbath (at the giving of manna) about three weeks, before Sinai. Now, the Sabbath, having the same rank of pre-existence before Sinai, has further the prophetic insertion in the records of creation, and an equal position with moral laws in the Decalogue, and yet further, a re-statement by our Lord. Yet we are informed that the Sabbath was a ceremonial institution, and hence abolished by Christ. By analogy it is entitled even as a ceremony to perpetual regard. I do not grant that the Sabbath is ceremonial, rather than moral, nor that its origin dates from the fall of manna, but, assuming these points, I venture to assert that no argument can be deduced from them for the abolition of the Sabbath. It is unaccountably overlooked that if God rested on the seventh day, which no one denies, He did not rest as the God of the Israelites—not in existence till twenty-five centuries later—but as God of man primeval and universal.

5. **Many object to keeping the Jewish Sabbath.** Why call it Jewish? Was it not appointed for every man? But the objection is rather to the Jewish way of keeping it, than to the Sabbath itself. A retired General, a Plymouth brother, once told me there was no Sabbath, because, if there were, no fires could be lighted (Exodus 35:3). I venture to deduce from analogy that this command to kindle no fire on the Sabbath, and others like it, are not binding on Christians. The Sabbath is named before marriage. The latter is irrevocable, yet its opponents say that the former, and the 4th Commandment with it, are abolished. Reasoning from analogy, one would say that both are alike universal. For Christians the original institution, restated in the 4th Commandment, alone is binding, no unnecessary work is to be done, and the day is to be kept holy, and our conscience enlightened by the Holy Spirit is the sole judge. See what those miss, who have lost their hold on the Sabbath! Isaiah says (58:13), "If thou turn thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth." In Queen Victoria's reign Roman Catholic countries like France and Italy, where there is no Sabbath after morning Mass, looked with envy on the prosperity of Great Britain, and ascribed our freedom and prosperity to our open Bible, and the peaceful Sabbaths enjoyed as a consequence. Who can tell how much our present troubles in every part of the Empire, from class hatred, strikes, and crime, may not be traceable to the relaxation of worship on the Sabbath, and who can tell how much this relaxation is not due to the long continued teaching that there is no Sabbath, nor 4th Commandment?

(To be continued.)

Correspondence

The Crossword Puzzle.

The Editor, "Church Record."

Dear Sir,—Mr. Scott Fell is to be congratulated on his zeal in endeavouring to encourage Bible Study, but the method of cross-word puzzles must be above reproach before the Church can take it up in the way in which he suggests.

As they are conducted to-day they are nothing more than a huge gamble, so far as the method of judging is concerned. Many will be ready to question that statement. How, then, are they a gamble? The purchase of a paper or periodical or even a special book constitutes an entry fee, and it is from these sales that the prize-money is allocated. When the competition is closed the entries are then opened until a correct solution is found, and to that one is allotted the prize, all the others are discarded unless, of course, there is a second (or consolation) prize. It is quite possible that out of 500 entries, 500 will be correct. Where, then, do the other 499 come

in? They have solved the puzzle, but they are not even given a chance. If this is not a game of chance what is?

I have been studying this question for some weeks, seeking a way out, but although many schemes have been submitted to me not one has been able to eliminate "the chance." Now, if Mr. Scott Fell can tell us how it is to be done, and taken out of the realm of chance, then we can use it.

One other aspect needs to be considered. The craze—for such it is—calls forth a good deal of mental activity, and people to-day invariably look for some return for their labours. How is the matter to be financed? The prizes must be made worth while, otherwise the entries will be very few.

ERNEST CAMERON.

St. Mark's, Northbridge,
12/9/25.

News from the Front.

The following letter has reached us from the Foochow Medical Mission—

C.M.S. Hospital,

Foochow, China,

24th August, 1925.

My Dear Friends,—I fear that you will think that this is far too big a budget to get all at once, especially when you have been so long a time without any news. I must take the blame, for, as you will see, Miss Hopkinson's letter has been waiting a good time to send to you. I hope that you will pardon me and that you will not find this too much of a burden. The two accompanying letters give you two great causes for us to rejoice, the one the arrival of a new foreign nurse, though we still badly need another if the nursing work is to be properly supervised, the other the fact that first portion of the new block for women patients is at last completed and in use. It is a tremendous contrast in every way to the old Chinese houses which we had been and still are using; in this hot weather it is a great boon, but will be almost an advantage when the wet weather comes.

Another cause for thankfulness is that I have had word from the Mission to the Lepers that their committee in London has given general approval to the scheme for the erection here of a hospital for lepers, and are prepared to grant up to £20,000 for this purpose. Mr. Anderson, the General Secretary, was here early in the year, and went into the scheme then with us. We are rejoiced that we are to have this further opportunity of usefulness, more so as this work is very urgently needed here, but it will entail a good deal of work in the preparation of plans, estimates, and so on, which must soon be sent off to London for approval. I have already had, through the kindness of Admiral Sah, the Civil Governor, gifts from Chinese for this purpose of £1600 in all, which will be quite a help, and, moreover, shows that it will be possible to enlist their sympathy and help in this work. When one sees the miserable plight of these poor wretches, we long to be able to do much for them, but without a special hospital it is very difficult, as other patients are scared if we take them into hospital, and treating them as out-patients is far from satisfactory, especially as many of them have good distances to come. Will you please pray very much about this leper work, that we may be guided very clearly in every detail that will have to be settled, the plans for the buildings, the question of site, the arrangements for oversight and supervision, the enlisting of Chinese support, and the rules for the carrying on of the place. Another thing for which I would also ask special prayer is a hospital at Santuao, a customs port on a big inlet to the north of us. This hospital is to be built and run by funds to be raised in Santuao, and we are to have a Chinese resident doctor and a foreigner, presumably I, as it is to be worked from here, to pay one visit a quarter. We get full evangelistic opportunity in the hospital, and I believe we shall find it a great opening. We are thankful that things remain quiet in Foochow, and seem to be settling down elsewhere; China, aravers, with the warmest thanks for your prayer and interest and with warm good wishes, I am, yours very truly,

H. D. MATTHEWS.

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A Little Clear Thinking on Evolution.

(Communicated.)

Genesis—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." These words have stood to ennoble human life for many ages past. To-day they are assailed by a theory which is alleged to offer a superior account of the creation of man. It is not proposed to give a scientific lecture just now, but to attempt to state the relationship between Science and our belief. The U.S.A. Mock Trial now before the public does not greatly concern the question of Evolution, for it is a mere legal issue. But the Football Match has more to suggest, in reality. From it we may note that the game is where the ball is, and nowhere else in the field. Why then do preachers of the Gospel obtrude dubious and disturbing Evolutionary theories into the pulpit and broadcast them too, when what really matters for us men and for our salvation is "Jesus Christ and Him crucified." Again, multitudes can wax enthusiastic over football, and fail to get keen about religion. Is it not in part because of the influence of popular ideas founded on Evolution, that religion does not much matter, as we are all getting better and better quite naturally, and shall evolve into heaven in time?

Let us define our terms. We hear of that blessed word "Mesopotamia." Similarly, evolution seems to meet many needs, by mere sound, and does not do so. It is even supposed to supersede the Creator. There are many uses of the word Evolution—at least 34 in number, ranging from a convenient term for order and growth in nature to that ultra-Darwinianism which makes the entire universe a vast machine without an engineer, and life the result of nature and not its cause. Darwin is out-Darwin, for Darwin did postulate the need of God. But Haeckel issued 5 propositions of which the fourth affirms that evolution applies to mental and moral gifts of mankind as well as to the physical. The fifth denies any higher spiritual nature to man than animals possess, and personal immortality is opposed. What do we mean by evolution, then?

Professor McCready-Price said before a learned society that Darwin's theory was as dead as the Dodo, and was, besides, hopelessly pessimistic. And when Bernard Shaw asserts that Religion is pessimistic, and evolution the only cheery belief, he speaks with little knowledge of Christianity, surely. Science as taught in Melbourne University, for instance, disclaims dealing with origins of life. It clearly affirms that it has to do with methods and process of growth only. It admits that there are many Missing Links, not only between man and the monkey, but even between Animals and fishes. A great tacit admission was made when, as Professor Jollie Smith, in his recent book published in Melbourne, relates, the Encyclopedia Britannica of 1911 affirmed evolution, but the 1921 edition disavowed it. A scientist adopts a theory as a working basis. He makes deductions and attains facts and knowledge thereby. But

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he may discard his theory when it is worn out. Scientific theories do not affect the facts of religion, and should not affect our belief.

But what harm could be wrought by belief in evolution? None at all, if by it we seek to describe the operation of God in natural development. Much harm, if people get an idea that a mechanical theory displaces the Creator. For one thing we can be no longer assured that there is a Personal God to care for us, and to lead us. We are then but as straws on a whirling current, or as specks of dust in a vortex. Further, there is no call for moral effort, as we are but the result of natural forces. There is, also, the awful position that evolution does not always spell progress. Spencer's definition of evolution is the idea of lapse; and the history of all created things is revision and retrogression. Where then is hope for us if God be not our Maker? We can see in the terrible threat of the next World War which we rightly dread how much more destructive man has become in his so-called evolutionary development!

Our Creator is Personal. This is the essence of religious belief. "God said," expresses a truth which is necessary for mankind to uplift, dignity and inspire him with hope for the future. God as the Great First Cause alone satisfies our need to account for our own being, emotions, intelligence and aspirations. "Let us make man in our image, after our likeness." Our religion did not arise through evolution. Jesus Christ is not the product of the ordinary forces which emerge in nature. For, through all the centuries since His time, there has never been one to compare with Him. Those who try most to copy Him are conscious most of the immeasurable distance between their character and His, and are chief to avow such, and they, the saints, are the ones who ought to know. No, Christianity did not come by the forces which emerge in nature. Indeed the history of our religion is that the ordinary natural forces constantly undermine it. Hence the recrudescence of Anglo-Catholicism or pagan superstition in the Church of England. But, as even Locky tells us, Christ constantly revives His Church, and there is no other religion which has such recuperative power. But it does not depend on evolution, but on Jesus.

To offer a Parable. A young man grew up from babyhood among thieves, and criminals. He knew no other environment. He was told he was such a striving against the lowering tendencies of his companions. On day he suddenly discovered that he was born of royal blood, and had a title to a kingdom. He then cast off entirely every vestige of his old associations, and prepared himself for a new life. It was not the evolutionary growth which made him kingly. It was his birth-right. This dust of which our bodies are composed is not ourselves. We are more than earth. Who cares by what process the flesh was formed. It is not we who are much concerned. For we have not come that way. "But trailing clouds of glory, do we come from God, Who is our home."

A Great Writer.

John Bunyan.

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

[This is a digest of the first of a series of eight Sunday-evening addresses recently preached at St. Augustine's, Moreland, Melbourne, on "Great men of Faith." Others will follow. They are printed here by request. The writer wishes to acknowledge in particular his indebtedness to the Rev. F. W. Beahan, from whose book "A Bunch of Everlastings," many of the more intimate incidents associated with the lives dealt with are culled.]

I have experienced some difficulty in selecting a title for this first subject. John Bunyan might be variously described, e.g.; "A Great Dreamer," or "A Great Mystic," but surely the writer of the "Pilgrim's Progress" deserves pre-eminently to be called "A Great Writer." During the 60 years of his life, he wrote something like 60 books. John Bunyan was born at Elstow, near Bedford, in 1628. His father described himself in his will, the original of which is still in existence, as a "brassier," but he was ordinarily spoken of as a tinker. In this trade his son John was trained. Up to the time of his marriage, Bunyan lived, if not a profligate, a thoroughly godless, and openly wicked life. When in his 16th year, his mother and sister Margaret died, and in the following year he took part in the civil war between the Roundhead and Royalist troops. In 1649, he married a wife who brought him no dower of wealth. "This

woman and I," he says, "came together as poor as might be, not having so much household stuff as a dish or a spoon between us both." But she brought him two books, which had belonged to her father, "The Plain Man's Pathway to Heaven," and "The Practice of Piety," which they read together and which influenced Bunyan much.

During these early days of his wedded life he lived in a cottage near the entrance to Elstow, in the fields, known as Bunyan's cottage. Here his little blind child was born, to whom he was most affectionately attached, and here, too, he began to pass through those deep religious experiences he so vividly describes in "Grace Abounding." It was during this time that he was introduced by some good people at Bedford to their minister, John Gifford, himself a reclaimed reprobate, and this sealed his conversion. Joining Gifford's fellowship, he began to preach, and for his preaching he was arrested and cast into Bedford gaol. Here he tagged laces for the support of his wife and four small children. Bunyan's charge read: "John Bunyan, of the town of Bedford, labourer, hath devilishly and perniciously abstained from coming to hear Divine service, and is a common upholder of several unlawful meetings and conventions, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our Sovereign Lord the King." Two years before his arrest, his first wife died, and just before being thrown into prison he married a young woman of piety and courage. She and his friends pled for his release, but all in vain, because he refused to give up his preaching. Bunyan felt his separation from his wife and family most keenly, especially his little blind Mary. Of her he wrote: "Poor child, thou must be beaten, must beg, suffer hunger, cold, nakedness and a thousand calamities, though I cannot now endure that the wind should blow upon thee. O the hardships I thought my blind one might go under would break my heart in pieces." He was released under the "Declaration of Indulgence," 1672, and went back to preaching. Not only may we find the Divine hand in the fact that Bunyan's imprisonment gave him leisure for writing those works which have made his name immortal, but also in the fact that it was Bedford gaol in which he was confined, where the gaoler was marked by his humanity to prisoners. Thus his life and health were preserved and the man who was forbidden to preach to a few villagers had facilities for writing a book by which he has spoken to millions. On the opening pages of the "Pilgrim's Progress" Christian is represented as clad in rags and with a heavy burden on his back, walking in the fields and crying: "What must I do to be saved?" Evangelist points him to the shining light and the wicket gate, where Goodwill invites him to come in, and says: "We make no objections against any, notwithstanding all that they have done before they come hither, they are in no wise cast out." It was these last words, "In no wise cast out," that wrought that secret change in Bunyan by which he was given to the world; for they stand over the portal of his pilgrim's path just because they stand at the beginning of his own religious experience. "In no wise cast out," he exclaims, "Oh, the comfort that I have found in that word!"

We all know something of the utter wretchedness that word dispelled. It is one of the most moving records in our language. He felt himself to be a blot on the universe, and in the midst of his pitiable condition, he tells us, "This Scripture did sweetly visit my soul; and him that cometh to me I will in no wise cast out." "O, who did I now see in that blessed sixth of John?" Even in his darkest hours, Bunyan never doubted the readiness of the Saviour to welcome certain favoured ones, as, e.g., John Gifford and his followers, but he felt that he himself was excluded. He speaks of a vision of a mountain, and on the sunny side of it he saw the favoured ones, while he shivered in the cold and frost on the other side; and between him and them is a great wall which did compass the mountain, and while he greatly desired to pass, he can find no way through or round or over the wall. Then came the great discovery. Satan, he says, "would greatly labour to pull this promise from me, telling me that Christ did not mean me and such as me, but sinners of another rank, that had not done as I had done. But I would answer him again, 'Satan, here is in these words no such exception; but him that cometh, him, any him; him that cometh to me I will in no wise cast out.'" And so he passed into peace.

"His end," says Froude, "was characteristic. It was brought about through exposure when he was engaged in an act of charity. A quarrel had broken out in a family in Reading with which Bunyan had some acquaintance. A father had taken

some offence at his son, and threatened to disinherit him. Bunyan undertook a journey on horseback from Bedford to Reading in the hope of reconciling them. He succeeded, but at the cost of his life, as exposure to rain brought on a fatal chill.

THE NEW LECTIONARY.

Oct. 18—19th Sunday after Trinity.
(St. Luke) M.: Pss. 111, 112, 113; Isaiah lxi. 1-6, or Jer. xxxi. 23-37; Acts xvi. 6-18; Luke xii. 35, or 1 Pet. ii. 11-13. 7. E.: Pss. 120, 121, 122, 123; Eccles. xxxviii. 1-14, or Jer. xxxv., or xxxvi.; Col. iv. 7, or John xiv., or 1 John ii. 12.

Oct. 25—20th Sunday after Trinity.
M.: Pss. 114, 115; Ezek. ii.; Luke xiii., or 1 Pet. iii. 8-iv. 6. E.: Pss. 124, 125, 126, 127; Ezek. iii. 4-21, or xiii. 1-16; John xv., or 1 John iii.

Nov. 1—21st Sunday after Trinity.
M.: Pss. 116, 117; Ezek. xiv.; Luke xiv. 1-24, or 1 Pet. iv. 7-v. 11. E.: Pss. 128, 129, 130, 131; Ezek. xviii. 1-4, 19 to end, or xxxiii. 1-20; John xvi., or 1 John iv.

Young People's Corner.

OUR TALENTS.

Of course you all know how the Lord Jesus taught the people many lessons through parables. We might say our Saviour's parable were illustrations. This is what is meant by the Greek word from which we get the word parable. It means something set down by the side of another. When a teacher gives a lesson he is setting something before the minds of the scholars. But suppose it is a hard lesson and they do not understand it. Then he uses an illustration. There is something set down beside the lesson to make it plain. This is what we would call a parable.

We have a great many of these parables of the Lord Jesus in the gospels. It might be a very good piece of Bible study if you were to read through the gospels and mark all the parables and see how many there are. Probably you would find there would be more than fifty.

The parable that we are thinking about this time is the parable of The Talents. Could we just imagine ourselves sitting with the disciples at the feet, of Jesus on the Mount of Olives. As we look down we see the city of Jerusalem spread out beneath our feet. We see its walls and its palaces. Our Lord has been speaking to His disciples and this parable is one of the many things He taught them.

The parable tells us that before the master went away he called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two and to another one, to every man according to his several ability (Matthew 25, 14, 15). In St. Luke's account of the parable, what the master gave to his servants is spoken of as pounds, and each servant is said to have received one pound. These talents or pounds both mean the same thing. They denote something with which we can do good, and make ourselves useful. And we can see plainly that the master gave at least one talent or one pound to each of his servants. None of them was left without some portion of their master's goods. And the lesson which surely comes to every girl and boy is this: That every one of us has a talent that our Master Jesus has given us and which He expects us to use for Him. And the most important thing we can do is this—to find out what our talents are, and how we can best use them, so as to be ready to give a good account of them when our Master comes to reckon with us.

There are four little verses which are very good. They are called "A Talent for each." Here they are:—

"God entrusts to all Talents few or many; None so young and small that they have not any."

Little drops of rain, bring the springing flowers,
And I may attain much by little powers.

Every little mite, every little measure,
Helps to spread the light, helps to swell the treasure.

God will surely ask, ere I enter heaven, Have I done the task, which to me was given."

Boys and girls, have you ever thought very much about the talents that God has given to you? Sometimes because we cannot do big things and because we think other boys and girls have more then we have we don't bother. That is a very big mistake. We can serve God in the little things just as much as the big ones. Here is a little story.

A gentleman met a little boy wheeling his baby brother in a child's carriage. "My little man," said the gentleman, "What are you doing to serve God?" The little fellow stopped a moment, and looking up, he said, "Why, you see, sir, I'm trying to make baby happy, so that he won't worry mother, who is sick." That was really a noble answer. In trying to amuse his baby brother, and to relieve his poor sick mother, that little boy was serving God just as truly and acceptably as someone who was doing perhaps a great task.

There are many talents that boys and girls have, but did you every think that everyone has a talent for trying to bring someone else to Jesus. That is really one of the greatest talents of all. You think about it. Here is just one story to close with.

One day amidst the crowded streets of London, a poor little newsboy had both his legs broken by a dray passing over them. He was taken away to a hospital, but it was only to die, as there was no hope for him. On the next cot to him was another little fellow who had been picked up very sick with fever, brought on by hunger and want. This boy crept up close to his poor suffering companion and said, "Bobby, did you ever hear about Jesus?" "No, I never heard of Him." "Bobby, I went to the mission school once, and they told us that Jesus would take us up to heaven when we die, if we axed Him; and we'd never have any more hunger or pain."

"But I couldn't ax such a great gentleman as He is to do anything for a poor boy like me." "But He'll do all that for you, Bobby, if you ax Him." "But how can I ax Him, if I don't know where He lives, and how could I get there when both my legs is broke?" "Bobby, they told us at the mission school as how Jesus passes by." "The teacher says He goes around. How do you know but that He might come round to the hospital this very night? You'd know Him if you was to see Him." "But I can't keep my eyes open, my legs feel awful bad. Doctor says I'll die." "Bobby, hold up yer hand, and He'll know what you want when He passes by." They got the hand up, but it dropped. They tried it again, but it slowly fell back. Three times they got up the little hand, only to let it fall. Bursting into tears he said, "I give it up."

"Bobby," said his tender-hearted companion, "Lend me yer hand, put yer elbow on my pillow, I can do without it." So the hand was propped up. When they came in the morning the boy lay dead; but his hand was still held up for Jesus. And don't you think that Jesus heard that silent appeal when it was made to Him? Of course He did.

But this is the point for you to think about Bobby's friend had been once to the mission school. He had but a single talent, but he made a good use of it when he employed it to lead that wounded, suffering boy to Jesus.

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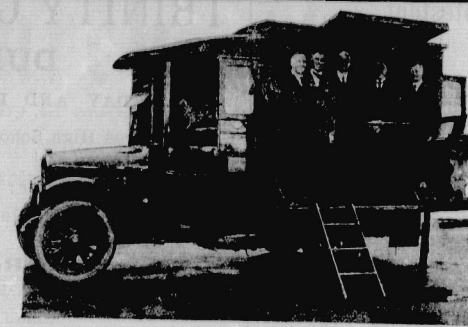
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Unless you watch him ever.

And when he once gets out, he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue!

—Priscilla Leonard.



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Current Topics.

We reprint in another column the main portion of the Archbishop of Melbourne's Charge to his Synod on Fellowship in the Christian Church. It will be seen that Dr. Harrington Lees clearly states the New Testament basis of that fellowship. It is through union with Christ that men came to realise their fellowship in the Church, and that fellowship must eventuate where the basic union is a reality. An important other part of the Archbishop's Charge was the reference to the industrial situation generally. His Grace said:—

It is a matter of real misfortune that a political issue should cloud a spiritual horizon. By that I mean that the term "Labour" really means two separate things. It stands for a political party, and they can only exist by fighting. It is the essence of them. But it also stands for a social issue in which there need be no fighting in the bitter sense. It may be always at war. It is not only unnecessary, it is highly dangerous, for employers and employed to be always at war. The first, in the end, spells legislative enactments and advancement. The second, if persisted in, means endless strikes and undoubted industrial ruin. I want all industrial ideals achieved through Parliament, and all industrial disputes settled through impartial tribunals. It is not the least necessary to belong to any party in order to be a Christian, serving and loving all parties. A man may vote for or against the political programme of Labour, with a capital "L," but he cannot remain a Christian and be careless of the interests of labour with a little "l." A man may or may not hold socialistic ideas about property; but he cannot be a Christian and hate a capitalist, whatever that elusive person or group may be. The idea can be very unfairly used against the thrifty citizen. I do not believe it is wrong to own property or money, nor do I find anyone from Lenin downwards who really does refuse to acquire possessions if he gets the chance. But every possession should be held as a trust for Christ. I am very sure that it is entirely wrong to refuse to aid a man who is in need; and every man who has a living soul ought to be concerned about every man who has a harassed body or mind. I should like to see Unions experiment as owners. It would help us all. There should be Labour businesses as there are Labour Cabinets. I do not believe that a workshop committee must be in a position to insist on a line of commercial policy in a great and delicate transaction, but I do believe it ought to be possible for every man of talent in a business to rise from the humblest to the most influential position in it. I do not believe that all profits should be equally shared, and forcibly pooled, irrespective of talent, industry, efficiency, or responsibility; but I have long held, and assert to-day, that every employee will, under a Christian system, share in the profits according to his place of value in the earning capacity of a concern, whether by brains or fingers. I do not believe that a measure of competition is immoral, but I am sure that all careless self-aggrandisement by tramping on others is criminal in the sight of God. Christian men, whether they are employers or employees, should ever more and more be led into a fellowship of conference and action that would make threats and misunderstandings as extinct as they are hateful."

The Archbishop of Sydney, in his recent Synod Charge, made a strong reference to the need of a due notice over an interval of some days before the celebration of a marriage in N.S.W. Dr. Wright justly points out that "the present system gives opportunity to marriages being rushed on by improper influence and to clandestine marriages." We notice that "The Hebrew Standard," in a leading article, supports wholeheartedly the Archbishop's statement, and would also deal drastically with the marriage shops that endanger the moral life of the community. "The Hebrew Standard" says:—"We should like to see it made a civil enactment also that the back door, so to speak be closed—that is to say, the equivalent to the marriage shops be completely abolished. Too long has Jewry under its charter of religious freedom from priestly interference with the rights of the individual made this charter synonymous with license, because persons were to be found who would for selfish and other mercenary reasons perform rites and ceremonies in burlesque of the custom of religion, thus enabling the culprits to flaunt religious authority whilst at the same time lowering the ethical standards of the whole community and thus doing incalculable damage to Jewry."

The Archbishop of Melbourne, in his Synod charge, uttered the following words, which we rejoice to read. They incidentally support much of what the "Messenger" said before his coming, and we are glad that at length some justification of its remarks appears. Its statements have too often been discredited even by those who have profited most by the results of the earlier criticism of certain tendencies in the Church. It is a pity that the Archbishop should have been compelled to make public protest against what is an internal affair, but really it is better for people to know exactly what is going on in the diocese. The Archbishop can rest assured of the cordial support of all true sons of the Anglican Church who desire the maintenance of the faith, and of unity. His words were:—"There have come before me in the past twelve months two associations, promoted by one school of thought, which in their prospectuses of rules and aims have definitely spoken of their members leaving their own parish Church to attend some other more cordially approved of; in one case this was done by suggestion, in the other by explicit direction. Now this is a grave abuse of freedom, and is unbrotherly in the extreme."

One of the delegates to the Press Conference, Mr. A. P. Herbert, of "Punch," during the Press Conference visit to Tasmania made several humorous references to Tasmania's little weakness of increasing revenue by the encouragement of a national vice. Tasmania is living on the life-blood of its citizens, a civilized cannibalism and the unhealthy character such action is indicated by the closing paragraphs of Mr. Herbert's humorous speech. He said that he had a warm feeling for the plucky little island of Tasmania. In his conversation with some of the people of this State he learned that, notwithstanding the attractions of Tasmania, many of the young men were leaving for the mainland, where they hoped to better themselves. There was surely something wrong in a condition of things like this, and it seemed strange that, with a large portion of the island unexplored and the paucity of population that people should be going away. It was his hope that means would be found for keeping the young men of the State in their native land.

It is just as true of a State as of an individual that if it sows the wind it will reap the whirlwind, and this exodus of young manhood from Tasmania is a symptom that true Statesmen should carefully note.

Victorians are threatened by the supine Ministry at present in power in State politics with this infliction. The sole reason is to raise money. That it would encourage betting does not seem to suggest itself to the ministry. There is no small wonder that God permits our land to be troubled with such scourges as Bolshevism when we as a people lack moral fibre, and our leaders in high places manifest small regard for the real uplift of the people. It is no argument to say that Victoria is the only State in the Commonwealth which has not yet introduced the Totalisator. Such argument would be as valid in support of many other reprehensible methods of government (?). It is not government to give way weakly on matters which affect the moral well-being of the community. We hope that all preachers will early take occasion to preach against the introduction of this evil, and not wait as some did three years ago until its fate has been decided by Parliament. What is the good of locking the door after the steed has been stolen?

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