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## Current Topics.

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

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

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

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

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

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

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

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

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

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

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

There is no doubt that the last sixty years have seen marked and steady growth in the contributions towards the carrying on of missionary work in the non-Christian lands.

In 1863 the total world income of Protestant missions was under £1,000,000, while for the year 1923 (the latest for which we have the figures) the grand total was just under £15,000,000. Of this amount the Society of the United States and Canada provided 70 per cent. This came from 700 Societies. The figures are as follows:—Societies with headquarters in the United States £9,736,084; Canada, £722,094; Great Britain and Ireland, £2,869,353; Continental Societies (excluding Germany) £780,920; and Germany, £6395, a figure, despite its size, which meant a real sacrifice on the part of thousands when the Mark was at its lowest.

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

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

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

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

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

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

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

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



considered to be so, and if our reading of the "Church Times" be at all accurate, "Anglo-Catholics" as a general rule have practically little desire for any alliance with what the world terms the Protestant sects. Consequently, this talk about the growing cause of unity seems to us to be mere hypocritical clap-trap.

## Our English Letter.

(From Our Special Correspondent.)

### The Position of the Anglo-Catholics.

The question is sometimes asked: What is the exact position of Anglo-Catholicism in the Church to-day. Is it increasing or diminishing? The answer indicated by the constitution of the present Church Assembly is that it is represented in the House of Clergy better than in the House of Laity; in fact, in the latter house its representation is weaker than it has ever been. The Laity have realised the aims of the party, and as the house is no longer merely a Debating Society, but a body with legislative powers, they have determined to secure a more adequate representation of their views. As to the position maintained by the Anglo-Catholics, a distinction must be made. There is an extreme section which is now recognised, even by Anglo-Catholics of Bishop Gore's type, as Romanisers. Hitherto this section has exercised a strong influence in the councils of the party, and has led the more moderate men, who for some unknown reason have either been afraid or unwilling to repudiate them, though disapproving of much of the teaching and many of the practices advocated by them. Bishop Gore's booklet, "The Anglo-Catholic Movement To-day," to which I referred in my last letter, shows that the moderate men are becoming anxious. It is the first definite statement of disapproval of the extremists.

### Their Attitude Towards the Church of Rome.

The Bishop of London, whose influence in recent years has always been on the side of the Anglo-Catholics, has also been recently bold enough to speak of a section of the party as being disloyal to the Church of England. It remains to be seen what effect this recognition of the existence of a distinct body of Romanisers will have on the party as a whole. If the moderate section is sufficiently strong and courageous in their attitude, it may mean that a number of the extremists will secede to the Roman Communion, with which they are for all practical purpose at one in sympathy and teaching. Individual secessions have not of late been as numerous as formerly. The policy of the extremists has been to endeavour to hold their position till they bring the Church of England with them into some measure of submission to the Papacy. Their ignorance of or oblivion to the Roman mentality has led them to imagine that they might be able to enter into some bargaining arrangements with the Roman authorities. Even in the midst of the Malines Conversations it has been made abundantly clear by English Romanists that any such hopes are futile. Those who entertain them are deluding themselves. Rome will have nothing less than absolute submission.

### Romanising Institutions.

There is no doubt that the Anglo-Catholic position in our Church has been strengthened by the number of institutions which have been founded by the party. Some of these are monasteries and convents modelled on the orders in the Roman Church. Others are communities for the training of candidates for the ministry, from which they have been able to increase their strength in the various dioceses at home, and to send out men to fill the ranks of the ministry in the overseas dominions and the mission field. These institutions are the real source of their influence. They have made great efforts to secure a dominating place in the older universities, but their success has not been commensurate with the enormous trouble they have taken. They have some outstanding personalities in these universities, but on the whole they have not influenced the great educational centres to any marked degree, and the evidence tends to show that their influence is not on the increase. In fact, some of those who are in a position to know, say that it is distinctly on the wane. The importance of this lies in the fact that ultimately the intellectual factor will

be to a large extent the directing one in the future development of the situation, and will determine in great measure the future character of the Church.

### The Challenge of Modernism.

In regard to this Dean Inge has expressed the opinion that Anglo-Catholicism has already reached its zenith, and evidence of its decline is already apparent. Canon Storr has pointed out that each religious movement takes about one hundred years to expend its effective force. The Tractarian Movement will soon have reached that limit. We may expect that even if it does not yield to the frontal attack of the older methods of arguments based on the principles of the Reformation, there are undermining forces at work which will in the long run sap the unsafe foundations of the whole system. Whatever dangers Modernism, for example, may present to Protestantism, they are not nearly so great as those with which they challenge the "Catholicism" of either the Roman or Anglo-Roman type. It was a true instinct of self-preservation that led the late Pope to take such violent steps to extirpate Modernism from the Roman Church. The authorities of that Church see that the two are incompatible. Anglo-Catholicism is honeycombed with Modernism, and it is doubtful if it will be able, in spite of the prodigious efforts being made, to resist the attack. The success of Modernism would mean that an external shell of ritual would be left, out of which the kernel of spiritual vitality had been eviscerated.

### The Decisions of the House of Bishops on the Prayer Book.

The future of the Church of England will depend largely upon the decisions of the House of Bishops at their approaching meetings when the scheme of Prayer Book revision will receive its final form at their hands. Already I hear that they have appointed various committees from among their number to deal with some of the special points to be considered. There are several courses open to them. They may follow the lead of the House of Clergy and surrender to the Anglo-Catholics by introducing the changes in the Communion Service, and the observance of Roman festivals suggested by that honour. They may decide to follow the moderate line of the House of Laity and reject the more extreme proposals, while adopting an alteration of the Canon and Reservation for the Sick. Or they may refuse to make any alteration whatever in the Communion Service. Evangelicals on the whole would prefer the last course. There are some changes which they would like to have, and I believe that these will be indicated to the Bishops by a representative body of Evangelical churchmen, but rather than risk the introduction of some of the features proposed in the interests of the Romanisers, it is felt that the safest policy will be one of "no change." Members of our Communion throughout the world ought at this time to be frequently in prayer that the Bishops may be rightly guided in decisions of such momentous consequence to the whole Christian world.

## Southampton Anglo-Catholic Congress.

### An Impression.

(From a Correspondent.)

Ordnained 24 years ago; served in a slum parish, in England; for 15 years abroad; throughout the war among troops—such is the past of a man who, long heart and soul for increased guidance and comity, ventured to attend the Anglo-Catholic Congress at Southampton. "This," the Bishop of Winchester wrote as a foreword, "is not a party stunt." The names of bishops, deans, and archdeacons figured among the chairmen and speakers. The subjects were those which touch the fundamental problems and difficulties of the parish priest. . . . And I (with many others) have come away bitterly disappointed, separated perhaps for ever from a large body of my brethren, feeling outcast and desolate.

### "A Party Stunt."

For the bishop was wrong. It was a party stunt: "The Practice of the Christian Religion" was the practice of the extreme Anglo-Catholic. "The Christian" is a person who follows pages 62 to 67 of the official hand-

book, in all its details of the Mass—non-communicating attendance, invocation of saints, holy water, incense, the rosary, unction and reservation ("primarily for the communion of the dying"). "The Appeal of the Cross" appears as the Appeal of the Crucifix; all we who have found our ritual, so happily rich in spiritual blessing, in the prayer book, are outside the pale indeed. There were speakers, it is true—and none so clearly as the Bishop and the Dean of Salisbury—who evaded the "party stunt," and gave us food for the soul. I do not know whether they joined in the oft repeated "Hail, Mary, full of grace;" but I do know how their precious contributions were over-laid and buried under the astounding statements of other speakers. We may wear the ancient vestments of our Church, we may press our people to claim the blessing of "the benefit of Absolution, together with ghostly counsel and advice;" we may follow every direction of our father-in-God; but we are outside the pale, we are Gentiles, and failing in our practice and our principles alike, unless we can run to the extreme of extremes as typified at Southampton.

### The Moral.

Yet I draw a moral, and see a great need. There must be many thousands of priests like myself, most earnestly desirous of a brotherhood with those who can go to neither extreme, either by reason of their own consciences or of the spiritual needs of their parish. While others hold congresses or make Calls to Action, we, the vast majority, are inarticulate, solitary, and often disappointed and distressed. We need a Federation of Parish Priests who are truly Catholic, we need a congress that will stir again the ordination enthusiasm, and send us back to our work with the knowledge of a great brotherhood behind, and side by side with us. And perhaps we need most of all that our bishops who give their encouragement to an Anglo-Catholic Congress such as this before it takes place, should tell us afterwards if it still has their whole-hearted approval.

### Bishop's Protest.

The following letter, addressed to the Editor, appeared in the "Southern Daily Echo" on Monday:—

Sir,—The report of the opening meeting of the Anglo-Catholic Congress held in the town last week, and of my part in that meeting, was perhaps necessarily so condensed that I must ask for the hospitality of your columns to make my position quite clear. As President of the Congress I contributed a Foreword to the Handbook, which, therefore, was in that sense issued under my imprimatur. It was, however, never submitted to me, nor to the Bishop of Salisbury as Vice-President; and it called from him a letter which was read at the meeting in question, but not published, and which I now quote:—

(Copy.)

The Palace,  
Salisbury,  
June 18, 1925.

Dear Mr. Caesar,—

Thank you for your letter of the 15th instant on the subject of the Southampton Congress Handbook. I cordially appreciate the

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In 1925

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

In 1925

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

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spirit of it, and hasten to assure you that I am not complaining that you have gone back on your word on the two points about which I wrote, namely, Devotions before the Tabernacle and certain hymns to the Blessed Virgin. You have honourably kept your undertaking, though I notice that the extra assurance you gave that the phrase "High Mass" would be eliminated has not materialised.

My objection is to the tone and teaching of the Handbook. And it is no real remedy to announce on Monday next that the President and Vice-President are not responsible. Strictly that may be true; but in the eye of the public we are undoubtedly compromised by the teaching of the Handbook; and I am bound to say that I should not have accepted the office of President had I known what it contained.

Why are not the Handbooks in these Congresses submitted to the Bishops concerned? My view is that if you want the help and countenance of the Bishops—and I for one gladly welcome and approve that desire—you ought frankly to accept their leadership and consult them before compromising them on controversial points.

My main objection is to the paragraphs on pp. 62-67. Not only are those paragraphs highly controversial and provocative, but the first paragraph—with which the average reader will connect them all—is in my opinion misleading and unsound. You say that the established customs of the whole Church are binding on all its members; but you don't say who is to decide what these customs are. An incomplete statement like this opens the door in my opinion to much of the lawlessness which we deplore.

I don't want to make trouble. I have so much in common with the vast mass of your supporters (who, I believe, will view the paragraphs with the same distress as I do) that I don't want to dissociate myself from your effort; but I feel obliged to ask you to give full publicity to my position by reading this letter in full on Monday next; and with that end in view I am sending a copy of it to the President, asking him to allow this.

I am,

Yours very truly,

(Signed) St. Clair Sarum.

The Rev. H. Douglas Caesar.

At the meeting I publicly endorsed this letter, and it is only right to say that a full apology was offered by the chairman of the Congress Committee, which I accepted. I further drew attention to the glaring contrast between my words in the foreword and the "Catalogue of Controversy" (so I described it) which is found in other parts of the book. The fact is that the contents of the handbook seem to have been arranged without the knowledge of all but one or two of the persons concerned.

The very last thing I desire to do is to stir up controversy. But when matter is printed apparently under my authority from much of which I should wish to dissociate myself, I cannot remain silent. And it is evident that what I said at the meeting has not been adequately made public.

I do not doubt that the Congress was a help and strength to the spiritual life of many, nor do I doubt the complete loyalty to our Church of the great majority of those who took part in it, whether as speakers or hearers. I am, however, deeply anxious that every spiritual movement in the Church, and particularly in the diocese, should make not for disunion, but for that fellowship by which alone the Church can be adequate for the grave responsibilities which are hers in these days.

Yours very faithfully,

Theodore Winton.  
Farnham Castle, Surrey.

## Personal.

### TO OUR SUBSCRIBERS.

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

The congregation of St. Mark's, Marickville, were delighted to welcome back Mr. W. E. Newell on Sunday at the 17th Anniversary Services. Mr. Newell, we are glad to hear, is making a good recovery from his recent serious illness.

Mr. Newell has been an active worker at St. Mark's since the inception of the work there.

The death is announced of Mrs. W. H. Yarrington, widow of the late Rev. W. H. H. Yarrington, M.A., LL.B., and mother of Rev. Clive Yarrington, B.D., Rector of St. Clement's, Mosman.

Rev. B. W. Miller, who has been vicar of Tenterfield for some time, has been transferred to Narrabri (N.S.W.). He is to be succeeded at Tenterfield by Rev. T. May, of Gunnedah.

Rev. S. L. Halliday, formerly Curate at All Saints, Petersham, who recently returned from a visit to England, has been appointed Curate of St. John's, Darlinghurst, Sydney.

The Very Rev. Ernest Foster, Dean of Perth (W.A.), died on Sunday, September 13, from heart attack. He went to Western Australia in 1908, and was appointed Dean of Perth in 1918.

The Rev. E. Heffernan, late vicar at Woolwich, is to act as locum tenens at Morpeth (N.S.W.).

During Archdeacon Hindley's illness Archdeacon Aickin, of Dandenong, will act as Archdeacon of Melbourne for six months.

Rev. W. J. Siddens has been appointed Curate-in-charge of St. Alban's, Golden Grove, Sydney.

Rev. W. Ashley Browne, M.C., is coming to Australia from India early next year on six months' leave of absence.

The resignation of the Rev. A. St. J. Heard as Rector of St. Paul's, Ipswich, has been accepted by the Archbishop of Brisbane as from the end of October. Mr. Heard has been nominated Rector of the parish of Caterham, Surrey, in the place of his father, who is retiring. This appointment terminates Mr. Heard's second period of service in the Brisbane Diocese, the first as a member of the Charleville Bush Brotherhood, and later as Vicar of Chinchilla, and then as Rector of St. Paul's, Ipswich.

Rev. W. H. Stevenson, Warden of St. John's College, University of Brisbane, is to succeed Canon Campling as Principal of S. Francis College, Nundah (Q.), and will begin his work there after the Christmas vacation.

Canon F. T. Morgan-Payler, who has recently been appointed organising secretary of the Bishops' Home Mission Society, is an Oxford graduate, having taken his B.A. degree from Brasenose College in 1895. He proceeded to the M.A. degree two years later. After a year's residence at the Leed's Clergy School he was ordained Deacon in 1897 and Priest the following year. After serving curacies at Frome and Midsomer Norton, in the Diocese of Bath and Wells, he was appointed a minor Canon of Manchester Cathedral, from which position he went to Tasmania, and was appointed Rector of the important parish of All Saints, Hobart, in 1910. In 1918 he came to the mainland and became Vicar of St. Peter's Church, Ballarat. About two years ago the Bishop appointed him a Canon of Christchurch Cathedral, Ballarat. Canon Morgan-Payler will take up his new duties early in October.

## C.M.S. Centenary.

### Young People's Demonstration.

A magic wand had passed over the Town Hall. Occupied all the week with the Courts of the C.M.S. Centenary Exhibition, and the stalls of the Sale of Work, thronged afternoon and evening with eager crowds of visitors, the great Sydney Town Hall was now changed. Gone were the Courts and their curios, the stalls and their depleted stocks, the refreshment tables and outfit. The hall was now thronged with expectant children. Then at 2.30, under the direction of Rev. H. S. Begbie, and to the tune of "Onward Christian Soldiers" came the pagan host. Changing into the special centenary hymns, composed by the Y.P.U. Secretary, the grand procession began. We saw in turn representatives of Britain and her colonies, Australian aborigines, Palestine, South Sea Islands, China, India, and Ceylon, Japan, Africa, Egypt, and Soudan, Persia and Arabia, and finished with the northernmost regions. These all assembled on the platform, were photographed, and after prayers by Rev. M. G. Hinsley, the Y.P.U. hymn, with flags accompanying, filled the hall with triumphal song and waving colour.

The statements of the Secretary, Rev. L. M. Dunstan, and of the Hon. Treasurer, Mrs. M. Harper, were received with hearty applause. Over £1500 had been raised during the year just closed.

Prepared during the singing of "Bringing in the Sheaves," "Little Jack Horner and His Strange Missionary Pie" was then rendered. Tiny groups from China, Syria, Africa, Japan, India, Persia, and the South Sea Islanders made offerings to the "Pie." The offerings were to go over the sea to meet the needs of the heathen children. The music for the "Pie" and the anthem, "If Ye Love Me" were sung by the branch of the Glebe C.E. Homes.

The Rev. H. S. Begbie, the chairman, spoke earnest words that brought before the hearts of all the fact that Jesus was calling, waiting, and coming.

Scenes from India were depicted by the members of St. Luke's, Concord. Branch groups of villagers pursued their daily avocations, and the visiting Missionary dressed sores, comforted the sick and sorrowing, taught a gospel story, and we saw the daily round and common talk of an Indian village.

Similar scenes from Africa were shown by members of the Willoughby branch, with Miss Effie Jackson, of C.M.S. Tanganyika, as the Missionary.

The Right Rev. Bishop Taylor-Smith was received with hearty cheers, and gave an address on service, illustrated by stories of Robert Moffat, and of the Israelite maid, teaching that all must trust, take, thank, and tell.

Representations of a Chinese wedding, Japanese street preaching, and a pagan typifying the spread of the Gospel from Australia during the past 100 years, the presentation of self-denial offerings all helped to fill the afternoon with life and colour of Missionary interest and endeavour, which should never be forgotten.



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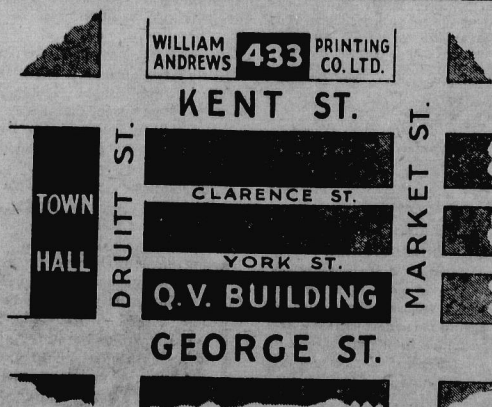
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## OUR NEW ADDRESS



William Andrews Printing Company Limited

## Melbourne Notes.

### A Versatile Archdeacon.

On Friday, 18th inst., a fair number  
of the clergy of the Rural Deanery of  
Melbourne city gathered at St. James'  
old Cathedral for a quiet day. Arch-  
deacon Aickin, who was the conductor,  
displayed an astonishing versatility in the  
form and manner of the devotions and  
the diversified nature of his talks. More-  
over, he was his own organist. It was a  
very helpful day. Everyone felt the ben-  
efit and uplift.

### Annual Retreat for Clergy.

The evangelistic committee has decid-  
ed that the Retreat be held this year at  
Mornington, from November 17th to  
20th. The Archbishop has asked the Rev.  
A. H. Garnsey, Warden of St. Paul's  
College, Sydney, to conduct the Retreat.  
Clergy wishing to attend are asked to  
write to the Rev. J. Jones, All Saints',  
St. Kilda.

### "Lest We Forget."

It is the beautiful annual custom at  
Holy Trinity, Kew, to keep with bright  
festival services a Sunday in All Saints'  
tide as a day of remembrance of the  
faithful departed in commemoration of  
those from the parish who laid down  
their lives in the Great War. The ser-  
vice this year will be on November 1st.

### Special Communion.

Special communions, followed in some  
cases by a breakfast, have been quite  
the order of the day. In addition to the  
notable one referred to above, there was  
a well-attended one on August 30th at  
St. Paul's, Kingsville, when 59 attended;  
at St. Luke's, North Fitzroy, 175; and  
St. Jude's, Alphington, 70.

### Diocesan Festival.

The festival will be held in the Cong-  
regational Church, Collins Street, Mel-  
bourne, on Monday, October 5, at 8 p.m.

His Grace the Archbishop will preside,  
and the Right Rev. Bishop Taylor-Smith,  
D.D., K.C.B., C.V.O., late Chaplain-  
General British Army, Rev. Frank  
Lynch, B.D., E. Lee Neil, Esq., Deacon-  
ess Minna Johnson, will be the speakers.

An exceedingly fine programme of  
music has been arranged by Dr. Floyd,  
and will be rendered by the Cathedral  
choir. In order to beguile the tedium of  
waiting, Dr. Floyd will conduct commu-  
nity singing 7.35 to 7.50 p.m. Doors will  
be opened at 7 p.m. Admission free;  
collection.

Five hundred and seven pounds has  
been received to date in donations and  
subscriptions; £800 is wanted.

### The Towers.

The Cathedral Tower Fund steadily  
mounts up. At the time of writing the  
total receipts amount to well over  
£23,000.

### Gautama and Christ.

Dr. Law gave his interesting lantern  
lecture on Buddhism and Christianity at  
Holy Trinity, Surrey Hills, on Septem-  
ber 15th. The first half of the lecture  
was to show the strength of Buddhism  
in the East; the second half told the  
story of Gautama's flight into the jungle  
and the development of the abstruse doc-  
trines of Reincarnation, Karma, etc.

### "Back to St. Barnabas."

Sunday, 20th September, was "Back  
to St. Barnabas" Day in South Mel-

bourne. The Vicar preached in the  
morning; in the evening a very large  
congregation assembled, and a bright and  
heartly service was rendered. The preach-  
er was the Rev. C. L. Crossley, former  
Vicar of the parish.

### Sunday School Anniversaries.

At St. Stephen's, Richmond, on Sep-  
tember 20th, the special preachers were  
the Revs. W. T. C. Storrs, C. L. Cross-  
ley, and C. H. Raymond.

At Holy Trinity, Thornbury, on Sep-  
tember 27th, the Rev. C. L. Crossley  
preached morning and afternoon, and  
the Vicar (Rev. J. H. Raverty) at night.

At St. Jude's, Alphington, on October  
25th, the special preachers will be the  
Revs. L. L. Wenzel, R. C. M. Long, and  
E. V. Wade.

### A Fine Response.

At St. James', East Malvern, it was  
decided to hold no fete this year, but to  
have a special offering on September  
13th. The result was no less a sum than  
£427, including a donation of £100 from  
a parishioner in recognition of the fine  
response made at the services.

### New Branch of C.E.M.S.

At St. Jude's, Alphington, a spon-  
taneous wish was expressed at a meet-  
ing by eleven members of the Men's  
Club to form a branch of C.E.M.S. These  
eleven, with eight others, gathered sub-  
sequently, and were addressed very earn-  
estly by the Chairman of the Executive  
(Mr. Allen). At a special men's service  
on Sunday evening, 4th October, these  
men will be admitted to membership by  
the Rev. J. H. Raverty, who will also  
be the special preacher for the occasion.

### Accident to the Archbishop.

Motoring across country the Arch-  
bishop met with what might have been a  
serious accident through the leaping of  
a stick from the road over the side of  
the car, inflicting a nasty wound and  
just missing the eye.

### Cricket.

Twenty-two teams have entered this  
year for the C.E.C.A. matches, which  
begin on October 3rd.

### The Wembley Commissioner.

The parish hall accommodation at St.  
Hilary's, East Kew, was hardly ade-  
quate for the crowded audience which  
assembled on Monday, September 14, to  
welcome Mr. and Mrs. E. Lee Neil and  
Miss Neil on their return from England.  
A spirit of cordial fellowship prevailed  
throughout the proceedings. Brief ad-  
dresses of welcome were given by the  
Vicar. The Right Rev. Bishop Langley,  
Messrs. R. Nelson and E. W. Parks. Mr.  
Neil's reply was marked by deep feeling  
and illuminating facts concerning his  
varied experiences in the Motherland. A

charming programme of music was ren-  
dered by several friends and visitors. The  
hall was tastefully decorated with flags,  
ferns, and spring flowers. Mr. Neil re-  
sumed his voluntary duties at St. Hil-  
ary's organ on the first Sunday after his  
return.

Mr. Neil has marked his return to St.  
Hilary's by presenting a beautiful new  
piano to the parish hall as a thank-off-  
ering for journeying mercies.

## Notes on Books.

"Beau Geste," by Captain P. C. Wren  
author of "The Wages of Virtue," "The Step-  
sons of France," etc. The fact that this is  
the 8th impression marks the popularity of  
this book. It is a story full of movement  
and mystery well preserved. The first part  
of the story is laid in African soil, where a  
mystery well upheld is introduced. The  
second part introduces us to the hero of the  
book and of the mystery. The third part  
through thrilling scenes and hairbreadth es-  
capes, brings us to the conclusion and a sur-  
prise in the unveiling of the mystery. The  
writer has the pen of an artist, both in char-  
acter sketch and in his description of a sen-  
sational trek across the Sahara. "The Child of  
Israel" is well done. The Jewish money-  
lender lives before your eyes, as also does the  
brutal general who receives his due reward.  
Aunt Patricia is a problem. We can hardly  
admire her, but she had got herself into a tight  
corner.

"Beau Geste," by Captain P. C. Wren, 8th  
large impression. Published by John Murray,  
London. Price, 7/6. Our copy from Messrs.  
Robertson and Mullens, Melbourne.)

The Official Report of the Australian  
Church Congress, Melbourne, May 3rd-13th,  
1925. This long-expected compilation has at  
length been published. It contains in full the  
various papers and addresses given, and a  
very brief summary of the discussion thereon.  
A very full account of the Congress was given  
in our columns, and many of the papers were  
printed in extenso. The general subject was  
"The Church and the New Age," and the  
various sections were:—The Presentation of  
Religion, The Bible and Modern Scholarship,  
Public Worship, New Science and the Old  
Religion, The Unity of Christendom, The  
Church and the Home, Ministries of the  
Church, Christianity and Public Life, Opera-  
tions of Grace, Christianity and Nationalities,  
Missionary Problems, The Church's Witness  
to the Nations, Prayer, The Call of Service.  
In looking through the papers we do not quite  
understand the extraordinarily short précis of  
Archdeacon Aickin's paper on "New Light on  
the Old Testament." The series of addresses  
is most valuable, the papers all being of a  
high order, and the report should be in the  
hands of all the clergy of the Commonwealth.

(Published by the Congress Committee,  
Diocesan Registry, Melbourne. Our copy from  
the Committee.)

The Annual Meeting of Share-  
holders of The "Church Record"  
Company, will be held in the  
C. M. S. Boardroom, 194 Castle-  
reagh St., Sydney, on Wednesday,  
14th October at 2.30 p.m.



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No. 18. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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Rates will be quoted by the Manager on application.

## CHANGE OF ADDRESS.

Will our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3008.

## The Church Record.

OCTOBER 1, 1925.

## The Press Conference.

The personnel of the delegation from overseas to the Press Conference to be held in Melbourne this month should make that Conference one of great importance. The influence of the Press is admittedly great, for good or for evil, and the visiting delegates are men of distinction in their connection with it.

"Tempora mutantur et nos in illis mutamur." And the conduct of the Press shows of necessity the same kind of change that is common to a people or a set of people.

The time was when it was an ideal of those who controlled the great Press organs of our Empire to contribute a fine leadership to public thinking so as to form a sane and wholesome public opinion. The ethical standards were set high, and a sense of vocation seemed to operate in the minds of those responsible for its conduct. The considered opinions of the Press were regarded with extreme respect even by those who differed fundamentally from their policies. And all the while the men who wrote leaders or special articles did so under a due sense of responsibility. The organs of the Press were an immense power in the land, and that for good.

But, we fear, times have indeed changed, and although the Press has still an immense influence, its influence is not so great amongst the thoughtful section of the community as amongst the unthoughtful. The great mass of the public are still led by the organs of the Press, to which they swear allegiance, but they have scant respect for those organs of the Press suspected of having a policy antagonistic to them. This is true of all parties in a State. And thinking men, again of all parties, are not always sure that even the paper of their choice tells "the truth, the whole truth, and nothing but the truth."

There is undoubtedly a grave suspicion abroad that policy and not conviction is in control.

Of course, suspicion may be ill-founded, but where a suspicion is so general there is called for a lot of hard and clear thinking in order to see whether the suspicion has any justification. Then steps

should be earnestly considered as to the best way of eradicating the suspicion if deemed to be groundless, or to purify the Press if the suspicion be thought to have any ground in reason.

It seems to us that of all subjects for discussion the most urgent is "The ethical standards of the Press," because an engine of so unique power must by all means be kept as a power for good.

## The Christian Ministry.

(By the Bishop of Bendigo.)

(Continued.)

## Early Church History.

Can we find the sacerdotal theory here? Following Bishop Lightfoot again, we note the silence of the Apostolic Fathers. Though the genuine letters of all three may be truly said to hinge on questions relating to the ministry, no distinct trace of sacerdotal teaching is found. St. Clement of Rome, writing to Corinth, rebukes them for ejecting certain blameless presbyters. He appeals to motives of Christian love, to principles of Christian order, etc. Dwelling at great length on the subject, he yet advances no sacerdotal claims or immunities on behalf of the ejected ministers. "He, indeed, compares the Christian ministry with the Jewish priesthood, but only as a model of order, the names and offices he carefully distinguishes." (Gwatkin.) "Here it is clear that in St. Clement's conception the sanctions possessed in common by the Aaronic priesthood and the Christian ministry is not the sacerdotal consecration, but the divinely appointed order." (Lightfoot.) Of St. Ignatius it is sufficient to say that he never regards the ministry as a sacerdotal though such an appeal would have made his case more than doubly strong." Turning to Polycarp, Lightfoot says "he knows nothing, or at least says nothing, of any sacerdotal privileges which claimed respect, or of any sacerdotal sanctity which has been violated." Justin Martyr writes about a generation later. He speaks at length and with emphasis on the eucharistic offerings. Here, at least, we might expect to find sacerdotal functions, but these belong to the whole body of the Church, and are not in any way the exclusive right of the clergy. Still another generation brings us to Irenaeus, who, if he held the sacerdotal view, had every motive for urging it, since the importance and authority of the Episcopate occupy a large space in his teaching; nevertheless, he withholds this title as a special designation of the Christian minister, and recognises only the priesthood of moral holiness and of apostolic self-denial. The direction in the Didache to give the firstlings to the prophets "for they are your high priests," will "not bear the weight of a literal application even to the prophets." (Gwatkin.) Then we come to Polycrates, who speaks of John as having been made a priest and wearing the mitre. Quite exactly what this means has never been decided, and probably never will be. Gwatkin says it "is almost certainly metaphorical"; Streeter ("The Four Gospels" p. 453) says Polycrates is "hardly an unbiased witness." But it is just possible we have here the earliest passage in any extant Christian writing where the sacerdotal view is distinctly put forward. And so we come to Tertullian, the first writer who habitually uses priestly words of the Christian minister, and later on to Cyprian with his strong teaching in the same direction. After this the doctrine spread rapidly. Indeed, as the distance from the New Testament age lengthens, so does the sacerdotal tradition emerge. So long as the Fathers abode in the doctrine of the Apostles, there is no room for it. Lightfoot traces the origin of the sacerdotalism to the Church, to the pagan sacerdotalism to which vast numbers of converts had been accustomed, and sees in the Aaronic analogy an "ex post facto" justification of the idea thus once introduced.

In speaking of certain modern theories, Sanday ("The Conception of Priesthood" p. 88) says: "I confess to some reluctance in reading back the ideas of succeeding centuries into the N.T. History is full of grooves which we must get out of if we would secure any real freshness of apprehension. Continuity is a good thing, and we may see the hand of God in history; and yet we cannot forget that an element of human perversity and fallibility enters in. The development which began in the second century ends in

the state of things before the Reformation." And so my contention is that the sacerdotal theory of the ministry can be found neither in the N.T. or in the earliest Church history. Let us turn to

## The Prayer Book.

The history of the P.B. shows of course very clearly the progress from the sacerdotal to the non-sacerdotal conception of the ministry, which indeed was the great question at issue as far as the Reformation in the English Church was concerned. So the Reformers removed from the Ordinal every suggestion that their priests were ordained to offer sacrifices. The ceremony of the delivery of the instruments was omitted in favour of the Bible; no authority was given, nor has since been given, to "offer sacrifices to God, and to celebrate masses both for the quick and the dead." Again, authority for vesting the priest at ordination in vestments, which were regarded as sacrificial, was omitted, as also were the words "mass" and "altar," and these have never subsequently been re-introduced. The "Canon of the Mass" was changed. The following words were retained from the Canon of the Mass in the first Prayer Book of Edward VI. (1549), "Wherefore, O Lord and Heavenly Father, according to the Institution of Thy dearly beloved son Jesus Christ, we Thy humble servants do celebrate and make before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make; having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving," etc. But the Reformers soon found that these expressions, taken in immediate connection with the rest of the prayer, lent themselves all too readily to the doctrine of a sacrificing priest offering the Body and Blood of Christ. His glorified humanity, upon a sacrificial altar. So they proceeded in 1552 to obliterate from our communion service every suggestion of any sacrifice offered to God in Holy Communion except the sacrifice of praise and thanksgiving, and the sacrifice of ourselves. They obliterated the words which spoke of the memorial which Christ had willed to be made with the bread and wine. They ended the prayer of consecration with our Lord's words, "Do this in remembrance of Me." They inserted at this point the communion of the congregation, and followed it by the Lord's Prayer. They placed the prayer of humble access before the prayer of consecration, whereby the eating of Christ's flesh and drinking His Blood received a spiritual as against a material significance. Finally, they placed the prayer which speaks "of the sacrifice of praise and thanksgiving" and of "this our sacrifice," after the reception of the Communion, throwing its emphasis on the Communion, not on the consecration of the elements.

The use of even this prayer was made optional. They could not have more clearly marked their determination to leave no room for the idea that our Lord in the Last Supper instituted an act by which bread and wine were to be used in His Holy rite for any other purpose than that of being tokens and pledges of His love, and means whereby He conveys to faithful recipients His Body and Blood, sacrificed on the cross for the remission of our sins. They, receiving such a benefit, can offer nothing else than a sacrifice of praise and thanksgiving, and a sacrificing of themselves.

(To be continued.)

## Conference on Reservation.

At the invitation of the Bishop of Winchester a round table conference will meet at Farnham Castle from October 23 to 27 for the discussion of the theological basis of the Reservation of the Holy Sacrament, particularly in regard to its use apart from communion. The conference will concern itself not so much with practical directions as with the doctrinal and theological implications in view of the teaching of the New Testament and the great doctors of the Church. The following have accepted invitations to be present:—The Bishops of Chelmsford, Chichester, Gloucester, Manchester, Ripon (Designate of Oxford), Truro and Winchester, Bishop Talbot, the Dean of Wells, Principal A. J. Tait, Canons O. C. Quick, T. Guy Rogers, Darwell Stone, B. H. Streeter, Professor H. L. Goudge, Dr. R. G. Parsons, the Rev. E. G. Selwyn, and Mr. F. C. Eeles.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Synod.

The second session of the 20th Synod is to meet on Monday, October 12th. There will be a service of Holy Communion at 11.30 a.m., at which the Vicar-General is to be the preacher. The business paper shows motions for the formation of new parishes at St. Luke's, Clovelly, and Guildford, and a new parochial district at Lawson. There is a motion for the acquisition of "Tudor House" School, Moss Vale, and the C.E. Girls' School, Cremorne. The Ven. Archdeacon Boyce has a motion opposing the removal of St. Andrew's Cathedral from its present site, and in favour of the enlargement and enrichment of the present building. Two motions deal with the shortage of clergy.

## Haberfield "Children's Year" Demonstration.

The united Sunday School demonstration at the Haberfield New Theatre on Sunday afternoon, 20th September, proved a great success. The Sunday Schools participating were Church of England, Presbyterian, Methodist, Salvation Army, and Baptist. The procession was headed by the Petersham Salvation Army band. At 3 p.m. the theatre was full, there being about 1400 children and parents present. The singing of the children, under the baton of Mr. J. P. Barnett, was beautiful. A report from Bulli states that it was clearly heard, and enjoyed.

Rev. R. B. S. Hammond was in happy mood, and kept the congregation interested. Taking for his text, "When sin is full-grown it brings forth death," he showed us how prone we were to think lightly of little sins, but sins grow just as babies grow to be boys and girls and men and women. The course of the sin of Adam and Eve was first just a look and then a wish; after the wish a touch, and then an invitation; then a taste, and after that a lie to God. All sin leads this way, and may God, through His Son Jesus Christ, keep us from small sins, and we will then have no need to fear the big sins.

The collection amounted to £17; what remains after expenses have been paid is to be contributed to the Council of Religious Education. We would advise any district which has not attempted a united demonstration to do so at once; it is well worth the effort.

The theatre was kindly loaned by Mr. J. Patience, and the service was broadcasted by 2 B.L., and who can tell the result?

## C.M.S. Notes.

The Great Centenary Celebrations of the C.M.S. have come and gone. The opening meeting in the Sydney Town Hall was indeed an inspiration, and the address of Bishop Taylor Smith made a great impression.

The "East and West" Exhibition was described by many as the best ever seen in Sydney, and, in fact, visitors from England stated that it was quite equal to Missionary Exhibitions in the homeland.

Although the Exhibition was such a wonderful spectacle, there is no doubt the most brilliant and spectacular part of the celebrations was reserved till Saturday, when the Y.P.U. gave their demonstration in the Town Hall.

It was indeed with hearts of thankfulness that the great congregation gathered in the Cathedral on Monday, 14th, at the Thanksgiving Service, to once again hear the message of Bishop Taylor Smith. There is no doubt that in all the celebrations there has been manifest a wonderful spirit of hope and enthusiasm which gives confidence for the future work of the Society.

During the remaining part of the month of September the Bishop has been addressing large gatherings in big centres throughout the metropolitan area.

Dr. and Mrs. E. G. Fiske, who have been visiting Sydney in connection with the C.M.S. Exhibition, returned to China by the s.s. "St. Albans" on 16th September. By the same boat Miss K. M. Boydell left on her return to Osaka, Japan.

Arrangements are already in hand for the holding of the next C.M.S. Summer School at Austimner, from 16th to 23rd January, 1926.

## "Barker's Day Out."

The choicest of weather, crowds of visitors, 200 healthy and wholesome schoolboys, a perfect oval, and an up-to-date pavilion. Under such circumstances the Barker College sports

were held on their own memorial oval at Hornsby last Saturday. It was a most successful function, including as it did the formal opening of the new pavilion erected by the mothers of Barker boys as a fitting completion to the memorial oval. Lady Wade, a very old friend of the school, performed the opening ceremony. The conduct of the sports events were in the capable hands of Mr. Kelyack and other assistant masters of the school, while Mr. T. Maughan Kemmis was at his time-honoured post as starter. There was some excellent running, the hurdle races being exceptionally good. We sighted several of the enthusiastic laymen of the council: The headmaster (always a host in himself), the Hon. F. S. Boyce (chairman), Messrs. A. W. Crane, W. M. Vindin, H. J. Carter, and H. P. Walker.

## The Children's Court.

Under the auspices of the Mothers' Union an important development has taken place in furtherance of the work of the deaconess at the Children's Court "Rosebank," Glebe Point, has just become the property of the Church of England Homes Committee, and several dormitories have been set apart for the reception of homeless and neglected girls who have come within the purview of the Children's Court. The Mothers' Union are holding a linen tea for the furnishing of these dormitories at "Rosebank," Glebe Road, Glebe Point, on Friday, October 10th, at 3 p.m. Mrs. J. C. Wright is to perform the opening ceremony, and it is sincerely hoped that everyone interested in this important work will be present in order to help forward this work. No one can estimate the value of the work contemplated under this new scheme.

## Samuel Marsden Memorial.

On Friday last a special service was held in St. Andrew's Cathedral, at which a memorial brass was unveiled by the Archbishop in memory of Samuel Marsden. There was an interested, though small, congregation. The Archbishop preached from the text "How shall they hear without a preacher?" His grace recounted, in brief, the record of the great Christian hero, whose devoted life was a response to the question of the text. The wording of the memorial is as follows:—

To the Glory of God  
and  
to the Honoured Memory of  
the Reverend Samuel Marsden,

who unselfishly sacrificed the completion of a graduate course at the University at Cambridge and hastened to this Colony to become its Second Chaplain in 1794.

A Faithful and zealous Minister of the Gospel of our Lord Jesus Christ. A wise and tireless Administrator, he founded Churches and Schools over a wide area. He was in charge of the Parish of Parramatta for 44 years.

A farseeing, energetic and intelligent pioneer, he was keenly alive to the temporal as well as spiritual welfare of the people.

Of boundless sympathy, determination and courage he adventured, in a small brig, a perilous voyage to New Zealand, where he proclaimed the Gospel on Christmas Day, 1814. His text was from the Second Lesson for the day: "Behold! I bring you good tidings of great joy."

To him belongs the imperishable title, "The Apostle to New Zealand."

To consolidate the Church in New Zealand he made six subsequent voyages. In 1825 he founded the Auxiliary of the Church Missionary Society in Australia.

Born at Farsley, Yorkshire, 28th July, 1764.

Died at Windsor, New South Wales, 12th May, 1838.

Buried in Parramatta Cemetery. (This tablet was erected by some of his descendants.)

## GOULBURN.

The Cathedral Consecration Festival. Glorious weather, festal services, crowded congregations, and joyful and generous free-will offerings made the consecration festival on Sunday, 20th September, a very happy time. The services all day were exceptionally well attended. At 8 a.m. and 9 a.m. there were celebrations of Holy Communion, the 8 o'clock service a joyous corporate communion. The 1st Company (H.K.) Girl Guides paraded at 10.30 a.m., and added a note of colour to the congregation at the sung eucharist at 11 a.m. The eucharist was sung to Merbecke's

music, and was preceded by a solemn procession. The Bishop celebrated and preached. His text was from Wis. ix., 8. He struck first a note of thanksgiving for all the mercies that lay behind the history of St. Saviour's, and recalled the early history of the parish with its associations with Gobbity, Sutton Forest, Rev. T. Hassall, and Dean Sowerby. Bringing the story down to to-day, he went on to define a church and its spiritual significance—a sanctuary of the Divine presence—an altar of sacrifice and a reflection of eternal truths. He commended the appeal for the extinction of parochial debts as, whether realised or not this day, a stimulus not to rest until the Cathedral was complete in all its outward beauty. He looked forward to the time when there would be a children's chapel in the Cathedral. The children's service in the afternoon was the brightest and happiest of all the services of the day. It marked the extension of the "Soldiers of the Cross" movement to embrace the whole Sunday School. Thirteen more banners or standards were dedicated by the Bishop, each with its appropriate sentence, and the novice badges distributed. A procession of all children with their standards took place. The "Soldiers of the Cross" is a movement to substitute for the old Sunday School a brotherhood with a vow, a law, a ritual, and activities based on the Baptismal service. The patrol takes the place of a class, and each patrol takes for its standard the emblem of its patron saint. The children enter heartily into the spirit of the movement, and are really "learning" by "doing."

Fr. Kempe preached at Evensong, his subject "The Church—the Body of Christ." He did not place much credence in the reasons given by men for holding aloof from the Church. They were too conflicting, e.g., one man keeps out because the Church is not interested in politics, another because she takes too much interest in them. The truth is in most cases the Church has trodden on their toes or got across with their particular sin. When Christ was on this earth He expressed Himself through His body—now that He is in Heaven He still expresses Himself through His body—the Church. That body is partly on earth—the whole company of baptised Christians partly in the Church Expectant beyond the veil and partly in the Church Triumphant in Heaven. What is Christ like? Well, He is like you. "Oh!" you say; "that is impossible." Well, however we fall short we are intended to represent Christ to the world. If you, a member of the Church, are criticising the Church, then you are criticising

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yourself. The remedy is to come in and do your part. It is no good bemoaning the presence of deadheads in the Church. We have to remember the parable of the Tares. They are part of the body. Though we may be carrying deadheads along, we must remember that we, too, are being carried along (1) by the thousands in the world who are better Christians than we are; (2) by the Saints and the Faithful Departed; and (3) by our Lord Himself. Every Christian must be a missionary to make the burden light. So this Bible view of the Church is an encouragement and an incentive to loyalty, loyalty to Christ and loyalty to His Church. The total offerings for the day amounted to £718. Some further amounts have yet to be received, which should increase this figure considerably.

#### The Biggest Event of 1925.

A great missionary exhibition is to be held in the Arcadia Rink, Goulburn, on October 14th-16th. The A.B.M. and C.M.S. are co-operating in the furnishing of various courts illustrative of the lands in which their activities are carried on.

#### ARMIDALE.

##### St. Luke's Hospital.

At the invitation of Mrs. G. H. V. Jenkins a large number attended a meeting held at "Wrockwardine," in the interests of St. Luke's Hospital, on Thursday last, when the chair was taken by the Rev. Canon Riley. The success of the meeting was largely due to the co-operation of the Bishop of Armidale and the Rev. Clive Dickens. Mr. F. de V. Lamb, the organising secretary of St. Luke's, was present, and thanked the Armidale centre for their assistance in the past, and gave an account of the progress of the hospital and showed the plans of the new block, which it is hoped to shortly commence. Some interest was shown by the Rev. Canon Riley, who was quoted as saying that he had found the £2/2/- beds at St. Luke's the greatest boon, and it was explained that a very large proportion of the patients came from the country. It was therefore hoped that the country districts would play a large part in the development of the work, though emphasis was laid on the fact that this should be in no way at the expense of the many local hospital and parochial claims, which must naturally be the first consideration of those living in a district. A large committee was elected, and each undertook the responsibility of trying to raise £2 per annum for the building fund of St. Luke's. Those nominated for the executive were:—Patrons: The Bishop of Armidale, Canon Riley, Mrs. White (Boodoominbah). President: Mrs. G. H. V. Jenkins. Vice-Presidents: Mesdames Wentworth, Shields, Archdall, Riley, Hawke, Topham, Miss Ruth Blaxland, Hon. Secretaries: Misses Henry and Valmai Jenkins. Hon. Treasurer: Mrs. Fielder. At the end of the meeting the Rev. C. Dickens, on behalf of those present, thanked Mrs. Jenkins for her kindness in arranging the meeting, and for making it possible to hold such a successful gathering at Armidale.

On Friday night Mr. Lamb attended the New England Girls' School Annual Play, which was staged in the Town Hall, Armidale, when the girls, who have provided Armidale with some very fine dramatic entertainments in the past, presented to a packed hall Sheridan's "The Rivals." Sunday morning, at the invitation of the headmaster of the Armidale School, he addressed the boys in the School Chapel, and on Sunday night preached in St. Peter's Cathedral. The Cathedral was well filled, and Mr. Lamb delivered an eloquent address on the aims and objects of St. Luke's. After the service he interviewed members of the congregation who remained behind for that purpose. On Monday morning the New England Girls' School was visited, and quite an enthusiastic centre formed there. Most of the children took subscription cards, and have promised to do what they can in their own way to work for St. Luke's. Mr. Lamb left Armidale for Sydney on Monday night.

#### CRAFTON.

The parish of Central Macleay has suffered a great loss in the departure of the Misses Gladys and Hazel Lee—church organists, Gladstone, whose bright energy and musical talents have been until now an asset to the whole district. A very large and representative gathering met on the 16th September in the capacious Gladstone Hall to farewell and honour these ladies to present them with suitable gifts, including a cheque for a substantial amount.

The programme included some excellent solos and some fine speeches. The Vicar (Rev. C. J. Chambers) began the latter, and in responding for the honoured guests closed them. He pleaded for a spreading of the spirit of generosity (like that of the guests) that lived above petty rivalries and could build Gladstone and Smithtown into the big town.

Mrs. Wm. Thurgood, Senr., of E. Frederickton, has died at the age of 78. A largely attended memorial service was held at Austral Eden on the 24th, the Vicar officiating.

#### Kempsey.

The annual fair in connection with All Saints' Church was opened on Thursday, the 24th, by the Mayor of Kempsey, Alderman Stewart, who was supported on the platform by a large number of influential friends. Besides the Vicar (Rev. Canon Ware) the Revs. Dav. Smith, M.A. (president) and C. J. Chambers (C. Macleay) addressed the gathering. The weather was delightful, and the attendance was overwhelming. It is probably the most successful effort of the kind ever seen in Kempsey.

### VICTORIA.

Bishop Taylor Smith, who is visiting Melbourne in connection with the C.M.S. Centenary, will conduct a devotional hour for clergy on 5th October, at 11 a.m., in the Cathedral.

A parochial mission is to be taken during the third week in October in Daylesford parish (Bendigo Diocese) by the Rev. H. B. Hewett, of St. John's, E. Malvern, Melbourne.

Parish festival services on Sunday, 20th September, at St. Paul's, Ballarat East (Rev. H. F. Goss, Vicar), when the Rev. Dr. A. Law preached. On the Monday following the lantern lecture, "The Message of Hope," was given, and there was a parish social held on Wednesday. Over £50 was raised by the special appeal.

#### BENDIGO.

##### Synod.

Bendigo has just concluded what might be termed an epochal, if not a record Synod. Representation of the parishes was fuller than for many years past. Live interest was evinced by clergy and laity alike in the business programme. The Cathedral debate was the most animated, and was well conducted. It ended in a defeat of a motion to constitute St. Paul's Church, Bendigo, the Cathedral of the diocese. A lively discussion was entered into about the pressing question of clerical stipends, which led to a recommendation to the Diocesan Board of Finance that a proposal to make £275 the minimum priest's stipend throughout the diocese be considered as early as possible.

The visitor to the Synod was Dr. Armstrong, Bishop of Wangaratta, whose stirring practical sermons on the Sunday and impressive and searching addresses on the Quiet Day made a profound contribution to the spiritual tone of the Synod, and, we trust, to the whole diocese.

The Diocesan Festival was a distinct record. There was a first-class musical programme, and among the speakers were the State Governor, the Bishop of Wangaratta, and Sister Mabel, the newly-ordained Deaconess of the diocese. The Town Hall was crowded with a most enthusiastic assembly of Anglicans. The whole Synod breathed a spirit of devotion to the work of the Church and a noble ambition to prosecute larger consecrated service in the great enterprise of the Kingdom of God.

### SOUTH AUSTRALIA.

#### ADELAIDE.

##### Faith Healing.

A general meeting called by the Faith Healing Committee was held at the Church Office on the 14th September. The Bishop of Adelaide (Right Rev. Dr. Thomas) occupied the chair. He reported that spiritual healing intercession services had been carried out in various parishes. The executive desired to receive suggestions how the work might be forwarded.

The Rev. P. Carrington, warden of St. Barnabas' College, who was connected with

the Timaru Spiritual Healing Mission in New Zealand, prior to his present appointment, delivered an address, summarising the progress of the faith healing movement. He stated that the day was a fortunate one for the meeting, being the Festival of the Holy Cross. He told the legend out of which the festival had arisen, pointing out that at that time, the fifth century, the Church had believed in faith healing. Miracles undoubtedly had occurred in certain ages, especially at the tombs of martyrs, and in Roman Catholic countries still did occur. He referred to the belief in the healing power of British Sovereigns. The belief had been carried on right down the ages by prayer and sacrament, exorcism, and other ceremonies. The Church had never entirely dropped the idea of healing, although it had done away with the actual rites. On this point he differed from Mr. Hickson, also on his interpretation of certain passages of the Gospels. The original Gospels did not state that all of the sick brought to the Lord were healed; in fact, it was not only clearly indicated that many were not healed, but that Christ was actually reluctant to heal, on account of the fact that it obscured his real mission, which was to preach the Gospel. Without belittling spiritual healing, he thought it was time to show it in its correct proportions. Mr. Hickson asked for a definite revival of a section of the ministry devoted to healing, and the change of emphasis from the spirit of resignation to one of fighting sickness, and in this he was justified. Sickness was not actually the work of the devil, but was the result of his work. That it was God's will that every case of sickness must be healed, however, could not be asserted. Patient suffering had its spiritual value. Until the redemption obtained by Christ had been made active for the whole world, it would not be freed from sickness. Mr. Hickson had asserted that the addition of the words "if it be Thy will" in prayers implied a lack of faith, but it was, in fact, true faith. If the laying-on of hands had for its object a physical result, it was not a sacrament. The theory that a spiritual result reacted on the body was also not sound, as it implied a separation of body and soul. It was necessary to have a religion that dealt with both. It was a heresy to suppose that religion was purely spiritual because the soul must govern the body. All sacraments were for both body and soul. There was an element of the rising tide of faith which had an element of the body in it. In support of this he instanced the enthusiasm of social service, for ritualism, and the Cope movement. The spiritual healing movement was part of this tide. The danger lay in forgetting the whole in the enthusiasm for the part, and degenerating into a mere health cult. The thing about the healing mission that had really mattered had been the consciousness of the presence of God in their midst. There were many things that required praying for besides the sick. He appealed for a greater interest in the suffering abroad in the town, instancing the case of the North Terrace Consumptive Home, where patients were placed in cells that had been used for lunatics until lunatics were treated better. Enthusiasm was essential for progress, and the services of the laity must be enlisted. Men tired of coming to church for talk and services, would come if there were work for them to do.

### TASMANIA.

##### Prayer Book Revision.

During August Rev. T. Quigley, of St. George's, Battery Point, preached a course of special sermons on the "The Question of Prayer Book Revision." The services were very well attended, and great interest in the subject was manifested.

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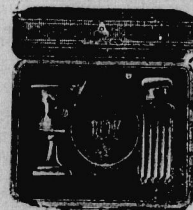
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sarily be kept within the limits of subsistence.

Two books best worth reading are "The Population Problem," by Carr-Saunders; and "Mankind at the Cross Roads," by Dr. E. M. East, from which the above statistics have been taken, and "Christianity and the Race Problem," by Oldham.

St. Mary's Rectory,  
East Maitland,  
10th Sept., 1925.

H. R. HOLMES.

#### Fasting Communion.

The Editor, "The Record."

Sir,—The Record is to be congratulated on publishing such a full report of Archdeacon Whittington's address on "Fasting Communion." It is just as well that churchmen should know whether they are being led, or, is it not rather, being dragged by this so-called Anglo-Catholic movement. Anglicans are the most tolerant people on earth, but surely there is a limit to comprehensiveness. That limit has been reached when we find clear conflict of ideals within the Church. And such conflict prevails now, and Archdeacon Whittington's utterances are among the indications thereof.

Two queries concerning that dignitary's statements may be made:—(1) He is reported as stating that "the question of Fasting Communion is one not of doctrine, but of discipline." Hitherto some Scriptural basis or justification has generally been sought for "Catholic" practice, and under such rule the faithful have enjoyed considerable liberty. Article vi. and Article xx. have saved us alike from doctrinal absurdities and disciplinary tyrannies. But under this proposed new regimentation of religious life there is to be imposed a rule resting on no basis and subject to no check. In fact, we have here a curious manifestation of that which history has shown us to have been a baneful tendency in some so-called reforming movements: the dissociation of what may be done from what may be believed.

Of course, the Venerable Archdeacon may assure us that there is protection for us in the fact that it is the one Holy Catholic Church which will provide this "norm" of practice. But may we not ask the Archdeacon to clear up to the satisfaction of all those who claim to belong to the Holy Catholic Church just how that body speaks and where its definitions are laid down. Churchmen are finding out that to-day there is more "juggling" with that term "Catholic" than there is with any other word in the ecclesiastical vocabulary. They want to know where they stand.

(2) Again the report runs: "Fasting Communion represents one of the most direct and continuous traditions of the Church." Some people still remember that in apostolic days "Fasting Communion" was not the rule. If not then why should it be now? It is also equally clear that since the Reformation "Fasting Communion" has not been the rule in the Church of England. Of course, it is granted that the practice has been a tradition. Who bothers to dispute that? What is combatted is the notion that a "tradition" must be hardened into a "rule" backed up by what is described in a rather grandiose, though vague, phrase, "the law of Catholic obedience."

If there are faithful people who find it more helpful to partake of the Holy Communion fasting, the opportunity so to do is always before them. If there are faithful people who find that the recent reception of food does not affect the spiritual blessings sought in that sacrament, well, let it stand at that. After all, "Christ's Gospel is not a ceremonial law . . . but a religion to serve God . . . in the freedom of the Spirit." (Vide B.C.P.)

Yours,  
LIBERTAS.

#### A Curious Omission.

(The Editor, "Church Record.")

Sir,—In the last issue of "The Review of the Churches," published in Great Britain, appears an interesting article by Dr. Radford, Bishop of Goulburn, relating to the place and work of the Church of England Men's Society. In it he deplors the absence of a national Press in Australia, though he adds that there is "one modest exception," "The Church Standard." Remembering the Bishop's claim to be a non-party man, surely he might

have bracketed "the Church Record" with the aforementioned journal. Those of us who read both papers are quite sure that the "Record" stands second to none in expression of national spirit and sturdy churchmanship.

Yours,  
Sydney, 24/9/25.

ILEX.

#### The Riverina Election.

(The Editor, "Church Record.")

Sir,—Anent the controversy in your journal concerning the Bishop-elect of Riverina, the "Church Times" of England, quoted by your Sydney contemporary in a recent issue, writes:—

"His election will greatly strengthen the Catholic tone of the Australian bench." Doubtless the "Church Times" speaks with some knowledge and authority, and folk who know the peculiar twist which that journal gives to the term "Catholic" now realise that your strictures published during the controversy appear to have been well justified.

Yours,  
MIMCO.

Sydney, 11/9/25.

#### Open-Air Campaigners.

(The Editor, "Church Record.")

Dear Sir,—The Rector of a parish has written an article congratulating the O.A.C. on their splendid achievement in service of God in the city, which we appreciate very much indeed. There is no doubt that God's blessing is on our efforts, and that He is answering the prayers of His people—but then your correspondent has raised the question as to whether the O.A.C. in their proposed extension of labours to the country would not be overlapping and clashing with the labours of the Bush Church Aid Society. We think there should be no fear of that, inasmuch as the B.C.A. mostly confine their labours to the far outback, as the Real Australian says, "at the back of the sunset," or, as your correspondent says, "out on the great open plains or in the forests of our back country," while the O.A.C. propose to work as they have been doing, not only in the city, but "in the busy haunts of men" of the country towns.

It is understood that the B.C.A. undertakes for the spiritual needs of Anglicans in the sparsely populated tracts "out on the great open plains or in the forests of our back country," undoubtedly, as your correspondent claims, "with very great success."

The Open-Air Campaigners operate on an interdenominational basis, assisting various evangelical churches throughout the country in their great fight against infidelity and indifference. God has abundantly blessed their labours not only in the city, where every week thirty open-air meetings are held, at which probably 10,000 souls listen to the message of Christ's Gospel, but already their activities in the country bring forth appeals from many churches and fraternal societies such as Orange, where the secretary of the Minister's Committee writes: "Do you think we may count upon the campaigners for November? If you have a message for the people of Orange please send it along. We are all fervently praying that the campaigners will come in full strength, and that we shall see Orange affected as it has never been in its history"; and at Leeton, where the secretary of the United Churches writes: "I would be glad to know if you could possibly help us, so that I can bring it before the United Churches Committee." And at Goulburn, when the secretary of the Minister's Committee before the great audience in the Broadway Theatre, referring to the work of the O.A.C., then said: "Goulburn has been stirred to its depths. Not since the days of Grubb has there been such a spiritual uplift. Many people have been converted, the careless made to think, and the Christians quickened in spirit, perhaps as never before. The bold and open method of attack captivated the imagination of the people."

Your correspondent writes that the proposal of the Open-Air Campaigners to extend their operations to the country is full of misgiving. But if that is so, why should the O.A.C. be continually receiving requests from different churches in various towns of all parts of our State to come and assist, and the advertisements referred to have brought forth letters of encouragement and offers of support from many clergy of all denominations in all parts of our State, and much financial support has been given. The convener of the Evangelical

Committee of one denomination writes to the secretary of the O.A.C. saying: "It was resolved at our last meeting to heartily support the proposed extension of the Open-Air Campaigners in every possible way. . . . It was further resolved that if the O.A.C. keeps this committee informed as to the movements of the Missions in the five districts to be worked, that arrangements will be made for a communication from this committee to be sent to our ministers, warmly commending the work to their support."

So why be full of misgiving? Surely he cannot be "Full of misgiving . . . fearful lest two organisations contend for the support of Christian people for the same work," when, as explained above, the work does not overlap, the methods are different, and the fields are situate widely apart.

Yours in the Master's service,  
W. R. ANGUS,  
Hon. Sec. O.A.C.

#### Essentials and Accidentals.

To the Editor, "Church Record."

Sir,—In reply to Mr. Sidwell's letter in your issue of 3rd inst., I wish to state that it is "not so much the 'Eastward position' that is distasteful to me, also to numbers of other laymen, as is the fact of this and many other unauthorised little ceremonies being tacked on to our Church of England liturgy, which is quite good enough without being so adulterated with these innovations. This is what I wished to make clear when I at first set sail on this little correspondence cruise."

Mr. Sidwell asks for enlightenment on certain points. I am sorry if I have made it appear that I am an authority on the subject mentioned; that is not my position. My humble efforts are to protest against the "camel" creeping inside the Reformed Church of England "tent."

Question 1 asks for the correct interpretation of the third rubric in the order of H.C. I do not clearly understand which rubric Mr. Sidwell calls the third. That which I look upon as the third reads: "Then shall follow one of these two collects for the King," etc.

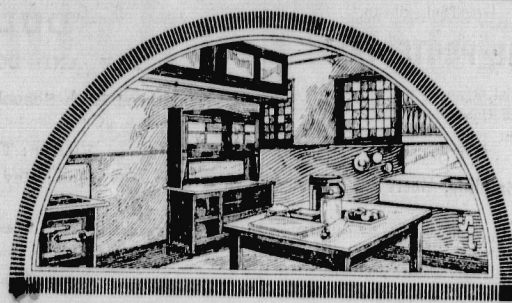
Perhaps he refers to the third paragraph of the first rubric, which refers to the Curate dealing with the bearers of malice and hatred, etc.; if so, this is going apart from the purpose of this correspondence which deals only with the ceremonial of the Church, not the Curate's disciplining of its members, which is no business of mine until such times as I am brought up to the above-mentioned offences.

Question 2. The meaning of the term "Anglo-Catholic." Anglo means English, and Catholic means universal or general. I have always been taught that the "Catholic Church" was Christ's universal Church, but within the last few years another interpretation is being thrust upon us. "Anglo-Catholic" appears to me as a term coined by a certain class of clergy, professedly Church of England, who claim that the "Catholic Church" is composed of three branches—the Greek, Roman, and Anglican only—and all Christians outside those communions do not belong to the "Catholic Church."

These Anglo-Catholic teachers claim that the Church of England is not Protestant; also that corruption first entered the Christian Church at the time of the Reformation. Many of them also discard the thirty-nine articles, and are guilty of a lot of other ecclesiastical, and at the same time they claim all the honours, privileges, and stipends of the Church of England; also many of them defy their living Bishops and Archbishops, and show more loyalty to a headless one who tried to wreck the work of our reformers, who gave their lives to give us a religion as free from false doctrines as possible, and bequeathed to us civil and religious liberty.

Their "patron saint" to whom I refer is Archbishop Laud, the man who brought his own and King Charles' head to the block. Laud bent all his energies in trying to bring back to the Church of England the ancient splendours which had encompassed the worship in the Greek and Roman temples. When Archbishop of Canterbury he proceeded to reform his diocese, but not after the manner of Cranmer. He erected a rail around the Communion Table, and issued peremptory orders that the prebends and chapter, as they came in and out of the choir, should "worship towards the altar." He provided candlesticks, tapers, and copes for the administration of the Sacrament. He set up a large crucifix above "the high altar," and filled the window of the chapel with a picture representing God the Father with a glory round his head.

## "COVER IT WITH GLASS?"



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I know that lack of space will not permit me to enumerate the penalties imposed for non-compliance with Laud's commands. Perhaps on some future occasion I may be permitted to mention some of his star-chamber methods, the scaffold, and the driving of the Puritans to America. His ceremonial fads and others, introduced by Dr. Pursey and many others of their kind of a later date, are still practised and cherished by those we refer to as "Anglo-Catholics."

Question 3. "Do evangelical Clergymen strictly observe the rubrical directions of the order of H.C.?" Mr. Sidwell prevents me from answering this question as he would like it, because he follows it up by stating, "By evangelical Clergymen I mean men who are absolutely opposed to any form of ritual in the conducting of Divine service, and whose teaching is that of pure gospel." I have never heard of, neither have I seen, such men in our Church. My experience is that all of those whom we term evangelicals of the Anglican Church do conform to the simple ritual of the Book of Common Prayer, and, as far as practicable, observe the rubrical directions of the order of Holy Communion.

Yours faithfully,  
C. M. BOUGHTON.

52 Arthur Street,  
Croydon.

#### Lay Readers' Association. Diocese of Sydney.

To the Editor, "Church Record."

In your last week's issue of the "Record" you were good enough to insert paragraphs re "New Members for Lay Readers' Association of this Diocese." My name was inserted but not my address. Will you please insert my name and address in this week's issue, also that typed verbatim copies of Bishop Taylor-Smith's address to lay readers at Darlingford on September 5th are available. Price 6d. each, including postage. Thanking you in anticipation,

Yours faithfully,  
A. E. QUINTON, Hon. Sec.  
104 Patrick Street,  
Hurstville.

## Young People's Corner.

### Christ and the Children.

If, when the Lord Jesus was here on earth, He had shown a great interest in Kings and princes, in the rich and the great men, it would not have been surprising, because He was a King and a Prince Himself. He was greater than the greatest of them. But He did not do this. He took no very great notice of any of these great or rich men, but He showed the greatest possible interest in the children. When mothers brought their little ones to Him the disciples wanted to keep them away. They thought, no doubt, that He was too busy to take any notice of them. But they were mistaken. He was very busy, indeed. He had many lessons to teach. He had sermons to preach and sick people to heal. He had all His Father's will to make known to men. He had to suffer and die for the sins of the world. He was always working, helping someone, and yet He was not too busy to attend to the children. He had time to give to them.

So He rebuked His disciples for trying to keep the children away. He told the mothers to bring them near. They did so and then He took them up in His arms, put His hands upon them and blessed them. And when He had done this, as though it were not enough, He spoke these beautiful words, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

On another occasion when our Lord was in the temple the children sang hosannas to Him, as the Son of David. The chief priests and scribes were greatly displeased when they heard it, and they said unto Him, "Hearst Thou what these say?" And the Lord Jesus said to them, "Yea, have ye never read, Out of the mouth of babes and sucklings hast thou perfected praise?" You see here our Lord quoted from the Old Testament to prove to them from their own scriptures that God loves little children and delights to have them engage in His service and sing His praises.

And here was one other occasion on which the Lord spoke about the children, and showed His interest in them. This was after His resurrection. He met His disciples one day on the shore of the Sea of Galilee. Peter, who had shamefully denied His Master, on the night in which He was betrayed, was pre-

sent with them. Peter, of course, was very sorry now. The Lord Jesus turned to him and said, "Simon, son of Jonas, lovest thou Me?" "Yea, Lord, Thou knowest that I love Thee," said the disciple. "Feed my lambs" was His Master's reply. Here, again, the Lord Jesus showed His love for the little ones of His flock.

So, boys and girls, you see what a very great place you have in the Saviour's heart. There have been other teachers in the world, and many people, we are sorry to say, follow these teachers, but the Lord Jesus was the only great Teacher who ever showed such love and interest for the children.

If only you could take a trip to some of the other countries where people have other religions, and do not know anything about the true religion and the Lord Jesus Christ, you would soon see how true this is. There is a great religion called Islam, and the followers of this look upon women and children as inferior beings. In India the writer of this saw many very sad sights of the way in which little children were treated, and the way in which they were neglected. Missionaries from China tell us stories of China where girls are not wanted by their parents, and often they are left in the streets. Then in many parts of Africa children are treated in cruel ways.

However, most of you know these things. And yet knowing these things so many children in Christian lands are not as thankful as they should be for what Jesus has done for them, and so many do not give their lives to Him and try to do His will.

Yet we should all stop and think as we hear of what people in other lands do, and where so little love is shown to the children. We should compare this with the gracious Saviour stretching forth His hands in loving tenderness, and saying, "Suffer little children to come unto Me."

During a famine in a big country one family became so poor that they were in danger of starving. The father proposed that one of the children should be sold as a slave and food provided for those that remained. At last the mother consented, but then the question arose which one of the four should be selected. The eldest, their first-born, could not be spared; the second looked like his mother; the third was like the father, and they could not give either of them up, and then the youngest, why he was their pet; how could they give him up? So they concluded

they would all perish together rather than part with any of their little ones. When these children knew of this they might well feel sure that their parents loved them. But Jesus did more than this for us. He was willing to die upon the Cross, and He did die, that "not one of His little ones should perish."

The Lord Jesus wants boys and girls to come to Him. If a company of boys or girls should try to get in to see the King of England or some other great ruler they would probably find it was not such an easy thing to do. At the door of the palace they would probably be met by soldiers or servants, who would say to the children, "What do you want here?" "Please, sir, we want to go in and see the king." Probably they would be told to go away, and that the king was too busy to see them. But the Lord Jesus is a greater King than anyone who ever sat on an earthly throne. And yet He would never give orders to keep the children away from Him. And will you all remember that, although He has gone away from this earth and now sits on His throne above, He still says what He did on earth, "Suffer the little children to come unto me, and forbid them not." And He says this on purpose to encourage you to come to Him. The thought that Jesus loves them, and feels interest in them, has made many boys and girls to seek Him and to find Him. Will you be one of those to seek Him and to serve Him?

### THE NEW LECTIONARY.

**Oct. 4—17th Sunday after Trinity.**  
M.: Pss. 92, 93; Jer. xvii. 5-14; Luke xi. 28, or 1 Pet. i. 1-21. E.: Pss. 100, 101, 102; Jer. xviii. 1-17, or xxii. 1-19; John viii. 31, or Eph. vi. 10.

**Oct. 11—18th Sunday after Trinity.**  
M.: Ps. 103; Jer. xxvi.; Luke xii. 1-54, or 1 Pet. i. 22-ii. 10. E.: Ps. 107; Jer. xxx. 1-3 and 10-22, or xxxi. 1-20; John xiii., or 1 John i. 1-ii. 11.

**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; Eccles. xxxviii. 1-14, or Jer. xxxv., or xxxvi.; Col. iv. 7, or John xiv., or 1 John ii. 12.



