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## Current Topics.

The "Locarno Pact" seems likely of achievement and will provide a large measure of security for the peace of the greater nations. Germany is regarding it favourably and that Government is likely to ratify it at the beginning of next month. This probability will add weight to the appeal of the leaders of the Church in England for the observance of the days from Armistice Day to the end of the month as days of thought, prayer and action for the consecration of our national life. It cannot be too firmly and constantly repeated that the Spirit of Christ permeating a people and manifesting itself in the self-sacrifice of love to man can alone provide any real security against such disastrous upheavals as this generation has come to know by a sad experience.

Peace at last.

The times are difficult. Unrest prevails and serious breaches of common law and order are reported from various States. Certain ministers of religion have been putting forth pulpits utterances that are highly controversial from a political point of view. The church's function is not to be "a judge and divider," in the midst of a rent community. Her function is rather to bring a regenerative influence to bear upon that common life that will do away with the selfishness that is at the root of all our troubles by the bringing in of a spirit of love that always finds its due expression in service and self-sacrifice. The case was well put the other day by the Chairman of the Congregational Union of N.S.W. In his address to the annual meeting of the Union Rev. T. Gordon Robertson said:—

The Social Disorder.

"The times we live in are too serious for cold, academic futilities in the pulpit and anaemic neutrality in the pews... Our business as Christians is to bring the power that we know to bear upon the world that we know."  
"The church has been taken to task for her silence on the present strike of British seamen in our harbours. Those who think the church looks on, impotent and unconcerned, while troubles rage are in error. The church seeks to cause an impact of Christian thought upon all disorders in the State, through the cumulative influence of all her members. The church's ambition is not merely that one industrial disturbance may be composed, but to create an atmosphere in which strife of any kind shall become impossible."  
"The church's sympathy always is with the man that is down. But reform, in its haste, must not repudiate ethical standards. Whether her counsel is acceptable or not, either to masters or men, she insists upon the honourable discharge of contracts and the obligation to abide by agreements. The church further insists upon the ethical nature of all human relationships. She believes that the interests of employer and employee

are one, and that the principle of human brotherhood involves recourse, by both sides in a dispute, to the constitutional measures of conciliation and arbitration established by common consent and that other measures are wrong."

We commend the sanity and restraint of this timely utterance.

The figures to hand in connection with the Liquor Referendum in New Zealand would seem to

N.Z. show that Prohibition Referendum. will not be carried. The unfortunate vote splitting policy of "State control" has only gained a comparatively small support, but that support has probably caused the defeat of prohibition and the continuance of a traffic which makes for the ruin of men and women, body and soul. We do not congratulate "The Licensing Reform Association" for their part in prohibition's defeat; they have certainly not gained for the suffering community a drastic reform of the Liquor Traffic. It is a pity that the most recent utterance of the "Church Times" had not been received by the Association in order to rectify their minds concerning the success of prohibition in America.

"The Church Times," as our columns have from time to time made clear, has always maintained a very hostile attitude towards prohibition. The epithets used in description of the policy and the reports of its correspondents in America have left no doubt in its readers' minds of that antagonism. But in its issue of September 18th there is an editorial note indicating to a certain extent a suspension of judgment and there is also an American letter from "The Church Times" "own correspondent," which reveals the reason of this quasi "volte face." The correspondent writes as follows:—

A Remarkable Change.

Three years ago the Manufacturers' Record Publishing Company sent out a circular letter to the leading manufacturers, business men, doctors, educators, engineers, and the like, all over this country, asking their opinion of Prohibition as a national policy, and of the Volstead Act as a measure of enforcing it. About five hundred of these answers were printed and attracted wide attention, as all but about 15 per cent. were in favour of the great experiment and disapproved only of the existing instructions to carrying it out. Recently the Record Publishing Company received from a business man a letter stating that while he himself favoured and obeyed the law, his impression was that there had come about a change in the sentiment of business men over the country regarding it since their favourable comments expressed three years ago. The Company thereupon sent out another request to the same group of men for their opinions on the subject of Prohibition. The result of this inquiry has now been printed in a most impressive pamphlet, which shows that there has not only not been the slightest change in their atti-

tude, but they are more convinced than ever that Prohibition is a force of great national good, and has been of enormous benefit to the nation and the men who do its real work.

A microscopic fraction of this group favour a slight raising of the ban on alcohol. They deny that Prohibition is a failure, and consider that it could be properly enforced if the police, municipal authorities, and the courts would do their duty. There is complete agreement among the different members of this group as to the increased efficiency of workers an improvement in conditions of happiness and comfort in their homes. They believe that a return to the old conditions before Prohibition became the law is unthinkable. The great employers in all the domains of labour assert the same facts, as do also union leaders and health authorities. The "New York Times," which has always been opposed to Prohibition, in commenting upon this pamphlet, says that these facts can all be considered as proved. There is no argument concerning them.

In reference to this letter there is this rather ungracious and grudging editorial admission:—

Our American correspondent reports this week that American business men are almost unanimous in declaring that prohibition has been a success. The passing of the Volstead Act was the greatest victory ever won by Puritan commercialism, and we do not doubt that, from what may be called the Henry Ford point of view, its results have been largely what its promoters anticipated. On the other hand, it is clear that many of the beneficent results attributed to prohibition are due to the unparalleled era of prosperity through which the United States is passing. And it is significant that the Department of Research and Education of the Federal Council of the Churches of Christ, which supports prohibition, admits that the public has been "fed on much false propaganda," while class prejudice is being roused by the admitted fact that "the rich can afford to buy good drink from bootleggers and the poor cannot."

All Americans agree that the disappearance of the corner saloon is a matter for congratulation, but it has still to be proved that prohibition itself is a good thing. Roman Catholic opinion seems to be hardening against it. The Roman Catholic Bishop of Boston, who is at present in Europe, went so far, in an interview with a London reporter, as to declare that "prohibition is a law made by extreme zealots and a law likely to jeopardize the country." It is an experiment of the first importance, and its success or failure is a matter of concern to the whole civilized world.

To our minds this is one of the best pieces of evidence we have seen in support of the contention that prohibition is the best and practically only workable reform of the Liquor Traffic under present world conditions.

Very few people realise the amount of painstaking study that lies behind the deciphering of many of those archeological discoveries that have enriched our thought concerning the early history of the world, more especially in relation to the Bible. Twenty years ago, in 1905, Professor Flinders Petrie discovered some tablets on Mount Sinai. Now we are informed by cablegram

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that a German Egyptologist has successfully deciphered a part of one of these and is convinced that he has lighted upon something of more than usual interest. The cablegram message from Berlin reads as follows:—

Professor Grimme (an Egyptologist) claims that he has deciphered part of one of the tablets discovered by Sir Flinders Petrie in 1905 on Mount Sinai. He is convinced that it is an inscribed stone tablet, set up by Moses himself to record his gratitude to Pharaoh's daughter for his rescue from the Nile. Following on certain clues, Professor Grimme and other professors gradually worked out the entire alphabet of 22 letters, from which appeared the language of the inscription, which is almost identical with the Biblical Hebrew. Professor Grimme is emphatic that this is genuinely the first writing in sentences, dating back 1,500 B.C.

The last sentence probably refers to Hebrew writing as the Nippur Flood Tablet, in Professor Hilprecht's opinion, was "written, broken, and buried before Abram left his native land."

The Primate of New Zealand put his finger upon a very weak spot in the system of Parliamentary representation at which we have arrived. The Party system has become so rigid that men of high principle and independent judgment are becoming less and less disposed to bid for Parliamentary honors, and the legislative authority is in danger of passing into the hands of men of inferior ideals. As the Archbishop of New Zealand said in his recent Synod Charge:—

"We want Statesmen not merely politicians in this country, we want conscientious leaders and not men who are waiting to be led, we want lawmakers who will legislate for the good of the country and not merely for any section, party or class. I don't think that we are giving our Parliamentary representatives a fair run. At the present time and under the present system the members of Parliament are delegates of different organisations and groups rather than men free to act as their consciences bid them for the general welfare of the country. The party system is altogether too rigid, and men and women of character and high ideals are the greatest asset to this or any other country, whatever their party labels may be."

We need, as a people, to get back to an ideal of trust, expecting men of principle to live up to the responsibility of an honourable position, and refusing to have as representatives any but high principled men. Our present system demoralises the men who can only rightly do their important work by preserving unimpaired a true sense of the responsibility of their office.

Mr. A. Nicholson, lately resigned from the Victorian Police, has contributed to the press certain notes of a very interesting nature. He remarks on the youth of the present day criminal, which he attributes to pampering by parents, and the neglect of religion. He rightly, also, stigmatises the laxity of our judiciary in dispensing justice or rather, in not dispensing it to the protection of the community. He doubts the possibility of reforming the elderly criminal and incidentally provides some interesting facts. Mr. Nicholson received a "bad time" during the late Police Strike, when he stood for Law and Order among the disaffected members of the Force.

Mr. Lee Neil, Ex-Commissioner for Australia at Wembley Exhibition, has stated in public that not five per cent. of business men are Christian. Mr. Neil means "practising Christians," for, of course, nearly all men have

been baptised, and not a few of them are "pillars of the Church." Popular thought accepts two standards of life, one for Sundays, and for "religious persons," and quite another for weekdays and for ordinary mortals. No wonder the Church is weak, for the contact with the world is her chief test and purpose. Beautiful buildings, ornate services, oratorical deliverances and organized institutions are of lesser importance. Even five per cent. of consistent men in the city (and consistent women at home) will still avail to redeem the world from its present decline in morals and piety. Abraham must have got down in his petition much lower than five per cent. when he tried to save Sodom and Gomorrah. Let the five per cent. be faithful in Church and State. There is no knowing what God may do through them, for the Church is to witness, and not necessarily to win.

## Our English Letter.

The Bishop of Exeter on Inconsistency.  
(From our Special Correspondent.)

The Bishop of Exeter (Lord William Cecil) gives the Anglo-Catholics some shrewd knocks occasionally in his Diocesan Magazine. Writing recently on Reservation, he pointed out the inconsistent attitude taken up by some of them. All reservation is forbidden by the rubrics of our present Prayer Book. This is ignored by the Church of England has no power to forbid it, as it is the universal practice of the Western Church, and was authorised by Synods and Canons of pre-Reformation days. The Bishop goes on to say:—

"If it is ultra vires and beyond the power of the English Church to alter the decisions of the mediæval Church, not only reservation must be allowed, but many other things that were similarly enjoined; for instance, nearly every provincial Synod put upon the clergy the duty of celibacy. If the Church of England has no power to alter the decision with regard to reservation, she has no power to alter the decision with regard to celibacy, and so a small number of clergy who value consistency and who maintain that the findings of the Church in the West cannot be altered by provincial Synods of Canterbury and York, maintain in their own lives the duty of celibacy; but a large number accept the authority of the English Church on the question of celibacy and wisely marry, but they refuse to acknowledge the English Church has the same authority, namely, the power of altering the decision of the Western Church, in the matter of reservation."

"No mediæval writer would be able to understand how a logical man could draw such a line as to make a difference between the two decisions. Either the authority of the united Western Church is binding, in which case reservation is permitted and celibacy is enjoined, or the English Church has power to alter the decisions of the Western Church, in which case reservation is forbidden and marriage allowed."

### Great Difficulties.

"A yet more serious difficulty lies beyond," adds his lordship. "The universal doctrine of the Western Church was that the Pope was supreme. One cannot find any mediæval writer before the first Protestant writers who doubts the spiritual supremacy of the Pope, though some doubted his infallibility. The doctrine of the Pope is one which, so far as I can read, had no authority at all in the middle ages, though it was the doctrine of the first four centuries. The Western Church never thought of the Pope merely as the first among equals, but as supreme in jurisdiction. I am afraid, if we accept the authority of the mediæval Church we shall find ourselves committed to the doctrine of the supremacy of the Pope."

"I merely point out the difficulties that lie before us. They are difficulties I have felt very much in my own life, from which I have found but one issue, namely, a faith that our Lord and Saviour guides and directs the Christian Body in every age as a whole, and that His spirit is guiding us not to formal unity, which must involve great unreality and insincerity, but

to a real unity where, if there is great diversity of use, there is yet true oneness in the personal love of the Christian to His Person and a greater unity of action than any form of corporate unity could promote. Men who believe in Him and love Him will act as one body. As an army is divided into many regiments, but has a real unity, since it is directed by one commander, so is Christ's Church."

### The Bishops and Prayer Book Revision.

The Bishops have commenced the final stage of Prayer Book Revision. They have appointed a number of small committees from their ranks to deal with various problems which have arisen. These committees will report to the whole House of Bishops. It is not expected that the final stage will be reached before next year. In the meantime conjecture is rife as to the line they will adopt, especially in regard to the Communion Service. Feeling is strong against the adoption of alternative forms. They will accentuate divisions, and may lead to strife in parishes throughout the country. Evangelical churchpeople are practically unanimous that in view of the situation no change should be made in the service, at any rate after the prayer for the Church Militant. Many Anglo-Catholics are of opinion that if they cannot get the form which they desire it is better that no alterations should be made at present. They hope that a more favourable opportunity will occur at some future date. The Bishops have also to face the fact that if they accept the proposals of the extremists the whole matter will be brought up in Parliament. Several members of the House of Commons have already intimated that they will oppose in that House any changes in a Romanward direction. No one can foresee the consequences of a discussion in Parliament and all parties are agreed in wishing to avoid such a course being adopted. Evangelical churchmen have arranged a Day of Prayer in view of the momentous decisions which have to be made.

### "The Churchman."

The number of "The Churchman" which has just appeared contains several important articles. One of the chief of these is on "The study of the Reformation," and is by a well known historical writer, Professor Alison Phillips, Professor of Modern History in Trinity College, Dublin, and author of the article in the last edition of the Encyclopædia Britannica, on Vestments. Under the leadership of Bishop Knox, a study society was recently formed with the title "The Reformation Study Brotherhood." One of the purposes of the Society is to encourage the study of history, and especially that of the Reformation period. So much history falsely so called has been written in recent years for purposes of propaganda by the Anglo-Catholics that it has become necessary to take steps to counteract their work by bringing into prominence the real facts of that age. Dr. Phillips approaches the subject as a trained historian "who is not concerned with the merits of the controversies involved" and he shows how students can get behind the mass of controversial matter to the *ipsissima verba* of contemporary writers and from them learn what really happened at the Reformation. After careful examination of the essential facts he arrives at the

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### In 1925

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conclusion that the Reformation in England was not merely the rejection of Papal supremacy and the removal of minor abuses, but a radical change of doctrine involving the rejection of the Mass and the doctrine of sacrifice connected with it and a return to the teaching of the primitive Church. It is hoped that the lecture will be issued in pamphlet form, and I commend it to the earnest attention of your readers.

### Progress in Reunion.

The Joint Committee of Anglicans and Free Churchmen which has for some years been meeting at Lambeth to discuss the various phases of reunion has decided not to meet again for some indefinite period. They feel that they have accomplished all that they are likely to achieve for the present, and that it is better to postpone any further meetings until the members of the various churches have realised what has already been done, and are prepared for some further action. The Federal Council of the Evangelical Free Churches has issued an important statement on the whole situation. They emphasise the friendly character of the conferences held. They say that on matters of faith there is a large measure of agreement. On questions of policy there are considerable differences. The committee agreed that episcopacy should be an essential element in the united Church of the future, but the Free Churchmen state that it is not to be as at present exercised. It must be constitutional and recognise the rights of presbyters and lay people. The crux of the discussion seems to lie in the fact that the Anglican representatives were prepared to recognise the Free Church ministries as "real ministries of Christ's Word and Sacraments," they insisted that the Free Church ministers should "accept ordination—at least, in the form known as sub conditions—at episcopal hands." It is satisfactory that so much progress has been made and that the relations are so friendly, but many of us are disappointed that it has not been possible to reach some definite conclusion. We regard it as due to Anglo-Catholic influence and the Malines Conferences.

### The Dean of Bristol's Return.

The Dean of Bristol has arrived in England on his return from his visit to Australia and other parts of the Empire. He received a very warm welcome in Bristol, and is preaching two sermons on Sunday evenings in the Cathedral on his impressions, and especially on the mission and work of our own Church overseas. His outstanding impression is of the oneness of mankind. He said that of the words kinship and kindness were the same and it was by the extraordinary kindness which had met him everywhere that the sense of the close kinship binding humanity together had been brought home to him with a new reality. The fundamental unity of human nature had made him realise the ease with which world-wide brotherhood might be achieved. He was struck by the extraordinary friendliness and kindness of strangers. He spoke of the higher unity of the One Body and the One Spirit and wished he were able to write the vision his experience had given him and to make it plain. The real fact which we need to face is that our divisions are not rooted in our nature but in a set of false conditions with which men have surrounded human life. It is diverse interests that cause division and these only bulk so largely because so many think materially—as if the economic aspect of life were the only one which mattered. "God is Love." There lay the taproot of all that unself-conscious, taken-for-granted kindness which he had found so freely in every part of the earth.

### The New Bishop of Ripon.

Almost immediately on the return of Dean Burroughs from his visit to Australia, the announcement was made of his appointment to the bishopric of Ripon in succession to Dr. Strong, who follows Bishop Burge at Oxford. The appointment has given great satisfaction to Evangelical churchpeople. Dean Burroughs has long been marked out for the episcopal office, and it is no secret that he was offered the Bishopric of Peterborough, which is now held by Dr. Bardsley, the former secretary of C.M.S. The Dean is now so well known to you all in Australia that it is not necessary to enumerate his many qualifications for the episcopal office. By learning, sound judgment, and experience of affairs he will bring to his new duties some valuable qualities, and he will add strength to the bench. In the House of Clergy he has taken a prominent part in the discussions on Prayer Book Revision and although at one time he appeared to be willing to concede more than many Evangelicals thought wise, in the end he was,

I believe, convinced that it would be dangerous to yield to the Anglo-Catholic demands. The avowal that Reservation would ultimately be demanded for purposes of adoration has had considerable influence on him as well as on some of the other Evangelical members. He will have considerable influences on final decisions of the bishops which are now being made.

## Joy among the Angels.

(By the Rev. F. W. Walker, F.R.A.S.)

"There is joy among the angels in heaven over one sinner that repenteth."—St. Luke xv. 10.

The first great truth is that before everything is God. All things emanate from God. All spiritual and temporal empires, all souls and planetary beings, all the life and law of the universe. He is the changing Cause and Over-ruler—the one distributing Centre for every life sphere, seen and unseen. All things, animate and inanimate, serve Him. God the Father is the Author and Patron of the Hierarchy of Angels. If you are familiar with the mystic Book of Enoch you will be able to recall the author's splendid vision of Heaven and its angels. These spiritual ministrants include Michael the merciful angel, Rafael the healer, and Gabriel the intercessor. A mystic voice is heard declaring "The great mind, the Power of all made the world, with the help of His angels." The angels will remember you for good before the face of the mighty One. Again, "The gates of heaven will open to you, and you shall have joy as the angels."

The 70 shepherds referred to in the Book of Daniel are among the guardian angels of human deliverance, throwing protection from their wings. Did not angels play their own gentle and spiritually victorious part throughout the earthly career of our human and Divine Deliverer? When on the resurrection morn' He emerged, did they not stretch out their hands to Him in royal and strengthening power? Were they not the Saviour's omnipresent angels whose very mission it was to reveal sympathetic and peaceful aid? How lovingly they cluster about Him in His life and death scenes and in His strange conflict with the great power of darkness. Can we not believe that the thoughts and feelings of the angels of God and His Christ are with us?

"Angels from friendship gather half their joy." How many men of God, who walked with guardian angels here, have gone to live with Him, and with the spirits of just men made perfect! If we ourselves are to keep company with the angels hereafter, should we not learn to walk with them now? Are they not sent as spiritual lovers and strengtheners of God-fearing and enlivened souls? Are they not commissioned to contribute to the good man's spiritual elevation and comfort? Do they not exercise their faculties and clemencies in the redemption of the lost and in the preservation of the good? The door through which they came from that higher sphere to this world of much need has never once been closed. Certain of the parables of our Lord suggest, and more than suggest, that if we are walking in the Spirit we are related to the angels of Christ's life. How divinely helpful through all the higher experiences of our lives their serene and saving influence may be. Whenever any real and bedimmed coin, the made for the lost and bedimmed coin, the helplessly wandering sheep, the unreasoning and wayward son, the good angels are never far away. Their supernatural will and reason are sure to be exercised in our favour; and in Heaven they hear the good news, and are ravished with the sentiment of purest delight. Through the loveliness and glory of the supernatural light there rolls the music of angelic affection and victory. "Joy in the presence of the angels of God over one, even one, sinner that repenteth." Thanks be to Heaven, it can never fail to ring out new symphonies and fresh joy.

Intercommunication between sympathetic realms and states of being is given to devout angels and archangels. How delightful a part of their spiritual employment it must needs be to interpret and express the feelings of the heart of God the Father and of Christ the World Saviour! When the human heart, once sorely smitten and broken by sin, is restored and renewed by repentance and amendment of life, how rich their anthems of spiritual joy must be! How truly it adds to the dignity of man to be conscious of the help of the angels of Heaven! Numberless saintly lives on earth must have been spiritually matured under the influence and guidance of God's host. While the outer worlds of

God are obediently rolling on their appointed way, while new solar systems are in vital process of formation, spiritual worlds resound with the vibrations of that song of redemption which blesses the return of every soul to virtue and to God.

Each fresh reconciliation of the soul of man to the Father of Love creates in Heaven a new fountain of joy, where God lives, to pass by human transgression, and to wipe away tears from all eyes. When man's gravitation to the wrong ceases (Dei Gratia) and he begins to take the upward homeward step, when the long-lost son returns to his Father and his God, how the light and the knowledge of joy must seem to enrich even the perfect City of God. From the slumbers of a self-created moral night, when sin's delirium is over and the eclipse of faith is past, what sacred cause there is to chant the Te Deum of God's forgiving love! Shall we not renew our own grateful joy-song of the redeeming work of Him who came into the world "to seek and to save that which was lost?" Does not sin usually mean that a man gives himself up to his predominant passion? Then it is that all the richness of man's life may run wild. My willful, perjured departure from the living God sets up a moral derangement within me, and there takes place a blighting, withering influence within the soul. Is it not from our perverted views of God and truth that base habits of thinking and acting arise? Gradually sin's deharmonising powers do their woeful work in will and conscience and soul. When the light which is in me is turned into darkness, no wonder that I miss the mark and lose my way in lonesome, starless night, and yet his soul of mine was made not for darkness, but for light—light which comes beyond the material limits of the earth.

Every man was made for the socialities of a purer and more joyful life. When men were living in conscious or unconscious disobedience the Holy Spirit came to convince the world of sin, and to enable the penitent soul to find the healing balm of sin forgiven. If a man has lost his virtue and almost his soul, let him realise that he is still living on the vital breath of his Father and his God.

However greatly and frequently man may change, God's character never undergoes any change. His eternal nature is love. Shall we not hasten to return to that love? Behold it. He waits to shelter and to save us all. Shall we not adore and obey the love of the Father, that henceforth we may live in His sight? Alas! we have forgotten that our true dwelling-place is Bethel. But the hour is surely come for us to consecrate ourselves to Heaven to heavenly deeds on earth. When the soul of man hears and obeys His voice, when God reclaims and restores His own, in His presence there is great joy. The highest and most unselfish thought, the holiest feeling, the completest sympathy belong to angelic worlds.

"There is no place where earth's sorrows are more felt than up in Heaven."

"There is no place where earth's failings have more kindly judgment given."

And He who is supreme in the midst of the angels—He who "was made man," can He not sympathise with us most completely and perfectly? He it is who enkindles within us the desire for the more abundant life. To Him alone we look for the fulfilment of the deepest longings of the heart.

When a man exchanges the kingdom of death for the kingdom of life, when the sin-



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**To Parents and Guardians.**

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

**THE AUSTRALASIAN WHITE CROSS LEAGUE.**

56 Elizabeth Street, Sydney.  
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worn and dissatisfied soul cries "I will arise and go to my Father," the superb love of heaven vibrates with joy upon joy. Can we attune these spirits of ours to the sweet sympathies of the angels of Christ's love? Were not the receiving ear and the perceiving soul made for the harmonies and choruses of joy? How well we know that mere earth-born joys quickly lose their lustre, and go from us as along the rapid pulses of the air. How often the gladness which we have anticipated has seemed to mock us and to sink with the sun! Do not many human joys speedily wither? Do not sorrows drink them up? But all the while "deep calleth unto deep," and in the depth of the soul of God's immortal child there is to be found the evidence that we were intended for the realities of purely spiritual existence with God and His angels.

You are living amid the very witnesses of heaven—even now you are standing at its gates.

"We feel within ourselves His energy divine,  
He made us to behold and love—what He beholds and loves."

When there is within me the earnest resolve to lift up my soul from sin and folly and death to His purity and wisdom and life, do I not begin to "rejoice in His salvation?" Every man who co-operates with Christ in mind and soul action is related to the eternal sources of joy, as truly as the flowers of the field are related to the light and energy of the sun. The luminous Word of Life tells me that I am related to that spiritual universe and that the angel messengers and helpers of the Christian faith, are sent to minister "to those who shall be heirs of salvation." Behold those superior and holy beings are

around you and about your path to draw you to diviner greatness, to win you to God.

And outstretched hand is by your side—a hand of mighty gentleness. There is a heart that beats and longs for the salvation and joy of every human soul. The idea, the thought, the design of God is to fit us for that perfect life, where His servants serve Him, and "in whose presence there is fullness of joy."

**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.

In reference to the appointment of Dean Burroughs to the Bishopric of Ripon, the Archbishop of Sydney, writing in his Diocesan Magazine, says:—

"I received a letter a day or two ago from our honoured friend, Dean Burroughs, the second of whose addresses to the Clergy appears in the magazine. He wrote on the lines that would land him the next day in Liverpool, and he said that the restlessness of the end of his journey had been disturbed by the offer of the See of Ripon which he received at Vancouver. Nearly two years ago he had declined a similar offer of the See of Peterborough, but I gathered that he

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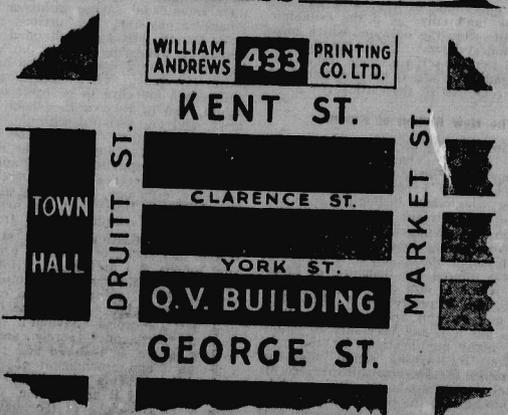
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now felt his duty to accept this office, and he asked our prayers, which I assure him that he will undoubtedly receive. His presence and voice on the Bench of Bishops is most important at this critical time when they are revising the final draft of the Revision of the Prayer Book."

News has been received by cablegram that the Archbishop of Canterbury has nominated the Right Rev. Campbell West Watson (Bishop of Barrow-in-Furness), to be Bishop of Christchurch (New Zealand), in succession to the late Dr. Julius.

Rev. C. Saunders has arrived in Brisbane by the Morinda from Sanguara, New Guinea.

Rev. Frank L. Oliver, who was recently appointed chaplain of the R.A.N. College, at Jervis Bay, N.S.W., commenced duty there last month.

Rev. H. H. Perrotet, of Meredith (Vic.), is leaving to take up work in the Diocese of Riverina.

Rev. E. Selwyn Chase, who has been in charge of Panton Hills for 17 years, has been appointed to the chaplaincy of the Benevolent Asylum, Cheltenham.

Rev. T. G. Paul, rector of West Wallsend, Newcastle, has accepted the appointment of Padre of Toc H for New South Wales. His headquarters will be in Sydney. Mr. Paul was a student at St. John's College, East St. Kilda.

Rev. H. G. Matthews, of Gisborne, is to succeed Rev. E. S. Chase at Panton Hills. The Rev. Bright Parker is to take charge of Gisborne.

Rev. R. A. Burnett, Curate of Ithaca, has been appointed to the rectory of Gayndah; and the Rev. Cyril Massey, vicar of Murgon, to that of Cleve-land. The Rev. C. S. Mills was inducted as Vicar of Caboolture on Oct. 5th, all in the Diocese of Brisbane.

The departure of Sir Brudenell White from Toorak is notified with regret. His loyal and cordial support to the Church, his consistent attendance, with his clear pronouncements on sundry public occasions of the need of religion in the community, provided a contribution to the cause of religion which is all too seldom forthcoming from leading men. Personally, also, many will miss his charm of manner. He has had onerous public duties to perform since he returned from the Front with great distinctions, and he will still continue those official duties, though no longer resident in Toorak.

Rev. R. B. S. Williams, who has acted as assistant editor of the Melbourne "Church of England Messenger" during the last seven years, has been appointed editor on the resignation of the Rev. R. Wilson.

Rev. E. H. Faulkner, at present working as locum tenens for the Rev. C. Crotty at S. Melbourne, has received appointment as superintendent of the new Boys' Home at Newhaven.

A successful parochial mission at Daylesford, Victoria, conducted by the Rev. H. B. Hewett, of St. John's, E. Malvern, was terminated on 26th October.

The Annual Retreat of Clergy in the Melbourne Diocese is now under the

control of the Evangelistic Committee, and will be held at Mornington by the Rev. A. H. Garnsey, of St. Paul's College Sydney.

Rev. P. W. Robinson, of Warragul, Gippsland, is returning to Melbourne to work in the Mission of St. James' and St. John's.

Rev. W. R. Cooling, of Box Hill, Victoria, and Rev. W. W. Laidley, of North Brighton, Melbourne, have exchanged parishes.

A civic reception was accorded to Bishop Taylor Smith by the Mayor and Aldermen of Hobart. In extending a welcome to the Bishop on behalf of the citizens of Hobart, the Mayor said that it had been his pleasing duty during the last few months to extend similar welcomes to many distinguished people, but he claimed it as a great personal honour to be privileged to welcome a prelate from the Mother Country, who had loomed large in the life of the Church at Home and abroad, and who as Chaplain-General of the Imperial Forces during the Great War was primarily responsible for the magnificent organisation of the Chaplain's Department, so much appreciated by the chaplains who had accompanied the Australian Imperial Forces.

Rev. N. Haviland, who has done such notable work for the Bush Church Aid Society in the neighbourhood of the Great Australian Bight, is coming to Sydney shortly on furlough. With the consent of Rev. W. T. L. Pearce, of Neutral Bay (N.S.W.), his assistant minister (Rev. C. Kenderdine) has volunteered to relieve Mr. Haviland.

News of the resignation of Miss Pallister, Superintendent of Deaconess House, Sydney, has been received with very great regret. Miss Pallister is resigning from health reasons. The Council of the Deaconess House have asked her to reconsider her resignation and take a year's leave of absence. Twelve years ago Miss Pallister came from England to take up the work at the invitation of the Archbishop of Sydney and under her wise spiritual leadership the work has made encouraging progress.

Rev. J. W. Ferrier, rector of Enfield, N.S.W., has been appointed to the position of General Secretary of the N.S.W. Branch of C.M.S. Mr. Ferrier was for some years a missionary in Ceylon.

Rev. L. Townsend, of South Yarra, Melbourne met with a severe accident, falling from a moving electric car. He was unconscious for some time, but is now steadily mending.

Bishop Taylor Smith will preach at All Saints', St. Kilda, and St. Mary's

Mission, Fitzroy (the Rev. C. Barclay).

Rev. A. E. Frost, formerly of St. Peter's, Broken Hill, has retired from the work of the Sagada Mission, in the Philippine Islands, and is now temporarily attached to the staff of St. Alban's, Holborn, London.

**The Church Overseas.**

**Varia.**

The death is announced of Bishop Crosthwaite, formerly Bishop Suffragan of Beverley, at the age of 87.

On October 2 a meeting was held in the Church House, Westminster, under the Chairmanship of the Archbishop of Canterbury, to officially welcome the first Japanese bishop of the Anglican Communion, Dr. J. S. Motoda, and to farewell the new bishop of Kobe, Dr. J. B. Simpson.

Rev. H. S. Cocks, B.A., Chaplain of Holy Trinity, Allahabad, in reviewing the work of his two years' ministry there, writes:—

"In all departments we are able to report a forward move. The deeper spiritual results are impossible to tabulate, for they are known very often to God alone, but the outward expression of them is sometimes seen in such matters as increased numbers at Holy Communion, larger congregations and offerings. Under each of these heads there has been distinct improvement for which we thank God and take courage."

Mr. Cocks is the only son of Mr. W. E. Cocks, of the Sydney Branch of the Missions to Seamen.

Dr. C. H. Chase, formerly Bishop of Ely, died in the last week in September, at the age of 72. Only the previous week an important article appeared from his pen in the "Guardian." He was a man of fine scholarship, and a lovely personality, and of great influence in the Councils of the Church. We hope to reprint the article on Prayer Book Revision in a later issue.

The death is announced of Canon Douglas Maclean, of Salisbury, at the age of 69.

**The Origin of Uganda Cotton.**

In the September issue of the "Church Missionary Review" there is an interesting article on "Technical Education in Uganda," in which it is stated that in 1904 the Rev. J. B. Purvis, a C.M.S. missionary, gave out cotton seed to all his teachers to give to their people, and thus inaugurated, in the name of the Church, what is destined shortly to become one of the finest cotton fields in the British Empire.

**A Missionary's Misfortune.**

The Rev. S. M. Stewart, the veteran missionary of the Colonial and Continental Church Society, has met with a serious mishap. All his winter supplies for his mission at Ungava, Northern Labrador, have been lost in the wreck of the steamer "Bay Eskimo." Mr. Stewart himself was following in the steamer "Nascopie," which rescued the "Bay Eskimo's" crew. Instructions have been given to duplicate the orders for the lost goods, but it is uncertain whether they can reach Ungava before the ice closes in, in which event Mr. Stewart's hardships during the forthcoming winter will be extreme. As there is only one mail a year from Ungava it is probable that the society will not learn how he has fared until this time next year.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee.  
—Whittier.

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The Church Record.

NOVEMBER 12, 1925.

Validity.

(By Canon Bothamley, Vicar of St. Nicholas, Durham.)

"I purposely avoid the word 'valid' and 'invalid' as I have always found myself unable, without a feeling of intolerable presumption, to give to that phrase the meaning which in popular parlance it would seem to carry."

others and administers the Supper of the Lord? I should answer that it depends upon circumstances. If they have separated themselves through wilfulness, through envy, through contempt and uncharitableness, or through expulsion for sin, I should answer that the question arises not of their "validity," but of their grace.

We are discussing Reunion with Nonconformists. If we make it turn on validity we are lost. We want to look at Christ, to consider what He wants, to bethink ourselves how He acted, to seek the unity of the Spirit, to work not for a legal misconception, but for an attitude that seeks reality and soars above the little rules that men have made.

And what of the humble communicant? Surely the matter at issue for him is not the state of the minister, but the state of his own heart. If he has gone in all simplicity to meet his Lord, am I to say to him: "Brother, you are deceived; you think you have fed upon your Lord, but that is not the case; I happen to know that he is not a valid minister?"

—(The "Record.")

The Primate of New Zealand and Prayer Book Revision.

(From the Charge to the Auckland Synod.)

The possibility of the revision of the Prayer Book in England being completed after many weary years of discussion, has forced us one more to face the position. As things are, we in New Zealand can only accept such a revision of the Prayer Book as is approved by the Bishops in England, the Church Assembly, and Parliament, and receives the Royal Assent.

It is a fact sometimes overlooked that should an alternative Prayer Book be agreed upon and published it will not necessarily supersede the present Prayer Book, and it will be lawful for any Church to remain in statu quo as far as the Prayer Book is concerned.

It seems to me that our General Synod would be compelled to accept the revised English Prayer Book in toto or reject it in toto, for if the General Synod made selections from the revised book, it would necessitate the printing of the Prayer Book ourselves, which is a thing not to be desired.

We need a revised Prayer Book, particularly a revision of the Occasional Offices, and we can hardly expect that a Prayer Book revised in the 17th century would satisfy all our requirements in the 20th century.

ferent from what may be suitable to England. Without having any wish or intention to have a New Zealand revision of the Prayer Book, we do want freedom to choose for ourselves and to adopt if we think fit, a revision of the Prayer Book as it exists in Canada and South Africa, and elsewhere. The Lambeth Conference in 1920 unhesitatingly repudiated the idea of every portion of the great Anglican Communion being bound by the formularies of the English Prayer Book, and desired to give ample scope and liberty for self-realisation and expression.

In view of the fact that the Church of this Province will be called upon sooner or later to face the question of accepting or refusing the revised Prayer Book if the Church of England, it is well that we should prepare ourselves carefully for the important task and try to realise the fundamental truths: (1) That uniformity is not essential to unity; (2) That we may be united in essentials without having rigid uniformity in regard to details and non-essentials; (3) That the presence or absence of ceremonial cannot in itself change the ultimate value of Divine truth.

It is well to remember the words in the Preface of our present Prayer Book. "It hath been the wisdom of the Church of England, ever since the compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing and of too much easiness in refusing any variation from it," and "our general aim, therefore, in this undertaking was not to gratify this or that party in any of their unreasonable demands, but to do that which our best understandings we conceived might tend to the preservation of Peace and Unity in the Church, the procuring of Reverence and exciting of Piety and Devotion in the Public worship of God, and the cutting off occasion from them that seek occasion to cavil or quarrel against the Liturgy of the Church."

In view of the fact that there is an undoubted movement on the part of a section of the Anglican Church to regard the Church of England in the light of two Provinces of the Western Church merely, to ignore her status as an independent part of the Holy Catholic Church, with power "to decree Rites and Ceremonies and authority in controversies of Faith," to question the right of the Church of England to reform herself without the authority of the whole Western Church, and to impose upon her teaching and ceremonies of the modern Roman Catholic Church, with the exception of the supremacy of the Pope, whether that teaching be Catholic and Primitive and Scriptural, or merely mediæval or modern, it behoves all members of the Anglican Church to study afresh the position of the Church of England as an independent entity in the unity of the Catholic Church, reformed upon the basis of Scriptural and Spiritual truth, and in bondage or submission to no other part of the Church Catholic.

The foundation stone of a new Church at Balgowlah was laid by Mr. W. Scott Fell, M.L.A., on Saturday afternoon. The building, which will be known as All Saints' Church Hall, is to be of brick. The estimated cost is £700, of which £200 is in hand to date. It is expected that the building will be opened on Christmas Day. Balgowlah

'Tis an Eye Opener. "FORGOTTEN TRUTHS" by C. H. M'Innes, Price 9d. or Post Free 10d. obtainable from Methodist Book Depot, Perth, W.A. Methodist Book Depot, Brisbane, Qland. Christian Workers' Depot, Sydney, N.S.W. A. Henderson, Yallourn, Vic.

Deaconess Children's Home.

Attractive invitations have been sent out by the Committee of the Deaconess Children's Home for a Gift Afternoon to be held at Lisgar, Harrison Street, Marrickville, on Friday, November 13. It is hoped that those interested and anxious to help orphaned children will send gifts for this bright family of forty-five Australian girls and boys.

This announcement may be late for our readers, but donations and gifts in kind may be sent any time addressed to the Matron, Miss W. Watkins, A.T.N.A. Owing to the generous response of friends in former years, the store room of the Home has been well filled.

The Church in Australasia.

SYDNEY.

Cathedral Notes.

The Festival Service in connection with the 57th anniversary of the consecration of the Cathedral will be held on Thursday, 3rd December, at 7.45 p.m.

It is hoped that again this year, as for many years past, the music of the service held to mark this occasion, will be rendered by the combined choirs from city and suburban churches. Rehearsals will be held in the Cathedral at 7.45 p.m. on 16th, 23rd, and 30th November. The special music to be sung at the service will be: Service—St. Andrew in B flat. Anthem—"Blessed be the God and Father" (Wesley). Hallelujah—(Beethoven).

Sunshine Fair.

There is a splendid spirit of co-operation being displayed in the preparation for the Sunshine Fair, which is to be held in the Sydney Town Hall on Wednesday, Thursday, and Friday, December 2, 3, and 4 for the purpose of raising funds to carry on temperance education and generally to assist the campaign for prohibition.

Representative women in various parts of the metropolitan area are arranging District Stalls, of which there are expected to be about twenty. Many other attractions are being prepared, including a special musical programme on Wednesday and Thursday nights, and the "Children's Hour" and the Crowning of the Sunshine Fair Queen on Friday night.

Our readers are invited to give their interest to this very worthy function, of which Miss E. M. Andrews, c/o N.S.W. Alliance, Macdonell House, 321 Pitt Street, Sydney, is hon. secretary.

Wollongong.

The Archbishop on Sunday week performed the ceremony of laying the foundation stone of a large hall, which will be used for Sunday School purposes, in connection with St. Michael's Church. The sum of £542 was placed upon the stone as contributions, including £200 from the Women's Guild. Mr. Alfred Parsons presented the Archbishop with a spirit-level, with which to lay the stone. The Rev. E. Walker is the rector.

Port Kembla.

The Archbishop recently dedicated the new church, which has been erected in a commanding position in Port Kembla. He said that some years ago, when Archdeacon D'Arcy Irvine secured the land as a site for a church at Port Kembla, it was thought that he was looking very far into the future; but the progress of the town had been so rapid that the wooden church that had done duty for years had been found inadequate.

Balgowlah.

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Every Protestant should have a copy—It is a whole library in tabloid form and it knocks the Anglo-Catholic movement on the head. Flattering Press Reviews from Everywhere.

is in the parish of Manly, of which Rev. A. R. Ebbs is rector.

Council of Churches.

At the monthly meeting of the Council of Churches in New South Wales, it was resolved to issue an appeal and a call to prayer in connection with the Federal Elections.

On the matter of Sunday political meetings, the following resolution was passed—"The Council of Churches regrets the necessity of having to repeat the protests it has made on former occasions against the use of Sunday for purposes of political propaganda. It has no political purpose to

she sent a message that the doctor did not feel that the removal of the kidney was now essential. This case was ministered to on the 9th September. It is early yet to record the final permanent result. But sufficient is already manifested (17th September), to give great encouragement and to fill the patient with Hope and Faith in very large measure. Will those who read these lines please pray for the case.

—(Newcastle Churchman.)

A Financial Success.

A market day, held in the Church of England rectory grounds at Wingham was offi-



Some of the younger children, Deaconess Children's Home, Marrickville, N.S.W.

serve in so doing, inasmuch as in the first instance its protest was made against the holding of a Sunday Cabinet Meeting by the late Nationalist Government, followed by another against the holding of a political procession on Sunday by the Labour Party during the State Elections. The Council regrets to observe that a political meeting was officially advertised to be held in the Paddington Town Hall on Sunday evening last. It regards such a use of the Lord's Day as tending still further to secularise a day which in the highest interests of the people should be regarded and observed as a sacred day, and also to infringe upon the quiet and good order of the day, and to break down the spirit of reverence which is one of the foundations of national strength and permanent prosperity. The Council respectfully calls upon the leaders of all political parties to officially discourage any further such political use of the Lord's Day.

It was also resolved to tender congratulations to the Shire Council of Wauchope on its recent decision to revoke permission for the public playing of games on Sunday on the parks and reserves under its control; with the expression of the hope that in the interests of the decorum and good order of the day other Councils will follow the example.

Further consideration was given to matters connected with the Gipsy Smith Mission Campaign to be held in Sydney in July next.

J. E. CARRUTHERS, P. J. L. KENNY, Hon. Secs. Council of Churches.

NEWCASTLE.

Spiritual Healing.

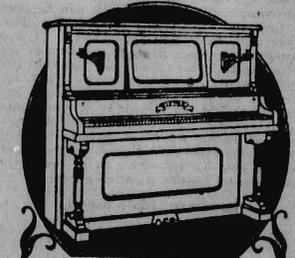
(By Rev. L. Ayscough.)

We have just had another, encouraging answer to prayer and the exercising of the Church's Healing Ministry. A woman was in frightful agony on account of an abscess on the kidney. The intention was to remove the kidney as the only possible thing to do. An hour after receiving the ministrations of the Church, the abscess broke and the pain ceased and she found herself about the house helping with the work. She went to the hospital on the appointed day, and did not stay there. She came home again. This week

BATHURST.

The Centenary.

At the end of this month Bathurst church-people will be celebrating the centenary of church life in Bathurst and the West of N.S.W. Several important functions are arranged. The dedication of a School



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PALING'S

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Chapel for All Saints' College, the opening and Benediction of the Marsden School for Girls, the placing of a Commemorative Stone and Benediction of the Beginning of the New Cathedral, and a special service of Commemoration at Holy Trinity Church, Kilsno. The "Church News" for November is a most interesting issue, containing as it does a review of the history of the Church in the diocese, with a short reference to the great pioneers of the past, among whom Samuel Marsden and Bishop Broughton receive special mention. A very fine picture is given of the new Cathedral, as it is to be.

**VICTORIA.**

**MELBOURNE.**

**C.M.S. Notes.**

(From our Correspondent.)

An attempt is to be made to conserve the great interest which the recent Exhibition stirred up and the General Committee has asked the Exhibition Committee to devise means whereby this may be accomplished.

A preliminary conference of the committee together with a few invited friends, was held at St. Columbs, Hawthorn, by the kind invitation of the Rev. D. M. Deasey, who generously provided tea. The deliberations were led by four appointed speakers, viz. Rev. R. C. M. Long, Mrs. Walker, Miss Neil and Miss Homan. Much helpful discussion ensued and it was finally decided to arrange for a conference of Exhibition workers in the Chapter House (if available) on Monday, Nov. 23rd, at 7.30 p.m. We hope to lay before this gathering plans for using all the interest in our Master's cause which has been recently aroused, and from the great number of young lives of those who helped in the Exhibition we hope that many will be dedicated for personal service in the Mission Field.

**QUEENSLAND.**

**BRISBANE.**

November is "Missionary month," during which the claims of the missions are given special attention by church people. The Archbishop in his monthly letter, mentions having received an intimation from the Australian Board of Missions that if each diocese raises the amount which it has agreed to raise for the year at the expense of the various missions, can be paid in full. The Brisbane contribution promised is £4829 for 1925-6. His Grace writes: "It appears likely that unless we try extra hard during November and December we may be something like £400 behind. I am more anxious than I can say that we should not fall short of our promised amount. The result of the dioceses not contributing what they have been asked will be that the expenses of the missions will have to be cut down to the point of greater self-sacrifice than at present."

**Missionary Study School.**

Missionary Study School was held last week under the auspices of the Queensland Council for Missionary Education, in St. John's Schoolroom, Ann Street. Dean Batty presided over the school, and others taking part are the Rev. W. H. W. Stevenson, M.A., the Rev. F. North, M.A. (Principal of the Congregational Theological College), the Rev. Jas. Walker, M.A., B.D., Rev. A. Duff, Misses A. Louise Burton and A. Lloyd, Messrs. A. L. Hinds, F. R. Lloyd, and W. J. Tunley.

**ROCKHAMPTON.**

**Extract from the Bishop's Letter.**

Writing from England, the Bishop says:—"The last two months have been very interesting. Apart from preaching and speaking on behalf of the Diocese or the S.P.G., two or three incidents stand out sharply in my memory. The first is the Jubilee Service of G.F.S. in Westminster Abbey. None of the vast congregation that filled the Abbey on this occasion, can have failed to be deeply touched by the grandeur and appeal of this wonderful offering of Praise and Prayer, with all the dignity that ceremonial could lend to it, the Procession of members of the G.F.S. marched solemnly round the Abbey, pausing for a solemn act of remembrance at the tomb of the unknown warrior. Round the walls were grouped the banners of Canterbury, York; Australia, India, indeed all the great Provinces of the Anglican Communion. It was an act of thanksgiving for the past and Dedication for the future. I would that all our G.F.S. workers in this Diocese could

have shared with me in this great and moving experience.

I was privileged to be one of the special preachers at Liverpool Cathedral during the Octave of the Anniversary of the Consecration, which took place last year. The Cathedral is amazing—this is the only word that comes to my mind as I think of it—not only money but love is being lavished upon it. During the Octave a start was made with the building of the second part, the completion of which will bring the Cathedral to two-thirds of its projected size.

I am delighted to say that I have had several offers of service from very good men in England, besides the members of the Oratory of the Good Shepherd, of whom I have already spoken. The Rev. Llewellyn Jones will be sailing soon as he can get free, to take charge of Gladstone, and the Rev. L. S. Jackson will be leaving England on November 24th, the latter's sphere of work is at present dependent upon other considerations, but we are fortunate in both these new accessions to our number of priests."

**DARFENTARIA.**

**Oenpelli.**

"We welcome back to the diocese again Mr. Alfred Dyer and his wife. For many years they have worked at the Roper River Mission and at Groote Eylandt; now they have returned to Oenpelli, an Aboriginal Reserve about 120 miles from Darwin. The Administration of the Northern Territory asked the Church whether they would undertake a Mission at this place; they offered to give all the Government buildings, with 500 head of cattle and sufficient for the horses, as a capital grant, and their usual subsidy of £250 a year. Mr. and Mrs. Dyer have gone to spend three months at Oenpelli, and if their report at the end of that time is favourable, the Church Missionary Society in Australia will undertake to carry this mission on. It is reported that there are 300 aboriginals on this Reserve, but my experience is that all numbers given of aboriginals are pure guess work unless proper records have been kept; no records have been kept here. In the matter of costs of maintaining these Aboriginal Mission Stations amongst the mainland aboriginals, some interesting figures have recently been published in a report made by the Chairman of the Australian Board of Missions. On three Government Stations of Taroom, Barambah and Palm Island, where there are a total of 1717 aboriginals, the cost is (in the year 1923) £28,893, or a cost of about £17 7s. a head. In the same year, on two Church Mission Stations of Yarrabah and the Mitchell River, where there are 954 aboriginals, the cost is £4120, or a cost of £4 7s. a head. Towards this cost of £4120 the Government grant £2100. It will be seen that the grant of 10s. per head on the estimated population at Oenpelli is a help, but will be far from the total cost."

(The Bishop's Letter.)

**WEST AUSTRALIA.**

**PERTH.**

**Provincial Synod.**

The opening service of Provincial Synod took place on Wednesday, September 2nd, in St. George's Cathedral, at which the Bishop of the North-West preached the Synod Sermon. On the following afternoon Synod assembled in the Memorial Hall for its business meetings. After the prayers and the roll call, Synod passed a special motion of sympathy with His Grace the Archbishop in his recent illness and expressed its regret that he was unable to be present. The Dean, in moving, expressed the feeling of Synod, saying that it was the first Synod the Archbishop had missed in the last 31 years, and Sir Talbot Hobbs seconded the motion, saying briefly what a debt we owed to His Grace for all his work for the Church and State.

**The Charge.**

The Bishop of Bunbury, who was presiding in the absence of His Grace the Archbishop, then delivered his charge, calling attention to the various problems that at present confronted the Church; among them he spoke of the problem of autonomy and the Convention which will be summoned before General Synod meets in October, 1926. He alluded to the problem of the position of Canberra, the Federal Capital, saying: "The Capital City lay in the Diocese of Goulburn. It had been suggested by some that it should be attached to the Primate of Australia and united to the Diocese of Sydney. It had also been suggested that it should be a separate diocese with the Primate for its Archbishop. Or again, that a diocese of Canberra, like any ordinary diocese, should be created. He

did not go into the pros and cons of those different suggestions, but spoke of them in order to ventilate a subject of no slight importance to the Church in the coming year. One point in that connection was urgent, in view of the fact that the Federal authorities would expect church buildings to be erected within the next two years, and there would have to be a substantial church in building, if not a Cathedral. The question as to who should bear the cost of building it at Canberra, whether the Diocese or the New South Wales Province or the whole Australian Church would certainly have to be decided.

A canon was passed providing for the election to the Synod of women representatives. The matter of the Spiritual care of immigrants was also discussed.

**A Great Missionary Meeting.**

A great missionary meeting was held in the Memorial Hall, Perth, on Monday night, September 14th. The speakers were: His Excellency the Governor (Sir William Champion), the Bishop of the North-West, The Rev. E. R. B. Gribble, Head of the Forrest River Mission, and the Rev. Jas. Noble, the first full-blooded aboriginal clergyman of the Church of England, who had been ordained deacon the previous day.

The Governor, who occupied the chair, said that he had done a great deal of travelling since his arrival in this State, but had not yet seen the Forrest River Mission. He intended to pay it a visit, however, at the earliest opportunity. In Australia, as in other parts of the Empire, British people had a grave responsibility to the original occupants of the lands. That responsibility was being discharged in Western Australia by the Forrest River Mission, of which the people of the State should feel very proud.

**NEW ZEALAND.**

**C.M.S. Summer School.**

The N.Z.C.M.S. is arranging for a summer school to be held in Nelson in January. They are fortunate in getting Canon Gamble, of Melbourne, as chairman of the school, and quite a number of our New Zealand missionaries who will be in the Dominion at that time are expected to take part in the proceedings. No jollier way of spending a holiday for persons interested in missionary topics can be suggested than a summer school. The secretary of the N.Z.C.M.S., P.O. Box 123, Nelson, will gladly supply all particulars to any who are interested in this movement, which is becoming so popular in England, Australia and elsewhere.

(The New Zealand Churchman.)

Unattainable ideals are the guiding stars of life. They convert movement into progress. If we acknowledge them, they fix our goal, and enable us to strain towards it with undistracted and unwavering effort.

**THE NEW LECTIONARY.**

**Nov. 15—23rd Sunday after Trinity.** M.: Pss. 110, 135; Prov. i. 20 or I Macc. ii. 1-28; Luke xvii., or I Cor. i. 1-25. E.: Pss. 137 (om. vv. 7-9), 138, 139; Prov. ii., or iii. 1-26, or I Macc. ii. 29-48; John ix., or I Cor. xiii.

**Nov. 22—24th Sunday after Trinity.** M.: Pss. 145, 146; Eccles. xi. and xii.; John xix. 13, or Heb. xi. 1-16. E.: Pss. 147, 148, 149, 150; Hag. ii. 1-9, or Mal. iii. and iv.; John xx., or Heb. xi. 17-xii. 2, or Luke xv. 11.

**Nov. 23—Advent Sunday.** M.: Pss. 1-7; Isaiah i. 1-20, John ii. 1-21, or I Thess. iv. 13-vii. E.: Pss. 46, 48; Isaiah ii. or i. 18; Matt. xxiv. 1-28, or Rev. xiv. 13-xv. 4, or Eccles. xiv.; John i. 35-42.

**NEW BOOKS**

WILLIAM TYAS  
100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

**Correspondence**

(The Editor, "Church Record.")

**"Biblical Criticism."**

Sir.—The reference in the "Church Record" of September 17th to an article in a diocesan paper, in which the actual existence of Adam and Eve is treated as a fable, gives the opportunity of asking for further light on the matter. The statements made from time to time by modern critics as to the authenticity of certain things in the Bible record, are the cause of distress to many ordinary readers of the Bible, and the one in question is not the least disturbing. How can it be reconciled with the mention of both Adam and Eve in the Old and New Testaments? How can that part of the Church of England Bural Service, which contains more than one reference to Adam, be consistently read if his existence is to be considered, as the article in question states, a curiosity for the museum of religion. In face of the various statements made by men of different schools of thought, one is in difficulty to know what to accept as authentic or otherwise. I feel sure that many readers of the "Church Record" would be thankful if some instruction on Biblical criticism could be afforded them through the "Record's" columns.

PERPLEXED.

**Christmas in the Bank Books.**

(The Editor, "Church Record.")

Sir.—Last year you were kind enough to publish in your journal an appeal on behalf of the "Christmas Trees" which the Bush Church Aid Society arranges annually for the children in the Far West of this State, and other lonely parts of Australia. Again this year we are desirous of reaching your many readers. In times past through the generous response of friends, we have been able to make "Santa Claus" very real to the little children who are to be found in the tiny townships, in the selector's homes, and in the mining camps on the great grey plains towards the interior. This year with in-

(Continued on page 10.)

**One Red Letter Day.**

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

S. SCOTT YOUNG, Hon. Treas.  
CANON CHARLTON, Gen. Sec.  
The Mission Zone Fund,  
Church House, George St., Sydney.

**Sunshine Fair**

**SYDNEY TOWN HALL**  
2nd, 3rd, 4th December, 1925

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**Prohibition Brings Sunshine**

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

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**ORGANISING SECRETARY,**  
Diocesan Church House,  
George Street, Sydney.

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**ORGANISING SECRETARY,**  
Diocesan Church House,  
George-st., Sydney.

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- Two Exhibitions for Boarders.
- One Exhibition for a Day girl.
- Wilfrid Docker Scholarship. An Exhibition for a Boarder.
- One Church Primary School Bursary.

Further particulars and application forms may be obtained from the Principal, Forbes Street Darlinghurst.

**SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.**

An Examination will be held at the School, commencing at 9.30 a.m., on Thursday and Friday, 26 and 27th November, 1926, for the purpose of electing to the following scholarships:—

- One Church Primary School Scholarship, open to Boys who have been two years at a Church of England Primary School.
- Two Council's Junior Scholarships. One of these Scholarships is open to boys who entered the School in February, 1925, or previously. Candidates must be under fourteen on December 1st, and must be members of the Church of England.
- An Exhibition open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Archbishop.
- An Open Scholarship. Full particulars will be forwarded upon application to the Headmaster. Entries close on November 13th.

L. C. ROBSON, M.C., M.A. (Oxon.), B.Sc. (Syd.), Headmaster.

**SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.**

Applications will be received up to Nov. 26th for a "Walter and Eliza Hall" Exhibition, which has become vacant for 1926 through extraordinary circumstances. The exhibition is open to sons of country clergy. Value, £75 for one year. Holder must be a boarder. Full particulars will be supplied on application.

L. C. ROBSON, M.C., M.A., B.Sc., Headmaster.

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creasing opportunities of such happy service, we are anxious to do bigger things. We want to make Christmas the best Season of the year for these little ones. Parcels of toys, sweets, books, dolls, etc., as well as contributions in money, may be sent to the Bush Church Aid Society, Diocesan Church House, George Street, Sydney. All goods should be on hand by December 1. We shall be glad to make grateful acknowledgment.

S. J. KIRKBY, Org. Sec.

John Bunyan.

(The Editor, "Church Record.")

Sir,—I am writing to express my appreciation of the interesting article in your issue of October 15th, by the Rev. C. H. Raymond, about John Bunyan.

It was my privilege to visit Bedford on our travels in England, and to see such interesting things as the cottage where Bunyan was born, also that in which he lived during his early married life, now occupied by an old lady of 80 years of age, who earns her living making hand-made lace. The glorious old village church at Elstow remains unaltered, except for such changes as a new communion rail. By the way, just before our visit, some American visitors were shown the old communion rail at which Bunyan was married, and they offered a fabulous sum for it. I am pleased to say the offer was refused, but it served the purpose of making the church authorities at Elstow do it and give it prominence in the old church tower. The door and iron-barred window of his prison cell are preserved in a Nonconformist chapel in Bedford, which uses the name "Bunyan's Meeting." The village green and old Moat House at Elstow remain unaltered and the "wicket gate" of Pilgrim's Progress still stands on the village green. There is a memorial to Bunyan's memory erected in the town of Bedford, where, by the way, is the memorial of the late war, which most appealed to us of any of the hundreds we saw on our travels. It possessed beauty with utility.

F. BRAMMALL.

St. John's, Benteigh,

2/11/25.

#### One Red Letter Day.

To the Reader,—There are 1400 poor slum children who ask you, through us, for just "One Red Letter Day" this coming Christmas Season.

Arrangements are being made for a Christmas tea and entertainment, and some small gift to the children who come under the influence of the Mission Zone Fund in its work in the slum areas.

Our Committee would be most grateful if you could help, by a donation, and so share in the joy of giving joy to these little ones.

Yours, etc.,

W. A. CHARLTON, Gen. Sec.

S. SCOTT YOUNG, Hon. Treas.

The Home Mission Society,  
Church House, George St., Sydney.

#### The Bush Church Aid Society.

A fine day, a crowd of nearly two hundred people, and a full voice, a telling address by Archdeacon Boyce, were the characteristics of the Dedication Ceremony of the second motor mission van sent out from St. Andrew's Cathedral grounds by the Bush Church Aid Society on Tuesday, November 3rd. Many city and suburban clergy were present in their robes and joined in the service. Prayers were taken by Archdeacon Davies, and the singing was splendidly led by the choristers of the Cathedral. Archdeacon Boyce specially commended the work of the Society since it was seeking to do the best things for the Church in the remotest parts of the Far West and towards the interior of the Continent. He reminded the audience of the great debt that the Citizens and Sydney owed to the selectors and settlers out West. Life, especially for women, was often lonely and the ministrations of the van would be of greatest value in building up healthy religious and moral feelings. He referred to the work of Rev. E. L. Panelli, the missionary who went forth on the first van, as a splendid example of Christian service.

The Organising Secretary, Rev. S. J. Kirkby, B.A., also addressed the gathering, stressing the varied ministry of the Society, with its missionaries, Church nurses, and Deaconesses, and appealed for the solid support of the Church.

It was announced that the van was free of debt, but that donations were required for equipment and supplies.

At the close afternoon tea was handed round and many people took opportunity of making a close inspection of the new van. Its construction is the outcome of much experience with van No. 1, and is specially designed to meet the needs of travel in roadless country out-back. The body is mounted on a powerful Dodge chassis and will be most useful for its purpose.

Van No. 1 is now in Sydney undergoing inspection after its two years' severe work in the Far West. For the new van and for the missionary the earnest prayers and support of all churchpeople are invited. Gifts may be left at the Society's office, St. Andrew's Cathedral, George Street, Sydney.

#### Notes on Books.

**Societas.**—The magazine of Moore Theological College for Trinity Term. This number has reached us rather late, but not too late, we trust, for a word of commendation at the improvement in the magazine of the doyen of Australian Theological Colleges. Two weighty articles on Reunion from Methodist and Congregational points of view grace this issue, together with other items on the more serious side of life. The usual and necessary humorous items abound, even to the advertising of the Our Own Column, for under "Ghosts" occurs this paragraph: "Brother Tuck, dressed in his full regalia as the Grand Monstrosity of the Lemon Lodge, and armed with a copy of 'The Church Record,' marched at the head of a procession of the 'Save Others' Society to Henhouse's room. Here they anointed him with codliver oil, in the hope that they would thus exorcise the evil spirits. After singing a Simper's Introit in F flat, they departed." Evidently the good "Friar" is reincarnate.

**The Mitre,** the magazine of the Church of England Girls' School, Newcastle, for September. This is an excellently edited and printed school periodical. The usual school activities are chronicled and so restrainedly as to offer a good example to some schools belonging to the supposedly less talkative sex. An excellent total of £94 for missions and charities has been raised by the girls. A portion of the Bishop's speech on Old Girls' Day, September 5th, is reproduced. It was a pleasing and useful tilt at Convention, "The Herd Instinct." His Lordship evidently surprised his hearers on the answer he gave to the question "Why do girls bob or shingle their hair?" "Maybe," he said, "the girl will say it is more convenient, or perhaps she may think it makes her more beautiful, but the truth probably is that she has it cut simply because it is the custom. These three reasons represent the three fundamental instincts of human nature—the first being the response of the impulse of self-assertion; the second that of the sex instinct; while the third shows the working of the herd instinct."

Missionary interest is encouraged not only by the visits of missionary advocates, but by a printed digest of the addresses they gave. We note the beginning of what promises to be a strong article on "Our Church Schools" by the Dean of Newcastle. We have only noted the graver side of this interesting magazine, but humour and breeziness abound. We like "On Dit," are they really genuine?

**The Black Star,** by Andrew H. Walpole. This is a yarn for Australian schoolboys. The scene is set in Victoria, and the story is full of those exciting situations that will appeal to the interest of youth. The hero of the book has some startling experiences and hairbreadth escapes, but with his chum's assistance he lives through and is the means of bringing to justice some clever scoundrels. (The Black Star, published by The Cornstalk Publishing Company, Sydney. Our copy from Messrs. Angus and Robertson, Castlereagh Street, Sydney. Price 3/6.)

**The Australian Round World** for November. The magazine for children. This number has a splendid account of the Y.P.U. Demonstration in the Sydney Town Hall. The illustration is good. A continued article, "What John saw in India," introduces the children to the great needs of

that great land with its teeming millions. It is an informative story well told.

**C.M. Gleason** for November. A second Centenary number, in which the final gatherings in connection with that interesting event are described and illustrated. The Y.P.U. demonstration in Sydney and the Exhibition in Melbourne receive generous space. In addition to news from our Australian missionaries, there are special articles of value written by "Men at the front." Rev. E. C. Gore gives a description, all too brief, of some features of the work in Yambou, S. Soudan. Rev. Geoffrey Cranswick, youngest son of Canon Cranswick, of Sydney, writes interestingly of his work in the Community Middle School, Chupra, Bengal. The Rev. T. Law, of Victorian C.M.S., writes of Itinerating Mission in Mussourie, India.

Mr. Law, in his closing paragraph, says: "This trip did me so much good, as I was over-tired, and the joy of preaching the Gospel to those still in heathen darkness is always a tonic to me. On this journey I rode my hill pony 28 miles and walked 54 miles—the whole trip took me three days."

#### Day of Inspiration and Fellowship.

(From our Adelaide Correspondent.)

Very pleasant are the recollections held by those who accepted the warm invitation of the Rector and parishioners of St. George's, Magill, to spend October 14th with them in that picturesque and peaceful suburb, nestling at the foot of the hills, where the Church and Hall had been placed at the service of all who wished to join in the services arranged for that day.

The first act of worship was at 10.45 a.m., when all gathered together for Holy Communion, and from that time onwards, to the Evensong, which closed the day, the same sense of peace and joy prevailed, and each one felt that the day had in reality been one of great inspiration and true fellowship. Each address carried with it the same message of inspiration and hope, and those who heard must feel a deep gratitude to those who were our Lord's messengers on that day.

The Rector of St. George's, Rev. J. Rowell, who was the preacher and celebrant at the first service, in extending his greetings and those of his parishioners, expressed the hope that the services throughout the day would be fraught with much blessing and inspiration for all. Continuing, Mr. Rowell gave a clarion call for more personal service from Acts 8, 9 and 10 he illustrated the way in which the Holy Spirit worked through men at that time, and how each fulfilled his appointed task in the desert, street, and home. To-day the same Spirit waits for those who will ask, "Lord, what wilt Thou have me to do, that He may work through them?" God has a niche for every man, and a scheme for every Christian, but they must be ready and willing to serve. If we obey His call we shall do much to quicken and arouse the spirit of the church at home, and bring blessing to the heathen church in distant lands.

At noon the service was one of prayer, led by Mr. W. J. England, and many petitions were offered at the Throne of Grace for friends far and near, and for the future of this Branch of the Society, which is faced with the removal of the Depot to better premises, and the forthcoming Centennial Exhibition.

The first speaker at the afternoon sessions was Sister Erwood, who is organising the Exhibition. Who could forget her call for more workers, or resist her heart-searching questions. Speaking in sympathetic, but insistent tones, she sketched what had already been done in past years, how the work was disturbed and hindered during the years of the war, and how necessary it now was that we should band together to renew the work. Those who were gathered together that day were, like the Master, concerned about the Father's business, but there should be more earnest, and wholehearted devotion to the work. It is so easy to put His work on

one side, why is it that Christian people are not more on fire for God? Are we in earnest? Do we believe our Lord is coming again, and that we are privileged in preparing His way? He came to give light to them that sit in darkness, but He left His servants to carry on, giving in His stead the gift of the Holy Spirit. Are we going to give to those people who sit in darkness the very best? There is no longer need to pray for open doors, for they are open everywhere, men and women all over the world waiting for Christ. Surely it does not mean that we have changed, the Gospel has not changed—Jesus Christ the same yesterday, to-day, and forever. To-day we hear of places in the mission fields being closed because there is no money, and no workers coming forward. Are we not very selfish as regards God's work in keeping the knowledge of the glorious Gospel to ourselves. Let us give God our very best service, and bring in the people who do not know about God's work, even in the homeland. If there are many such, soon it will be too late and we shall have lost the opportunity of winning this man, and this woman for Christ. Will our Lord ever say to us, "Well done, thou good and faithful servant?" What joy there is in the thought that some day we shall meet those who were brought to the knowledge of Him through us, the King's business requirer, haste, consecrated and concentrated haste, that His Name may be glorified.

It was a privilege to hear the powerful voice of the Rev. W. G. Marsh, a veteran servant and man of God, now in his 85th year. In tones which held no doubt Mr. Marsh thought what a great and wonderful gift our Lord left us in the Holy Spirit. Most vivid were the stories he told of his experiences in America, showing what the Holy Spirit does in the lives of men who have fallen to the very lowest depths of degradation, lifting them out of the mire of their sinful lives, and purifying as if by fire, until they are fit for His service. Do we recognise fully the presence and power of the Holy Spirit in our lives, that small voice which speaks to us, and which is not our voice. The Gospel has been preached in many churches and in various places, but always the Holy Spirit in and through all, without whose co-operation our preaching would be in vain.

Miss Coleston, in introducing her subject, quoted a Chinese proverb, "Iron nine times refined becomes steel," and followed with a reading from Ezekiel 13, from which she presented many thoughts worthy of careful consideration. Ezekiel tells how the workers used untempered mortar and their work was useless, and they and their work were doomed to destruction. God said that they should not be in the assembly, or in other words, they should not be in His council or secret. It is a solemn thing for God to have to speak thus to His workers, and are we going to allow the same thing to be said of us? To-day there are many gaps in God's Word, there are broken down hedges in the church, and it is only the workers of God who can make up those gaps, and repair the hedges, but how can we do it if we are not in the secret of the Lord? God cannot use unrefined and untempered instruments, and it happens often that God tries and tests in strange ways those who do, that He may purge away their dross. . . and this is a word of comfort which comes to those who are true." As we enter fully into God's service, our love for Him will kindle and make us to have a life in constant communion with Him. If we follow Him and allow Him to work with us, then we shall be in His council and in His secrets. Concluding, the speaker referred to the trouble now prevailing in the great land of China, and how the Chinese Church is suffering in consequence, as the national spirit of the people is overcoming the Christian spirit, but this may all prove to be God's refining for them; therefore, let us band together, and ally ourselves with God that we may let us into His secret about the things of China, that He will use us to bring the Chinese Church through this time of distress.

At Evensong addresses were given by the Revs. W. H. Irwin (Acting President), and C. W. T. Rogers (Secretary). Mr. Irwin said that all would agree that the services through the day had indeed been truly an inspiration. There had been much said about inspiration, a word which is connected with the Spirit of God, the indwelling spirit. We had met for power and guidance, and the two went hand in hand, for power without guidance is a very dan-

gerous thing, and guidance without power is useless. We had sought God's guidance and inspiration that we might understand what is God's will for us, and what He wants us to do. It is important that we should want to do the will of God, but it is equally important that we should know what the will of God is. St. James said "if any man be a hearer of the Word, and not a doer. . ." and when we study the Word of God it reflects back to us our face, and we see the kind of person. He has in mind for us to be. In 1 Cor. 3-16 we are told that we are temples of God and that His Spirit dwells in us. The personality of the Holy Spirit is interlocked with our personality; we cannot define which part of us is human and which is spiritual, but we know in some way that a definite power dwells in us, and if we belong to the Lord Jesus Christ, and are temples of the Holy Spirit, we are inspired. We can receive the guidance of the Holy Spirit, and the inspiration of God, only by preparation, and for this three things are necessary: discipline, knowledge, and love; he that loveth not knoweth not God, for God is love, and unless we share our knowledge of God with others the vision will fade and the Spirit will depart. We have heard many grand and noble things to-day, and have been inspired, but how shall we retain these things? Simply by passing on to others, in true missionary spirit, the inspiration we have received.

Quoting from Acts 1-8 the Rev. C. W. T. Rogers referred to the subject of each address given during the day, and dwelt upon the meaning of fellowship. If we have the spirit of God, the purer and better will our fellowship be. We are called to be the children of the Most High God, and we should be efficient Christians, efficient in the service of God. Too much dependence was placed on the arm of flesh, too much trust put in organisations. We should remember that "it is not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Whatever is going to stand is for time and eternity, and must be of the Spirit of God. If the need of God was so evidenced in the early Christian church, it was quite as much needed to-day, and God has again and again used the weak ones of the earth for His work. It needs the overflowing heart to give expression through our lives—He that believeth on Me, out of him shall flow streams of living water." We have much work to do, and we must be efficient in that work. The spirit of the Lord cannot work through us if we are not efficient. Referring to the tremendous need of missionary societies generally to-day, the speaker asked, "ought we to tolerate the state of things existing in the field to-day? Women working alone, many worn out in the service, and stations being closed down. What is the will of the Lord for us? If we feel that the Holy Spirit is within us we will not rest satisfied with our feeble efforts, but do more for the church at home and in the foreign field.

The singing of the Te Deum ended our Day of Inspiration and Fellowship, but the remembrance remains, and the guidance received from on High will continue to be our help in the days to come.

"I to the hills will lift mine eyes,  
From whence cometh my aid,  
My safety cometh from the Lord,  
Who heaven and earth hath made."

In the newly decorated Church Hall we gathered to partake of refreshments so generously provided by members of the Church, to whom we extend our warmest thanks and gratitude.

H.M.M.

#### Young People's Corner.

##### The Baptism of Hassan,

##### An Incident from Persia,

(By Alison Wright.)

Hassan was almost the cleverest of all the boys in the school of "True Faith" in the Persian City of Yezd.

His father Ali-Bey was a bigoted Moslem Chief Judge in the law courts of Yezd, and the proudest of men.

One morning, towards the end of the time his father had promised to let him stay, Hassan stayed behind after the other boys had been dismissed.

"Well, Hassan," said the Missionary, "Do you want to speak to me?"

The Moslem lad seemed deeply touched by something, and at last it came out: "Many moons now have I listened to your teaching and prayers. My father would be very angry if he knew, but in my heart I believe in your Christ. Last night

I dreamed that I saw Jesus, the World's Saviour. He came where I was and His face, all scarred, was full of love and sadness. He looked at me with such sorrow as He said:

"Hassan. My son. Why fear to confess Me? Then he turned away, and I can never forget the unspoken grief in His loving eyes. Oh! Teacher, it is true—quite true, I am afraid to confess Christ, because of what my father may say and do. I dread the suffering, yet he bore dishonour, persecution, death, and everything for me. I feel I must tell my father, and ask him to let me be baptised soon."

Hassan was, however, ill prepared for the rage which burst out on his brave confession, for Ali-Bey swore on his brave son, rather than be disgraced by him becoming a Christian. Still Hassan remained faithful, praying ceaselessly that he might be baptised.

Then, one morning, his father sent for him after their meal. Hassan trembled. Never had he seen his father looking so stern.

"My son, I have a heavy matter to settle this night. Unless you swear to me solemnly on the Koran that you will for ever give up belief in the Christian religion, I cannot permit you further to disgrace our name."

"Oh! Father!"—it was a heart-broken cry—"Would that I could obey you, but in this I cannot."

The voice was firm, and the old man knew that it meant final decision. There was a long, painful silence, and then, touching a silver bell, Ali-Bey summoned a trusty Arab servant.

"Mahoud, make ready my river boat and row to the rapids. Take Hassan with you, and ask him yet once again if he will obey his father's will. If he refuses—carry out my command."

The old servant shivered as he salamed very low, for well he knew the terrible duty which might be his, and his heart was wrung with pain.

He loved Hassan, whom he had watched over from birth and knew what his loss would mean to his father. Yet he dared not speak, and a little later he set out with Hassan on that terrible journey.

Then, within sight of the rapids, those watching saw him fling himself down before his young master, begging with tears that he would give up "the false religion."

Hassan shook his head, for now he saw the answer to his many prayers—he was indeed to be "baptised unto death."

And so into that boiling cauldron of water, not only the boy but the faithful servant also, went down to death together. Mahoud did not fail in his costly duty—only, taking Hassan close in his arms, he jumped clear into the seething waters. If his beloved young master must die, then he would be with him in the Unknown.

Poor, ignorant, faithful Mahoud. How little he knew that life and glory were the portion of the brave boy who had "kept the Faith." God had indeed answered Hassan's prayer, and through his baptism in the waters of death, had raised him up beyond alive for evermore.

"Our Own Magazine."

#### To a Scandal-Monger.

The story that you spread  
Was all too true;  
The Waspsish things you said  
Were just her due.

But did you play the game?  
And was there need  
To blazon forth the shame  
Of her misdeed?

We might have saved her soul,  
Had yours been higher,  
Had you not claimed the role  
Of public crier.

Had you but reined your tongue  
About the wrong,  
We might to-day have sung  
A triumph song.

But through your dastard work  
She now has passed  
Into the deeper murk  
That chokes at last.

The love by which at first  
We spanned the breach  
Was wrecked by your accurst  
Envenomed speech.

God pity you when you  
Hereafter find  
He asks, not Was it true?  
But Was it kind?

—Kennedy Williamson, in "The British Weekly."

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The Advent Prayer.

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

Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

A truly Pauline and Christian utterance.

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

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

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

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

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