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Current Topics.

When in Melbourne, Lord Allenby expressed his Imperial sentiments in no uncertain fashion. It is remarkable how pacifist our military leaders are: how they recognise that the horrors of war are greater than its glories. So different this from certain militarists who could be quoted. The other remarkable thing is that many people who rail at alleged militarism fail to realise that preparedness for war makes for peace. Where would the world's peace be now, or rather the peace which seems to belong to the Anglo-Saxon world and the nations it influences almost exclusively, were it not for the prowess of our men, and for the spirit which still actuates the Empire? Lord Allenby said he believed that the Empire would never fall. It might go on under another name, but it would endure in some form as long as the world lasted. He recognised some divine purpose, evidently, in the Empire. Let this ideal be held by all that company of nations constituting the British Empire, and there is no knowing what grand effects our Empire may yield to all nations for all time.

Captain T. F. Watson, formerly headquarters' lay secretary of the Church of England Men's Society, and founder of the Church Duplex movement, has left London for Australia, where he will spend seven months. The duplex envelope system of church finance is in operation in many parishes in England, and the present Bishop of Salisbury (formerly Archbishop of Queensland), the Bishop of Rochester (formerly Bishop of Adelaide), Dr. Goldsmith (late Bishop of Bunbury), and many clergy and leading laity formerly in Australia have expressed the opinion that the duplex envelope system would prove to be of inestimable value to the Church in the dominions.

Captain Watson's itinerary is as follows:—Western Australia, March 2 to April 10; South Australia, April 12 to May 20; Victoria, May 22 to June 30; Tasmania, July 1 to July 15; New South Wales, July 17 to August 31; Queensland, September 2 to September 30; New Zealand, October until December (if necessary).

The system which Captain Watson is advocating is an extension of the ordinary envelope system which has been of great service in stabilising local church funds. The duplex system has the great advantage of providing regularity and system in financing the wider interests of the Church at home and abroad.

We note with some interest the following items in the columns of the "English Record":—"The Diocese of Riverina.—Sir,—My attention has been called to some comments of your Australian correspondent published in your issue of September 10 last containing some rather objectionable remarks on the election of Canon Halse to the Diocese of Riverina. Underlying your correspondent's remarks was a suggestion that apparently Synod was persuaded at the last minute to put a clause into the Bishopric Election Ordinance which would bar certain possible nominations. On the contrary, the clause requiring the previous consent of a nominee to accept the See if elected was deleted from the old Ordinance fourteen months before the election. We took this action so that the Synod would not be fettered in any way. Your correspondent may not have taken the trouble to ascertain whether the clause still remained in the Ordinance. But he is distinctly wrong in his insinuation that it was put in so that nominations other than that of Canon Halse might be deferred.

Again, he speaks of "pre-selection." Well, here in Australia "pre-selection" means a political committee forcing a certain name on its party and opposing the nomination of any other. Had your correspondent known the facts of the election he would have been unable conscientiously to suggest that anything of the sort had been attempted. Every member came to the Synod free to nominate and free to vote for any priest or bishop in the Anglican Communion. The Synod consists of two Houses, Clerical and Lay. At least a two-thirds majority in each house is necessary to effect an election. The election took place in the Cathedral. The voting was by secret ballot. The fact that Canon Halse was chosen under these conditions shows that the layman as well as the clergy freely desired him to be elected.

GEO. A. KITCHEN,

Archdeacon of Hay,

Administrator of the Diocese of Riverina.

November 2.

[We have also received a letter from Canon E. Jellicoe Rogers, whose name was mentioned in the original paragraph, taking the strongest exception to our correspondent's statement, and saying that the inference that he withheld certain important facts from the information he supplied to the Press is entirely without foundation. Canon Rogers also sets out the facts as given in the letter from Archdeacon Kitchen, which we print above. It is possible our correspondent was misled by a statement which appeared in the "Australian Church Record."—Ed.]

Let us say at once that the editor of the "English Record" is wrong in his surmise about the statement in the "Church Record." We criticised the unamended Ordinance, and with some reason for the important amendment was unknown to certain reputable members of the Riverina Synod, who on the eve of the election reiterated the statement that consent to election was necessary for nomination. We immediately sought information at the office of the metropolitan bishop, and there they had no knowledge of any amendment of the Ordinance. But since the election we have been credibly informed that the amendment was absolutely stultified in the interests of Dr. Halse's election. In view of Archdeacon Kitchen's statement above we challenge an answer to the following questions:—

- (1) When certain names other than Dr. Halse were submitted for nomination did the Administrator permit the question to be raised as to whether their consent to election had been obtained?
- (2) Was it practically certain that Dr. Halse, who was in England, would accept the bishopric if elected?

The Indeterminate Sentences Board of Victoria recently reported upon 84 lads

admitted to the Castlemaine Reformatory, pointing out that in the majority of the

cases it was weakness in home life and in its control which accounted for the downfall of the young of our land. It was not poverty, nor ignorance, nor anything which properly belongs to social conditions. It is a moral and spiritual defect which is undoubtedly operating adversely on our rising generation. When the Commonwealth Parliament essays to control marriages, demanding reply to questions relating to physical well-being, would it be too much to expect it to add something about the intention of the parties to look after their future offspring? That may be said to be the office of the Church. But the Church to-day has a lessening influence upon the parentage of the country. It will, and in all seriousness it may be said, be needful for the State shortly to empower the Church in that direction, or to undertake another department of Church work to save the State from falling to pieces. The family is the unit of the State, and if the Church cannot continue to influence the family what will be the result? Education has very largely been taken out of the hands of the Church, and this decrease of parental control is one of the results. The Church at present, considered as a State agency, and surely that is a fair view of one part of her mission, is in the position of the Israelites of old, having to make bricks

without straw. Who is the wise legislator who will admit that the Church should no longer be blamed for failure when she is not permitted to exercise that moral influence upon the community which is expected of her?

We are glad to see that the Church in the Old Country is getting down to its real work. The following cable from England shows that its primary task is to have a more worthy consideration.

The cablegram says:—
"An appeal for 430 new men and women missionaries was made at the final sitting of the Convention of the Missionary Council and Church Assembly. It was stated that in Africa 120 men and 80 women were needed, in India 71 (mostly men), and in China 60 men and 48 women, to work for existing missions and institutions."

The number seems large, but the need is great, and so is the opportunity. It really constitutes a great Call to Prayer, that "the Lord of the Harvest may gather all labourers into His harvest."

"The foundation in a land of a great institution like the Church of England should be of deep interest.

The State's Debt to Religion. Its parishes form a vast network covering the whole country, while those who enrol themselves under its flag are so numerous that her position approaches that which is national. According to the Government Census of 1871, the Anglican population was 45.5 per cent., and in 1901 it was 46.6. In 1921 it had risen to 48.91." Such are the words of the Venerable Archdeacon Boyce of Sydney in penning his recently published pamphlet with the suggestive title, "What the Church of England Has Done for New South Wales." The Archdeacon then reviewed the social good accomplished in the common life by the instrumentality of the Church. Its pioneer work in the cause of education and its present participation in secondary education by means of its great Public Schools places an obligation on the State too little remembered or realised: The fight her clergy put up against the attempt of secularists to exclude the Bible from the schools, and the influence of at least one of her clergy in urging the passing of that beneficial Old Age Pension Act: These only are some among the many benefits that justify the title of the Archdeacon's pamphlet. But, most of all, the oft unrecognised influence of the Church for the more spiritual well-being of the people tends to sweeten and make secure our common life. Her witness for God and the righteousness of God is ever an unseen force to a large degree, controlling, as well as creating, that subtle power, "public opinion," which must always remain the dominating factor in the life of a State. The clergy will find suitable provision in Archdeacon Boyce's book for making their anniversary Sunday's sermon interesting, instructive, and inspiring.

The following paragraph of interest is culled from the daily Press. It will serve, we trust, to disabuse the mind of the man in the street of a very mistaken idea about the fatal opulence of English bishops. It reads as follows:—
CHURCH OF ENGLAND.
The Higher Stipends.

LONDON, Jan. 30.
In order to avoid what is regarded as unfair taxation, reduction in the stipends of the Archbishop of Canterbury from

£15,000 to £5000, of the Archbishop of York from £10,000 to £3000, of the Bishop of London from £10,000 to £3339, of the Bishop of Durham from £7000 to £2339, and of the Bishop of Winchester from £8500 to £2156, will be proposed at the Church Assembly, opening in London on February 8. These dignitaries at present pay income and super-taxes on their full stipend, from which they have to meet church, as well as personal, expenses. It will also be proposed that the Archbishops shall have pensions of £1500, the three bishops named pensions of £1000, and other pensions of £800 towards the cost of which they should pay 3½ per cent. of their stipends. The scheme provides better pay for the poorer clergy.

Most thoughtful churchmen will heartily welcome this tardy removal of an anomalous situation. The ordinary public have always had the idea that English bishops are rolling in wealth, and judging from their published incomes, such would certainly appear to be the case. But those who have thought fit to make enquiries or keep their eyes open, have known for a long time that the official income of an English bishop is subject to so many charges in the upkeep of his office, including the palatial residences assigned to him, that his actual income is always less by some thousand of pounds than that officially stated. Some idea of the position is given by the suggested reductions, e.g., after losing in appearance £10,000 of his income, the Archbishop of Canterbury will be a long way better off than formerly because certain large expenditure which was obligatory on his office will now be otherwise met. The £5000 remaining to him will meet his personal requirements, and the expenses more immediately belonging to his episcopal position. There will be the additional advantage that the bishops will be set free from a large amount of care and anxiety concerning property and official payments, which must have taken up a fair amount of time, which will now be available for their real episcopal work.

The Church Overseas.

Varia.

The new Bishop of Ripon, Dr. Burroughs, has made the following appointments. As examining chaplain he retains the services of Canons Harford and Wynne-Edwards, and in place of Rev. J. K. Mozley he has appointed Canon Thompson Elliott, of Liverpool. He has selected as his representative at Oxford the Rev. A. M. Hollis, an old Leeds Grammar School boy, trained for the ministry at the Clergy School, whose father is Principal of Wells Theological College.

Confirmation in Seven Languages.

The Bishop of Lagos, Dr. Melville Jones, has recently conducted confirmations at Sapele, Eku, and Warri, when the candidates numbered 275. "In these three centres," the bishop writes, "I had to minister the rite of Confirmation in seven different languages. This polyglot characteristic adds much to the difficulty of the work. It is impossible to produce an adequate supply of literature in all tongues, spoken only by a comparatively small number of people, and yet unless we can minister to them in their own vernacular, how are we to reach their hearts?"

Mr. Payne is attempting a partial solution of the difficulty by the use of an Ashlock printing machine. This hand machine can be used by one quite unaccustomed to the art of printing, and I found him busy, with the help of his African interpreter, completing a version of S. Mark's Gospel in the Benin language. When a missionary can do his own printing at a negligible cost, it is easy to get out tentative translations and prove the value of the productions, before spending a large sum on more permanent and properly bound editions."

Kitchener Memorial in St. Paul's.

The latest addition to St. Paul's Cathedral is a beautiful memorial to the late

Lord Kitchener in what is now known as All Souls' Chapel, immediately inside the west doors of the building on the north side. The memorial was dedicated by the Dean (Dr. Inge), assisted by Canons Alexander and Newbolt and the Archdeacon of London. The French Ambassador, Lord and Lady Derby, Lord and Lady Oxford and Asquith, Sir Laming Worthington-Evans (Secretary for War), Sir Arthur Stanley, Commander Lord Broome, R.N., and many other distinguished soldiers and notabilities were present.

Four Irish Guardsmen in scarlet and bearskins stood at the entrance to the chapel. The service was marked by extreme simplicity, from the opening hymn—"For All the Saints"—to the Last Post sounded by buglers in the gallery. A prayer for "all who have suffered through the war," and "that peace may be true and lasting," and that we might be worthy of those "who had given their lives for our country" was followed by Stanford's anthem, "Blessed Are the Dead," and the lesson, read by the Dean, from Rev. xxi. A dedication prayer was recited, and the National Anthem and the Last Post brought the service to a close.

The memorial takes the form of a recumbent effigy in white marble of the late Lord Kitchener in uniform. On either side are statues of the two military saints, SS. Michael and George. Opposite the recumbent figure is an altar surmounted by a pieta. The sculptor is Mr. Reid Dick. The new chapel is situated under the north-west tower, and under the watchful supervision of Mr. Macartney nothing has been done to impair or mar the work of Sir Christopher Wren.

"Unintelligible Customs."

We are grateful to Dr. Goudge for his courteous reply to our leading article of last week, and we agree with him that the reckless criticisms of certain doctrines indulged in by a few Modernists are as undesirable as the wilful and inconsiderate disturbance by certain Anglo-Catholics of the established order of worship. It is also true that the harm done by the former may sometimes be more far-reaching, because the Press seizes on such utterances and frequently makes the worst of them. But surely Dr. Goudge does not suggest that two wrongs make a right? The hardships inflicted by those who "want to alter the traditional type of English ceremonial"—to quote the Professor's words—are much more frequent, and affect a much larger number of churches. Proper co-operation between priest and people will remove the objection to some of the customs that Anglo-Catholics desire to revive. But there has of late been a persisting tendency to introduce other customs which can be justified by no reasonable argument. "Preaching the prayers" is no doubt objectionable, but much less so than a deliberate effort to make the prayers inaudible, a practice rightly objected to by English people as destructive of the whole principle on which the Prayer-book has been framed. The mumbling of the authorised prayers, accompanied by long pauses, during which unauthorised devotions are engaged in, causes extreme irritation, as

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does the senseless practice of reading the Epistle towards the East instead of towards the people. It was this kind of practice we had in mind when we used the word "unintelligible": for such customs are both unintelligible and unintelligent. —From the "Guardian."

True Freedom.

(By the Rev. Stuart H. Clark, M.A., Vicar of Tonbridge.)

"Ye shall know the Truth, and the Truth shall make you free."
"If the Son of man shall make you free, ye shall be free indeed."—John iii. 32, 36.

Freedom—is not that just what we all want? As in the great statue, Laocoon in his coils is not struggling for freedom with fuller passion than we. It is our birth-right; we feel it in our bones; we fiercely resent it when it is denied.

And it is right that it should be so. Freedom is broad-based on personality. It is as great a necessity for the human spirit as food is for the human body. Without it our spirits cannot breathe. "The passion for freedom is just the instinct of our personality." Somehow we all feel our manhood most and best out in the fresh winds of God, on some open moor, where sunlight and air and space are free; not when we are cribbed, cabined, and confined in city walls. It is the passion especially of our English folk, the silver cord of all our history. Not for nothing did John Milton speak of "God's Englishman," for the purpose of God and the ideal of England is that men shall be free. A slave escaped from African tyranny is free; if in the water he can seize a rope dangling from a British man-of-war. And, wider still, it is the urge of the world. Freedom is probably the word that explains best in secular language the age-long evolution of mankind. It is the moral impulse of the ages, this passion to be free. So, whether we think of all mankind, or of the heritage of men of our race, or of individual life, the spirit of freedom will best interpret the restless progress of the world.

But it is not won yet, far from it; our lack of it is visible on every side. Statesmen find themselves in the mesh of the new bondage of our modern civilisation, with all the complexities and perplexities of national and international life, and they appeal all round for help to set men free from the rivalries and jealousies and pride which paralyse their ideals and blast their hopes. In commerce we are becoming slaves to our machinery. The wage system, as Bishop Westcott told us long ago, is not the final word of an industrial Christian state. The parable of the householder who employed men in his vineyard seems to tell us that our Lord did not believe in payment by time or by piece-work. There is some greater, diviner method to which we are feebly groping our way: something more worthy of the freedom of true men, and we shall suffer till we find it out. "Whoever is right I will give you," is the only law; and as Abraham Lincoln said, "Nothing is ever settled till it is settled right." It is so, too, with our Churches. Recent legislation has seen us asserting strongly our ancient freedoms which have been lost through the customs and traditions of centuries; but we need to bear in mind the old truth that the price of liberty is eternal vigilance, lest we find new tyrannies to enslave our souls.

And supremely so with the individual who knows deep in his being that he is born to be free, and yet is bound with the fetters of past habits, and driven by the awful momentum of past sins. Like some bird in a cage, he flies upward, feeling the fresh, free air of God outside, which is his proper home, but falls back bruised and bleeding, maimed by the bars of his bondage from which there seems no escape.

All this, and much else, is true or false. You are as good judges as I; but you will agree that the secret of freedom is not yet ours in corporate or in personal life. The glorious liberty of the Children of God is still on the far horizon of our life.

So let us hear once again with answering echo from our hearts the quiet words of promise, "Ye shall know the Truth and the Truth shall make you free." Freedom is a great word, but there is something greater still—the Truth. The Freethinker is not a man free to think as he likes. That man is a fool; the Freethinker is

only free to think the truth. The great lesson science has taught our generation is respect for truth, and nothing but the truth. Every accuracy is to be respected because it is of the noble family of truth. Freedom is a fair flower which we all love, but it is only grown on the parent stem of truth. "We Liberals," wrote Dr. Jowett to Dean Stanley, "should not talk about freedom, but about truth." That is the modern version of our text, "Ye shall know the truth and the truth shall make you free." Truth, let us note, is not purely intellectual, a mere matter of mind. "Every fragment of right done is so much truth made visible." Our Lord is always speaking of doing the truth, not thinking it or speaking it. "He that doeth the truth cometh to the light." The highest truth cannot be spoken, only lived. And so it comes to pass that the cleverest man is not the man who, on the whole, gets nearest to the truth. The ideal of the wise man and of the good man alike is the little child picking up with awe and wonder sea shells on the shore of God's illimitable truth. With patience and humility we must seek the truth of things, if we would be free.

I know this sounds severe and high and hard. "What is truth?" said Pilate wearily, face to face with the Truth he did not recognise. "It is high; I cannot attain unto it," is the cry of our hearts. But suddenly in our search one day the truth becomes alive, and takes hold on us. We see it to be beautiful and good as well as true. And then it grips us, for, after all, our hold on truth can never be worth much. It is the grasp of truth on us that masters us, and we find in it new joy. We find ourselves free at long last. We know the truth, and the truth has made us free.

These are two great words—Freedom—Truth—words with tonic in them, as Emerson says, that pour themselves into our jaded moral life. We nerve ourselves on the affirmatives, and find ourselves true men and free. This, then, is the message to the individual—strive after truth, the truth that we shall find to be the truth one day when the day dawns and the shadows flee away, the day of perfect freedom through the perfect truth.

But, after all, great words as these are, they are abstract and cold. The gospel is not mere truth, but "Truth as it is in Jesus." There is One who said simply, "I am the Truth," not I speak or teach the truth. Here is truth in personality, not intellectual or coldly moral, but warm, personal, and tender. "If the Son shall make you free you shall be free indeed." It is not only that Jesus is the Truth, but the truth of things is Jesus. Here we are getting to the very heart of things—we are touching Personality with its own warmth and joy; no cold theory, not even moral discipline, but just a Person setting free, Who is He? Just the Lord of the old old story. He stands out clear on the first page of the New Testament under a three-fold name. It is He "who is called Christ" (Matt. i. 16), the Messiah, the final clear revealer of the character and mind of God, the One who came to set at rest all human doubt about God. It was the woman by the well who first heard that news. Weary of great questions of worship, she knew one thing: "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things." But the answer for her, and for all, is this: "If that speak unto you am He." Christ came to set men free, once and for all, from the tyranny of their doubt and fog. "Thou shalt call His name Jesus" (v. 21). As Jesus He came to face and deal decisively with all human sin against God. Jesus can deal with moral as well as with mental life, and set men free, once for all, from the tyranny of sin. And, "they shall call His name Emmanuel, which, being interpreted, is God with us" (v. 23). Life henceforth is no mere holding of the fort against the attacks of doubt and sin. We take the field with a new liberty that gives height and power to life. Through Him alone we find triumphant human life with God. Thus to the nation, as to the individual, the word of freedom comes, "If the Son shall make you free, ye shall be free indeed." We want to get both the breadth and the depth of the thing, broad as human life, deep as the human soul. We long to see it spread all the world over, and displace our clouds of doubt and sin and fear, but it will only come when Jesus Christ sets the people free, free to be sons of God.

So we begin with ourselves in the secret of the individual soul. When a man has found Jesus Christ standing over his life, striking the fetters from his mind and heart, and setting his feet in a broad place of liberty and joy, he is in touch with the miracle of life. His experiment of faith becomes the great experience. He is being led on through truth into freedom, which is life indeed.

There is a great word, Freedom. We react powerfully to it as English people; we must, we shall, be free.

There is a greater word still, Truth. With no fear that it will ever betray us on the way, or at the far end of life, we will follow on to "know the truth and the truth shall make us free."

But the greatest word of all is Jesus—God's dear Son, our dear Saviour. "If the Son shall make us free, we shall be free indeed."

"There may be other words for other worlds, But for this world, the Word of God is Christ."

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.

To show their appreciation of the wonderful work carried out by Canon and Mrs. Taylor, the Vestry of Holy Trinity, Orange, requested the Canon to take a month's holiday, and voted him a substantial cheque. The Senior Warden, in conveying the decision of the meeting to the rector, wished him and Mrs. Taylor a happy and profitable holiday, and trusted they would return refreshed to carry on their good work. The Rector suitably acknowledged the kindness shown him.

Rev. W. F. H. N. Eldershaw, head of the Charleville Bush Brotherhood, has accepted the Bishop of North Queensland's offer of the sub-deanery of the Townsville Cathedral.

Rev. A. Maxwell, rector of St. Paul's, Cleveland (Q.), has just retired. He was ordained some 47 years ago.

With very great regret we learn that the death occurred on Saturday of Mrs. Kate Mackintosh Mort, wife of Canon H. Wallace Mort, of Sydney, in her 73rd year.

Mrs. Mort was the third daughter of the late Mr. Robert M. Isaacs, who was Solicitor-General in Sir James Martin's Ministry. Born in London in 1853, she



To Rectors and Wardens

A Great Day to be Remembered—Sunday, February 7th—Anniversary of First Christian Service in Australia.

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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,
W. E. WILSON, Hon. Sec.

came to Australia in 1855. In 1876 she married the Rev. H. Wallace Mort, eldest son of the late Mr. Henry Mort, M.L.C., and from then on until the retirement of her husband in October, 1914, she was an indefatigable parish worker in connection with All Saints' Church, Woolahra. Among her principal activities were the Mothers' Union, the Ministering Children's League, and the choir.

Bishop Gilbert White, who is going to reside permanently in Sydney, is staying for a few weeks at "Dohat," Berry Street, North Sydney.

Invitations have been issued for the marriage at St. Andrew's Cathedral, Sydney, on February 16, of Miss Norah de Vesci Wright, second daughter of Archbishop and Mrs. Wright, to Mr. Greville Williams Warren, of New Zealand.

Rev. H. P. Lomas, latterly of New South Wales, has been instituted by Bishop Maxwell-Gumbleton as vicar of Coleraine, Victoria.

A memorial tablet to the memory of the late Mrs. E. W. Molesworth will be unveiled at the Church of England Homes, Glebe Point, on February 10, by the Archbishop of Sydney.

The Bishop of Wangaratta is retiring after the next Diocesan Synod. He is planning a farewell tour of visitation of the churches in his diocese. Dr. Armstrong was ordained the first Bishop of Wangaratta in 1902.

The Bishop of Rockhampton has cabled that he and Miss Crick will be leaving England by the "Naldera" on January 15. Letters from Miss Crick report satisfactory progress in health. It is possible that she will spend some time in the South before joining the Bishop in Rockhampton. The "Naldera" is due in Sydney on February 25.

Mr. E. Lee Neil, the manager of "Myers," and Australian Commissioner at Wembley, who is also a Synodman and prominent in C.M.S. work, has been accorded the distinction of C.B.E. in the recent New Year honours.

Mr. T. W. Brown, an honoured churchwarden of St. Luke's, N. Fitzroy, Melbourne, and a plasterer by trade, has just attained a record of 50 years' service as a church official.

Rev. W. McKie, of Holy Trinity, Port Melbourne, is recovering from a serious break-down in health.

Canon Lambie, missioner of St. James' and St. John's, Melbourne, who has been conducting a mission in New Zealand, returned to Melbourne to-day.

Rev. P. W. Robinson, formerly of Warragul, commenced his work (amongst young people) on the staff of the mission of St. James' and St. John's, Melbourne.

Miss V. Opie, of C.M.S., Ranaghat, Bengal, has returned to Christchurch, New Zealand, for furlough after a term of six years in India.

Rev. A. E. Simons, assistant at St. Martin's, Hawksburn, Melbourne, died at the age of 26½ years, his wife and child having pre-deceased him a short time ago.

Sympathy is expressed for the Rev. and Mrs. J. Allen, at present living in Toorak, Melbourne, on the sudden death of their daughter.

A memorial service for the late Rev. Gurney Goldsmith, who was chaplain to the missions to seamen at Kobe, Japan, and who was for many years chaplain to the missions to seamen in Melbourne, was held in St. Peter's Church, at the Central Institute, Australian Wharf, Melbourne.

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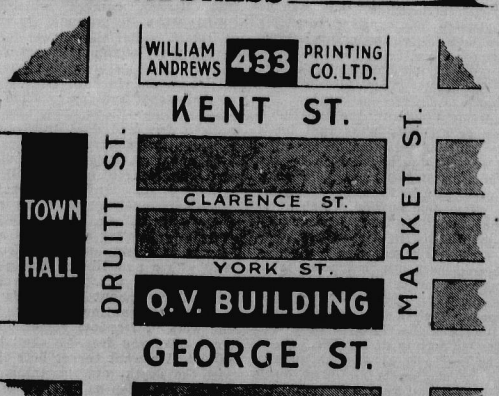
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OUR NEW ADDRESS



William Andrews Printing Company Limited

The preacher was the Rev. Canon Hancock, of St. Andrew's, Middle Brighton. Mr. and Mrs. Goldsmith will be long remembered for excellent and devoted work in the port of Melbourne and in establishing the excellent institute now existing.

The N.S.W. C.M.S. has recently lost two sterling supporters in the home call of Mr. B. C. Martyn and Miss F. Starling. The former was for many years a lay-reader in the diocese of Sydney.

The latest Victorian C.M.S. recruit for foreign parts is Miss Marion Salisbury, who sailed for Uganda a few days ago. Miss Salisbury is to be maintained by the parishes of St. Hilary's, Kew; Holy Trinity, Surry Hills; and St. Peter's, Mornington.

Rev. J. W. Watkinson, rector of Holy Trinity, Concord West, and the Rev. H. G. Chivers, rector of Christ Church, Kiama, have exchanged parishes (both in the diocese of Sydney).

Rev. F. C. Hall, rector of Picton, who has returned from Tasmania, is a patient at St. Luke's Hospital, Sydney.

In connection with the coming mission of Gipsy Smith, Melbourne, March 14-29, the Archbishop of Melbourne has invited him to preach in the Cathedral on one of the Sundays of his mission.

Melbourne Notes.

(From Our Own Correspondent.)

We will begin at the Cathedral and work a way outward through the city and suburbs, and to country parts of the diocese:—

The Cathedral Tower.

Nearly £36,000 is in hand now for the great tower, and the work ought to commence early this year.

One Synodman has set a good example in the matter of raising money for this purpose. He is Mr. C. H. Brok, Synod representative of the parish of St. Peter's, Box Hill. He has written a letter in the parish paper appealing for a balance in the £3 required to bring the parish quota up to the £25 which Archdeacon Hayman asked every Synodman to try to raise in his parish.

A Way to Buy English Organs.

The fine English organ which has been in the Cathedral Chapter House for some months, was intended as an advertisement of these instruments. But prospective customers have balked at the fact that organs can only be sent from England on receipt of the full amount due. Now, Mr. E. J. Stock, who is a keen churchman, and is also general manager of The National Mutual Insurance Co., has come to the rescue. The company will undertake the work "under the usual conditions, and at the lowest rates of interest."

Gipsy Smith at the Cathedral.

It is understood that the Archbishop has invited the famous evangelist, Gipsy Smith, who will be conducting an evangelistic campaign in Melbourne from March 14th to 29th, to preach at the Cathedral.

Mission of St. James and St. John.

In five months the mission, as the chief executive agency of the Central Unemployment Committee, dealt with 20,486 meals and 7375 beds, paid registry office fees for 438 men, and directly placed a large number of others in employment.

The Mission has assumed responsibility for the Newhaven Boys' Home, which has lately gained an unenviable notoriety through the Press, and closed down after a conflict with the Charities Board. The Home is in Phillip Island; the buildings are obsolete, but there are 40 acres of land. The Home will now be under the complete control of the Mission, and the Rev. E. H. Faulkner has been appointed sub-warden of the institution.

Another country property within 20 miles of Melbourne is being secured, and will be used as a Home for unmarried mothers. Two trained nurses have already offered their services. A depot will be established in the city, for which purpose a hotel in Carlton has been purchased.

The Babies' Home in East Melbourne is in operation, and now houses 15 tiny inmates.

The Girls' Home at Glenroy has been enlarged and improved. The adjoining mansion which has been purchased, with its 37 acres of land, is in the hands of the architect, and offers almost illimitable scope for development. It is a home for boys up to the age of 14, and will be in charge of the Rev. T. A. Townsend, and Miss Wallen.

Seamen's Mission.

The Missions to Seamen throughout Australia, and especially in Melbourne, mourns the loss of the late Rev. A. Gurney Goldsmith, M.A. He came to Melbourne in 1905 to establish a branch of the Missions to Seamen in this port. At that time there was in existence a "non-sectarian" mission for sailors at Port Melbourne. With wonderful tact and energy Mr. Goldsmith faced a delicate task, and it is a testimony to his wisdom and his persuasive personality that the two societies, in less than a year, were amalgamated and were working harmoniously together under the Flying Angel flag.

Mr. Goldsmith, most ably assisted by his wife, set to work to capture the interest of the leisured classes in the work among sailors. Over eleven hundred ladies were banded together in the Ladies' Harbour Lights Guild. A big proportion were only subscribers, but many were active workers who came in their turn to the Central Institute on Australian wharves, or to either of the two branch institutes at Port Melbourne and Williamstown, and entertained the merchant seamen. Two nights per week (and oftener when necessary) concerts were given at the Central Institute, and very good concerts many of them were. Sailors are good judges of music, and they are given concerts in ports all over the world. More than one of them said that the Melbourne concerts were, on the whole, the best. But whether it were concert or just "games," the evening always closed with a short service in the chapel, and very few of the men refused to come in. After chapel there were always bundles of books and magazines for those men whose ships were leaving port the next day. Archbishop Clarke was fond of saying that the best-organised work in the diocese was the Missions to Seamen. The work, which is still vigorously carried on, was all the outcome of the contagious enthusiasm of the Rev. and Mrs. Garney Goldsmith.

St. Hilda's Training Home.

St. Hilda's Deaconess and Missionary Training Home, Clarendon Street, East Melbourne, resumes on Tuesday, February 9th. The head deaconess, Sister Minna Johnson, will be at home on Friday, February 5th, in the afternoon, and will be glad to see any who are anxious to know more of the work.

Holy Trinity, Oakleigh.

There was a large congregation at the induction of the Rev. W. E. Ranshaw to the cure of Holy Trinity, Oakleigh. Visiting clergy were the Revs. A. E. Britten, R. H. B. Williams, T. Brammall, C. E. Gayer, and W. C. Meredith. A learned and eloquent sermon on the reading of Holy Scripture was preached by the Ven. Archdeacon Aickin.

Hawksburn Mourns Its Curate.

It is with great sorrow we record the death of Albert Edward Simons, assistant priest at St. Martin's, Hawksburn. He was on holiday in Benalla, and, taken suddenly ill in the early hours of Monday, 18th inst., was admitted to hospital, and a serious operation was performed on Tuesday, the 19th. His condition was critical, and medical men gave little hope. His vicar (Rev. Geo. Greene) saw him last at 9 a.m. on January 20. He looked upon death as a deliverance, and, with full hope in the mercy of his Saviour, has passed into the nearer presence of Christ. He was ordained to the priesthood on December 13 last.

The mortal remains were brought from Benalla, and received at St. Martin's Church on Thursday week, at 11 p.m., by the Vicar, with representatives of the Vestry and congregation. Watch was reverently kept all night by the Boy Scouts. Then at 1.30 on Friday part of the burial office was said, and a short service at his home. The interment took place in the Melbourne Cemetery.

St. Hilary's Fine New Bell.

Mr. E. Lee Neil, C.B.S. (recently honoured by the King), has presented St. Hilary's, East Kew, with a fine 3cw. tenor bell. It was ordered by him in England, and has just arrived and been erected.

Extension at Corio.

Five blocks of land have been secured at Corio, and the plans of a temporary church drawn out. A representative meeting has been called, and no doubt the matter will immediately be put in hand.

Fete at Dreamthorpe.

Through the generosity of Lady Hodges, who has lent her home, Dreamthorpe, Macedon, for the occasion, a garden fete will take place on Saturday afternoon to raise funds for the new Church of England vicarage at Gisborne. The opening ceremony will be performed by Lady Grice.

THE NEW LECTIONARY.

Feb. 7, Sexagesima.—M.: Ps. 139; Gen. iii.; Mark ix. 33 or 1 Cor. vi. E.: Ps. 25, 26; Gen. vi. or viii. 15—ix. 17 or Eccles. xv. 11; Luke xvii. 20 or 1 Cor. x. 1-24.

Feb. 14, Quinquagesima.—M.: Ps. 15, 20, 23; Gen. xii. 1-8 or xiv. 14 or Eccles. i. 1-13; Matt. v. 1-16 or 1 Cor. xii. 4. E.: Ps. 30, 31; Gen. xiii. or xv. 1-18 or Eccles. i. 14; Luke x. 25-37 or 2 Cor. i. 1-22.

Feb. 17, Ash Wednesday.—M.: Ps. 6, 32, 38; Isa. lviii.; Mark iii. 13-22. E.: Ps. 102, 130, 143; Jonah iii. or Prayer of Manasses; Heb. iii. 12—iv. 13.

Feb. 21, First Sunday in Lent.—M.: Ps. 51; Gen. xviii. or xvii. 1-9 or Eccles. ii.; Matt. iii. or Heb. vi. E.: Ps. 6, 32, 143; Gen. xxi. 1-21 or xxii. 1-19 or Baruch iii. 1-14; Mark xiv. 1-26 or 2 Cor. iv.

Prohibition Slogan Wanted.

The N.S.W. Prohibition Alliance is asking for slogans appropriate for the campaign against the liquor traffic. Substantial prizes are offered in a competition, particulars of which are to be found in our advertising columns. This is an opportunity of helping to provide the prohibition forces with a useful weapon of attack, and, at the same time, being well paid for it. Slogans have to reach the N.S.W. Prohibition Alliance by March 1st.



EDITORIAL NOTES.

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

No. 55. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. H. A. Pocklington, 54 Commonwealth Bank Chambers, 114 Pitt St., Sydney. Telephone B3904. Office Hours 10 a.m. till 5 p.m.

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CHANGE OF ADDRESS.

Will our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3906.

The Church Record.

FEBRUARY 4, 1926.

A Great Memory.

Of all the men, and some of them truly great, who took part in the foundation of settlement in our land, the one of whom the average Australian knows least is the Rev. Richard Johnson, the first chaplain. This probably arises from the sorry fact that our historians frequently have no sense or appreciation of religious values. The strife of commerce and the confusion of politics sound too loudly in their ears. Again, it may also arise from the unfortunate habit that our Anglican Church has acquired of perpetuating the memory (sometimes vague) and the deeds (sometimes legendary) of some saint who allegedly flourished hundreds of years ago. Those real saints, the virile pioneers of the modern missionary movement, and the red-blooded heroes of the social ministry of the Church have not yet been given place in the calendar. And accompanying with those real saints, and neglected with them, too, stands Richard Johnson. Yet on reflection we can see that he was a man of no small privilege and distinction. We can think of him as giving willing assent to the suggestion that he should accompany that First Fleet as the chaplain, the sole minister of the Word of God and Sacraments of the Gospel to that motley company sailing therein. Australia was then little known and distant by some thousands of miles from the Homeland. The purpose of the voyage was not the happiest, and in itself gave only guarantee of hard and discouraging work to the man of God. Yet he faced it all and went. No mean hero he!

We think of him as the tiny fleet, after its tedious voyaging, passed through the beetling heads of Port Jackson, the first keels to cleave the waters of that wondrous harbour. With what breathless interest must he have gazed upon the marvellous sight! What must have been his feelings as his ship dropped anchor in Sydney Cove, and he viewed his new home and "parish" for the first time!

We can see him leading that strange service, the first act of Christian worship in Australia, "underneath a great tree" on the first Sunday in February,

1788. Grave, reverent in men, homely of countenance, and sturdy in build, he brought that company of officers, soldiers, free men, and convicts to the very throne of grace in prayer, and then preached to them on those words of thankfulness and duty, "What shall I render unto the Lord for all His benefits unto me?" To be the first voice to sound forth the Word of the Lord in this Australia of ours was Richard Johnson's privilege—and no small privilege that!

We can imagine him taking his share in all the activity and burden of new settlement, in all the discomforts and distresses of rough bush life lasting through the heat of that Australian summer. There was no well-built city of Sydney then with broadways and ferries. Huts and tents and dusty tracks made up the little settlement of those days. Still, life then must have had its element of adventure. The great bush that was being pushed back from the water's edge by the new-comers contained the unknown. The aboriginal was alternately despised and feared in those days. Men trusted them not. Quiet, courage, and good faith were requisite to live out one's life at that time. And in that Johnson did not fail.

Then we can picture him in that most difficult task of all, the pastoral ministry amongst his flock. But little encouragement was given him. Many of the convicts had been nourished only in misery and vice. Some of the military were not without sin of a most flagrant and rank character. Drunkenness was even fostered by the custom of utilising supplies of spirits as common currency. A settled place of worship was tacitly denied him; officialdom gave no help. Even when by dint of labour and tears and prayers the first church on our soil was built—a rude structure of "wattle and daub"—it was quickly burned down by some malicious hand. Still, Richard Johnson continued, and in the trial of patience and faith he sowed the good seed of the Word in such measure that it has flourished abundantly ever since. A great man he to do such work as this!

Surely, then, he deserves our high esteem, and is worthy of a shining place in the roll of the heroes of the Faith. And we should set him there not only that we might admire him, but also that we of this day and generation might follow him. For the work which he began yet remains to be done.

He came with a Gospel to a sin-corrupted people. We have such in our cities to-day, even and as surely damned by evil or "doped" by indifference as ever were people of old. The Gospel committed to us alone can set them free.

He came with the ministry of the Church to a pioneering and lonely people. And pioneers still go forth beyond the outer bounds of settlement in Australia. They need the cheer and the inspiration of Christ's religion to relieve their drab lives and to save their souls alive. The responsibility of meeting their needs rests upon us. Do we stand in with such work of the Church like the Bush Church Aid Society and see that the men and women of the far "out-back" are not neglected?

It is to missionary and evangelistic work that Richard Johnson challenges us. Are we ready to respond?

Be inspired with the belief that life is a great and noble calling, not a mean and grovelling thing that we are to struggle through as we can, but an elevated and lofty destiny.—Gladstone.

Modern Novelist's Ideas on Religion.

Recently the "Daily Express" (a London journal) invited 10 novelists to contribute an article each to that paper entitled "My Religion," which should express their spiritual condition. The result was remarkable—some might even say, appalling. Sir A. Conan Doyle comes nearer than any of his nine confreres to the ordinary religious belief of the average Christian; yet he writes: "The worst that my sect (spiritists) can do for Christ is to make Him incredible." Miss Rebecca West says: "I feel that Christianity must be regarded as a phase of revelation only, and not as being final. The spirit of toleration will save the next Christ from crucifixion." She also says: "The doctrine of the Atonement is neither true nor useful." Those who believe in the Virgin Birth are "absurd," Miss West tells us. Hugh Walpole does not once mention God in his article, nor does he even indirectly refer to the Deity. Only once does he use the Name of the Saviour in speaking of "the teachings of Christ." E. P. Oppenheim writes: "My religion is that of the man in the street, viz., an attitude of ignorance as regards the great unsolved problems of life and death. I look upwards in vain. There seems to be no other religion left to-day for the thinking (sic!) man but to worship the unknown through his fellow-men, thus fulfilling a primitive and inherent instinct." The other six novelists are Israel Zangwill, J. D. Beresford, H. A. Jones, Compton Mackenzie, H. De Vere Stacpoole, and Arnold Bennett. The last-named only is quoted here through exigencies of space: "I do not believe, and have never at any time believed, in the Divinity of Christ, the Virgin Birth, the Immaculate Conception, heaven, hell, the immortality of the soul, or the Divine inspiration of the Bible." Verily, we may cry, "These be thy" (literary) "gods, Oh! Israel" (of the latter days). Your readers, Sir, will not be surprised to learn that the publication of these very remarkable confessions of faith (!) in the London newspaper brought out hosts of letters, variously expressing indignation of pity, wonder, sarcasm, etc., while they formed the text for numerous sermons. Principal Jacks said: "More than half the contributors were frankly bored by orthodox Christianity." Father Ronald Knox averred that "Almost all the writers speak of their religion as if it were their own invention, whereas religion necessarily implies a power which imposes itself upon the believer, and which totally loses its force if it is simply a mirror of the individual reflecting his fads and foibles, his kinks and prejudices." The Rev. Mr. Kelyack says: "We parsons are constantly being reminded that the three great preachers of sin to-day are the doctor, the lawyer, and the novelist. Yet the problem of sin may trouble the novelist's characters, but it does not trouble the author. In an article on such a subject, ought we not to expect the writer to tell us about his sense of sin and unworthiness, his knowledge of forgiveness, the joy of it, and the gratitude for it?" Mr. Kelyack goes on: "How many of these novelists will survive even 50 years? To doubt God's inspired Word, to patronise or explain away Christ, to ignore the Holy Spirit, to live contentedly on without searchings of heart, or hungering, and thirsting after righteousness—what message can any such writer possibly have for any reader to-day?"

GEO. C. WOLLASTON.

Correspondence.

"OLD CHURCHMAN."

Sir,—The psychologically interesting letter of "Old Churchman" describes the way in which he reacts to the changed services which he finds around him to-day as compared with those to which he was accustomed in boyhood. Concerning hell and other unspecified subjects he admits that with years his beliefs have been to a great extent modified, but on the whole he leans heavily upon the unexamined assumption that what was customary in the churches and services of his early days ought to be customary still. It is somewhat as if a man were to direct in his will that his funeral was to be conducted with black pall and gloves, black hat bands and scarves, nodding plumes, mutes, and "no flowers," because these doleful paraphernalia were the custom when he was young.

I am a still older churchman than the writer of the letter, and grew up in ecclesiastical surroundings similar to those which he describes, and to which he so ardently clings. I can remember the time when, to see a man go into the pulpit in a surplice, was an innovation which sent a cold chill down one's back. But the general reaction has been different. Bare churches, dull conventions, and uncritical literalism have bred a permanent distaste for the models which "Old Churchman" loves. Thus it may come about that one man is repelled from a particular church because it is like the church of his boyhood, and another because it is different. Where is the type that will suit them both? To myself the school chapel at Rugby, in the headmastership of the late Archbishop Temple, was a haven of refuge, where mind and spirit could breathe a freer air.

Whatever may be meant by "the Protestant Bible" as distinct from the Bible, "Old Churchman's" principle of "giving the people what they demand" does not seem to fit readily into a biblical mould. Samuel gave the people what they demanded, but lectured them soundly for demanding the wrong thing. At the price of losing all their value, prophets might have saved themselves a world of trouble by prophesying the smooth things which their public demanded. Had the Jews been given what they demanded where would the Gentiles be?

When this couple of old churchmen were boys the importance of the love of beauty, as one avenue of approach to the love of God, was surely underrated. Is it better to imperil digestion at the after-morning-service dinner table by "intense wrath" about the introduction of flowers, or to let flowers, with their limitless variety and exquisite beauty, prompt us to ponder the saying "GOD so clothed the grass of the field?"

I am, etc.,
JAN. 28.
W. HEY SHARP.

The Bush Church Aid Society.

The Editor, "Church Record."

Dear Sir,—The anniversary of the first Christian service in Australia has for some time past been regarded as fitting occasion for the recognition of the work of the Bush Church Aid Society. Churches and Sunday schools have arranged special offertories, and interest in our far out-back work has been definitely developed.

This year we beg the publicity of your columns for an appeal to all rectors and church wardens and Sunday school superintendents. B.C.A. work has grown, as witness our hospital, our mission vans, and new ministries in Croajalalong, and along the River Murray. The church out-back is worth helping. Therefore, offertories or retiring collections from congregations in our big cities will be most welcome. Grateful acknowledgment will be made of any sums sent to our office, Diocesan Church House, George Street, Sydney.

Yours sincerely,
S. J. KIRKBY,
Org. Missioner.

C.M.S. Summer School at Austinmer.

The work of the C.M.S. Centenary Year was crowned by the Summer School held at Austinmer. Not only were those who attended the various sessions given a new vision of the vast possibilities of work in the mission field, but the missionaries who were present all felt refreshed and encouraged by the keenness of those who were at home.

The School was welcomed by the Rector, Rev. Leland Parsons, who gave a short address of welcome in the tent. There were some 72 at the opening celebration of Holy Communion, at which the chairman, Rev. G. A. Chambers, spoke of the power which was available for those who would receive it for service, both at home and abroad.

Each morning Rev. W. S. Hilliard led the Bible readings, taking the Gospel of St. Mark as his subject. In a stimulating manner he worked out: (a) The claims of Christ; (b) The claims tested by His works, teaching and personality; (c) The claims of the crucifixion and the Resurrection.

Rev. S. H. Denman spoke on Missionary Education, and gave the School the practical help which he had gained during his recent investigations in England.

The returned missionaries spoke each evening on the work in the field, and during the week every quarter of the globe was dealt with in some detail. The study groups were the centres of keen interest, as morning by morning the problems opened up in Rev. W. W. Cash's book, "The Moslem World in Revolution," were discussed with fervour. This study, backed up by Rev. F. C. Phillips' information about the Moslem work in India, set before the School the tremendous opportunity which lies before the Christian Church. It is significant that important work has been committed to the Australian branch of the C.M.S. in two of the leading Mohammedan cities—Cairo and Hyderabad. The field is white; can we, dare we, let this challenge go unheeded?

The closing meditations were led by the General Secretary, Rev. J. W. Ferrier. He concluded each day's work with a helpful devotional address.

A camp for young men was organised by Rev. W. Wynn-Jones. This was quite apart from the regular school accommodation, and a party of 17, including clergy, University men and High School boys, spent a very happy week under canvas.

From the first service until the final Thanksgiving Service there was a deep spiritual note, which dominated every meeting. The C.M.S. slogan of "spiritual men for spiritual work" was exemplified in the spirit of the School.

Some of the early morning prayer meetings will long be remembered by those present, and the last service, at which some 18 signified their willingness to go to the Mission field if God so opened the way, speaks for itself of the impression made during the week.

On the last night Mr. W. E. Shaw, who had himself, with Mrs. Shaw, done so much for the School, expressed the thankfulness of the Summer School to the chairman for the way he had conducted the sessions, and for the lead he had given in the spiritual tone and enthusiastic character of the meetings.

The Church in Australasia.

SYDNEY.

St. Paul's College 70th Anniversary.

Democratic Ideals.

Seventy years ago, on January 25, 1856, a large assemblage, including the Governor of the colony (Sir William Thomas Denison) and many notable citizens, gathered round a foundation-stone which was intended to mark the first step in the erection of St. Paul's College within the University of Sydney. Yesterday the college celebrated this 70th anniversary, and about that foundation-stone—for some reason never built upon—was held one of

the principal ceremonies of the commemoration, when the Archbishop of Sydney (Dr. Wright) offered prayers for the welfare of the college. On the large block of stone taken from Pyrmont is inscribed the simple legend:—"St. Paul's College, January 25, 1856."

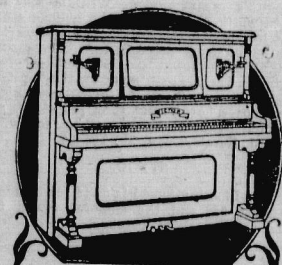
A Power for Good.

The celebrations were opened yesterday with a service of Holy Communion in the temporary chapel, at which Archdeacon H. A. Woodd, of Newcastle, preached on the text, "Wisdom and knowledge shall be the stability of these times and strength of salvation." "Seventy years in our community is a long time—a time of growth and progress, a time rich with stirring history," said the preacher. "The community which formed this college was a small one, but it was a courageous and statesmanlike act of the founders to lay down the lines on which it was to be established. And have their successors carried on the tradition they received? For a long time they only marked time, but happily we see now the dawning of a brighter and busier day. Education was never more discussed, its value never more recognised and emphasised than now. This college can be an enormous power for good, if from its portals it sends year by year men whose hearts God has touched, whose thought and temper are controlled by sober teaching. For 70 years St. Paul's has been doing its work, and it is still achieving its high destiny. May it flourish! But a pious wish is not enough. We must do all that in us lies to give substance to our wish; we need more power, greater opportunities that the declaration of the text may be fulfilled. True religion and true education must here be united."

The Luncheon.

After the ceremony round the stone, luncheon was served in the College Hall, where those present included the Archbishop of Sydney (Dr. Wright), Dean Talbot, Archdeacon D'Arcy Irvine, Canon Archdall (Armidale), Judge Backhouse, the Registrar (Mr. Selle), and Mr. F. A. Russell.

"This day 70 years ago was a day of reconciliation," said the Warden (the Rev. A. H. Garnesey), in proposing the toast of "The Day We Celebrate." "There had been a conflict of opinion on all sides on



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the constitution of the University, and the leaders of the Church of England had been searching for some time for a means to provide for the religion of the students. Two bodies were working to form a college, and at a great meeting in 1853 they came together and arranged to establish the institution for which they had all been so ardently striving. There was in those early days a suggestion of aloofness and independence, but to-day we want to be regarded as a part of the University, making our contribution to its life.

Pre-eminently Democratic.

"It was a courageous gesture to establish a college in those days," continued the speaker, "and we must not forget that courage, for now is the time to move forward, not in this college alone, but in every college of the University. These have often been regarded as things apart from the life of the general public, but that is an inaccurate surmise, for we do not want to be aristocratic in the exclusive sense of the word, or plutocratic. We claim that we are pre-eminently democratic. I do not think that any poor man has ever had a bad time in any of the colleges, though a rich man may be unhappy if he is a fool or a vain ass. Rich or poor, he will have a good time if he is a man ready to play the game."

The Warden added that the extension fund of a University college like St. Paul's was always open.

In proposing the toast of the visitors, Mr. F. A. Russell said that the Church of England and the University of Sydney could derive a great deal of good from the college. If the church was liable to suffer from an ill that ill was conservatism, and the college, with its enduring youth and ever-modern ideas, could give something of modernity to it. To the University the college could contribute stability.

Archbishop Wright said, in reply, that the anniversary celebration should infuse a new vigour into the college, which could play a great part in the life of the University and the nation.

Rich History.

The Registrar (Mr. Selle) said that he hoped students would delve into the history of their college. Many famous names they would find there, and he hoped that a descendant of one of the Commonwealth's greatest men, William Charles Wentworth, would enter the college soon. He had passed the Leaving Certificate examination from the Armidale school, and might be awarded the classical scholarship. These great men of the not-far-distant past set ideals for the college which, no matter how young they might be, all students should be proud to follow.—("S.M. Herald," Jan. 26, 1926.)

SYNOD.

The Diocesan Synod is fixed for Monday, August 23, and the General Synod for the third week in October.

BATHURST.

A Great Celebration.

Holy Trinity, Orange, has been en fête. No less a celebrity than Lord Allenby, the hero of Palestine, was present on January 20th to unveil an Honor Roll containing 220 names of men and women from the parish who had served in the Great War.

The greatest congregation that has ever attended Holy Trinity Church—estimated conservatively at 1200, and scores were unable to gain admission to the capacious edifice—was present at 10.45 for the service. Included in the immense congregation were Canon Taylor (Rec.), Archdeacon Howell (Vicar-General), representing the Bishop, who was unable to be present owing to illness; Archdeacon Oakes, Archdeacon Boyce (the Rector of Orange at the time of the erection of Holy Trinity), Revs. A. G. Powell and A. J. Rolfe, and other visiting clergymen, and many former old members of the Church who had returned for the special function.

The rector, churchwardens, and clergy met the distinguished visitors at the tower porch, and after escorting them to their seats the National Anthem was sung. Then the rector presented Lord Allenby with a beautiful souvenir album, containing an address of welcome and appreciation and a dozen beautiful views of the church,

roll of honour, memorial and Town Hall, and scenes of the parks and district. On the cover the Viscount's monogram stood out in gold lettering.

The address read as follows:—The Right Hon. the Viscount E. H. A. Allenby, G.C.B., G.C.M.G., Field-Marshal. My Lord.—It is with extreme pleasure that we, the rector and members of the congregation of Holy Trinity Church, Orange, offer you and Viscountess Allenby the sincerest of welcomes upon your visit—short as it is—to this part of our Mother State in Australia on the occasion of the completion of our Soldiers' Memorial Tower and Spire, with the consequent unveiling of the Honour Roll, with which it is our happiness to know that your name—so honoured throughout the Empire—will be for ever associated. May we ask you and Lady Allenby to accept the accompanying souvenir of that association, and of the erection of a lofty and sacred memorial of gratitude to those who served in the Great War—some under your leadership in Palestine and others in the many fields of service, and may it be a pleasing memento of some of the glimpses you have had of this favoured town and district. We are—H. Walker Taylor, M.A., rector; Geo. Thompson, A. W. Howes, J. F. Utz, wardens; A. E. Colvin, Synod representative; G. Merrick Long, Bishop of Diocese; Charles Rosenthal, architect. Orange, 26th January.

Lord Allenby said they had met together in gratitude and reverence to do homage to the brave men and women who went out joyously without thought of self to do their duty and to sacrifice themselves for all they held dear—the Empire and the world's civilisation. Many had gone out, some came back, but many did not—they had made the sacrifice of their lives. Their manner of passing was great and glorious, and we owed a debt of gratitude to them. Love would conquer death, and they felt moved by the love and pride when they thought of those who had given their all, who were faithful to the end and had laid down their lives for their country. They were proud of their men and women, and yet in the anguish of bereavement at the untimely extinction of bright young lives given for their country, they asked "Is it the end; is it the end?" They thought of their friends and where they laid. They felt far away and their graves were in distant lands. How could they fulfil the future to those men and women who gave their lives? They were so far away, but they could build memorials; they could erect tablets, and it was good that they could do so to keep their memories green in their hearts, and that their children's children could be reminded of those who went before them and sacrificed themselves on their behalf. The true monument of those who never came back was in their own hearts—Australia's heart. Their Australian memory of them is their true monument, and the spirit of their brave men was at present with them. On the paths they trod shone a radiance, which would lead them onward and upward to that light which was unextinguishable. There was no better or higher plane, and may they all be worthy of it. Their first duty was to remember them lovingly and gratefully. They rejoiced to have many back amongst them, and, with those maimed in body, it should be their care and their business to try and make amends to them for the sacrifices they had made. They owed them their gratitude for what they had done for the civilisation of the world. They should never be forgotten. He felt it a very great honour and a very solemn and sacred one to be in Orange that day, and the occasion was one he would never forget. He prayed that such a war would never recur again, but if it should do so he knew that the men would be found with renewed spirits to do what they had done before.

His Lordship then unveiled the Roll of Honour, and the proceedings concluded with the signing of the National Anthem.

COULBURN.

THE CATHEDRAL.

A representative gathering of S. Saviour's parishioners met at the Clergy House on Thursday week to take part in the annual general meeting. The Vice-Dean, Archdeacon Ward, presided. After

the formal business had been transacted an interesting discussion took place as to ways and means. Archdeacon Ward pointed out the need for a strenuous effort to liquidate debts contracted by preserving the old registry as a Clergy House and necessary improvements to the Church Hall, in addition to meeting the overdraft on the working account. It was pointed out that the present position would necessitate the Archdeacon working alone for a while, and for economy being exercised in the general maintenance of parish work.

Parishioners were notified that the Council had appointed a sub-committee to investigate the most practical way of cutting down expenses, and the chairman expressed the hope that with the co-operation of all interested the position would be rectified in the course of a few months.

The work of the lay readers, more particularly the consistent labours of Alderman Turnbull, came in for deserved recognition, and the Ladies' Guild, under the presidency of Mrs. Grovenor, was heartily congratulated on their splendid efforts towards the reduction of the Church Hall debt. The Archdeacon mentioned that the reinstatement after the fire would be completed within three months, and that the insurance covered the damage done. Due recognition was given to all other church workers, and a motion of sympathy with Mrs. Tombs in the loss of her husband, who for 21 years was a faithful and devoted worker in the parish, was passed in the usual way.

Various other matters of interest came before the meeting, and a very happy gathering terminated with the Benediction.

VICTORIA.

MELBOURNE.

BIBLE SOCIETY.

The annual meeting of the Melbourne Auxiliary of the British and Foreign Bible Society was held in the Bible House. Among the officers elected were the following:—President, the Rev. Dr. A. Law; vice-presidents, the Rev. T. Quinton, Dr. Leeper, Mr. J. S. Walker, and Mr. Fred. G. Barley; treasurer, Mr. James Birchell; secretaries, the Rev. C. J. T. Martin (clerical), and Mr. J. S. Walker (minute).

GIPPSLAND.

Varia.

The Rev. A. R. Raymond has been appointed by the Bishop as chaplain to the aboriginal station, Lake Tyers. For many years the Bishop has been striving to obtain an effective ministry for the residents of the aboriginal station, and at last the Government has accepted his offer to provide a chaplain. This has been made financially possible by the kind co-operation of the A.B.M. and the C.M.S.

The Rev. B. C. Gadsden, who has been at Mirboo North for the last three years, has resigned. He intends leaving the diocese, and will probably sail for England in March.

The Rev. W. G. Backhouse, who recently resigned from the Parish of Orbst, has been appointed to the Parish of Barabool, in the Melbourne diocese.

The Rev. J. Bruce Montgomerie, of St. Luke's, Alberton, who has been nominated to fill the vacancy at Orbst, has accepted, and will commence his ministry there early in March.

The four newly-ordained deacons have received their appointments as follows:—Rev. P. Reeves, to Blackwood Forest and Bass; Rev. P. W. Miller as curate to the Ven. Archdeacon Weir, Warragul; Rev. A. W. Wheeler as curate to the Rev.

NEW BOOKS

Darlow—"LIFE OF WILLIAM ROBERTSON NICOLL." 10/6. Post. 9d.
Barbour—"LIFE OF DR. ALEXANDER WHYTE." 10/6. Post. 9d.
Cherry Edition, 7/6. Post. 9d.
Peloubets—"SELECTED NOTES." 1925. 8/6. Post. 7d.
Tarbell—"TEACHER'S GUIDE." 8/6. Post. 7d.
Arnold—"COMMENTARY ON S.B. LESSONS." 1925. 6/-. Post. 4d.

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N. A. McLean, Lang Lang; Rev. G. C. Lovegrove to Neerim South.
Mr. D. L. Reeves has been licensed as stipendiary lay reader to Otrintim, and Mr. W. I. Fleming to Croajalingong.

TASMANIA.

Varia.

C.M.S. Summer School will be held again this year in Hobart and Launceston. The Hobart School will be held from February 14 to 19, and the Launceston School from Hobart, 21 to 24. The chairman of both schools will be the Rev. G. A. Chambers, C.M.S. Federal Commissioner; Archdeacon Davies, principal of Moore College will give the Bible readings at Hobart; and the Rev. W. R. Barrett, the warden of St. Wilfred's College, will give the Bible readings at Launceston. The Rev. Paul Nagano of Koke, Japan, and Miss Wise, from Hyderabad, will give the missionary addresses. The Bishop of Tasmania will preach the opening sermon at St. George's at the Hobart Mission School. The Tasmanian C.M.S. Summer Schools have been remarkable for their large attendances, and for their enthusiasm, and this year there will be no falling off in this respect.

The Bishop of Tasmania and his family are having their annual holiday at Bunbury Island. He has had a strenuous year in travelling through his scattered diocese.

A diocesan missionary van is being secured for work in the outlying and scattered parts of the Island. It will be equipped with a lantern or cinema, and a stock of Bibles, Prayer Books, and good literature. The Bishop hopes to have a trained worker from England who will be assisted occasionally by theological students. The moving spirits in this venture are the Rev. W. R. Barrett, warden of St. Wilfred's, and the Rev. W. Greenwood, rector of St. Aidan's, Launceston. The van will meet a great need.

Owing to the difficulty of securing a leader the annual retreat for clergy will not be held this year. It is suggested that in future the retreat be held not in January, but in April, the week before Synod.

Notes on Books.

Daybreak and Other Verses, by K.E.T. Published by Marshall Bros., Ltd., London. Our copy from William Tyas, Town Hall Book Arcade, 555 George St., city.—Prestendary C. J. Procter, who has just recently been called home, contributes an appreciative foreword. He introduces the writer as one who "has herself passed through many a dark day of sorrow and trial, but through them all she has been enabled to bear joyful witness to a perfect peace which is the outcome of the indwelling Christ." The poems all bear the mark of "the peace of a perfect trust," and will prove a comfort and source of inspiration to many a Christian pilgrim.

On the Wool Track, by C. E. W. Bean (Published by the Cornstack Publishing Co. Our copy from Messrs. Angus and Robertson, Price 2s. 6d.). The author's name is sufficient guarantee of something excellent. Mr. Bean was commissioned by the "Sydney Morning Herald" to write up the wool industry from any point of view.

Continued on Page 10.

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The slogans become the property of the N.S.W. Prohibition Alliance, which will appoint judges to award the prizes. The judge's decision shall be final, and they shall have the right to withhold any prize in the event of the slogans not coming up to standard.

As examples of what might be sent in, these are mentioned: "Prohibition Brings Sunshine," "Prohibition Does it Better," "Alcohol Costs Too Much."

First Prize - - - £5
Second Prize - - - £3
Third Prize - - - £2

10 Consolation Prizes of 5/- Each.

All Slogans must reach the Secretary, N.S.W. Prohibition Alliance, Macdonell House, 321 Pitt Street, Sydney, not later than March 1st, 1926.

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view he might choose; and he set to work to set a real first-hand experience of the wool country and its denizens. The result is absolutely true to life, and makes fascinating reading. Mr. Bean writes with a facile pen, and lights his story with flashes of humour, caught from the varied types of men and women who people these special parts of our vast and wealthy land. The descriptions are well done, and all the more interesting in that we are assured that the author knows his subject at first-hand. The book is well illustrated by the camera.

Emily Climbs, by L. M. Montgomery. (Published by the Cornstalk Publishing Company, Sydney, in "Bellbird" series. Our copy from Messrs. Angus & Robertson, Castlereagh Street, Sydney. Price, 3/6.)

This book, is really a sequel to "Emily of the New Moon," and carries the story of this little wonder girl a stage further. The little heroine has striking literary gifts, and aspires to be an authoress. The story is told practically from her own diary, the refuge place of this child amidst her unsympathetic surroundings. It is a Canadian story, full of character, with its humorous and thrilling situations. The awful night spent in the lonely church with the lynatic and his dog is sufficiently hair-raising, but who can help seeing with "Teddy" the pathos of it all, and letting one's heart go forth in sympathy with the poor old madman in frantic search of his lost "Annie!" The story is realistic, and human nature shows forth from every page. We imagine that Emily Climbs will be a very popular book, and can well recommend it to our readers, young and old.

A Great Evangelist—John B. Gough.

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

He is an old man at twenty-five. Nobody seeing him that night would suspect that he had seen so many winters, and nobody would suspect that forty-four happy summers lay between him and his grave. He sits at a bare table in an empty, cheerless room. He shivers with cold and hunger. His thin arms are folded on the table, and his haggard face rests upon them. He feels he has reached the end of everything. He has just completed seven dark and dreadful years. Speaking of those years later, he says: "Seven years of darkness! Seven years of slavery! Seven years of dissipation! Seven years of sin!"

John Bartholomew Gough was born at Sandgate, Kent, on August 22nd, 1817. His father was a pensioner of the Peninsular war; his mother a village school-mistress. At the age of twelve he was sent to America, and worked on a farm in the Oneida country, New York. In 1831 he went to New York city, where he found employment in the binding department of a Methodist book depot. But habits of dissipation lost him this employment, and drove him into low grog shops, where he earned a precarious livelihood by reciting cheap poetry and singing comic songs. He was married in 1839, but his drunken habits reduced him to dire poverty, and he became a constant victim to delirium tremens. His vicious life, too, probably caused the early death of his wife and child. It is just at this time that we find him in his squalid room. His despair is complete. But, as he sits there, memory unlocks its buried treasure. There rush upon his mind the tender, hallowed associations of early days—the village church, the Sunday School, and, best of all, the dear old English home. In the centre of all, he sees the sad, wistful face of his mother, and it was his mother, or, at least, the precious memory of her, that came to his relief in his dire necessity. It is a way that mothers have! "Oh, that mother of mine," Gough used to say, "she was one of Christ's nobility, and she possessed a patent signed and sealed with His redeeming blood." She died a pauper, and was buried without a shroud and without a prayer; but she left her children a legacy that has made them wealthier than peers and princes. His face is still buried in his ragged sleeves, so that the tears do not show, but they are there; and all at once, he tells us, one of those passages of Scripture that she had taught

him seemed to be whispered in his ear by his mother herself: "He is able to save to the uttermost them that come unto God by Him." "It is the very thing I need," he said; "I want to be saved—I cannot save myself. He is able to save to the uttermost—then He is the Saviour for me!"

It was about this time, too, in the year 1842, that a benevolent quaker induced him to attend a temperance meeting and take the pledge. Resolving to give the remainder of his life to the cause of temperance, he attended meetings and told the story of his conversion with such remarkable effect as to influence many others. A few months later he had a relapse into drunkenness, but came back with greater and stronger resolution than ever. He lectured with great pathos, humour, and earnestness in various parts of America. In 1853 he was engaged by the London Temperance League, and lectured for two years in the United Kingdom, where he attracted large crowds to his meetings. But God had a wider purpose for him than that of a temperance lecturer, and when he came to England again in 1857-1860 and in 1878, it was as an evangelist preaching with convincing power. He did much evangelistic work, too, in America. In some of his later addresses he took up literary and social topics, and acquired a moderate fortune by his lectures. He published also certain books.

Most of us can remember from our infancy the three giants of the fairy tale. There were three giants that stood in the way of John B. Gough. The name of the first was Yesterday; the second, To-day; and the third, To-morrow. Giant Yesterday was peevish with terrible emphasis to the indelible past. "I have suffered," cried Gough, "and come out of the fire scorched and scathed. . . . The scars remain! the scars remain!" Giant To-day came to him in his struggle with three visions. First, he sees a bright, fair-haired, beautiful boy, the picture of innocence and health. "Who are you?" asked Gough. "I am your Past; I am what you were." Then another figure appears. The boy has become a man, possessed of intellect, charm, and power to command. "And who are you?" Gough asks again. "I am your Ideal; I am what you might have been!"

Then there creeps into the bare room a wretched thing, unkempt, loathsome, manacled, sensual. "And who are you?" cries Gough yet again. "I am your Present. I am what you are!" Giant To-morrow says: "It is easy enough to be religious to-day, but what of to-morrow and the next day?" And Gough, who knows all too well the cruel strength of temptation, feels the force of what the three Giants say. "I am not able," he moans; but "He is able. He is able to save to the uttermost—to the very last inch of the very last yard of the very last mile! To the uttermost—to the very last minute of the very last hour of the very last day," and so the three giants are put to confusion, and he enters into peace. Forty-four crowded years pass after that grim struggle. Gough is addressing a vast audience of young men in Philadelphia. It is February 18th, 1886. "Young men," he cries, probably with a recollection of those seven indelible years, "young men, keep your record clean." He pauses; it is a longer pause than usual, but he regains his voice. "Young men," he repeats, "keep your record clean!" He pauses again, longer than before. But again he finds his speech. "Young men," he cries a third time, but in a thin, uncertain voice, "keep your record clean!" He falls heavily on the platform, and is carried to his burial. He has been kept to the very last minute of the very last hour of the very last day—"Saved to the uttermost!"

Impressions of India.

What a pity is it that amid all the stress of these modern days we do not take more into account the exhilarating pastime of travel! We who as a people have no anti-

quity, would do well to learn in such a way that even in our so-called enlightenment history is but repeating itself, and by the lessons we would gather, take warning. Civilisations have come and gone, each strangling itself in the overflow of its self-indulgence, and overtaken by a fresher one struggling for self-expression. There lies at our door a land teeming with the past, rich in the present, and stretching out hands to the future. When the visitor to India first lands, there strikes upon the imagination the incongruity of the scene that lies before him, and it is forced upon him, that to come into the present India must let go the past. Then he enters her portals, and she holds him fascinated and entranced by all she has to give.

The contentment and industry of the people is most marked. Their power of adaptability is evidenced by the wearing of Western attire and in the use made of the modern means of transit, for excited crowds travel to and fro in the trains and motor buses. Slowly acquiring the business acumen of the West, in a large measure due to the war, their sense of values is assuredly changing, but their innate subtlety prevents their showing any antipathy to those with whom they have to deal. The depressed classes are sublime in their unconscious heroism in their poverty. It has been truly said that they have been empty for hundreds of years and do not see why they should be filled—

"The sublimity of it! and yet should you call

The man's own very slow apprehension to this. He would ask with a stare—What sublimity is! His work is the duty to which he was born."

—Lytton.

A great people not yet awake! There she lies diverse, yet one of many languages, yet with one unspoken sameness of understanding, drawn Godward, yet held down by faction, struggling for expression, yet content with what is given her. Her one colour claiming her, yet lacking in esprit-de-corps, a people in whom the extremes meet.

Politically, the tentative measures of the British Government are well known. At the time of the appointment of the late Viceroy, it was questioned what the triumvirate of Jews in power would accomplish, viz., in India, Palestine, and the Home Office. In India Lord Reading was a success, and listened with patience and sincerity to all classes. To-day, for the first time in the history of the Deccan, an Indian is Secretary to the British resident in the Nizam's Dominions, and there is peace. Through the kind courtesy of a member of the Legislative Council of the Governor of Madras, I had the honour to be present at a sitting of the Council in the historic Fort St. George, and there heard brought forward the most humane and advanced measures for the good of the people, all being spoken in English, thus keeping the discussions non-sectarian. But with the spoils of office kept for one religious sect, and the army coveted by the other, there is little prospect of permanent peace between the two. India must be held together by a strong outside military power till a Caesar arise from within her. And who so fit as England for such office, having learned her lesson when she lost her American Colonies, for where in all the world's Empire history has there been a country so governed as India to-day. Moving through India the stability of England is pressed upon one, and the thrill with which the National Anthem is heard in an unknown tongue will never be forgotten. England! One's pulses throb quickly at the thought of all that she has done for this great land.

But India has more than this to offer. Her scenic beauty is wonderful and restful. Her fenceless fields, whether of rice, wheat, cotton or sugarcane, with at times a background of hills with palmy foreground, in others, the snow-covered Himalayas are as balm to the spirit. Even the muddy village pond caught in transient rays has shown

blue as the heaven above, giving beauty for the moment, to an otherwise depressing scene. The zigzag approach to the Summer capital gives opportunity of a panoramic view of great loveliness, and the artistically terraced Hill Capital, with its pines and rhododendrons, and its background of the everlasting snows, can never be forgotten, together with its glorious sunsets. The mighty rivers and the canals that bring life and fertility to an otherwise desert land, have a peaceful beauty all their own, bordered with the tamarisk with its feathery plumes, the salt desert being its home, various grasses, and the picturesque Keka tree, of economic value, with its delicate green foliage. Climbing to the top of one of the ruined forts, refreshing the inner man with custard apples and amarams growing wild, one is rewarded with a wonderful view, with fine lakes or bands in the distance, deer browsing contentedly nearby, and no fences to mar the landscape. Let the traveller from the South stay in India a year, then he will see her in all her moods, and will find even far North a touch of home, for in the early dawn, low on the horizon, he will see his beloved Southern Cross. And there is even much more than this.

Her ruins and her desolate places! How I love them, with their reverend history telling of progress. And what of that gem of India, the Taj Mahal? It is difficult to lay hold of the feelings that surge over one on first viewing the Taj, especially when seen in the silver radiance of the full moon. Passing through a beautiful gateway and pausing to admire, one had ceased for the moment to be expectant, when on turning, the beauty of the Taj burst into view. One is lifted out of oneself and is for the time a thing apart, and lost in the spiritual essence of its impressive beauty and purity. The exquisite joy of the Taj cannot be told, and is alone worth a trip to India. I know now why it has been described, "as though a spider spun in marble." The wonderful conception in the design of this "love poem," the patience and joy, and yet sadness, in its construction, are conscious thoughts standing in the presence of the Mystery of Death. Beautiful, cold, silent, sentinel in an atmosphere of grief, yet exuding the living actualities of joy and hope; what an acme of joy awaits you when, rent asunder by a Voice from Heaven, you give up your cherished dead to "behold the fair beauty of the Lord," the God of love, for "every eye shall see Him."

I should like to say one word about the "Anglo-Indian" (formerly "Eurasian"). By our non-acceptance of this link the better instincts are too often crushed, and their status is at once lowered to a formidable degree. It is a matter that should be dealt with by legislation, if there is still to be British occupation in India. Brave "Anglo-Indians" facing a world of storm! What a refuge they have in the Saviour of men!

And last, there is the religious side that is so distinctly felt in the East. Cradled in the mystic, India lends herself to faith in the super-natural. The Church has always made the masses her peculiar care and interest, even though the secular education is now supervised by the Government. Speaking to a missionary of twenty years' experience, I asked could we take the analogy from the Roman Empire and forecast that India would come into the Church in the same way. The reply was, "No! India will come into the Church through the masses." What a reward for the Christian Missionary? The educated Indian, too, with quickened sympathy, is moving again for his own, as witnessed in the revival of the question of the re-marriage of the Hindu widows. The fatalism of the Muslim and the paradoxical inconsistency of the Hindu, are a challenge to the Christian Church. Protestant education has gone forward for the past hundred years, and if India is ever to be in the front rank as a nation, it must be through the progressive tenets of the Protestant faith. And so India calls us as deep unto deep to still give our best for that fair land. And finding a people who are hungry and thirsty, and yet helpless, we rise up and go forth to meet them. In the whole of the world's history there has never been such an example of the whole-hearted sacrifice of one people for another as that of England for India. And India is worthy. India! Thou callest me From my freedom to thy bonds— Callest from thy snow-capped mountains, Callest from thy sunlit plains, From the terrors that overtake thee, And thy mystic loveliness.

India! I come to thee, Bring my freedom to thy bonds! Gladly give thee of my substance, Gladly yield thee of my gains, For the glory that is in thee, And thy honour manifest.

—A. ISABEL SCRUTTON.

Young People's Corner.

Reynard.

Once upon a time in early summer, when the woods were glad and the trees were clad with leaves and blossoms, Lion, the noble King of all Beasts, held an open Court which he commanded all his subjects to attend. All the beasts, great and small, came to the Court, save Reynard the Fox. He dared not come because he knew he had done many wicked things. Isegrim the Wolf, Courtoys the Hound, Tybert the Cat, and others complained to the King about Reynard, but Grymbart the Badger, who was the Fox's sister's son, spoke up for him. While he was speaking they heard a loud noise, and, looking up, they saw a procession coming down the hill towards the Court. At the head walked Chanticleer the Cock, and behind him two young hens bore a bier, upon which lay the body of their mother without a head. Reynard had bitten her head off. The two young hens cackled and wept so loudly that it was heard by all the Court long before they came near. On each side of the bier walked another sorrowful hen. They were the fairest hens that were in all that land. Thus came they together before the King.

And Chanticleer said: "Merciful Lord, my Lord the King, please it you to hear our complaint against Reynard. I had eight fair sons and seven fair daughters which my wife had hatched, and they were all strong and fat. This fell thief Reynard wanted them, and came round about the wall of our dwelling at night, but the dogs hunted him off. Once they leapt on him, and I saw that his skin smoked. But he got away. Then after a time he came in likeness of a monk and told us that he had repented of his sins and become religious. 'Sir Chanticleer,' said he, 'after this time be no more afraid of me, for now I will eat no more flesh.' Then he went away and lay under a hawthorn. I was glad and merry. I clucked my children together and went out for a walk with them. Reynard crept up and caught one of my children and put him in his bag. Since then he has stolen so many of my children that out of fifteen I have only four left. Only yesterday he bit off the head of my daughter, Coppen, who lies here on the bier. Cockle-do-del-do—what am I to do! Gracious King, have pity upon us."

They buried the poor hen, and upon her grave laid a marble stone with an inscription. This is how they wrote it:

Coppe Chanticleers Daughter,
Whom Reynard the Fox Hath Byten,
Lyeth Hier Under Buried,
Complayne Ye Her Fier.
She is Shamefully Comen to Her Deth.
Then the King and his Court took advice, how to bring that knave Reynard and punish him for this and other great murders. They sent Bruin the Bear for him. But I have not room to tell you all his adventures. They did at last catch Reynard. They put a rope round his neck to hang him to a tree, but even at the last moment he escaped by cunning, and lived happy ever after!

The Fox has a reputation. The Africans tell tales about Hare—they say he is the cunningest of animals. People in Europe tell the same kind of tales about the Fox. Indeed, wherever in the world Fox lives, people know his character. You can read it in his eyes, in his walk—he is foxy. In some countries he wears a reddish coat, in others a beautiful silvery coat—but his heart is always the same.

The Lord Jesus knew about foxes. I expect he often saw them when he walked alone in the evening on the hills of Galilee—saw them come out of their burrows in the earth and go creeping off to find their supper. He thought of them afterwards when He had no home of His own, and said: "The foxes have holes and the birds have nests, but the Son of Man hath not where to lay His head." And He remembered the fox's foxiness when He spoke of King Herod as "that fox." People came and told Jesus one day: "Herod would like to kill you." Yes, he would very much have liked to kill Jesus, just as he

killed John the Baptist, but he did not dare to do so. But he thought that by threatening he would drive Jesus out of his country—to Jerusalem, where the rulers would send Him to death. But our Lord saw Herod's craftiness. "Go and tell that fox," He said, in effect, "that for all his threats I shall do my work, and shall not die till My time comes."

You all know the story of the Fox and the Grapes. Foxes are very fond of grapes, and do a lot of mischief in the vineyards. They eat the grapes and pull down the vines. So we read in the Song of Songs: "Take us (that is, catch for us), the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom."

It is the cry of the people who have vineyards. Spring has come. The vines are shooting out, they are covered with beautiful leaves, and now they are in bloom. The grapes will soon form and ripen in the sun. That is the time the sly fox is looking forward to. He will come slinking into the vineyard. The little foxes will worm their way through little holes in the fence. They will eat all the grapes they can reach, and then pull down the vines to get the others. What are the owners of vineyards to do? Catch them now, they say, catch them now before the grapes ripen, do not wait till it's too late—catch them now and destroy the sly, mischievous beasts, or we shall have no grapes. Catch the little foxes especially, before they grow up and get too cunning and nimble. Catch them now!

I think you and I know those little foxes. They are the little evil thoughts that come creeping into our minds. They do such a lot of mischief. Don't think it is only big sins that matter. The biggest of all sins began as a little thing—began as a wish, a thought. Catch and kill them now, before they can do much harm. They will grow very quickly, if you don't slay them when they are young.

In an old book I read this: "The fox he is a very crafty animal. When he is hungry and can find no prey, he entices it thus: he seats himself in a warm place where there is chaff, or else casts himself on his back and holds his breath and swells up his body completely so that he appears dead. The birds believe that he is really dead, and they fly down to him in order to eat him up; but he springs up and catches them and eats them up. So also is the Devil very crafty in his ways."

E. W. S.

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Current Topics.

An observance of Lent in the way of bringing the special lessons of the season to bear upon life, would do much to counteract present day tendencies and errors. We were interested to learn from a church newspaper, emanating from a diocese supposedly well advanced in church views, that Prayer, Fasting, and Almsgiving were the principal duties the Church would point us to in Lent. This is, of course, true up to a certain point, but it rather corresponds with the tendency of the age by its omission to mention the matter of sin and penitence, and the tremendous conflict with sin that characterises the life of all who desire to live godly lives in Christ Jesus.

"A wrong view of sin," said a great Bishop of Durham, seemed to lie at the root of every heresy that afflicted the early Church. That same error will be found at the root of the "isms" that afflict the Church of to-day. The Lenten season, with its emphasis on penitence, stresses the fact of sin and gives no quarter to the modern ignoring of that which lies at the root of the disorders in individual and common life. The beautiful Communion Service with its solemn warnings against sin is one of the most heart-searching services the Church has provided, but one so contrary to human taste, that misunderstandings of its need and purpose often cause it to be altogether omitted. Lack of conviction of sin is the subtle thing that is emasculating Christian life to-day of steadfast devotion and brightness of witness. It is only as men realise the greatness of the Salvation that Christ has won that their lives are placed in willing and complete tribute for His purposes and use. It is that Salvation realised in all its fulness that transfigures Prayer, Fasting and Almsgiving into sacred privilege.

Our friends on the other side of the water will do well to "hear the other side" before accepting inspired statements about Evangelical dioceses in Australia, and more especially the Diocese of Sydney. If we remember rightly, the present Bishop of Gloucester, when he came to Australia, some years ago, was very frank in his criticism of the reports he heard in Australia en route to Sydney, of the enormities of the Sydney diocese. We are really perplexed over the reading of the following note in the columns of the English "Record":—

"Some comment has been made in the local secular press on the statement that a policy of exclusiveness has been adopted in the diocese of Sydney, so that when a vacancy occurs in a parish no one from outside

the diocese is to be appointed if it can possibly be avoided. It is even asserted that young clergy ordained in the diocese have been warned authoritatively of the difficulty which would arise if they took up work elsewhere. It is earnestly to be hoped that there is no foundation for these allegations. Such a policy would go far to check the spirit of self-sacrifice which would lead young men to volunteer for more arduous spheres of work in the distant back-blocks or for foreign missionary service. There is already too little of this readiness to endure hardness for the work of Christ. An Australian bishop once said to the writer, referring to certain isolated and trying back-block areas, "For places like these we have to look to Englishmen rather than Australians." Further, there is too great a tendency in the Australian Church to look upon the diocese as the limit of the churchman's responsibilities, just as in politics the particular State looms larger than the Commonwealth as a whole."

The last sentence is a just criticism of the whole of the Australian Church, and more especially those dioceses under the influence of the "Anglo-Catholic" Party. Curiously enough, in view of the above criticism, Sydney diocese is the happy hunting ground of some of the other dioceses in connection with their community work, and, as well, the headquarters of the British Church Aid Society, which prepares and sends men out to the more scattered dioceses: the great Home Mission Society for the whole of Australia, of which Sydney's Archbishop and Clergy are enthusiastic and generous supporters. And again, Sydney Churchmen are the promoters of a "Church Homes and Hostel," work which has as its sphere of operations the whole of New South Wales.

Remarkable blessing has attended the work of the Bush Church Aid Mission Hospital in the far west of South Australia. B.C.A. Enterprise. Reports to hand announce the approaching completion of the new ward and operating room. These additions are being carried out by voluntary labour, friends of the Society providing the material. The operating room will be of immense value, and will enable the Hospital to do bigger things in its ministry of hope and healing in that far-off centre. For the skill, experience, and painstaking activities of Matron Percival, praise belongs unto God. Just at present the B.C.A. appeals for special help to provide the necessary equipment of the operating room. £70 or £80 are required, but friends may make gifts of any of the items in the list of needs, which may be found in another column.

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against hardship, he at length realised the dream of his life and established the steel industry on a payable basis in Australia."

Such is the summing up in one of our morning papers, of the career of one of the foremost ironmasters of the Commonwealth, the late Mr. C. H. Hoskins, of Sydney. The whole reading of his career is full of interest and lacking in romance, but one chief point of interest is, that in all his busy life, the late Mr. Hoskins always found time to take an active interest in his Church. Quite recently he provided £45,000 for the erection of a church in Lithgow, in memory of some of his children.

We publish elsewhere a letter from Archdeacon Kitchen, who was the Administrator of the diocese and presided at the election of the bishop. We quite admit the freedom of the Synod. But our point is this—and the Archdeacon seems to confirm it—that although the election ordinance was amended to get rid of an impossible and objectionable clause stipulating that every person nominated had to state his consent to election, yet in the actual election, the question was permitted, when certain names were proposed, as to whether they had consented to election or no; and when the answer was in the negative, Synod was advised not to waste time in consideration of those names, as the election might prove abortive. Did not this procedure practically stultify the amended ordinance? Presumably one nominee, at any rate, had given prior consent.

In this connection, an extract, containing "Australian Notes," from the "Church Times," will prove illuminating. It will be found in our "Overseas" column.

I CANNOT SEE.

I cannot see
Where there can be,
That God can trace
In one so base
As me for Him to love.

Yet thus I know,
Though I be low,
That He doth bend
To be my friend
And speak of things above.

And I do fear,
When He is near,
To call His name
For very shame
Of my unlovingness.

Yet He doth say,
"If thou wilt pray,
Thou shalt be strong;
It is not long
And I do wait to bless."

—Gilbert White