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Current Topics.

Definite movements in furtherance
of Reunion are to be welcomed. The

time for sentimental
vapourings is past. Con-
sequently we cordially

welcome the recent ac-
tion of the Archbishop of Melbourne
in inviting a Congregationalist min-
ister to his Cathedral pulpit and in ex-
tending the same privilege to that
great missionary, Gipsy Smith. In a
recent letter to his diocese Dr. Har-
rington Lees says:—

"It has been a great pleasure to hear the
messages given on Wednesdays by Rev. J.
E. James, the Prime Minister, and Mr. John
Barr, and I hope that that quiet, modest lay-
man, who is content merely to be known as
Gipsy Smith, will receive the welcome his
message deserves on Sunday evening, March
21. Our Church, which lost the Methodists
through the lack of wise Catholicity, would
indeed be repeating old mistakes if it held
this Methodist preacher of the universal Gos-
pel of all the Church in anything but honor
and respect. And I was unfeignedly glad
to find the Archbishop of Perth joining in
the welcome he received in Western Aus-
tralia. I have been glad to offer him the pulpit
of St. Paul's Cathedral in the glad conviction
that all may feel this place their spiritual
centre if they truly 'hold the Head,' as St.
Paul himself said."

Dr. A. Hamilton Thompson, Profes-
sor of Mediaeval History at Leeds

University, on January
27 gave a lecture on "Our
A Standpoint.
attitude to the Reforma-
tion," under the auspices
of the Liverpool District Union of the
English Church Union.

The professor placed before the
meetings arguments in justification of
the Church of England in starting out
upon a distinct national path of its
own. While retaining that form and
organisation which were essentially
Catholic. He then went on to utter a
timely warning to his fellow Anglo-
Catholics in reference to the move-
ment for Reunion. He said—

"It is a fact we cannot get behind that
we have definitely cast off our allegiance to
Rome. We owe no obedience to the Pope.
The Reformation, whether we like it or not,
is an accomplished fact which we have to
take into account. If we overlook it, or en-
deavour to behave as if it had never happen-
ed, we weaken our own position. In our
desire for reunion we may fall into the mis-
take of regarding it from too narrow a stand-
point—of looking upon it almost exclusively
from the point of view of reunion with Rome,
and forgetting that there are other bodies
with whom reunion is necessary, if the
Church is to fulfil her Lord's ideal. The
Churches of the East have also a claim upon
us, and they are not in communion with
Rome. There is also the movement which,
undoubtedly, is going on—irregular though
it may seem to us in some ways—of Protes-
tant sects in the direction of Catholic truth
and order. Reunion with Rome may be de-
sirable as an eventual end to which we may
look, but it is not a necessary preliminary
to the reunion of Christ's Church on earth,
and it may very well accentuate our separa-
tion from the rest of the Christian world."

This is well said. But we fear that
extreme Anglo-Catholics will not wel-
come any reunion with the other divi-

sions of British Christianity, except
under conditions which would imply
an apostasy from the Truth. We and
they not only cast off allegiance to
Rome, but cast off as untrue and idolat-
rous certain Roman teaching and
practice.

From an English newspaper we learn
"that as part of a big effort to spread
the principles of the In-
dustrial Christian Fellow-
ship among trade unions,
a manifesto, signed by
1500 Labour and trade union leaders
and employers, has been sent to bran-
ches commanding the observance of
April 25th as Industrial Sunday. Ap-
parently this eminently desirable ob-
ject is not to the liking of certain
Labour leaders, who are avowed Ration-
alists. They say that the Labour
movement is economic only, and no
one has any right to commit it to any
form of religion. The passage to which
they chiefly object is that which says
that 'In attaching our names to this
manifesto we proclaim our beliefs in
the Gospel of Christ.'"

"It is further declared 'That to
unite all our people who realise the
need of spiritual regeneration, who
perceive the dangers of the materi-
alist trend of modern civilisation, and
who acknowledge authority of the
Christian conscience as paramount to
political allegiance and class loyalties
of every kind, is the principal aim of
this movement.' The signatures in-
clude those of Mr. Ramsay MacDonald,
Mr. A. J. Cooke, Mr. Purcell, and
Mr. Ben Tillet."

All who have at heart the welfare
of the great Labour movement will
rejoice in this new development. The
pressure of material needs provides
sufficient temptation towards materi-
alistic ideals and any linking up of the
power of Jesus Christ to this move-
ment fully of such important potential-
ities will receive an unqualified wel-
come amongst all men of good will.

"The Newcastle Churchman" has
some suggestive notes in its current
issue, anent the impact of the
"city" on the "country," and
decides that the problem of
Australia, as indeed of all
lands, is in the cities. Then it deals
with a matter that is of painful inter-
est to all earnest churchpeople in the
Mother State—"Good Friday and the
Agricultural Show." The note is per-
tinent, and reads as follows:—

"For some years our standard of education
has been that of ceaseless activity, so that
we can't bear to be alone and we can't bear
to be doing nothing, and one result of this
was to make Sundays a perfect burden, and
GOOD Friday a nightmare. Sunday was
overcome first because you can make 52 at-
tacks on it every year; GOOD Friday was
rather harder, because people scarcely
thought of it until it was on top of them with
its great silence! But then there came a
suggestion, its source you can guess, but it

meant using the country people (in N.S.W.
this is) to break the monotony of GOOD
Friday for the city dweller. So the order
was issued; excursion fares arranged, show
grounds secured, and gradually the noose
tightened so that if amongst any country ex-
hibitor there remained any hope of a protest
and he refrained from taking part on GOOD
Friday; or if any hater of a booth closed
on that day, he was marked as an enemy,
and, lest there should be a recurrence of this
lesser loyalty to a lesser deity than the city's
god, a clause was inserted in all agreements
binding every exhibitor to take part in the
GOOD Friday display."

The Birmingham dispute is respon-
sible for an outburst of "Catholic"
effrontery in the West. The
Editor of the W.A. Church
News made some reference
to the revolt of certain Bir-
mingham clergy against the
authority of the bishop. Some "Anglo-
Catholic" sympathisers in the Bunbury
diocese have written a combined pro-
test, in which they say:—

"Your reference to the Birmingham trou-
ble seems to us to call for some comment.
The cable messages in the secular press are,
as you say, but scanty, and give the impres-
sion of a 'revolt' on the part of some ex-
tremists against the lawful order of their
Bishop. If you will forgive us for saying so
your paragraph lends colour to this impres-
sion, and it is entirely misleading."

Their letter closes with this remark-
able statement:—

"The Bishop's reason for his action is that
the Catholic doctrine of the Holy Communion
is false. How then, can clergy, who hold the
Catholic Faith be loyal to their Bishop and
at the same time loyal to their Church which
teaches, and has always taught this doctrine
as part of their deposit of the Faith? The
matter is serious and affects not only the
Birmingham diocese, but the whole of the
English Communion. It is the faith of the
English Church, which she holds in com-
mon with the whole Catholic Church, which
is called in question by Dr. Barnes, and as
Priests ordained in this Church, we repudi-
ate his utterances and action as being sub-
version of the Truth of the Church of
Christ."

A more misleading statement of the
position could hardly be written. The
signatories know very well that the
question at issue is the use of the re-
served sacrament for purposes of adora-
tion—a practice which the Church of
England declares to be idolatry. The
suggestion that the English Church
holds the same doctrine in relation to
the Holy Communion as the Roman
Church is a denial of the plain state-
ment of the Prayer Book and Articles
and a ridiculous travesty of the whole
history of the Reformation. We re-
pudiate such an utterance as a subver-
sion of truth itself. Such men do not
speak for the Church of England.

At the annual meeting of the N.Z.
Board of Missions, at which all the Bis-
hops were present, besides
clerical and lay representa-
tives from each diocese,
the following resolution was
unanimously passed:—

"Believing that the Apostolic method
for the support of the work of the

A SUCCESSFUL AND POPULAR HEADMASTER.

Church at Home and Abroad is that each member give directly, cheerfully, regularly and proportionately, we appeal to our Church people that on the Sunday set apart for the collections for Missionary purposes they give one-tenth of their income of the previous week for this purpose."

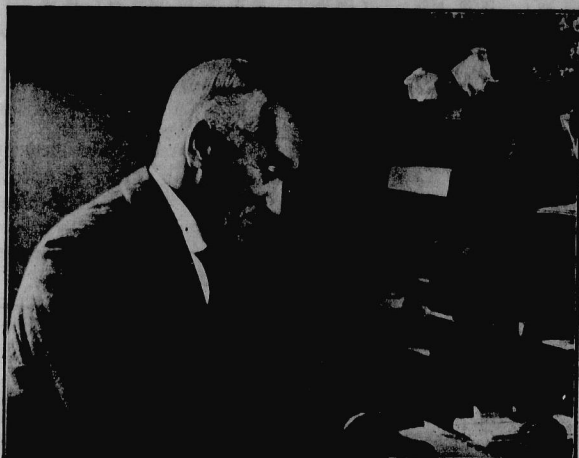
This is a fine challenge to the sincerity of churchmen in New Zealand, and we hope that it will be accepted in a truly Christian spirit. When Christians generally come to understand that they have far greater benefits to acknowledge than has the Jew, then the sacred privilege of tithing their incomes will be seen to be only a meagre expression of the gratitude and love of hearts that know the love of God as manifested on the Cross of Christ.

In the current issue of the Wellington Church Gazette the Editor has a pertinent note in reply to a timely correspondent who rather demurred, or deplores the absence of "Sisters of the Church" for women's work in the diocese. The Editor writes:—

"We have received a letter from one of our readers urging that a Religious Order of Woman Workers be introduced into the Diocese, as, indeed has been done in the Dioceses of Christchurch and Auckland, and we believe also in Waipapu. Our recollection is that this question has been considered very seriously from time to time at Synod, to say nothing of Clerical Meetings. We do not deny that the need is generally felt, but we sometimes think that people are inclined to overlook the fact that we have a good number of woman workers in the Diocese, only because they are not in uniform or because they belong to no Order, it would seem that our workers were less in evidence than those of other Dioceses. If all our Lady Workers had been professed, and were in the habit of wearing the uniform of their Order, we think our readers would be surprised to find how large a body of women were giving themselves and their service for the Church."

This is a timely protest against the suggestion, that is always strongly in evidence, that these religious orders are carrying on work which otherwise is not being done or is not being done efficiently. It is the same class of suggestion we get stressed, at least yearly, when the Bush Brotherhoods come to town for their annual "stunts." The work these Brotherhoods do, and the small stipend assigned to their members are sometimes tacitly contrasted with the work and emoluments of the "common or garden" parson. But what a completely misleading suggestion it is. We imagine that very few of the back-country clergy, after they have paid for their upkeep and various expenses which have to come out of their slender stipends, have £25 to spend on themselves and their books. And the patient work of such pioneer clergy of the past and present, although not advertised, is every whit as heroic and difficult as that carried out in the brotherhood districts.

The impudent presumption of such teachers is well illustrated by the current issue of the Church Standard—a paper, by the way, that aspires to be representative of the whole Church. Without any name or initial or other sign to divest the Editorial of responsibility in the matter, we are treated to a delectable series of paragraphs on "The Why and Wherefore." Here are two which will interest our readers. They will be startled to find how garbled is the history of their Church that they have been taught! Our readers will note the reference to the Catechism and Article 27. Perhaps a verification of these references, together with the Black Rubric and certain other articles, will act as a cor-



Mr. W. C. Carter, Headmaster of Barker College, Hornsby, N.S.W., who left for England by the R.M.S. "Osterley" on twelve months' leave. For 25 years Mr. Carter has been in charge of Barker College, for the last five years under a Council of the Church of England.

The School is one of the most progressive of our Church Educational Establishments, containing some 250 pupils. The school buildings are new and quite up-to-date in arrangement. The present position of the school among the Great Public Schools of Australia reflects great credit upon the headmaster, whose enthusiastic and personal regard for the welfare of the scholars has made his name revered and loved by all ex-pupils of the School.

rective of the Church Standard's caricature of Church of England teaching and practice. The paragraphs are as follows:—

"Q.—What is the significance of the eastward position?"

"A.—At the Savoy Conference in 1661, when the Puritans wanted the minister always to face the congregation the Bishops laid down this principle: 'When he speaks to them, as in lessons, absolutions, and benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did.' In many English Churches the clergy still face east. The eastward position emphasises the unity of the priestly body. The celebrant stands at the head of the people whom he represents and whose devotions he is leading."

"Q.—What is the difference between the 'Real Presence' and 'Transubstantiation'?"

"A.—(1) The doctrine of the Real Presence asserts a fact. In the Holy Eucharist, by virtue of the consecration, through the power of the Holy Spirit, the Body and Blood of Christ are present really and truly, though spiritually and ineffably, under the veil of bread and wine. (cf. Catechism, and Article xxviii.)"

Those of our readers who remember the Lincoln Trial will remember the general surprise that Archbishop Benson could gather from the rubrics that the Eastward Position was even "a legal position." They will also be interested to learn that the "North" side of the Holy Table is really the "West" side—we fear that we have been asleep. But the solution of this quaint problem is, of course, that blessed word "Relativity!"

The above note does not finish there; its final paragraph raises a question that goes far beyond the city and penetrates to many a remote parish in the country. It says:—

"If the clergy are anxious to work in big centres because of the strategic importance of those positions, they must increasingly face the need of standing against the false standards of the city."

The false standards of the city are not necessarily the offspring of city life—they may have their origin in the heart of man as man and not necessarily of man as a dweller in a city.

Religious Education.

(A sermon preached recently in the Cathedral, Sydney, by the Rev. W. J. Edwards, M.A., Acting Director of Education in the Diocese of Sydney. This sermon was broadcasted by the 2FC Station.)

Mark 10, v. 14: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

Since I am temporarily engaged in carrying out the duties of Director of Education in the Diocese, it is natural that I should wish to say something to you on the question of Religious Education.

Our State system of education is secular. The teaching of religion is left to the Church—in its Sunday Schools, and by the visits of the clergy to the State Schools. It is to make this work as efficient as possible that the Board of Education exists.

The Function of Education is Twofold.

In the first place it aims at making the experience of earlier generations available for each new generation as it arises; it presents the new generation with the results of much labour which has been undertaken by others in the past, and so, if it is successful, it enables new generations to start, as it were, where the older generations left off.

In the second place education aims at placing the person educated in a position to deal with the world in which he finds himself. It gives him knowledge and skill in dealing with the physical world; it trains

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In 1925

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

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CHURCH MISSIONARY SOCIETY of Australia and Tasmania
192 Castlereagh Street, Sydney; Cathedral Buildings, Melbourne; Central Chambers, Charles St., Adelaide; Cr. Elizabeth and Liverpool Sts., Hobart.

him to live in social union with other men; and if it be an education that can in any way be called complete, it will place the person educated in a position to fulfill his obligations towards God.

Although those who organised our State system showed they realised that religion has its place in all true education, in that they made provision for religious instruction, there is a specially strong disposition in some quarters to treat it as an accidental and unnecessary addition, however desirable it may be from some points of view; and education is often considered complete in which religion plays no part.

But the Church cannot accept this for The Basis. The Foundation of Human Life is spiritual. This needs to be emphasised over and over again for we have only to look at the Churches to see that, of the thousands of children who go through our Sunday Schools and classes in Public Schools, very few become active members of our Church. There can be no doubt, judging by the results, our religious education has in the past been more or less unsatisfactory, if not actually a failure.

We can see the same result by looking in another direction. It was an eye opener to one who all his life had been connected with the Church, and immediately prior to enlisting had spent three years in a Theological College, to be in the ranks of the A.I.F. and learn what the ordinary man really thought of religion.

There was in the minds of most men a prejudice against Christ and His message.

Yet most of them had had some religious training, at home, in Sunday School, or in the day school, and yet they had not only not retained the knowledge itself, but what was worse, had not retained any conscious relationship with Christ. Sometimes the greatest opponents of religion, or the least religious, were those who could boast of Sunday School prizes. Very few men were in absolutely antagonistic, but the majority were sublimely indifferent. It surely was a tragic thing that among the men of a Christian country so very few were attracted by the Founder of what was nominally their religion and in which they were supposed to have been trained.

We can see the same process at work among the children today. A teacher was giving a lesson on Joan of Arc. At the end, the question was asked, "Supposing you were told that Joan was about to pay a visit to school, what would you do?" The answers were immediate and abundant. "Go and meet her, show her round, give her tea, ask her questions." In short, give her a right royal welcome.

The teacher asked, "What would you do if you were told that Jesus was waiting for you in the visitor's room?"

There was silence, then, when they did answer, they told how they would avoid Him. Run away and hide in a field. One girl only, said she would climb up to the window and see what He looked like. There was no desire to meet Him, no idea that He would be interested in their concerns. There was no question to be put to Him. You may say these are extreme cases. Possibly so, but the men with whom I associated in the A.I.F. and these children had been to Sunday School and Church. The children could follow the service in the Prayer Book, and their religious education has not been neglected, and yet the result is so far as the person of Christ was concerned, was they wished to avoid Him. In spite of all our attempts at religious education we have not succeeded in making Jesus known to the children as their Lord and Master, their Hero and Friend.

What are the Reasons?

I do not propose to enter fully into this side of the question, but two or three reasons stand out and demand mention.

(1) I wonder if it is due to what Dr. David, Bishop of Liverpool and late Headmaster of Rugby calls "a reminiscence of perhaps almost unconscious early repression in the name of religion." In many cases the earliest recollection of the name of our Lord and of God is connected with things which children are forbidden. We have appealed to Him as part of our machinery of discipline, as a means of making children behave themselves. Have you not heard (perhaps even said) "God will be angry if you do this or that." That is an altogether wrong way of putting things to children; it conveys the impression that God is a sort of giant policeman, always on the look out to pounce on them if they dare to do anything wrong.

(2) I believe too we may trace this bad result of our religious teaching partly to the effect upon the young mind of teaching At the Wrong Time and in the Wrong Way stories from the Old Testament in which God is said to threaten or frighten or destroy. Notice I said "at the wrong time and in the wrong way." These stories have their message, but not for little children, for they

give a wrong idea of God. Hetty Lee tells of a boy of four years looking at a picture of the Flood, in which, in a very crude way, men and women, and even animals, were shown drowning. The boy asked his father, "Why are they drowning?" "God punished them because they were naughty, etc." To which the boy, with tears in his eyes, replied, "Were the sheep wicked too, Daddy?" "Can you see that it was inevitable that he would think God cruel and unjust?"

We must be careful what idea of God we give children. We must exercise discretion in the choice of our material and present it to the children at the right stage of their development. This we have not done in the past, yet we have the principle recognised by Jesus, the greatest Teacher the world has ever seen, in the training of the Twelve. "I have yet many things to say unto you, but ye cannot bear them now."

(3) The influence of religious art. I fancy all of us feel that the pictures of our Lord's person and figure are not such as convey the impression of His character, which we would most desire children to receive. I have given you one illustration of the pernicious influence of the ordinary crude Bible pictures that are printed for children. Most of the pictures of Jesus would lead us to believe He was a sad, effeminate, anaemic person who would repel children; instead of the happy, joyous, manly person He was, adored by all the children He met. A large percentage of the Bible pictures ought to be destroyed.

These are some of the reasons of our failure—is it any wonder children are not attracted, is it any wonder that when they grow up and think for themselves they refuse to have anything to do with the Church, and even turn away from Jesus, the best Friend of all?

For let us remember these early impressions are important. When we realise, as the New Psychology is teaching, that every impression, good or bad, is registered and goes to make or mar the child's character; when we are told that the trend of a child's character, the lines of its development are fixed at the age of six, we can see the tremendous responsibility resting on us who are parents or teachers. If our children get wrong ideas of God, they can never wholly outgrow them. They may struggle and to a certain extent get rid of them, but the scar remains. Let us note that the word "GOD" means to them love, tenderness, gentleness, strength, justice, joy unspeakable.

It is this work the Board of Education is endeavouring to do and very often in the face of bitter criticism and opposition from clergy, Sunday School superintendents and teachers. The Board publishes "The Travel," a monthly Sunday School Teacher's Magazine, with a circulation of 8,000, containing five different graded courses of lessons, written by experts, putting into the teacher's hands the right kind of lesson material the child needs at each stage of its development. Copies may be obtained from the Office of the Board of Education, Baret House, George Street.

The Board has just imported a large quantity of pictures, not all of them ideal, but the best available in England and America, to be shown to the children as illustrating the lessons in the syllabus and also to adorn the walls of the Sunday Schools.

The Board also by means of District Sunday School Associations throughout the Diocese tries to stir teachers to a sense of their responsibility and endeavours to arrange for their training. The Board also directs the activities of a number of teachers, who give Religious Instruction in various schools in parishes in which the clergy cannot cope with it all.

NO MORE IMPORTANT WORK COULD BE UNDERTAKEN AND NONE MORE DESERVES YOUR PRAYERS AND PRACTICAL SUPPORT.

(To be Continued.)

Melbourne Notes.

(From our Correspondent.)

The Cathedral.

An inaugural service of a stately and impressive character will be held in the Cathedral on Sunday, April 18 (second Sunday after Easter), at 3.15 p.m., to mark the commencement of the work of erecting the towers and spires. It will not be possible to lay any foundation stone, but the Archbishop and two or three representatives of the State and City will sign the Book of Remembrance during the course of the service.

Invitations (with the approval of the Archbishop) are to be sent to the Acting Governor (the Governor-General has been invited, but, unfortunately, he will be in Sydney), to Heads of Churches, high, civil and Military officials, Heads of Public Bodies; also to Representatives and Prefects of the Church

Grammar Schools in the diocese, and Sunday Schools (within the metropolitan area). As the service will be on the Sunday afternoon, it is hoped that there will be a large attendance of diocesan clergy. Except for the seats reserved for those attending officially, the Cathedral will be free to the public, and no tickets will be required. The alms will be in aid of the Cathedral Towers Fund.

In connection with the Book of Remembrance, it is interesting to mention that the coats of arms of the Archbishop of Melbourne (Perry, Moorhouse, Goe), who have signed, are painted opposite the signatures of the respective owners. In keeping with this the coats of arms of the Governor-General, Lord Stradbroke, the present Archbishop, Archbishop Clarke (who had not previously signed), and the Lord Mayor are being inserted in the book. As the Governor-General and the retiring State Governor will not be at the service, they will sign beforehand. Archbishop Clarke's signature will be attached.

The inaugural service will be a memorable one and will doubtless be attended by a crowded congregation.

Japanese Clergyman in Cathedral.

On Sunday evening, March 7, at the conclusion of the Archbishop's sermon, His Grace introduced to the congregation the Rev. Paul Nagano, a Japanese missionary clergyman, who has been invited to tour Australia in the interests of missionary work in general, and of the Church Missionary Society in particular.

His Grace asked his hearers to give particular attention to their honoured visitor, as he came from a land where the standards of living, and those of education presented a very serious problem to the Evangelists of Christ. In their presentation of the truths of Christianity and as therefore, in himself, a living witness to the triumph of that presentation and to the power of the Gospel in men's lives.

Mr. Nagano used for his talk the passage from St. Paul to the Romans, in which that great man brought the fact of "Salvation" poignantly before his readers. "By grace are ye saved." The speaker asked: "Saved—from what?" He said firstly, from fear. He himself, many years ago, was bound fast in the black depths of despair, not seeing any way of escape from his apparent fate. He had tried to pray to some of the many 'gods' of his land, without avail, his mind being bewildered by incision as to which god to turn to. In this state, a visit to a mission meeting had enabled him to hear a declaration by a Christian that there is only One God, who made everyone and all things. Convinced of the glorious truth of this, he spent many hours in his room in prayer to this One God of Whom he had heard; his prayers were heard, for he had implanted in his heart such a love and gratitude for his Maker, that this deadly fear of Death and After left him for ever. In like manner, he had experienced a Saving from SIN, for, by prayer and contrition, he had received Jesus into his heart as his cleanser from the sin that so easily beset him.

"My message to you, my dear friends," went on the speaker, is, that, in this land of privilege and opportunity, where God is so largely acknowledged, you should LIVE UP to the glorious salvation which is yours, and which is so largely denied to the Heathen Land from which I come."

Evangelicals Center.

The annual conference of Evangelicals was held at St. Hilary's, East Kew, on 8th



March. Holy Communion was administered at 10.30 a.m. At 11 a.m. we were privileged to hear an address by the Rev. Paul Nagano, a Japanese Clergyman. Papers were read by the Rev. T. Smith on "Evangelicalism," and Canon Langley on "The Creed of the Evangelist and Modern Thought."

An Unselfish Parish.

A summary of the financial statements for 1925 of St. Hilary's Parish, East Kew, shows a total for all purposes of £1786. Of this sum £848 was spent for parish purposes, and £938 was given to objects outside the parish, including Home and Foreign Missions. The parish quota for the Home Mission Fund was more than met, and a sum of £175 given to the support of a curate for St. Stephen's Parish, Richmond. The reports submitted at the annual meeting showed considerable progress for 1925. Although the daughter parish of St. Paul's, East Kew, has claimed many fine workers and generous givers.

"And Shall the Pew Rent Die?"

The annual meeting of the parishioners of St. Thomas' Church, Essendon, was held at St. Thomas' Memorial Hall, the Vicar (Rev. Canon Haglin) presiding over a large gathering of ladies and gentlemen. The vestrymen reported favourably on the proposition to abolish the collection of pew rents in favour of the weekly envelope system, and it was resolved to circulate the parishioners on the matter.

St. Luke's, Brighton.

The ceremony of the placing of the memorial stone in the tower of the new portion of the Church by His Excellency the Governor-General took place last Sunday (March 14th) at 3 p.m., in the presence of a large congregation.

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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.

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C. of E. Debating Society.

Under the auspices of the C.E.M.S., a Speakers' Association was formed (Mr. L. V. Biggs, president). It has been decided to continue the Association under the name of "The Church of England Debating Society," which will still hold its meetings at the C.E.M.S. Rooms.

Missionary Picnic at Brighton.

During the afternoon and evening of February 13th, 1926, some happy hours were spent at Brighton by C.M.S. workers. Tea was enjoyed in picnic fashion, and meetings, under the chairmanship of the Rev. D. J. Knox, of Chatswood, Sydney, were held in the Church Hall, which had been made available by the Rector of the parish, Rev. S. T. C. Best, who warmly welcomed the visitors on behalf of his parishioners.

Letters were read which had been received from Miss Veal, East Africa, and Sister Watkins, China, conveying greetings to fellow-workers at home.

The Chairman's address was based on St. John 20-30 and 31, "And many other signs truly did Jesus in the presence of His disciples." We should share God's life in Christ, having had revealed to us Messiah the Christ, and having received Him through faith. The seven miracles described by St. John were chosen by him for this purpose, that they might lead us to our Lord Jesus Christ, and we in our turn pass on that knowledge to others. "As the Father hath sent Me, even so send I you"—as He is, so are we in this world. The primary work of the Church is to gather the sheep into the fold and feed them, and we are to be ready and willing to do the work which Christ has set for us. "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come." Our missionaries are preaching the Kingdom in other parts of the world, and it is our privilege to do our part in the homeland.

The Rev. and Mrs. H. T. Wright, of Uganda, gave details of work in that mission field, the former describing his work as rural dean and second in charge of the Diocesan College at Mukono, and Mrs. Wright told of what is being done for the women of Africa.

The Rev. R. B. Robinson, of Leichhardt, N.S.W., and Mr. McCulloch, of the C.I.M., also spoke.

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.

English papers record the retirement of Bishop Goldsmith from the position of Vicar of Hampstead, where he has been for the last nine years, since he resigned the Bishopric of Bunbury in 1917. Bishop Goldsmith is now nearly 73 years of age.

Rev. Douglas Blanche, Th.L., rector of Delegate, has been appointed rector of Lake Bathurst (N.S.W.).

Rev. G. R. Gibson, Th.L., who was recently ordained by the Bishop of Bathurst, has been appointed to Cobar (N.S.W.).

Mr. Jack Gribble, of the Forest River Aboriginal Mission, son of Rev. E. R. Gribble, reached Sydney on Saturday week. He represents the third generation of the Gribble family who have given their lives for the evangelisation of the Australian blacks. Mr. Gribble was badly burnt in the recent destruction of the mission launch.

Rev. B. D. Godfrey, A.K.C., now on his way from England, has been appointed Rector of Broome, W.A. He was an artillery officer and riding master during the war.

Rev. A. P. and Mrs. Chase, of Toorak, Melbourne, have gone on tour to the Old World.

Rev. E. D. Arundell, Vicar of Trinity Church, Stroud Green, England,

has resigned his benefice, and has offered himself to the S.P.G. for service in Australia. Mr. Arundell was for seven years assistant minister at All Saints' Margaret-street, London.

Mrs. R. Ridgway, of Toorak, Melbourne, in early days one of Melbourne's leading educationalists, and a relation of Bishop Feetham, died, at an advanced age, on 2nd March.

Rev. N. Haviland, of the Far West Mission of the Bush Church Aid Society in South Australia, became the first clerical patient of the fine hospital established by the B.C.A. at Ceduna. He is now recovering from what was a serious illness.

Mr. J. H. Maddock presented a very fine Italian copy of Raphael's Holy Family, to be hung in St. John's Parish Hall, Toorak, Melbourne.

Rev. E. L. Panelli, motor van missionary of the Bush Church Aid Society, has completed two years' service as missionary in the "Far West." He is now acting as deputation secretary of the B.C.A. for Victoria. His office is



at St. Paul's Cathedral Chapter House, Melbourne. He has a great story to tell of unique and, we may say, heroic work "outback." Victorian clergy would do well to secure an early appointment for a visit from Mr. Panelli to let their people know of this great work. He is available for week-days as well as Sunday.

Rev. B. B. Lousada is temporarily in charge of the B.C.A. mission work in Willochra, in place of the Rev. N. Haviland, who is ill.

We congratulate the Rev. G. B. Webb, Th.L., J.P., who successfully passed the Th.L. examination of the College of Theology, and was ordained to the sacred ministry on February 28, by the Bishop of Bathurst, and afterwards licensed to the curacy of Parkes, N.S.W.

An exchange has been arranged between Rev. L. B. Meredith, of Whittlesea (Vic.), and the Rev. A. J. Pearce, of St. Silas', North Geelong.

Rev. W. T. C. Storrs, of St. Matthew's, Prahran, and the Rev. R. J. Brady, of St. John's, Heidelberg, have arranged an exchange of parishes. Mr. Storrs has been at Prahran since 1895, whilst Mr. Brady has spent seven years at Heidelberg.

The vestry and parishioners of All Saints', Northcote, entertained their vicar, the Rev. A. E. Kellaway, in the parish hall on Thursday, 11th inst.,

on the completion of the 25th year of his ministry in the parish. The Archbishop was in the chair, eleven clergy from parishes near and far, and a hall full of parishioners, past and present. After many eulogistic speeches, the Archbishop, on behalf of the parishioners, handed Mr. Kellaway a wallet of notes (£70), with the intention that he must take a well-earned holiday.

Rev. W. McKie, of Holy Trinity, Port Melbourne, after one Sunday on duty following upon his breakdown on Christmas Day, suffered a further collapse and has had to take extended leave.

Rev. J. H. Dewhurst was farewelled by the parishioners of St. Paul's, Canterbury on 2nd inst., prior to leaving for a twelve months' tour to England.

Mr. and Mrs. W. Keith Hancock are passengers to Australia by the "Cephee," which left Port Said on February 9, and is due at Fremantle shortly. Mr. Hancock, who is the son of Canon Hancock, of Brighton, was chosen in 1920 as a Rhodes scholar to represent the Commonwealth, and gained the Oxford "blue ribbon" of the University, a Fellowship at All Souls' College. He returns to take the Chair of History in the University of Adelaide, and his friends in Melbourne may expect to see him and his wife (who was Miss Theaden Brocklebank, well known to a generation of University students here), about next May or June.

Rev. H. J. H. Lofts, assistant minister at St. Philip's Church Hill, Sydney was presented with a purse of sovereigns and wallet of notes, by the parishioners of St. Peter's, Mortdale, and St. John's, Penshurst, respectively, also a silver cake stand from St. Paul's, Oatley. Mrs. Lofts also received various gifts from the kindergarten and Heralds of the King, of St. John's, Penshurst.

Rev. W. J. Owens, B.A., rector of Mungindi, has been appointed assistant minister at St. Matthew's, Manly. He will begin his ministry there in the middle of April.

Mr. W. C. Carter, the headmaster of Barker College, Hornsby, N.S.W., with Mrs. Carter left on Wednesday for a trip to England on a twelve months' leave of absence.

Speaking at the annual meeting of the Mothers' Union in Brisbane, the Archbishop of Brisbane said: "I must allude with the deepest possible regret to the death of Mrs. Le Fanu, one of the vice-presidents of this association. There is to me always something extremely pathetic when a mother dies after giving birth to a child. This death means the withdrawing of a bright and happy personality, who has made home a joyful place for the husband, the two boys, and the three

girls who have known her love. Besides them, there remains one, a little boy, who will never know a mother's love, but in bearing whom she gave her life. Her death has caused a wave of unbounded sympathy with him who has been her husband for 21 years, and for the boys and girls suddenly left motherless. Life for them all is changed, and can never be the same again. I beg to move,—"That this annual meeting of the Mothers' Union expresses its true sorrow at the death of Mrs. Le Fanu, and offers to Bishop Le Fanu and his children its deep sympathy in a loss, the extent of which this meeting feels that words are inadequate to express."

Mrs. Davies, wife of Archdeacon Davies, of Toowoomba, had a serious accident in London, whereby her leg was badly fractured.

Bishop Le Fanu will be in charge of Townsville Cathedral for March, Holy Week, and Easter Day.

Rev. C. C. Compton, rector of Boonah, has accepted the rectory of Sandgate (Q.), as from April 7th.

In Memoriam.

Richard Barker Boydell.

Some thirty miles from Maitland, N.S.W., on the banks of the Allyn River, there nestle a little church and churchyard, rich with memories of a great saint and churchman, William Grant Boydell, the first Bishop of Australia. Close to the porch is the grave of one of the bishop's daughters, the wife of a pioneer, the late William Boydell, whose memory with that of her husband, is still fragrant in the district where their large-hearted generosity of ministrations and earnest Christian characters won for them the love and respect of all. The traditions so well laid down have been well maintained by the late Richard Barker Boydell and his wife and family. Ever since his young manhood his Christian devotion has made his name widely respected and loved and the very large concourse of people who from all parts of the district and surrounding country were present at his funeral, was a striking testimony to the high regard in which he was so generally held. He was a worthy son and scion of a noble lineage. In all the affairs of the district for the betterment of the life around him, Richard Boydell was in the lead—looked up to almost as the squire of the place honoured as a straight, God-fearing gentleman, the friend of all who cared to trust him, and a friend whose friendship was worth the holding. In church life he always manifested the deepest interest and generously gave of his best—Churchwarden, Honorary Lay Reader Synodman, Parish Nominator, and Sunday School Teacher—in every department where he was asked to serve, there he gave his best. As counsellor and friend, steadfast and true, every clergyman of the parish came to know his worth. And now God has taken him, after a short illness, to his high reward. Last Saturday week the call came, and on the Monday, amidst sorrowing hearts, and yet in confident hope, his earthly remains were laid to rest in the little churchyard for ever hallowed to him and his by sacred memories of the past.

We thank God for a gracious friendship and, though hearts are bereft, we thank Him for the joy of our friend in the more revealed presence of the King. To his sorrowing loved ones, not forgetting the missionary daughter in far Japan, we offer our deepest sympathy.

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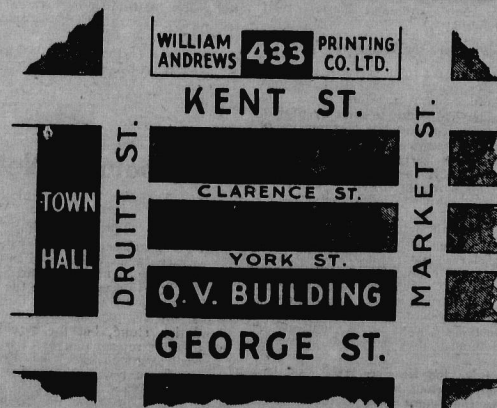
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The Church Record.

MARCH 18, 1926.

The Proposed New Constitution of the Church.

(By Canon Langford Smith.)

I have read very carefully the article upon the above subject by the Rev. W. H. Irwin, M.A., in the "Church Record" of February 19th, and while there is much with which I am in entire agreement, I regret that at this early stage in the discussion, Mr. Irwin should so strongly urge Evangelicals to give general consent to the bill.

To vote for the second reading of a measure of this kind would imply that we endorse its main principles, and many Evangelicals may be unable conscientiously to do this, although quite prepared to give the whole question their careful consideration.

To my mind, there are several fundamental principles in the proposed new constitution that are at least open to criticism.

I. It confers very extensive powers upon the Diocesan Bishops.

The Order of Bishops is an order included in the Ministry of the Church, for it is said in the Preface to the Ordinal:

"It is evident that all men diligently reading the holy Scripture and ancient authors that from the apostles' time have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons."

Yet the proposed Constitution places the Bishops in an order apart from the Clergy. Section 8 says: "This Church shall consist of three orders, namely, the bishops, the clergy and the laity."

Section 14 says: "The clergy shall not be deemed to include any bishops of a see."

Diocesan bishops, therefore, inasmuch as they are declared not to belong to the clergy, are formed into a separate house called the House of Bishops.

They have what is practically equivalent to life tenure, and have power to veto any measure that may be passed by both clergy and laity in the House of Representatives.

According to clause 29, no question can be carried unless there is in its favour a majority of each order, and as there are only twenty-four diocesan bishops, it follows that thirteen of them being a majority, can block any legislation of which they do not approve.

And this condition of things would apparently be permanent, for the constitution could not be altered without their consent.

It is at least open to question whether it would be in the best interests of the Church to perpetuate what would in effect be an ecclesiastical "House of Lords," with such autocratic powers.

The tendency in secular affairs, is to abolish life tenure in the governing bodies of our great institutions, and to limit the power of veto, or provide some appeal from the exercise of it.

There would, however, be absolutely no appeal from the decision of the thirteen bishops.

It is further provided in the constitution (clause 18 (3)) that the Bishops can at any time hold up the discussion of any subject

until they have had "an opportunity of separate consideration."

It is only fair to point out that under the present constitution of General Synod these powers are already bestowed upon the diocesan bishops. It may possibly be in the best interests of the church that they should be continued.

On the other hand, as General Synod is to be given a constitution, with an extended jurisdiction, it does not necessarily follow that this must be so.

The whole of the proposed new constitution is open to criticism, and each part should receive careful consideration before a vote is given. Our admiration of the draftsmanship of the new bill does not necessarily carry with it the approval of all its contents.

II. It provides an artificial and unjust basis of representation in General Synod.

The representation of a diocese is made to depend upon the number of clergymen who, for the time being are licensed by the Bishop of that diocese, and not upon the number of members of the church resident within the diocese.

But surely in weighing up spiritual values it is the immortal soul that counts, and not the number of clergy?

Each individual is responsible to God, and every member of the church is entitled to some representation in the Councils of the Church.

Even in secular legislation, it is the individual that counts. What would we think of a Legislative Assembly in which representation was based upon the number of civil servants for the time being in an electorate? But even if, for the sake of convenience and simplicity, the representation is based upon the number of licensed clergy in a diocese, does not ordinary justice require that the same proportion of representatives to the number of clergy shall be maintained throughout?

This is not done. As the scale ascends, the proportion varies, and the larger dioceses are penalised for being larger, and receive less representation proportionate to their numbers.

Three dioceses with an aggregate of only twenty-four clergy between them, have six representatives of each order, whereas a diocese with one hundred and twenty clergy would have only the same number of representatives.

Besides all this, the numbers stop at two hundred and sixty-six clergy, so that in the Sydney diocese, we have already practically reached the limit. Even if the diocese should become as large as the diocese of London, there is no provision for having more than twelve representatives of each order.

The same disproportion in representation is shown in the House of Bishops.

The Bishops of three small dioceses with a total of twenty-four clergy between them, can outvote the Archbishops of Sydney and Melbourne, representing over five hundred clergy and a total population of considerably over two millions, nearly one half of whom are professed members of the Church of England. Could anything be much more unequal?

And yet it is to this General Synod constituted in this artificial and unjust way that we are asked to give "plenary authority and power to make canons, ordinances and rules for the order and good government of the church and to administer the affairs thereof."

III. It transfers to General Synod the power of altering the Book of Common Prayer and Articles of Religion which to-day form the practical basis of our doctrinal position.

Section 96 interprets "The Book of Common Prayer" as including "the ordinal, the thirty-nine Articles, and the table of prohibited degrees," so that wherever reference is made to "The Book of Common Prayer" it includes the Articles.

At the present time General Synod has no such power, and, to ask Evangelicals to agree to handing over to that Synod a blank cheque, with power to fill in what they like, is to make a very big request indeed.

Mr. Irwin admits that this "opens the way for the possible capture of the church's legislative and executive machinery by one particular church party."

"But," he goes on to say, "we must take the risk, but strive to make the way as difficult as possible."

Why "must" we take the risk? At present our doctrinal position is secure. Why should we be called upon to surrender our heritage, or sell our birthright, with no corresponding gain to ourselves or to the church of God?

And what is the risk we run if we hand over to General Synod this power?

The answer is given in part by the Australian Correspondent of the "Church Times," the extreme Anglo-Catholic paper of England: "There are now twenty-four diocesan bishops in Australia. Eighty per

cent, of them are in sympathy with the Anglo-Catholic Movement and the Eucharistic vestments are worn in just half of the Cathedrals. It is interesting to notice that the last three chosen for the Episcopate have all been members of the Confraternity of the Blessed Sacrament."

I do not profess to know how true or how false the above statement may be, but I presume the Anglo-Catholic writers are more familiar with their own flock than Evangelicals can possibly be.

If the bishop colour the diocese, then the safeguards mentioned in the Bill are no more stable than a house of cards. It would not be very difficult, even at the present time, to secure from two-thirds of the dioceses representing a majority of the priests, approval of a Book of Common Prayer revised in an Anglo-Catholic direction.

The provision that no such alteration would be binding on a diocese that does not assent to it, looks very plausible on paper, but I fear that in practice it would prove to be unworkable and intolerable, both for the particular diocese and for the other dioceses.

The whole question can be summed up in a very few words. Is it intended to alter the doctrines and practices significant of doctrine, in our Book of Common Prayer, and Thirty-nine Articles?

If it is, then ordinary precaution demands that we should know beforehand what those alterations are to be. This can be accomplished by attaching to the Bill such revised doctrinal standards and formularies, in a schedule, as was done in the case of the Act of Uniformity. If it is not so intended, then a short Declaration could be added to the other Declarations, providing that no alteration shall be made in the Book of Common Prayer or Thirty-nine Articles, that would involve or imply a change of doctrine, unless all the dioceses have, by ordinance passed by a majority of two-thirds of the clergy and two-thirds of the laity, assented thereto.

Why confer upon General Synod a power that it is intended it shall never exercise, and, by so doing create no end of sore feeling in the Church and hold up its progress for years to come?

Neither of the precautions mentioned above is provided in the Bill, but the whole question is left in a state of flux at a time when we specially need to be definite. There is nothing to be gained by clouding the issues or by ignoring possibilities. Evangelicals cannot forget or ignore the fact that in England a very deliberate, determined and partially successful attempt has recently been made to re-introduce into the Book of Common Prayer doctrines and practices that were expunged at the time of the Reformation, and for the denial of which, Cranmer, Ridley, Latimer, and others were burned at the stake.

Dr. Darwell Stone, as the spokesman for the Anglo-Catholics, publicly admitted that they wanted reservation for the purpose of adoration.

The late Bishop of Zanzibar as President of the Anglo-Catholic Congress in 1923, after having sent the remarkable telegram to the Pope, said to those assembled, "You have your Mass, you have your altars, you have begun to get your tabernacles." And this from a Bishop of the Church of England!

At a time like the present, to confer to an ever changing body like General Synod, the power of altering the doctrinal standards and formularies of our Church, is not only to take a great risk, it is to court a practical certainty.

Evangelicals cannot ignore facts or shut their eyes to the dangers that threaten the whole Anglican character of our Church. A "Call to Action" is too late when the battle has been lost, but for us in Australia the battle has not yet been lost. To-day is ours, and it is a day of opportunity. Let us safeguard for our children the great heritage that we possess. Once Evangelicals are persuaded to accept this new Constitution in its present form, there is absolutely no provision whatever for withdrawing from it, except by leaving the church of their fathers and surrendering to the victors the millions of pounds worth of property now held in trust by the Church of England in Australia as Catholic, Apostolic, Protestant, and Reformed.

A Draft Constitution.

(Rev. W. H. Irwin, M.A.)

II.—The Theological Basis.

The proposed draft constitution is a "bill for consideration" and is put forward as a basis of discussion. Consequently we are expected to criticise it and to suggest any amendments which we think would improve it. To point out what may happen is not the same as to say that such things will happen, but in framing a constitution it is necessary to trace out all possible contingencies, because the passing years are prone

to bring forth strange and unexpected conditions in ecclesiastical as in other affairs. We need to remember, also, that in years to come the intentions of the framers of a constitution, no matter how admirable they may have been, will be set aside in favour of the letter of the law that is passed. At least this has been the experience with the Elizabethan settlement.

I.—Alteration of the Constitution.

When most, if not all, of our existing church constitutions were framed, an effort was made to lay down certain fundamental provisions, which could never be altered except in accordance with changes in England. But these unalterable things we propose to take power to alter, by means of acts of Parliament. Quite plainly, what this draft bill suggests in the way of parliamentary action can be done by future churchmen, and so even apart from the provisions made in the bill for altering the proposed constitution, later generations can set aside our work in the same parliamentary way as we propose to set aside the work of former generations. In the past churchmen, of their own free will, bound themselves to make no changes. The proposal is that to-day churchmen, of their own free will, should provide the means for making changes. Theoretically there will in future be nothing absolutely fixed in our Church, no doctrine, ritual or practice. Solemn declarations are set forth and section 85 states that they shall not be altered, but section 84 (3) allows the provisions of chapter viii, to which section 85 belongs, to be altered with the consent of all the dioceses. This even what is most fundamental in the constitution can, in theory, be altered and the church has absolute freedom to adopt, say, Unitarianism or to submit to the Pope. But, as the measure now stands, great difficulty will be experienced in practice in making any alterations. The power of veto which resides in each and every diocese seems to render the solemn declarations as safe as possible. The Prayer Book is placed upon a different footing from the other solemn declarations, since direct arrangements are made for its alteration. Ample safeguards are provided, however: (a) No legal alteration made in England is to be permitted if it conflicts with our solemn declarations; (b) Any individual Synod can reject the alterations made by General Synod. Likewise it can reject any change made in England; (c) Alterations to the Prayer Book must first be recommended by the House of Bishops appointed by General Synod; (d) Six months notice must be given before General Synod considers the canon making the alterations; (e) A two-thirds majority of Synods, which must contain a two-thirds majority of licensed priests, is necessary to pass the canon; (f) If such a majority is not obtained within five years, the whole matter must be started de novo. These checks upon legislation ensure that no party will be able, by a snatch vote, to alter the faith of our church. It might be urged with considerable force that the "States' rights" left to individual dioceses will result in a variety of uses. One great argument for the general idea of this draft constitution is that it will rectify our lack of law and order, but these checks seem likely to lead to confusion worse confounded. No constitution, however, will work in the hands of extremists. We must trust to the inherent common sense of the majority of our church members. When we cannot do this, we shall indeed be in a parlous condition.

2.—The Solemn Declarations.

Most churchmen will demand to know clearly what is to be the theological basis upon which the new church constitution is to be built. This is found mainly in chapter I., The Declarations. The solemn declarations contained therein are, as we have seen, practically unalterable, with the exception of the Prayer Book, Articles, etc., for changing which special machinery is provided. This fact immediately places these existing doctrinal standards of the Church of England upon a lower footing than the other solemn declarations, they appear to be a selection of theological principles, but we are not shown upon what grounds the selection has been made. They surely have not been chosen haphazard. They seem reminiscent of the Lambeth Quadrilateral. But whatever the method of their choice they are not satisfactory to Evangelicals. The important ones in this connection are Nos. 3, 7. They are:—

"3. This Church doth hold and will continue to hold the faith of Christ as professed by the Holy Catholic and Apostolic Church from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles' Creed.

"4. This church doth accept and receive all the Scriptures of the Old and New Testament as given by inspiration of God and containing all things necessary for salvation.

"5. This Church doth receive and approve the Book of Common Prayer, etc., and administer the sacraments and discipline of Christ as He hath commanded, and preserve the three orders of bishops, priests and deacons in the sacred ministry.

"7. Subject to this constitution, this Church hath plenary authority and power to make canons, ordinances and rules for the order and good government of this church and to administer the affairs thereof."

Let us examine each of these declarations separately.

3. The term "the faith of Christ" is ambiguous. Presumably it means the doctrine of the Incarnation, though it could have other meanings. If the presumed meaning is the correct one, the declaration suggests what is not correct, for all the ante-Nicene Church did not hold "the faith of Christ" exactly as set forth in the Nicene Creed. Then was the Filio-que clause held by the whole church in primitive times? Surely it is more satisfactory to say simply that we hold and will hold the two Creeds. The dropping of the reference to primitive times will be no great loss, for the declaration of the Anglican principle of the appeal to the primitive church. Another objectionable feature is the priority of this declaration over No. 4. In one way all the declarations have equal status, but the suggestion made by placing the Creeds before the Bible is that they have a prior authority. This suggestion directly contradicts Art. vi, "Of the sufficiency of the holy Scriptures for salvation." and Art. viii, "of the Three Creeds" (Note order). The Creeds have not an authority independent of the Church by Holy Scripture. If it be argued that our objection is just a theological quibble, still this is no reason for refusing to alter the order of these two declarations.

4. Doubtless "all the scriptures" means all the canonical scriptures though it would be as well to state this definitely. This declaration might with advantage have been more closely modelled upon Art. vi, but nevertheless it contains good sound doctrine.

6. The first part of this declaration contains several very vague expressions. What is meant by "the doctrine of Christ"? If its meaning is that our Lord's words are the ultimate standard of life and doctrine, we raise no objection, though in passing we would point out that His words must be combined with His life. Still we ask, "Why not put the matter more clearly?" Then how many sacraments of Christ are there? Of course there are two only, but those who have seven sacraments continually dimmed in the ears will readily agree that the fact that there are two had better be mentioned.

The discipline of Christ" is another vague phrase. Perhaps it refers to the power of excommunication. In the common accepted meaning of discipline the only reference can be to the re-marriage of divorced persons, for Bishop Gore always assures us that this was the only subject upon which our Lord laid down any rules. Let us make our statements of doctrine clear, simple and direct. Should it seem necessary to hedge upon doctrine or to use subtle ambiguous phrases, it would be much better to leave these subjects entirely alone. The juxtaposition of Episcopacy with the doctrine, sacraments and discipline of Christ might give rise to the impression that Episcopacy was something commanded by Him. It might as well be given a separate declaration. This too would prevent any suspicion that our church takes up the Roman position of equating orders with Doctrine, a principle which Dr. Headlam tells us is not true and probably is blasphemous.

7. Compare this declaration with the robust words in Art. xxiv, "Every particular or national church hath authority to ordain, change and abolish ceremonies or rites of the church ordained only by man's authority so that all things be done to edifying." Now this draft bill proposes to do exactly what Art. xxiv, says a national church can do and what the Church of Rome would say a national church cannot do. This declaration can certainly be made bolder.

Apart from their vagueness, these declarations are open to the objection that they contain what Catholics think essential, and those things which Protestants think essential are missing. What is true in them is completely covered by our present Prayer Book and Articles. Without these documents they form a very meagre outline of Anglican theology. They might even be the basis of union for an undenominational church. If it is thought desirable to retain

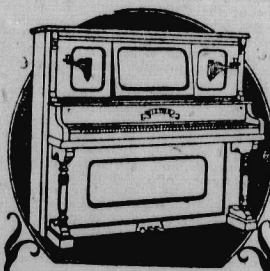
them, let a few Protestant principles be added. We might have declarations of the truth of justification by Faith and of the falsity of Transubstantiation.

When we turn to section 92 we find the canons of 1604 are to apply to this church, likewise the practice and custom of the church of England in England, whatever these may be. The present practice and custom there seem to include every practice or custom that we or ever will be. But this is a question too large to be examined in this article. We must pass on to consider the tribunals proposed, for the decisions and interpretations which these will deliver must have an effect upon the doctrinal position of our church.

3. Tribunals.

Ecclesiastical courts have a bad name, but this is mostly because people do not distinguish between moral and doctrinal offences. When we do this, we find that the conduct of moral cases in ecclesiastical courts compares very favourably with the conduct of criminal cases in secular courts. Cases of heresy are different—very different, rather of the character of a party fight in Parliament—and here, too, ecclesiastical courts compare very favourably with their parallel. This bill does not lay down the composition of the supreme tribunal. It is to be, later on, constituted by canon of the new General Synod. But we may take it that it will not be a neutral judicial authority like the Judicial Committee of the Privy Council. It will be a body appointed in some way by General Synod and consequently will tend to represent the views of the majority of Synod. In the nature of the case it will not be impartial, though it may strive to be impartial. Few dissenters are likely to happen provided we are able to escape from the tyranny of a faction. There will be always the risk that this will happen, and no good can come from concealing the fact that there is a risk. But, as we have maintained before, we must take the risk. Might we make a suggestion for the lessening of this risk.

In section 93 we find that the decisions of the Judicial Committee of the Privy Council are proposed to be dropped. Our suggestion is to put in the word "future," and the section will then read: "No future decision of the Judicial Committee, etc." This preserves the freedom which has been won for the clergy in famous cases before the Privy Council, and High Churchmen can hardly object, because, as it is, they pay no attention to the Privy Council decisions, re-vestments or ritual.



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4. Contracting Out.

The right of a diocese to stand out of the general scheme is provided for in section 89. Very earnest and prayerful consideration on the part of Evangelicals is especially necessary here. When we look to the future, we wonder what is in store for us. Are we to be gradually maneuvered into an even-weakening position? If this is so, our better course is to cut adrift at the present time, while we are still strong, rather than till our whole position is undermined. The writer does not take a despondent view of the future of Evangelicals in our church, though he confesses to passing fears that he may be wrong. Our true policy seems to be to throw ourselves heartily into every department of Church life and especially into the work of building up this new constitutional system of the Church. Our part to a large extent is to hold up the onrush of Anglo-Catholicism, believing it to be only a passing phase of life and thought, which in time will wear itself out. Should we be able to accomplish this, we shall have served our Church well, just as Hooker and others did, when they held up a similar onrush by Calvinistic Puritanism in the days of Elizabeth and the Stuarts.

In conclusion, should these remarks upon the Draft Bill appear to be over dogmatic at times, the writer's apology is that he must of necessity be brief. He fully recognizes that "none of us are infallible, not even the youngest of us."

What is Wrong with Tasmania.

(From our Correspondent.)

Tasmania is at present very much more in the public eye of the Commonwealth than usual. The specially appointed Commissioner, Sir N. Lockyer, is listening to many opinions from all sorts and conditions of men from every part of the Island State as to the reasons for her bad financial condition and her loss of male population. Different important societies and institutions have roused themselves to see that this evidence is forth coming to newspapers and publishing a series of articles on "What's wrong with Tasmania?" and every important visitor, interstate or overseas, is interviewed, on the same subject.

And now, on top of it all, attention has been drawn to Tasmania's morals, by members of the Methodist Conference, recently sitting in Melbourne, when discussing the subject of Social Reform in relation to the whole of the Commonwealth; the practical question being whether Tasmania should act in conjunction with Victoria or independently. According to press reports the fact that Tasmania provided gambling facilities for the whole of the Commonwealth was emphasized, while the Rev. Henry Worrall stated that "the police supervision over the drink traffic was absurd." These statements have naturally been given prominent places and arresting headlines in the Tasmanian papers, and have been met with the usual indignant official denials.

The Premier, after showering a good deal of personal abuse on Mr. Worrall, makes the triumphant ex parte statement, "Tasmania morally is the cleanest State in the Commonwealth, and we are proud of that fact."

It is sad that he does not realize that there are still thousands of people deeply attached to Tasmania and anxious for her prosperity, who are bitterly ashamed that she gives shelter to the Headquarters of Tattersall's Gambling Syndicate, in return for large money considerations. When many years ago the Bank of Van Dieman's Land crashed, owing to over speculation, Parliament to its shame, legalized a lottery of its assets, the lottery more over, to be conducted in the very best manner, by the experienced Tattersalls, whom Queensland just then, uneasy in conscience, was turning out.

Tasmania's legislators, the majority of whom fell a willing prey to the blandishments offered, consented to give the poor homeless syndicate their protection for a yearly grant in aid, and no Parliament since has had either the righteousness or courage to cleanse the island state of the iniquity.

The Post Office being a Commonwealth Department, under its regulations, will not deliver letters to a gambling syndicate, but Tattersall receives tens of thousands of letters buying tickets every year; they are sent under cover to the many agents in Hobart, who are paid to receive them and deliver them to Headquarters. We may not gamble much ourselves, it is difficult to say how much, but we do provide, as a State, gambling facilities for the whole of Australia, we "the cleanest State in the Commonwealth!"

Only an expert could say how the police supervision of the drink traffic in one State

compares with that in others. We are happily free from the evil of wine bars, but a recent prosecution has shown that drinking is taking place at the dancing halls and the evidence at two inquests also showed that drink was easily obtainable after hours at both town and country hotels.

We do not want to know whether we are better or worse than Victoria or N.S.W., that is not the question, what we need is a public conscience awakened to see the evils we are fostering and courage to cast them out.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Cathedral.

The churchpeople of the diocese have been startled by the publication of the Premier's offer of £500,000 and a site on Church Hill for the Cathedral site. A second feeler has come by way of the Town Hall. We understand that the Cathedral Chapter and the Standing Committee are to confer on the whole question sometime next week.

Diocesan Festival.

The Diocesan Festival is to be held in the Sydney Town Hall on Tuesday, May 25. His Excellency the Governor-General has kindly consented to preside. His Grace the Archbishop and the Rev. T. C. Hammond, M.A., of Dublin, will be the speakers.

The Cathedral choir, under the baton of Mr. Newton, will render musical items.

Loyal churchpeople should keep this date free.

Miss Pallister's Farewell.

On Monday, March 29, a farewell meeting for Miss Pallister will be held in the Chapter House of St. Andrew's Cathedral, at 2.45 p.m., when the Archbishop of Sydney will preside.

The council of the Deaconess Institution invites all interested in the Deaconess work and any other friends of Miss Pallister to be present.

Miss Pallister sails for England the next day by the "Ormonde."

The "Ormonde" will be in Hobart for Good Friday and is due in Melbourne on Easter Monday.

Ordination of Deaconesses.

On Monday in Holy Week, March 29, at 10.30 a.m., in St. Andrew's Cathedral, Miss Dorothy Grace Syms, Miss Ivy Agnes McGregor, and Miss Beatrice Alice Brown will be ordained by the Archbishop to the office and work of Deaconesses. All interested in this impressive service are invited to be present.

Barker College.

The Old Boys' Cricket Match took place on Saturday last. Advantage was taken of the gathering for a presentation to Mr. Carter of several choice gifts, in view of his departure for England.

On Sunday last there was a specially large number of Barker boys and staff at St. Paul's, Wahroonga, at the Schools' Service at 10 a.m. It was the monthly Communion Service, and the pending departure of Mr. and Mrs. W. C. Carter for England, and their presence at the service gave the occasion the character of a farewell Communion. There were some fifty communicants. The Rev. P. O. Byrnes, chaplain of the College, assisted the rector in the Celebration.

The Mothers' Union.

The annual service will be held in St. Andrew's Cathedral on Thursday, March 25, 1926, the Feast of the Annunciation. The order of services for the day will be: Celebration of the Holy Communion, 11.30 a.m., Conference and short address, 1 p.m., Miss White will be present; Annual Service, 2.15 p.m. The Right Rev. Bishop Gilbert White will give the address at the annual service.

This being the jubilee year of the Mothers' Union throughout the Empire, there is a special call for thanksgiving for the blessings which the Society has received. In England every branch of the Mothers' Union is asked to arrange for a day of continuous intercession on March 25.

Light refreshments (1/-) will be provided in the Lower Hall of the Chapter House immediately after the morning service, and the usual tea after the service in the afternoon.

Meison at St. Matthew's Church, Manly.

There was an excellent attendance of parishioners at St. Matthew's Church on

Saturday evening last, to welcome Rev. A. Law, D.D., who is conducting a lantern and teaching mission until Monday, 22nd inst.

There were very large congregations on Sunday, the 14th, when the missionary spoke on "Reconciliation, the parish Register," and "Men who almost—what?" There is every promise of deep and wide spiritual results, especially as the parishioners themselves are keenly co-operating with the rector, Rev. A. R. Ebbs.

A Farewell.

To mark the exchange of parishes between the Rev. J. W. A. Watkinson, of Holy Trinity, Concord West, and the Rev. H. G. Chivers, of Christ Church, Kiama, a combined farewell to Rev. and Mrs. Watkinson and a welcome to the new Rector and Mrs. Chivers was given by a large gathering in the parish hall on Monday evening.

The Rev. Canon Charlton presided, and with him on the platform were the Revs. Pyke, Pain, Croft, Reed, Kenderdine, Pocknall (Presbyterian), Willard (Methodist), Miss Edith Walker, C.B.E., Mr. G. E. Ardill (of Children's Home), and others.

The Chairman, in his opening remarks, spoke in the highest terms of Rev. Mr. Watkinson, whom he had known many years. Eulogistic speeches were given by Revs. Pocknall and Willard, and the Mayor (Ald. Rothwell). A letter of appreciation was read from the Progress Association.

Presentations were made to Mr. Watkinson by his Churchwarden, Mr. Dicer, on behalf of the parishioners of a handsome robe case and a substantial cheque. Miss Edith Walker, on behalf of the ladies, presented Mrs. Watkinson with a beautifully fitted handbag. Miss Muriel Young, a Sunday School scholar, also handed Mrs. Watkinson a lovely posy of flowers. The scholars gave Mr. Watkinson a leather case of brushes.

Mr. and Mrs. Watkinson deeply appreciated such kindness and feelingly responded.

South Coast Deanery.

The members of the Rural Deanery of Wollongong travelled as far as Milton for a meeting held on March 2. As this meant over 200 miles travelling for most of the members, the trip down was made on Monday. On arrival, hospitality was freely given by the parishioners.

On Monday night a well-attended service was held in the church. The rural dean, Rev. E. Walker, was the preacher. After service a very enjoyable evening was spent in the parish hall. Items were given by local friends, and all the clergy present. The Rev. W. J. Edwards, B.A., gave an interesting lantern lecture on English Cathedrals. After supper was served, the evening closed with the National Anthem.

On Tuesday morning the Chapter met, and amongst other things the following business was transacted:—(1) The training inaries for the foundation of a circulating magazine for the South Coast. (2) A Church Festival to be held at Wollongong in May. (3) A minute urging the necessity of uniting the missionary forces of the Church of England in Australasia. (4) An invitation to the Commissioner of the Church of England Homes and Hostels Committee to visit the Rural Deanery. (5) An invitation to the Children's Service Mission to visit the Rural Deanery. (6) A minute urging the "Church Standard" Church newspaper to keep more closely to its slogan of Definite, Sympathetic, Churchmanship; and desire, to unite and not antagonise the Churchpeople."

On the return journey a stop was made at Kiama, where on Tuesday night the Rural Dean, assisted by other members of the deanery, inducted the Rev. Watkinson as rector of Kiama.

CRAFTON.

Central Manley.

An In Memoriam Service in respect of the late Mrs. A. Richardson was held at Christ Church, Belmont Road, on Sunday, 21st February, by the Vicar, the Rev. C. J. Chambers. Miss M. Pugh presided at the organ. The church, usually well filled, was crowded out on this occasion. The preacher spoke from Amos iii. 6, "Shall there be calamity in a city and the Lord hath not done it?" The time of trouble was the time for the House of God, for

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information about the position of the Church in Japan in answer to the questions of the brethren.

A heart-searching and thought-provoking paper was then read by the Rev. T. Smith, M.A., vicar of Llydale, on the subject of "Evangelicalism, its power, its perils and its prospects." Mr. Smith made us feel that people still yearned for the gospel which the evangelical could preach, and he appealed for loyalty to the Bible and the retention of our passion for souls.

The next paper was by Canon Langley, M.A., vicar of St. Mary's, Caulfield, on the subject "The Evangelists' creed and the modern mind." The modern mind really craved for the gospel of experience, which should express itself in home, shop and mart. This gospel we knew, and as Evangelists should re-state our creed which had two outstanding articles, viz., (1) Conviction of sin leading to conversion to God; (2) Access to God by Christ alone. There was no way "round" the Cross, the way to God was by way of the Cross.

Both papers were particularly helpful, and the best thanks of the brethren were conveyed to the writers.

The chairman warmly welcomed the Rev. T. Quigley, of Hobart, to the gathering, and asked him to give us some information of evangelical matters in the island diocese. Mr. Quigley gave details of the activities of the Church of England League, which had a membership of over 300 in Tasmania, and had established one bursary, whilst a second was well on its way. The daily press had given them much space of late and published their activities most willingly. He appealed for greater help from the city dioceses to the country dioceses.

Mr. and Mrs. Barnes provided their usual hospitality and Mr. Kellaway voiced the thanks of the brethren to them.

The afternoon session was devoted to the business side of the "Brotherhood's" activities, and much good work was done, particularly in view of the forthcoming visit of the Rev. T. C. Hammond, M.A., of Dublin, who will be visiting Victoria during the months of July and August, when it is intended that we shall take full advantage of the experience and help of this capable leader.

Girls' Bible Class Union Easter Camps.

This year it has been decided to hold three Easter Camps, at Queenscliff, Llydale, and St. Hilda's. By the courtesy of the diocesan authorities we have once more been able to procure "Lathamstown," the clergy rest house at Queenscliff, and the Education Department has kindly allowed us the use of the High School at Llydale. The camp at St. Hilda's, East Melbourne, is especially for girls who are unable to leave town for the Easter weekend. Miss J. A. Neil will be Camp Mother at Llydale; Mrs. Jerome, of the C.F.S., at Queenscliff; and Deaconess Johnson at St. Hilda's. The book for the study circles this year is taken from "The Significance of the Cross," and has been specially arranged by the Archbishop. All girls wishing to go to camp should procure their registration forms as soon as possible and send them in to Sister Beatrice Weston, St. Hilda's Training Home, Clarendon Street, East Melbourne, with a registration fee of 1/-. The forms may be obtained from Sister Weston, and from Bible Class leaders in a number of parishes. The cost of the week-end will be 25/- for those at Queenscliff or Llydale, and £1/1/- for those at St. Hilda's. Full particulars about travelling facilities and the necessary impedimenta to be taken to camp are given on the registration form. Early application is advisable, as accommodation is limited.

St. Luke's Church, South Melbourne. Welcome Home Social to Vicar.

After the annual meeting of parishioners of St. Luke's Church in the Parish Hall on Tuesday evening, members of the congregation were joined by friends of theirs belonging to other denominations who are also friends of the Vicar, Rev. Cassian Crotty, in tendering him a welcome home social upon his return from a vacation. The assemblage was a very large one, and Mrs. C. E. Merrett and J. Behan came down from the Town Hall to represent the Municipal Council at the event. The hall was very prettily decorated for the festivity. Revs. H. H. Jeffs (president of the Baptist Union of Victoria) and R. Williams (superintendent South Melbourne Methodist Mission) were present to add their felicitations. As well as a local public man, Mr. Behan spoke as a member of another Christian faith.

The Vicar expressed his thanks for the very kind reception given to Mrs. Crotty

and to himself. He stood, he said, for piety, play, and peace, as well as progress, in connection with the Church. Religion should be broad and bright, helpful and harmonious. The Church should encourage young people together for social intercourse under her benign influence. Play was a healthy human instinct, just as truly as religion was an ennobling attribute of Christian life. "We must teach the young true religion," said the Vicar, "and impress upon them the duty of public worship, as well as bring them together at the church hall for innocent amusement and healthful recreations." He appreciated very much the kindly remarks of ministers of other denominations, and also the expressions by city councillors of their goodwill. He was deeply grateful, too, to the friends who contributed musical numbers, and also to the people who supplied refreshments and decorated the hall very tastefully. He would also ask other friends who assisted in other ways to accept his thanks for their efforts.

BENDIGO.

A Fine Tribute.

"On Sunday the ten days' Mission of Help to the members and adherents of St. Paul's Church of England, Kyteon, closed with thanksgiving service, which were largely attended. The mission, which was primarily intended to build up the faith, strengthen the church life and inspire members of the Church of England to deeper spiritual experience, and a greater vision of the church's mission in the world, was attended by many members of other churches. For the first few days the attendance was disappointing, but the Mission, the Rev. W. G. Hilliard, M.A., of Ashfield, Sydney, when once heard so impressed his auditors with his sincerity, his unselfishness, his passion for Christ, and his power to help men and women to a higher and nobler conception of Christian service, that few who attended once did not return again and again, with the result that the church has been well filled every evening and that the special services for men, women and children have been very well attended. Mr. Hilliard was perhaps at his best in those restful afternoon services for women. The greatest men among us are those who add to their men's strength the tenderness of the woman, as the greatest women among us are those who have masculine gifts as well as feminine. Genius is bi-sexual. We reach our noblest conception of God by picturing Him as the loving Father, guide, protector, provider, but find our picture incomplete and add that of the mother breast, and see Him as the mother-breasted God, not only provider and protector, but sustainer and distributor. So the preacher, if he is to make a general appeal must unite in his own person the reasoning faculties of the man with the love and intuitions of the woman. This, Mr. Hilliard is able to do, hence his winning personality, his preaching power, and appeal.

The Holy Communion services on Sunday were attended by more communicants than has ever been the case on any one Sunday in the history of the parish." (From the Kyteon Guardian.)

SOUTH AUSTRALIA.

ADELAIDE.

Mr. and Mrs. J. Gribble arrived in Adelaide from Forrest River on February 10th. Mrs. Gribble writes about the burning of the "Fram." After being repaired at the Meat Works, Wyndham, the launch was taken out on trial, but was found to be leaking. Mr. Jack Gribble and four natives spent some hours bailing her out, and taking a lantern when tried to locate the seat of the trouble, when there was a terrific bang, and in a moment the whole place was alight. The five men managed to crawl out into the mud, but it was some considerable time before their cries for help were heard. Eventually they were discovered and taken to the hospital for treatment. Mr. Gribble's life was un-

doubtedly saved by his clothing, but he was badly burned, and it will be some months before he can go out of doors without first oiling his face and hands. The smallest of the native boys was only slightly burnt, but the other three suffered severely from burns and shock, and died in a few days. Mark Noble had been taken to Wyndham to meet his father, but fortunately at the time of the accident he was on the shore. James Noble arrived at Wyndham the next day. The Rev. E. R. Gribble was in Perth at the time of the accident, but has since returned to the Mission.

TASMANIA.

Launceston C.M.S. Summer School. (From our Correspondent.)

The Launceston C.M.S. Summer School was held from February 21st to 26th in St. John's Church. The Rev. G. A. Chambers was Chairman. The Rev. W. R. Barrett gave the Bible Readings and the Rev. Paul B. Nagano and Miss M. Wise gave the Missionary Addresses. Mr. Barrett based his Readings on St. Paul's Epistle to the Philippians. His words were clear, convincing, and much appreciated. The attendances at the School was good, and much interest manifested. There was one larger service if God opened up the way. The Revs. D. Ross Hewton, W. Greenwood and F. J. McCabe, also took part in the School and helped greatly in the great success of the School. Mr. McCabe acted as Assistant Secretary, and his daily reports were published in the press. Much credit is due to Miss Murray, the Secretary of the School, for her untiring energy and enthusiasm in the School, and the work of the C.M.S. in Launceston and the North of Tasmania. On the closing day of the School Mr. and Miss Ferrar, of St. Leonards, invited the members of the School to afternoon tea at their beautiful home. A large number came, and a most happy time was spent. The Summer School closed with a great Thanksgiving Service in St. John's. There was a large attendance, and a Thanksgiving for the work of the C.M.S.

We thank God for the work of the School in Launceston, the deep interest shown, the messages given, and the Presence of the Holy Spirit in all the gatherings.

NEW ZEALAND.

A Distinguished Visitor—

Bishop Taylor Smith.

We have been much privileged in having a visit from this distinguished Prelate. The many years spent as Chaplain-General to the Forces has given him a wonderful experience, and with his profound knowledge of the Bible, his simple childlike faith in God makes him an interesting and forceful speaker. His simple language, his telling illustrations, his exaltation of his Master, carries conviction and interest right through his address, no matter how long it should be.

Owing to the shipping strike, he could only spend just over three weeks in New Zealand, consequently he was only able to give addresses in Nelson and Blenheim. He preached at the Cathedral in the morning of 4th January, and at All Saints' in the evening. In the afternoon he addressed a large gathering in Marsden Church House, and in the evening spoke to men. This was a very fine address, and listened to attentively. The Bishop's experience with men enabled him to give very apt illustrations. On the Monday evening he spoke at Blenheim to a very enthusiastic audience. The Bishop left for England on 19th January, via Vancouver, with pleasant memories of a wonderful country.

An Interview with a Surprising Ending.

We have it on very good authority that on the arrival of Bishop Taylor Smith at a certain New Zealand Port, he was met by

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the usual representatives of the Press. These good fellows were somewhat startled when the Bishop began to interview them. "Are you Christian men? Do you attend any place of worship? Do you read the Bible? Do you pray? Do you believe in prayer? Have you any first-hand knowledge of present day religious problems? Are you at all interested in the errand on which I have come?" Men of the world, they confessed their ignorance and lack of interest in such things. The Bishop then pointed out that if he had been an eminent scientist, or a financial expert, the Press would have sent to interview him men who had at least some knowledge of science or finance, but when a Bishop of the Christian Church arrived, whatever his special qualifications might be, the Press sent to him men who, on their own confession, were neither Christian, nor interested in religion. The reporters departed discomfited. It is possible, our informant suggests, that their forcible expressions did not altogether hide from themselves the fact that they had been surprised into hard thinking.—From the "Nelson Diocesan Gazette."

"Do not be Deceived."

Prohibition Deliberately and Permanently Established.

(By H.M.)

The Federal Council of Churches of the United States placed everyone throughout the world interested in prohibition under a debt of gratitude to them by the very informative report issued last year concerning the working of prohibition. They have since published an appeal to the Churches generally "to undertake a renewed moral crusade to strengthen the hands of those who are responsible for prohibition enforcement."

In their statement they say that in the report of the council's research department there is nothing to justify any modification whatever in the position of the Church on the prohibition issue. The conclusion is reached, however, that the Churches must set themselves with new purpose to see that it is enforced by law and sustained by the national conscience.

This would indicate that the situation, whatever the stage of the fight, is the same everywhere. Eleven o'clock closing, six o'clock closing, prohibition—all require rigid enforcement of law, a task which meets with the same difficulties everywhere. A more adequate programme of education in the moral issues involved in the liquor traffic is required there, as here. And it seems appropriate that the appeal for this should be made by the Churches to the Churches.

The Federal Council in the statement referred to warns friends of prohibition in other countries not to be deceived by attempts which have been made by opponents to interpret the report as a confession of failure or even of discouragement. They declare their strong conviction that the policy of prohibition is the deliberately and permanently established policy of the United States, that this policy has not failed, but on the contrary has already yielded results which fully justify its adoption, that the liquor traffic and the saloon must not come back, and that the Churches must set themselves to see that the law is observed.

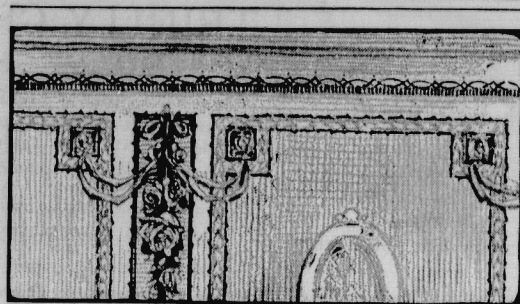
The statement goes on to say that the policy of national prohibition was adopted by overwhelming votes of the elected legislative assemblies, and has been re-affirmed by increasing majorities wherever it has been challenged. It was not hastily adopted, and was not to be set aside merely because great difficulty or even temporary reverses were encountered in carrying it out.

This statement is particularly opportune, seeing the attempts which are being made to cause people of other countries to believe that the United States has "burnt its fingers over prohibition." Very properly it is pointed out that the reform has not yet had time to vindicate its full value to the nation, though the social and economic gains already realised are indeed remarkable.

A Christmas Service at Nairobi.

[Extract from letter from Miss Charys Begbie, C.M.S. Missionary, Nairobi, Kenya Colony, dated 26th December, 1925.]

"I must tell you about the wonderful Xmas Day service. It was held at half past ten, but quite an hour and a half before the people began to come. At a quarter



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past ten, Joyce Burns came rushing for me to come at once, as the Church was absolutely packed, and Canon Burns thought it would keep them quieter and get them into the spirit of it all if we sang a hymn while waiting. There must have been 2500 present, for there were numbers sitting on forms all down the aisle and up on the baptistry steps and wall, and crowds sitting on the ground outside the doors, singing away to their hearts' content. It was really wonderful to see them all and to hear them all—and the joy of knowing that all these dear ones of Africa gathered together because they knew of the joy of Christmas time was almost overwhelming. It helped me to realise more, just how wonderfully worth while it all is—and that thought helped the natural longing I had for home. How I do wish you all could have been with us. We had been practising the Christmas hymns for some weeks in the choir, and I was so anxious that all should go well, especially as the Governor was coming; but you can imagine the strain it was trying to lead those hundreds and hundreds of people with a tiny American organ! However, the dear Lord answered prayer in that direction, for they sang absolutely beautifully, they kept together, sang quite in tune, and so heartily, they nearly lifted the roof off! People have been so kind and have come especially to congratulate me on the singing, etc., and Canon Burns did so too. Miss Rogers says the music is wonderfully improved. It warmed my heart to hear them, although I feel I do not deserve it, for I can only just play. I cannot even help them singing, I haven't enough breath! We had the ordinary form of morning prayer, except that we had Xmas hymns instead of the Venite and Jubilate. Being the Holy Communion we did not have the Te Deum. The Governor went to the European church first; then about noon, just as Canon Burns was finishing his sermon, he, his wife, aide-de-camp, the Secretary of the State and his wife, and the exacting Governor and his wife all came in. The huge congregation stood like one man, in perfect silence until they were seated, when we sang, "Never shone a light so fair" to them; then the first verse of the National Anthem (in Swahili, of course); then "It came upon the midnight clear," and as they went out again, "Thou didst leave Thy Throne and Thy Kingly Crown" (to Sankey's tune). Really the congregation sang wonderfully, and I am sure they were all favourably impressed, i.e., the Vice-Regal party. In the last named hymn we began to take up the collection, but had to sing

"The King of Love my Shepherd is," to finish it, and I can tell you I was tired. I thought I should never play the last one for five one after the other is no joke. The perspiration was running down my body in little rivers, and my arms were absolutely aching all over, as well as my legs, for I had to play with every ounce of strength I had. But it was worth it all to hear them sing, "Oh come to my heart, Lord Jesus, there is room in my heart for Thee." God grant they all may really mean what they sang so heartily. Canon Burns spoke beautifully on St. Luke 2: 7, on four "wonders": (1) the wonder of God being born of a woman; (2) the wonder of the King of Kings being wrapped in humble swaddling clothes; (3) the wonder of His humble cradle; and (4) the wonder that there was no room for the King of Glory in the inn. You can just imagine how he would speak. Then we had the H.C. service, to which over 500 came! We were in the church till 1.30 p.m., or over. I stayed to it, for we had not had Communion before, and it was very beautiful, but I was very tired after it. The collection was in aid of the B. and F. Bible Society and we received 212/- and some cents. Don't you think that was splendid?

THE NEW LECTIONARY.

March 21, 5th Sunday in Lent.—

Mt. Ps. 22; Exod. ii. 23-iii. end; Matt. xx. 17-28 or Hebrews xiii. 1-21. E.: Ps. 51; Exod. iv. 1-23 or iv. 27-vi. 1; Mark xv. 22 or 2 Cor. xi. 16-xii. 10.

March 28, 6th Sunday in Lent (Palm Sunday).—M.: Ps. 61, 62; Isa. lii. 13-iii. end; Matt. xxvi. E.: Ps. 86, 130; Exod. x 21-xi. end or Isa. lix. 12; Luke xix. 29 or John xii. 1-19.

April 2, Good Friday.—M.: Ps. 22; Gen. xxii. 1-18; John xviii. E.: Ps. 40, 69 (om. vv. 23-29); Isa. lii. 13-liii. end; John xix. 31 or 1 Pet. ii. 11.

April 4, Easter Day.—M.: Ps. 2, 16, 111; Exod. xii. 1-14; Rev. i. 4-18. E.: Ps. 113, 116, 117; Isa. li. 1-16 or Exodus xiv.; John xx. 11-23 or Rom. vi. 1-13.

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"They Crucified Him"

The Cross of Christ is the mystery or sacrament of spiritual victory. Every battle must be fought out in its own field. There are some conflicts which can be decided only by physical force, others which are decided by persuasive eloquence; others which are decided by scientific demonstration or by logic. But the warfare against the powers of evil has its own laws, which are strangely unlike those of earthly battles. In the spiritual conflict, victory generally comes through defeat, gain through pain, achievement through sacrifice. Force, as the Epistle to Diognetus says, is not an attribute of God. For spiritual victories are won through the conversion of human nature itself. The only real dynamic which can change human nature is love. As ice melts at thirty-two degrees Fahrenheit, so the human heart melts at a certain temperature. And of all the agencies which have been applied to melt the heart, to shame the conscience, and to quicken the will to good, none has ever approached in potency the Cross of Christ.—Dean Inge.

Seven times He spake, seven words of love,
And all three hours His silence cried
For mercy on the souls of Men:—
Jesus, our Lord is crucified.

Measure thy Life by loss instead of gain,
Not by the wine drunk, but the wine poured forth!
For Love's strength standeth in Love's sacrifice;
And whoso suffers most, has most to give.

"The Lord is Risen indeed."
"He rose again for our justification."

John Mott is one of the outstanding leaders of the Christian Church to-day. He has done a fine inspirational work in America for student life and the missionary enterprise. He is a recognised leader and authority in both of these departments of our Christian life and activity. His visit

to Australia is sure to give an uplift to many a Christian, young and old. But the greatest use of his visit, humanly speaking, will be to stir up leadership in the Church. Dr. Mott has been engaged already in addressing meetings of various kinds—University students, missionary enthusiasts, and the clergy have all shared in the benefit. He has been pressing home in his quiet, forceful way the great problems which confront the Church at home and in the foreign field, and the burden of his message seems to be the need of leadership and the absolute necessity of seeking out and fitting out men and women who shall be well qualified for leadership in the Church of the coming generation.

Dr. Mott was not pessimistic in his clear recognition of the destructive forces of evil making for disintegration because he has an intense conviction of the power of the Risen Christ, but his determination to make Christian leaders face these problems was patent and timely.

Some crusty Churchpaper has been venturing criticism of "wandering evangelists." We suppose the remarks were due to the visit of such a man as Gipsy Smith, the well-known missionary from England. A preacher in the Melbourne Cathedral recently made a trenchant criticism of the critic. He reminded his hearers, and as his sermon was "broadcasted" they were very many, that Jesus and Paul were "wandering evangelists" as well as Moody and other great modern evangelists. He finely suggested that even the critic of these "wandering evangelists" might be glad to have the record of any one of them against his name at the great day of judgment. The Archbishop of Melbourne recently gave a characteristic contribution on the subject of these missions to the "Sun" newspaper. For the benefit of our readers we reprint it as follows:—

Evangelistic Missions and the Mission.

"What is the good of an evangelistic mission?" I have been asked. Well, first of all, if the Church of Jesus Christ forgets to evangelise—and she very often gets—it is a good thing to have someone to stimulate her by example.

In "Broken Earthenware," Mr. Harold Begbie, quoting from Professor James' great psychological book, "Varieties of Religious Experience," speaks of "conversion as the only means by which a radically bad person can be changed into a radically good person."

The scientific description of conversion is:—"The process, gradual or sudden, by which a self, hitherto divided and consciously wrong and unhappy, becomes unified and consciously right and happy, in consequence of its firmer hold upon religious realities." This is the function of evangelistic missions.

It is, by the way, wrong to call them "revivals." They only become revivals when they have proved successful. When, through the preaching of that message which we distinctly call the Gospel, the Spirit of God changes lives, those lives are "revived."

If the evangelistic mission proves to be a revival, then men find out the difference just as the pit-ponies found it out during the Welsh revival, when the miners ceased kicking and swearing at them!

Does a revival die down again? That depends on the faithfulness of the pastors and priests in the churches, and on the steadfastness of the converts.

Is an evangelistic mission open to abuse and mistake? Most certainly.

Every good thing can be misused and misunderstood. But, although much seed sown comes to nothing—and some springs up too fast and dies, and some is choked by subsequent developments—yet in the Parable of the Sower 1800 per cent. came to fruitfulness; and most Melbourne men would be content to invest at that rate!

Let us help such missions! Or let us at least refrain from hindering them!

Let God justify the work, and vindicate the worker. There is room for fresh life in all our Churches. There are hundreds of clergy and ministers who would never have been in the Ministry at all but for Moody and Father Ignatius, Hay Aitken, Spurgeon and Knox Little. The patent fact of transfigured lives in many, many homes speaks for the evangelistic mission.

God bless Gipsy Smith and those like him. It is not emotionalism, but the breath of God, when a man finds Christ, and knows it, and says so!

The Jewish community in our midst are always under a certain disability in financial and social ways by reason of the laws and customs regulating, more or less, the observance of Sunday. We do not remember any complaint ever being made by them that they were suffering persecution at the hands of a professedly Christian State in being obliged to conform to such laws. We, however, have always admired their consideration, as a people, of the Christian conscience concerning the observance of Sunday and their care not to unnecessarily offend that conscience. Considering the wholesale disregard of the day by so-called Christians, and the widespread abuse of the day in using it for pleasure and jollification, we cannot be surprised that our Jewish friends should feel themselves justified in making a similar use of a day which, to them, has no sacred associations. All the more therefore do we appreciate the spirit evinced by the "Jewish Herald" in the following editorial:—

Other People's Feelings.

We are sure that the great majority of the members of the Jewish community will share the distress with which we have read the comments in the daily press on the holding of Sunday dances by a Jewish club. Possibly these people are within their legal rights, and no doubt the club is as well conducted as any other. But the fact remains