

# The Church Record

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in Australia and New Zealand

With which is incorporated "The Victorian Churchman."

Standing for the Evangelical principles of the Church as expressed in the Book of Common Prayer

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## Current Topics.

The celebration of this Day of Remembrance on a Sunday was all to the good. Memorial services **Anzac Day.** were held in practically every church throughout the Commonwealth, and in many centres united services were also held. The fine courage and daring enterprise of the Anzacs were naturally everywhere referred to and in the majority of cases preachers and speakers stressed the responsibility resting upon the people to-day to justify the sacrifice of Gallipoli by manifesting the same spirit of self-sacrifice and devotion to the call of duty as characterised the men who answered the Empire's call. Unfortunately there is everywhere apparent the need of such emphatic reminder that the lives and liberties preserved at so tremendous a cost should ever be regarded as consecrated to the highest service of God and man.

The new Bishop of Willochra, preaching in the Adelaide Cathedral, told the story of a holy man in Northern India who, in the far distant past, desired to pay great devotion to the God whom he worshipped. He thought and prayed over the matter for a long time, and eventually decided to offer a bowl of rice to his God every day of his life. He was determined that this offering should be as perfect as he could make it, but a difficulty arose in the form of the cat which the holy man possessed, and of which he was very fond. There was a great danger of the cat desecrating the bowl of rice, and to overcome this difficulty he tied the cat to the leg of a chair every morning before making his offering. In the course of time the holy man died, and for many centuries after his name was held up in veneration. When he was almost forgotten there was a revival of religion, and people wondered how they could show their devotion to God. They adopted the same practice as the holy man. They offered the bowl of rice and tied the cat to the leg of the chair. The centuries passed and the holy man was again forgotten, but there came another revival of religion, and again the thoughts of the people turned to the holy man. They thought they were truly following, but they omitted the essential part of his worship, the offering of the bowl of rice while they perpetuated the custom of tying the cat to the leg of a chair. In this age this would be called an error and gross superstition, and modern people would compliment themselves that they were not likely to do similar things them-

selves, but when they thought of modern life, was it entirely free of superstition? It was found that people were liable to fall into the same pitfalls.

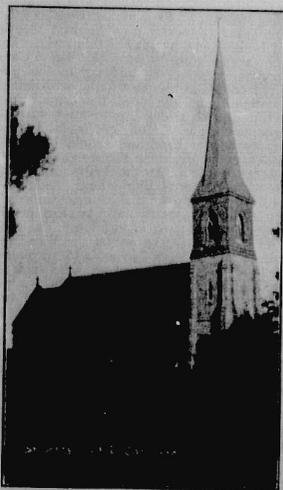
One feature of the lectures delivered by the Rev. T. C. Hammond, M.A., the Lecturer under the Vickery Trust, is the stressing of the need for the study of the original works of the Reformation and other fathers as contrasted with the second-hand information gained from text books whose compilers are not always careful to preserve the real significance of a writer's statement. It is notorious that at least one of the Oxford Movement leaders published a book of excerpts from fathers, ancient and modern, which were not always true to label. It is not only notorious but deplorable that such things can be done. But they are done, and it is necessary for students for the ministry to have a first-hand knowledge of those writings that concern very closely the essential message they have to deliver. Besides getting at the real teaching of those fathers, students will find a mine rich in the treasures of learning. The men of reformation times were giants in the land, and no reader of their books can fail to admire their massive learning—the result of a most patient study.

We join in extending to the Presbyterian body of Victoria sincere sympathy in the death of **Dr. J. L. Rentoul**, that most able cleric, Dr. Rentoul, who passed away last week. He is one of

those who are great enough to belong to all denominations, and although his independent thought often placed him in opposition to very many of his brethren he never forfeited respect. When you most disagreed with him you could the more admire his attitude. How many people would nowadays enter lists with him, and fill columns of the daily press with lengthy letters traversing some Roman claim, or some English position? The present policy of avoidance of public discussion may argue a peaceful disposition, or it may suggest inability. Dr. Rentoul was among "the giants of those days" in Victoria, and we remember Bishop Moorhouse, Canon Potter, Dr. Leeper, and, we must include Archbishop Carr of the Roman Church, as among the protagonists. At least, they demonstrated that religion was worth arguing about, and they acted on that principle without descending to personal attacks.

A very laudable movement has just been launched in Victoria with the object of filling the depleted Sunday Schools. The movement arose from a report made by a Government Committee on Juvenile Delinquency. It is passing strange that every now and again secular Governments turn to the Church for assistance in those moral affairs which threaten to undermine good citizenship, and yet shrink from addressing themselves to the deep causes of such evil. Still we are thankful for that much recognition that mere wealth of a material kind cannot make a country happy. A committee has been formed under the Sunday School Council of Victoria, an interdenominational body, and already a commencement has been made. It remains to be seen what advantage will be gained in traversing the old paths of parish canvass for scholars. Surely all the clergy and teachers are always hard at this. What would affect the situation is a bon-fire of motor cars and a cutting-off of the week-end trips, not that we advocate such impossible and extreme measures, but that the fact is the church faces a recrudescence of sheer paganism to-day, and it is well to recognise the fact.

A special Synod of the diocese of Sydney is to assemble next week to consider proposals to remove St. Andrew's Cathedral to another site. It is hardly a local question, because Sydney is the metropolis of the Commonwealth, and the Primatial See. Her Cathedral, with its historic memories, belongs not to her only, but to the whole. And so the question of the removal of such a building to a vastly



different site and one not so central to the population of the State will have a wider interest. It is to be hoped that counsels will be given from without the diocese so that the men who are charged with the responsibility of decision may understand the feeling prevailing throughout certainly the State. The offer of £500,000 seems tempting, but it will require a much larger sum than that in order to erect a Cathedral that will be worthy of the important place that Sydney holds in the Church life of the Commonwealth.

Archbishop Lees, and Archdeacon Hayman, the organiser, with him, as well as Melbourne Churchmen generally, deserve St. Paul's Cathedral, Melbourne, hearty felicitation on the commencement of the work of building the towers and spires of the cathedral of the southern metropolis. Much more money is yet required, but there seems sufficient impetus to carry along the effort to fruition, though the last few thousand pounds will, of course, be hardest to procure. The great factor is that the actual work is begun, for when people can see something for their money they are more likely to respond to further appeals.

The Bishop of Salisbury, Dr. Donaldson, formerly Archbishop of Brisbane, has been giving some directions on this thorny subject, and incidentally draws upon his hapless pate the condemnation of the "Church times." Writing in his diocesan "Gazette," the bishop said:—

"I have been asked to give directions on the subject of re-marriage of divorced persons by the clergy. My strong hope is that in no case will clergy in the diocese of Salisbury consent to officiate at such marriages. The teaching of the Church is quite decided in the matter, and whatever allowances may be made in view of St. Matthew's apparent softening of our Lord's prohibition of divorce in St. Mark x. 2-12, the Church cannot take the responsibility of receiving and blessing divorced persons as if the conditions were normal. With regard to the reception at Communion afterwards, the case is different. There I think some latitude may be allowed in view of the uncertainty in the record of our Lord's teaching. Each case must be judged on its merits, and in each case I hope that the clergy will not act without consultation with myself."

Is the teaching of the Church so decided as the bishop says? We have a recollection that the Lambeth fathers were not at all united on the question some years ago. Whatever one's own ideas may be of the interpretation of our Lord's words, the very divided opinion of the bishops assembled at Lambeth when considering this subject should give pause to dogmatic utterance, episcopal or otherwise, as to what the Church teaches or allows. The P.B. Dictionary has this note on the subject under discussion:—"The best wisdom of the Church on the controversial points may be looked for in the pronouncement of the bishops assembled at the Lambeth Conference in 1908. These bishops represented all the provinces of the Anglican Communion, and were working under a great variety of systems of State law. Their resolutions were these:—

"39. This Conference reaffirms the resolution of the conference of 1888 as follows:—(a) That inasmuch as our Lord's words expressly forbid divorce except in case of fornication or adultery, the Christian Church cannot recognise divorce in any others than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law

during the life of the other party; (b) That under no circumstances ought the guilty party, in case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church in marriage; (c) That recognising the fact that there has always been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party, in a divorce for adultery, the conference recommend that the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

"(40) When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church."

It is significant that this resolution, No. 40, was only carried by 87 to 84.

After nearly ten years of occupancy of the position in relation to the "Church Record," the present Editor is relinquishing this responsible office. He wishes to express his gratitude to all who have helped him by their sympathy and practical aid. The loyal support of the great bulk of the subscribers has made the work a pleasure. The name of the new editor, Dr. Law, of St. John's, Toorak, Victoria, gives sufficient guarantee that our evangelical organ will strengthen the position of evangelical churchmanship throughout the Commonwealth. If all our desires come to fruition our evangelical organ will be again published week by week, and revert to a former descriptive title, "The Australian Churchman." Evangelical churchmen must bestir themselves, and for the sake of the Church of the Commonwealth strengthen the position of an organ that makes for the consolidation of our work, the propagation of our special message, and is the unifying instrument in the linking up of evangelical churchmen living in places and under conditions of church life in which they find little sympathy.

### C.E.M.S. at Canberra.

#### The Church and the Federal Capital.

On Sunday, April 11th, at Canberra, the Federal Capital, a Branch of the C.E.M.S. was formed. The meeting was held at the close of the morning service. The Rev. F. Ward presided. There was a large attendance and about 30 men handed in their names for membership. The first meeting will be held on Thursday of this week. During the morning service the Rev. Canon Burgess delivered an address to the men. In the course of his remarks he said that the Apostles found the need for organisation. In the Church to-day organisation was still necessary. The Church of England Men's Society was at hand and should be able to render great service in the formation of the Federal Capital. At the beginning of the life of the Capital City there should be buildings worthy of the historic Church of England. This was not a parish or diocese, but a national obligation. The meeting was addressed by one of the Vice-Presidents, Sir Littleton Groom, and speaker of the House of Representatives, who said that the Church, through historic St. John's, had witness of its faith during the construction of Canberra. The Rev. F. Ward had done memorable work in providing the services of the Church, and by attending to the needs of the hundreds of men employed during that period. This fine work should not be forgotten. They were now to see the completion of the Federal Capital and the establishment of the Parliament and the Executive in their own home. The process of nation-building would be continued at Canberra. It was the duty of the Church to continue to be a witness and to be a source of influence upon their national life.

The whole Church throughout Australia should make it a special duty to provide the means to erect a noble Cathedral building and in time, also, to endow it adequately. There was ample scope for witness, fellowship and service for the new branch at Canberra.

The resolution to form the branch was moved by Mr. Sharpe, seconded by Mr. Campbell. Mr. Oliphant was appointed secretary provisionally.

### The Big View of Sunday.

(By Rev. R. C. Gilie, M.A., D.C.L.)

"The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath."—Mark ii. 27-28.

There is a widespread desire among thoughtful people to take a large view of the Sunday question. People are very afraid to-day of being thought narrow-minded, especially in religion. They are afraid of the use of the "taboo"—even a Christian "taboo." Nothing is more damaging to their sense of security in conviction than to have it suggested they have the little mind.

#### Largeness of View.

This is a thoroughly wholesome instinct. We all have a dread of "the provincial" mind, the "parochial" mind, the shut mind, which is very different from the steadfast mind. Largeness belongs to truth. Only when we see things in their relation do we see them truly. We have no complaint against those who plead for the large view of the Sunday question; the mischief is that so many have such strange views of what largeness is; they think it involves vagueness; they confound looseness with largeness, and are afraid of definiteness, of frontier lines, preferring the cloud to the sunlight, and thinking its always changing outline makes it bigger, whereas it is a mere speck in comparison with the orb of day, and, after all, was created by it.

Our complaint is not that people think about the Sunday question and seek to escape from traditionalism, for, through changing conditions of life, it is necessary to rethink it; but that they do not think enough, that their thoughts are shallow, and that they are caught by worn-out phrases impeding thought. We, who seek to defend the Lord's Day, claim that we hold the large view. That claim I seek to justify, that large idea I desire to set forth.

When we want largeness of view we go to our Lord Jesus Christ, Who was distinguished not only "by fine sanity of mind," as Strauss said, but by largeness of thought and love. He took all mankind to His heart, doing justice to the Samaritan as surely as He gave access to the sinner. Traditionalism was as foreign to Him as sentimentalism; He was the great Liberator of minds as well as souls; the great Champion of light, the Enemy of all darkness, whether mental or moral. It was said of one of His followers, that his mind was "open to sunrise and the birds." That was far more fully true of our Lord. So when we go to Him for His judgment on this subject, we know we shall not be shut in a prison; the limits He makes will simply be lines of true activity, like the railroad track which assists the locomotive.

### One Hundred Years of Missionary Activity by Australian Churchmen.

In 1925

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

In 1925

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

Every Churchman in Australia should make his contribution to the great CENTENARY THANKOFFERING

Send yours to—  
**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.

What does He say? He says three things.

#### The Divine Intention.

1. The weekly rest day is part of the Divine plan. "The Sabbath was made for man." It is one of the thoughts of God; it is His creation as really as the sun, the stars, or the earth. He meant it to be as surely as He meant roses to flower in summer and grapes to ripen in autumn. It is His intention that one day in seven shall be a rest day; it is His intention to alleviate our laborious life and make intercourse with the Unseen and the Above more possible.

And His plan was not simply for the Jew; it was to be a universal rest day. "The Sabbath was made for man." Once that truth is plain, how our thought of the weekly rest day expands. If you keep God out of anything, be it politics, morals, or pleasure; if you link anything with God, it is enlarged in influence, whether it be the task of the kitchenmaid or the Prime Minister. Bring God into your thought of the weekly rest day, and see it enlarge.

Only remember that while He planned it, He entrusted it to men to provide it, to secure it and to protect it for themselves and their fellows. So many read this text wrongly—not "the Sabbath was made for man," but "the Sabbath was made for—me!"

#### The Testimony of History.

Of course, there are students who declare that there was already in the Babylonian period a rest day periodically observed, and who go on to suggest that as the books of the Old Testament were re-edited, we cannot rely on the statement that Moses was the reporter of God on this matter. Concerning the origin of the Ten Commandments, if challenged on that point, I do not stop to argue, but rather remind the challengers of two indisputable facts. First, that when Israel was a broken and discredited remnant, and have men marvelously began to make of it an enduring community, one of their first operations was to re-establish the observance of the Sabbath. That great practical statesman, Nehemiah, began, perhaps with too much severity, to enforce its observance and some of the greatest prophets followed. The great anonymous prophet of the Exile, sometimes called the second Isaiah, speaks of the Sabbath as a "delight." Thus, the renewed observance of the rest day was an important element in the rebuilding of a nation's life, which was rebuilt so surely that the Jewish race is with us still, though for 1900 years it has been without king, land or shrine. Only one race has survived under these conditions, and that race was a Sabbath-keeping race.

The second indisputable fact is this. It is Christianity that has given to men and women the weekly rest day. Heathendom knows nothing of it; the greater religions of Confucius, Buddha, and Mohammed have never possessed it; this great blessing, if it is not God's gift to the world, is Christianity's gift. Only where the Bible is, and men cleave to it, and derive instruction from it, is the weekly rest day secure. You may deny this revelation as being of God, but you cannot deny this great fact that a weekly rest day is given to men by Christian people. If that fact were realised more fully, there would be less railing at Christian people when they seek to protect it. As they brought the gift, they might be trusted to take care of it in a right way. If you challenge the origin of Sabbath observance then, you cannot deny that through the Providence of God this weekly rest day has been revealed as part of His plan. That is the first big thing that Jesus declared.

#### How Jesus set the Rest Day Free.

2. He liberated the day. He found it a prison; He made it a palace. There is no need to waste time by speaking of the fantastic and burdensome restrictions of Sabbath observance in the day of Jesus; enough to say it had begotten complicated regulations leading to inevitable insincerities. Jesus liberated both the Sabbath and His followers from the wrongful burden placed upon them. The important thing is to note how He liberated it. By the interpretation that the Sabbath is not an end in itself, but a means for man's well-being. "It is lawful to do good on the Sabbath Day." Away then with these meticulous arguments, these rules of mechanical ritual! There is no need to enforce that part of His message; it has been well learned; but what needs to be urged is that our Lord emphasised and enforced the keeping of the rest day while He liberated it.

Some people, when a thing has been misused, can only propose to throw it on the dust-heap. If a barrel be empty, break it up for firewood; or when a halter is too

right, cut through it. The idea does not seem to occur to refill the empty barrel, to loosen the too tight halter, preserving it for guidance and discipline. That is the little way of the little mind. With regard to the Sabbath, grievously abused in its observance, the little mind does not observe that our Lord did not cancel it. He interpreted it and emphasised it through His interpretation. It is owing to Him that the weekly rest day is not the irksome observance of a handful of people, but a beneficent charter of freedom, one of the boons of the world. We know how He used it. "As His custom was He went into the synagogue on the Sabbath Day." We bless St. Luke for that saying; it clears up the situation. He interpreted the rest day, but He observed it.

#### Is the Rest Day to be Unprotected?

Now there are men and women who are only concerned to liberalise Sunday, who suppose they are only modern, broad-minded imitators of Jesus Christ when they are busy liberalising Sunday. I should like to put to them a parable.

Near a great city was a private estate with a park, to which admission could be obtained by permits. There was little freedom, and people chafed against the regulations. At last the private estate was bought up by the city, and belonged to the people. They immediately cried out: "Give us the freedom of it; away with the gates, disband the park-keepers, let us pluck the flowers and do what we like with the trees." The young people said, "We will play our games wherever we choose, on the fields and on the lawns; all is ours." What happened? The park became a place of disrepute. The gardeners lost heart, the flower-beds lost beauty, the grass was worn down, the park became a piece of waste land. It belonged to the people, but they no longer used it, for it was no longer worth having. Then the wise among the citizens arose, and said, "Put the gates back, replace the park-keepers; there must be restrictions to protect the property of the people if it is really to be the possession of the people."

So we say of the weekly rest day, "It is the people's day." God gave it to the people. If you, however, refuse to maintain some restrictions, then the day loses its quality just as the park lost its beauty. The people's possession will no longer be worth having. It must be protected if it is to be enjoyed. This is the large view of the liberalisation of Sunday. Because we seek to make it a boon for mankind, we must cherish and guard it. It is God's good gift to be used for Him and for the benefit of His people, therefore it is a false freedom which would leave it open to all manner of misuse.

#### The "Christian Sabbath."

3. Our Lord said this great thing—He asserted His sovereignty over the rest day—"The Son of man is Lord also of the Sabbath." That is, of course, the reason why the observance of the sacred day of rest was transferred so easily from the seventh to the first day of the week. It was the influence of His association with the first day when He came victorious from the grave. That does not justify us in denying that there was carried over the essential principle of one rest day in seven. Some people scorn the title "the Christian Sabbath"; it is a good title, perhaps a clumsy title, but convenient, for it shows that our great associations meet in the first day of the week; the first our Lord's glorious victory over the grave, the second the age-long rest day principle. Our Lord implies this when He claims sovereignty over the Sabbath. More, He claims to apply His great principles to its observance.

Some people think, if you speak of the application of principles, that this is easier than the application of law. But principles are more far-reaching, more full of demand. Unconventured loyalties are the demands to which a clean heart and honest conscience respond.

#### Usefulness must rule.

Two principles which Jesus enforced are obviously to be applied. First, "Thou shalt love thy neighbour as thyself." Therefore, no good Christian not good citizen will use the rest day selfishly. We are against Jesus when, in adding to our Sunday pleasure, we are against Jesus when we act selfishly concerning Sunday observance. Therefore, the labour we demand from others must be cut down to a minimum. In a great city, in a populous country, there must be some Sunday work, just as there must be in a great house. But apply the principle, and how many Sunday serfs will get freedom? What I emphasise is that we are making Sunday ordinary commercial gain. There is little menace from that quarter. The change in our Sunday postal arrangements was ac-

cepted by the country almost without a murmur. The danger comes from the recreation side. More and more, people demand that for their ease and amusement and pleasure on Sunday others shall work in garages, restaurants, inns, parks and playing-fields. We see this form of Sunday selfishness spreading through the country.

The cry of the "enlightened" is against coercion. Who are the coerced? Those who, to add to their own liberty, rob others of their leisure on the rest day, and, so doing, rob the weak and those with the least defence? Nay, verily. It is the servants of Sunday pleasure who are the coerced, the selfishness which Jesus practised applied to Sunday keeping to-day there would be an end of Sunday enslavement by pleasure-seekers. The Sunday serf would go free.

#### Protection of Spiritual Opportunity.

The other great principle emphasised by our Lord was this, "Man shall not live by bread alone." And man shall not live by games alone! "Bread and games," "Pan em et circenses," have an ill-omened connection. The cry of the Roman citizen in his degeneracy was for bread and games. People who are obsessed by the necessity for physical recreation make a wrongful encroachment on the spiritual opportunity of the rest day.

We, who are defenders of Sunday rest, believe in recreation for the body. Many of our churches provide opportunities of physical recreation for young people. But I am not prepared to say that it is the chief end of life. The Shorter Catechism, which I learned as a boy, has this noble saying, "Man's chief end is to glorify God and enjoy Him for ever." We ask that the nation kept before people. What does the nation need to-day? More recreation? Rather quieter nerves, deeper thoughtfulness, new moral standards. We do not ask for compulsion in religion. Compulsion does not make Christians, it breeds hypocrites. But we ask that this day shall not only be observed as a rest day, but that all men and women shall be given an opportunity of spiritual cultivation. We ask for the protection of spiritual opportunity. Men take the meager view of human nature who do not seek to make Sunday a day in which God is remembered. "Man shall not live by bread alone."

So when we meet those who challenge us, we say fearlessly, Ours is the larger view. What a tragedy it is that people should call that a large view of Sunday which reduces a human being to be a mere body, unaware that man has a spirit with roots in the Unseen, and which can only be satisfied by the Unseen.

We claim then, that our Lord takes and sets forth the large view of Sunday when He declares it is the Divine intention to have a weekly rest day. Whilst He recognised that it might be perverted by meticulous regulations, He decided it was never to be abolished. I urge that you cannot observe it without protecting it, and you cannot protect it fully without imposing some restrictions. He asserted His glorious sovereignty when He declared, "I am Lord of the rest day." And we must apply His principles to its observance, lifting it clear above all sophistries and subtleties. The great demand of selfishness and the call to the inward life bid us cherish it for the nation's sake and God's honour.



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TO OUR SUBSCRIBERS.

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

Rev. A. B. Pratt has recently arrived from England with his wife and child, and has taken charge of the parish of Mullewa, W.A.

Rev. C. Edwards arrived in Perth by the "Jervis Bay" for work in the diocese. He will take charge of the parish of Moora.

Rev. B. D. Godfrey, who recently arrived from England, has taken over the parish of Broome, W.A. He has been very closely associated with the work of Boy Scouts in England and scouts generally will be glad to welcome him.

Rev. J. C. Hawksworth, L.Th. (Durham), who is the new vicar of Rakia, N.Z., has assumed charge of the parish. Mr. Hawksworth has been in the Auckland diocese since 1918; he was ordained in 1915.

Miss Eveline Best, General Secretary of the Ladies' Home Mission Union, Sydney, has been granted three months' leave of absence and is taking a trip to Honolulu.

The chairman, Mr. G. E. James, and members of the executive committee, Melbourne C.E.M.S., entertained at dinner on Thursday last the National President, the Bishop of Gippsland, and the two former holders of that office, the Bishop of Goulburn and the Bishop of Bathurst. Speeches of welcome were made and allusions made to topics of interest to the society, including the matter of immigration.



CAPT. S. SMITH,

A well-known and veteran member of the congregation of St. Clement's, Marrickville, N.S.W. A man "always abounding in the work of the Lord"—for the Bush Church Aid Society, C.M.S., "Church Record," and various other movements for the furtherance of Christ's Kingdom.

Dr. Law, of St. John's, Toorak, has been appointed president of the Victorian Prohibition League. The appointment was made by the annual conference.

A very real sympathy was manifest with the Registrar of the Sydney diocese, and Mrs. C. R. Walsh, at the death of their daughter, Joyce, at the age of 19 years. The burial took place on Friday, April 16, after a short service in St. James' Church, Darlinghurst.

The death occurred at Lismore, N.S.W., of the Rev. F. R. Newton, a member of the Church of England clergy, whose name was familiar all over the Northern Rivers of N.S.W. Mr. Newton was born in Somersetshire 85 years ago, and arrived in Australia at a very early age. He went to the Richmond about the year 1865, and was present at the dedication of the first church built on the river at Casina. He presided over the first meeting of church people in Lismore in 1871, when it was decided to build a small church, which now forms part of the parish hall. For the last few years he lived in retirement near Lismore. Mr. Newton was the foster-father of the present Bishop of New Guinea.

Mrs. M. Beveridge has joined the staff of the Mission of St. James and St. John, Melbourne, as organiser and collector.

Great regret is felt in Sydney Church circles at the continued illness of the Ven. Archdeacon Martin, of St. Clement's, Marrickville.

News has reached Sydney of the death of the Rev. W. A. Dark, M.A., eldest son of the late Rev. Joseph Dark of Mittagong, N.S.W. The deceased clergyman was a native of New South Wales and was educated at the Sydney Grammar School. Later he proceeded to Cambridge, where he graduated with honours in Theology. He was ordained to a curacy in Derby, and for some years was one of the deputation secretaries of the Colonial and Continental Church Society. His only charge was that of St. Barnabas', Sheffield, from which he retired through illness last year. The strenuous work during the war, in that large and congested city parish was largely responsible for the breakdown of his health at the early age of 56. He was a man of a lovable disposition and of devoted Christian character and life.

Rev. A. S. Rowe, Th.L., rector of Eugowra, in the diocese of Bathurst, has been appointed to the assistant curacy of All Saints', Parramatta.

Melbourne Notes.

An Optimistic Archbishop.

The Archbishop writes as follows:— There seems to be no doubt that there is a steadily rising tide of spiritual interest and, I think, of spiritual response. Good Friday and Easter were certainly observed more widely than ever with reverence and with open signs of devotion. My mail-bag has been most unusually full of testimonies to the spiritual help the "wireless" is bringing to many, amid far-flung circles and centres of influence and of the population. We may add that one of these "far-flung circles" was Papua.

Completing the Cathedral.

Memories of the Congress of last year were revived by the service inaugurating the building of the Cathedral Towers on Sunday week, when the building itself was packed to the utmost capacity, whilst the streets in the neighbourhood were filled with large and reverent crowds to witness the procession with which the service commenced. In the bright sunlight it was an impressive sight to witness. Marching in the procession were eight masons, representing the workmen, the contractor, members of the Citizens' Committee, of the Cathedral Erection Board, the Diocesan officials, and a large body of the clergy. The bishops taking part were Bishop Langley, Bishop Gilbert White, the Bishop of Gippsland, the Archbishop of Brisbane and the Archbishop.

The form of service was short, simple, and dignified. Opening with a choral song, "Except the Lord Build the House," composed by Dr. Floyd, the vast congregation took up the strains of "Come Ye Faithful, Raise the Anthem," after which prayers were read by the Precentor. The Lesson, St. Luke xiv. 25-35, was read by the Dean; then the choir gave an exquisite rendering of Brahms' beautiful anthem, "How Lovely is Thy Dwelling Place."

On a table arranged before the Chancel steps the Book of Remembrance had been placed. After Archdeacon Hayman had presented the Archbishop with a certificate recording the contributions, His Grace signed the book. The Lord Mayor, as representing the City, then added his signature. "Jesus, Where'er Thy People Meet," having been sung, the Archbishop mounted the pulpit and preached from the words, "A book of remembrance was written for those that feared the Lord, and kept His Name in their reckonings" (Malachi iii. 16). He said that all life and everything in it turned on what place God had in men's minds. Malachi's chief complaint was about men who gave God the second best in their religious lives. This produced "second-class" conduct. There was a closer connection than we realised between our outward recognition of God and our inward standards of right and wrong. That was why Malachi, when the temple was being completed, after 60 years, struck so hard at those who thought that it was not worth while, and spoke so warmly of those who put the House of God in the forefront of their thoughts.

During the singing of "Blessed City, Heavenly Salem," the collection, which amounted to £228/11/10, was taken up.

When the prayer in the corridor had been said, the Archbishop was presented by the officers of the Cathedral with the silver inkstand which had

been used for the signing of the book of remembrance.

In a few brief words he thanked all for the help which had been rendered both in the service and in aid of the appeal generally.

Studios Girls.

The members of the G.F.S. at Holy Trinity, Coburg, have formed themselves into Study Circles. They have classes for elocution, fancy needlework, Bible study, drawing, class singing, and botany. Also they have a gymnasium.

Days of Prayer.

The Days of Prayer Council gatherings were resumed this year in the Assembly Hall, Collins-st., on Tuesday, April 20. They will be held every Tuesday between the hours of 12.30 and 2 p.m.

B.C.A. Rally.

When we go to press the great rally in the Chapter House will be a thing of the past. It is expected that there will be a great crowd. The speakers are the Archbishop and the Revs. S. J. Kirkby and E. L. Panelli.

New Vicarage.

Archdeacon Aickin, after a visit to the parish of Gisborne, reported on the need of a new church and vicarage. The parish has decided to make a beginning with a vicarage. The people of Upper Macedon have already contributed over £900 for this object.

New Church.

The appeal for money to build a new church in the parish of All Saints', Preston, has met with a good response. Two persons have contributed sums of £250 each. An organised canvass is being made throughout the parish.

St. Hilary's Sings.

After much deliberation and thought it has been decided to introduce the singing of certain responses at St. Hilary's, East Kew. The vicar writes:—

"The fact that such staunch evangelical centres as St. Matthew's, Prahran, and St. Mary's, Caulfield, have long ago introduced such responses is evidence that no retrograde movement is being encouraged. St. Hilary's will continue to stand for simple, sincere, spiritual service, with a clear presentation of evangelical, because Biblical truth. I ask those old valued friends who may be uneasy about change to wait before passing judgment. To brighten our services and to encourage congregational worship, that a larger number may be reached and helped, is our goal. We ask for a united, prayerful effort, to enable us to reach it."

Annual Meeting at Ridley College.

This function was again favoured with beautiful weather and attended by a larger crowd than ever, in fact the marquee erected on the lawn was too small, for not only was every seat occupied, but chairs were placed where they could find leg-room and many stood around the entrance. A very significant ceremony was performed before the meeting proper, in the quadrangle, when dear old Bishop Langley re-laid the foundation stone in the new portion of the College. This was rendered necessary in consequence of the abnormal growth, beyond even the optimistic dreams of the old days and the incident was very feelingly referred to by the Bishop of Gippsland later and he also incidentally drew attention to the fact that in another month's time the old veteran would enter upon his 90th year. It is a cause of great joy to all present to have this "grand old man of God" to identify himself with this ever growing institution, to which he devoted such paternal care in its infant days. On

adjourning to the marquee the Archbishop called upon the Principal to present the Report and Balance Sheet, and he drew special attention to the fact that the Council had such faith in their supporters that they had made an offer for a block of vacant land adjoining the College, and he believed that all who had the best interests of Ridley at heart would back the Council up in its efforts to provide for the future expansion. Another matter which Mr. Wade emphasized was the need for a College Chapel, where that inspiration which comes from surroundings could be caught by the men and also where they could get ideals of worship on which they could build up a useful ministry. Canon Lambie seconded the reception and adoption of the Report and financial statement.

The Bishop of Gippsland spoke with great helpfulness to the students chiefly and one pregnant phrase was this "If genius is a gift, character is a growth." He said that the day when a man was respected for his dress only or for his position only had gone; but character with or without dress or position was still respected. Character, he described in a clergyman as "something in us that can impress on others the value of Jesus Christ." The Bishop paid a glowing tribute to the influence on his own life of the character of the late Rev. Griffith Thomas, at Wycliffe Hall, Oxford, and he urged the speedy erection of the chapel as it was of the very essence of character building in the College life.

The Rev. E. Panelli, of the Bush Church Aid Society was warmly received, chiefly in recognition of the very valuable and strenuous two years work on the caravan in the remote back blocks, but also because he was an old student of the College. In a breezy address he pictured the utter loneliness of priests and people in the "waybacks," and gave point the Bishop of Gippsland's advice to the students to "get alone with God" by describing a district where any man could be alone with God in hundreds of miles of very sparsely populated country, where much of the minister's time was spent compulsorily alone with God, travelling from place to place where houses were far apart. Mr. Panelli thought that the time had come when the emphasis should be put upon the words "Go ye into the Bush" rather than "Go ye into the highways and compel them to come in." Is there any hope that our Episcopate will ever make it a condition of ordination that a man should serve a period of years at least without prejudice or penalty in the Bush and thus gain a perspective that shall make all his future ministry more effective. Such a rule would go some distance towards breaking down our "water-tight" dioceses and make for a lessening of the possibility of a man becoming "vegetated" by too long a stay in loneliness. Mr. Panelli did a real service by emphasizing the clamant call of the Bush.

The Archbishop in his inimitable way as Chairman, pulled the strings together and made us all feel that Ridley College was a real force in preparing men for ministerial service in every branch of Church life. He laid emphasis on the fact that Ridley was not training "party" men and whilst this is true, it is nevertheless important to remember that Ridley must not lose the distinctive purpose for which its venerable founders started it.

The usual vote of thanks brought a very happy meeting to a close and the social cup of tea which followed gave a good opportunity for re-unions and friendly chats.

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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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Will our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3006.

## The Church Record.

APRIL 29, 1926.

## The Reformation Settlement.

(By the Rev. T. A. Hammond, M.A.)

## II.

If liturgical forms are subject to two influences arising through the importation of new phrases and the subtle alteration in the meaning of existing expressions, it becomes necessary to subject all such forms to very careful scrutiny. There is a tendency at present in certain quarters to fix a definite connotation on a particular term and to disregard the important historical development of the term in question. Quite recently Professor Goudge, of Oxford, informed the English public that "the Mass is only another name for the Holy Communion." In striking contrast to this facile determination of the whole question, we have an article of Mr. Augustine Birrell, another distinguished man of letters, who declared, "It is the Mass that matters." Mr. Birrell was nearer the truth than Professor Goudge. Medieval divines attempted to imprint the idea of gift or offering into the original derivation of the word "Mass," but common consent, even in the Roman communion, has accepted the view that the origin of the term is found in the deacon's message to the assembly, "Te Missa est." The term "Dismissal" conveys to the mind of the user the character of the Service in which he had previously been engaged. As that character changed the connotation of the term "Mass" changed with it. In the minds of many Roman Catholics today, although some instruction concerning its true import is given, the word "Eucharist" has lost all idea of thanksgiving, and is simply an equivalent to "The Blessed Sacrament." It is words like these with a correct or colourless original sense that constitute the real difficulty.

It is worth noticing that the Reformers used the word "Mass" in two distinct senses. They employed it sometimes as a popular designation of the "Order for the Administration of the Lord's Supper." Thus Cranmer, in the debate in the Lords in 1548, says something to the effect that the Mass of Chrysostom is not now to be had. Again, in his reply to Doctor Smith, he states, "In my book (I) have most plainly set out the sacrifice of Christian people in the holy communion or mass (if Dr. Smith will needs so term it)." And yet again, "Therefore when the old fathers called the mass or supper of the Lord a sacrifice, they meant that it was a sacrifice of lauds and thanksgiving (and so as well the people as the priest do sacrifice) or else that it was a remembrance of the very true sacrifice propitiatory of Christ; but they meant in no wise that it is a very true sacrifice for sin, and applicable by the priest to the quick and dead." Numerous illustrations of this usage can be found and it might appear from such quotations that the position is definitely established, that the Mass is only another name for the Holy Communion. But this would prove to be a very hasty inference. In all such references the Reformers were stating a simple fact

that for a considerable time the service of Holy Communion had been known under the title of "The Mass." The first Prayer Book of Edward VI. gave expression to this historic fact by including in the title of the Holy Communion the words, "commonly called the Mass." The qualification in the words needs to be noted. The official designation of the Holy Communion is "The Lord's Supper," which provoked the comment from one re-actionary bishop, "What new term is this?" An alternative title is admitted "The Holy Communion," and the words are added showing that these correct or appropriate titles had dropped out of popular use in favour of a term that had the disadvantage of conveying no suggestion in itself as to the character of the service. The Holy Communion was "commonly called" The Mass. It was necessary in polemical writings to make this clear, as the term "The Mass" is older than the Roman additions to doctrine which transformed a sacrament into sacrifice. But the employment of this title and its subsequent disuse illustrates the danger of using in popular manuals words which have lost their primary signification. The re-actionary party, under the lead of Gardiner, seized upon the ambiguity. In effect they said, "See! You have your old service under the old name, which we could wish were otherwise, but the service is the same as the name signifies and so do certain phrases throughout the new book." The title, which was ancient, so inevitably suggested the modern mediaeval theory that it was found impossible to recover the primitive colourless meaning of the term. It became necessary to trace the word lest the erroneous connotation should find a permanent lodgement in the minds of the worshippers.

And in view of modern attempts to restore a most unfortunate popular title for a very sacred service it becomes necessary to point out that there is another attitude towards the word discoverable in the writings of the Reformers, which adequately explains its subsequent discontinuance. One quotation from Cranmer will serve to exhibit this attitude: "And as for the saying or singing of the mass by the priest, as it was in time passed used, it is neither a sacrifice propitiatory, nor yet a sacrifice of laud and praise, nor is any word allowed (i.e. approved in old English) before God, but abominable and detestable; and thereof may well be verified the saying of Christ, 'That thing which seemeth an high thing before men is an abomination before God.'" These two quotations concerning the usage of the term Mass, are found, the latter upon page 352, and the former, concerning the use of the word in the old fathers, on page 353 of the Parker edition of Cranmer on the Lord's Supper. Sometimes Cranmer, to avoid the confusion caused by diverse usages of the same words, qualifies his condemnation by speaking of "priests' masses," their masses, etc., etc.

What is meant by "the saying or singing of the Mass by the priest as it was in time passed used?" The answer is given in the succeeding paragraph: "They therefore which gather of the doctors, that the Mass is a sacrifice for remission of sin, and that it is applied by the priest to them, for whom he saith or singeth, they which so gather of the doctors do to them most grievous injury and wrong, most falsely believing them." Again Cranmer writes to Gardiner "You speak according to the Papists, that the priests in their masses make a sacrifice propitiatory. I call a sacrifice propitiatory, according to the Scripture, such a sacrifice as pacifieth God's indignation against us, obtaineth mercy and forgiveness of all our sins, and is our ransom and redemption from everlasting damnation. And on the other side, I call a sacrifice gratulatory, or the sacrifice of the Church, such a sacrifice as doth not reconcile us to God, but is made of them that be reconciled to testify their duties, and to shew themselves thankful unto him. And these sacrifices in Scripture be not called propitiatory, but sacrifices of justice, of laud, praise and thanksgiving. But you confused the words and call one by another's name, calling that propitiatory which the Scripture calleth but of justice, laud and thanksgiving, and all is nothing else but to defend your propitiatory sacrifice of the priests in their masses, whereby they may remit sin, and redeem souls out of purgatory." (p. 361 P.Ed.) In his earlier work Cranmer had written: "The greatest blasphemy and iniquity that can be against Christ, and yet universally used through the popish kingdom, is this, that the priests make their mass a sacrifice propitiatory, to remit the sins as well of themselves, as of others, both quick and dead, to whom they list to apply the same. Thus under pretence of holiness the papistical priests have taken upon them to be Christ's successors, and to make such an oblation and sacrifice as never creature made, but Christ alone, neither he made the same any

more times than once, and that was by his death upon the cross." (Ibid p. 345.) It is obvious that the Reformers also employed the term "Mass," to describe the actual service in use in their day in the Roman Church together with the doctrine involved in it. In this sense they unhesitatingly rejected the Mass.

Nothing, therefore, but the desperation inbred of despair can evolve out of a title carefully qualified and represented as in itself inadequate, a whole theory of consonance with prevalent usage in defiance of the volumes of documentary evidence to the contrary that have remained as witnesses to the real controversies of the sixteenth century. "The Mass as it was in time passed used," is relegated to the category of blasphemous innovations upon the truth of the Gospel. The important question centres not round the word therefore, but round the thing. Did the Reformers succeed in embedding their unmistakable hostility to the Roman theory of the Mass in the authorized formularies of the Church of England?

It is well first of all to draw attention in this connexion to the language of the XXXIst Article. "Wherefore the sacrifices of Masses in which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits." The expression "sacrifices of Masses" is here carefully defined. "The Priest did offer Christ for the quick and the dead, to have remission of pain and guilt." Is the definition a correct presentation of the existing Roman view? Let Bishop Gardiner bear witness: "By the judgment of Petrus Lombardus, the same most precious body and blood is offered daily, that once suffered and was once shed, and also by the same Petrus judgment, which sheweth confirmeth with the saying of other, this daily offering by the priest is daily offered for sin, not for any imperfection in the first offering, but because we daily fall!" (p. 358.) Gardiner assents to his opponents' statement that the Mass is propitiatory, although he seeks to evade the issue by giving a very wide sense indeed to that word, an evasion with which Cranmer is not slow to twit him. We are not immediately concerned with the argument, but with the statement of doctrine which is as follows: "The daily offering is propitiatory also, but not in that degree of propitiation as for redemption, regeneration, or remission of deadly sin, which was once purchased, and by force thereof is in the sacrament ministered; but for the increase of God's favour, the mitigation of God's displeasure, provoked by our infirmities, the subduing of temptations and the perfection of virtue in us." There can be no mistaking the point at issue between Gardiner and Cranmer. Gardiner explicitly states "Now when we have Christ's body thus present in the celebration of the holy supper, and by Christ's mouth present unto us saying 'This is my body which is betrayed for you,' then have we Christ's body recommended unto us as our sacrifice, and a sacrifice propitiatory for all the sins of the world, being the only sacrifice of Christ's Church." (p. 83.) It is needless to multiply and quote in full, in which these distinguished representatives are engaged, fixes with precision the point of difference as it is lucidly set forth by each antagonist.

## The Church Overseas

## Varia.

The Archbishop of Canterbury has appointed the Rev. R. S. M. O'Ferrall to be Bishop of Madagascar, in succession to the late Dr. G. K. Kestell Cornish, who died at Aden, on his way home from his diocese in 1925. He was to be consecrated in Westminster Abbey on March 25th. Mr. O'Ferrall was educated at Charterhouse, and at Trinity College, Cambridge. During the war he served as Church Army Commissioner in Egypt and Palestine, and afterwards he returned to Jerusalem, as chaplain and housemaster of St. George's School. In 1923 Mr. O'Ferrall joined the Universities' Mission to Central Africa for service in Northern Rhodesia, and was stationed at Chipili. He has only recently arrived in England on his first furlough. While serving in Egypt and Palestine Mr. O'Ferrall had among his personal friends and fellow workers the present secretaries of both the C.M.S. and S.P.G. As the U.M.C.A. is now giving him to Madagascar, he is a living link between these three missionary societies.

Dr. Raven, canon of Liverpool, has been appointed Hulsean Lecturer at Cambridge. He will deliver four lectures at the end of the year, on the subject of the relation of biology and psychology to the doctrine of the Holy Spirit.

The Rev. William Thompson Elliott, Canon and Sub-Dean of Liverpool Cathedral, has been appointed Vicar of Leeds, in succession to the Rev. B. O. F. Heywood, Bishop-Designate of Southwell.

The Right Rev. O. T. Lloyd Crossley, formerly Bishop of Auckland, was knocked down by a van near Olympia in March, and his skull was fractured. Bishop Crossley was at once conveyed to West London Hospital, where he died the same night.

Dr. Crossley was a graduate of Trinity College, Dublin. He was ordained in 1884 in Ireland. Later he became successively vicar of Egremont, Chester and Almonbury. Then he went to Australia, and in 1911 was consecrated Bishop of Auckland. After his retirement he became rector of St. Andrew Major, Dinas Powis, and assistant to the Bishop of Llandaff, retiring in 1921.

## Gift to the Bristol Cathedral.

On Christmas Eve, the Bishop-elect of Ripon dedicated a new mace which he has presented to the Cathedral as a thank-offering for mercies during his six months' travels overseas and as a token of attachment to the Cathedral. The mace has been made from designs by Mr. Ronald Paul, the Cathedral architect, and is composed entirely of material from some of the countries visited by Dr. Burroughs.

The stem is of ebony from the Eastern Fijian Islands, and was presented to Dean Burroughs by a Fijian Chief. The silver for the orb came from the Broken Hill mine, and that on the stem from the Nipissing mine in Canada. The whole is surmounted by a cross of New Zealand greenstone framed in silver.

In his sermon on Christmas morning, when the mace was used for the first time, Dr. Burroughs referred to the fact that in most well-founded cathedrals a dean's mace and a canon's mace formed part of the equipment, and that at the consecration of Liverpool Cathedral magnificent provision was made. He felt he would like to see filled the gaps in the equipment of Bristol Cathedral, and to that end he was leaving the mace for the use of his successors in the deanery. The practical interest of the mace, however, lay in the materials, which he hoped would have a symbolic value and help to further the aspiration expressed in the inscription on the handle: "Let the Mother Church of this seafaring city remember the Anglican Churches overseas."

The complete inscription is:—Round the orb: "Cathedralis Birstollis Decanus," with the arms of the Cathedral on one side and the Dean's on the other, with a rose device between. On the handle: "This mace, made of materials brought from Australia, New Zealand, Fiji, and Canada, is given to Bristol Cathedral for the use of his successors in the Deanery by Edward Arthur Burroughs, D.D., in gratitude to God for His mercies during a visit to those lands (March-September, 1925), to friends overseas for their hospitality, and to Bristol friends for much kindness to his thirty-fourth Dean, 1922-25. Let the Mother Church of this seafaring city remember the Anglican Churches overseas. A.M.D.G."

## Sir Henry Lunn's Fortune Surrendered.

That remarkable man Sir Henry Lunn, has taken steps to hand over his estate and income, except £500 a year, to a body of Trustees for the purpose of promoting unity among the Churches and peace among the nations. The Trustees include besides himself and his three sons, Provost Margaretson, of St. Mary's Cathedral, Edinburgh, and Bishop Russell Wakefield, late Bishop of Birmingham. Special arrangements have been made for the carrying on of "The Review of the Churches." Sir Henry has been touring the United States of America lecturing on behalf of the League of Nations and Christian Reunion, and is due in Australia sometime next month.

## A Cathedral for Egypt.

The High Commissioner for Egypt, speaking recently at a Cairo meeting, invited the British Community to consider the erection of a Cathedral as a memorial of the men and women who fell in Egypt during the war. £30,000 is required for his purpose. At present Egypt is a diocese without a cathedral or central place of worship; the bishop and archdeacon have no permanent residences, and there are no official buildings for administrative business. An appeal committee has been formed, and the architect, Mr. Adrian Scott, a brother of Sir Giles Scott, who designed Liverpool Cathedral, is to visit Egypt to consult the building committee.

## British School Boys will see Australia.

Australia has been selected for the first tour under the auspices of the Church of England Council on Empire Settlement whereby British school boys will be given an

opportunity of seeing the Dominions. There will be about 100 boys between 16 and 19 years of age, in charge of Major-General Sir Robert Porter in the party. They leave England on August 3 and will be away about six months, which will permit of their staying from 10 to 14 days in each State.

## Correspondence.

## The St. Andrew's Cathedral Question.

(To the Editor, "Church Record.")

Sir,—Permit me to refer again to the important question as to whether St. Andrew's Cathedral should be removed to the St. Philip's site and which is to be settled by the Special Session of the Synod.

I know that, happily, there is the keenest interest and recognition of the importance of this matter.

There appears to be a doubt as to whether St. Andrew's can be enlarged. It can be made cruciform like Westminster Abbey—There is ample room on either side of the George Street front. Large transepts can be built there, and there is plenty of room on either side. It stands fifty-five feet back from the street, and it can be brought much closer—double the accommodation could be secured—One of the most experienced builders in Sydney examined the position with me and was confident that there was plenty of room for the requirements.

A few days ago I had a conversation with Sir Charles Rosenthal on the subject. As he was three years President of the Institute of Architects in Sydney, his opinion should be highly valued, and he has again been the designer in much church building. His advice was that the Church should not agree to removal from the present central and most excellent site. He said that there were no architectural difficulties in the way of enlargement. He advised that competitive designs should be called and said we might be surprised at the splendid additions that might be made.

An important matter is to my mind that the Church of England should witness in the principal street in the city and not be relegated to one which was quite secondary and poor. Where it stands it witnesses to our faith to the many thousands of people who pass it daily. To weaken or destroy this would be a sad mistake.

I am, etc.,

F. B. BOYCE.

St. Paul's, Sydney,  
25th April, 1926.

## The Mott Missionary Conference.

Dr. Mott, of world-fame, was found, on his return to Victoria after 10 years absence, to possess all his former attractiveness and largeness of vision, and compelling personality. One of the greatest missionary statesmen of the period, he keeps, by constant and close intercourse with the world, his place in the forefront of world affairs, and can impart of the depth of thought which belongs to his utterances the latest touch of personal experience gathered in the four corners of the globe.

He did not seek large audiences, indeed many were the complaints that sufficient publicity had not been given to the free admittance of the public to the Conference held in the spacious and ever hospitable Church of the Congregationalists in Collins Street. But Dr. Mott believes in impressing a few, and thus he follows the method of the Great Founder of our Faith, and who can criticize?

He made up for this limitation in the intensity of his appeal to those who were privileged to attend the Conference, and it may rightly be supposed that those new to his voice and style will never forget the first impression, though for most of his audience his meetings gave pleasant repetition of an influence that the lapse of years could not efface.

His slight "American" accent, and his rather abrupt style, especially in concluding his subject, often without any peroration, added to the impressiveness of the force of his argument. He gave of his best unstintingly, and each session, it must be remembered, he uttered a memorable pronouncement on some aspect or other of the vast missionary problem. It was demonstrated to be far above the minute proportion into which a sluggish church permits it to shrink. The missionary question was considered from the racial, national, social, and in fact, from nearly every point of view of great importance, as well as that ever pressing one of the salvation of the soul.

Dr. Mott appeared to be somewhat of an optimist regarding the present outlook, for he took as his opening address "The Rising Tide." The title became a proverb in many pulpits. Subsequently he, like a true leader, shewed us the other side—the other rising tides, which filled the mind with fear lest the Church should not utilise her glorious opportunity to the full in these stirring days of open doors and urgent demand for the Gospel of Jesus Christ.

The Conference was held under the auspices of the United Missionary Council, and it included representatives of C.M.S. from the States. It was more than unfortunate that the historic Society, the Mother of all Missionary Societies in Australia, C.M.S.: did not loom more largely in the Conference. Particularly was this noted on the evening when the question of the Australasian Aborigine was under discussion, for C.M.S. has ever done, from 1825 to 1926, yeoman service to the original owners of our land.

Said Dr. Mott in his opening address:—"The present is a time of rising spiritual tide throughout the world. It is a time of rising tide of opportunity. There have been times when, in certain parts of the world, the doors were as wide open for the friendly and constructive ministry of the religion of the Lord Jesus Christ as they are to-day, but never, in the annals of the Christian religion, across the breadth of the world have there been open simultaneously so many doors, as at the present time. Within two years I have been privileged to hold a series of conferences with workers from all parts of the Mohammedan world. We came to the conclusion that we could not say that there was a closed door in all those Moslem lands."

Dr. Mott said that the graver difficulties, the more splendid was the opportunity. It was a time of rising tide of interest, of interest revealed by inquiry, and of beneficence. He was proud of the Christian religion in that respect, and particularly of its record in recent years. Could any recall a time when there had been such splendid beneficence on many and varied lines of philanthropy—health, education, and mission work—as in the last 10 or 12 years—not simply in meeting emergencies, but in constructive measures looking far into the future?

It was a time of rising tide of expectation. He believed that the world was on the threshold of something infinitely better and greater. It was a time also of rising tide of faith and of vitality.

"It is always wise," added Dr. Mott, "to take advantage of a rising tide. A rising tide, however, may be dangerous. At such times we must have wise pilots. It is not easy to know the course in a day like this. Every good pilot must know the hour when with safety he can bring in the rich cargo."

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## The Church in Australasia.

### NEW SOUTH WALES.

#### SYDNEY.

A Special Synod.

The Archbishop has summoned a special session of Synod for May 6th to confer upon questions concerning St. Andrew's Cathedral. The session will probably be of only short duration.

#### Parish of Lawson.

Sir Arthur Rickard has donated a block of land on the main Western Road to the Church of England at the new mountain township of Bullaburra for the erection of a Church, on the condition that the land is fenced within three months, and a building erected within nine months. Working bees have been held to clear the land and at Easter a start was made to erect the fence. The erection of this Church is of a missionary character, those for whom it is intended being of themselves unable to supply the want. Therefore an appeal is made for assistance so as to secure this land, valued at about £200. Donations may be sent to Mr. C. James, Noble Street, Bullaburra.

#### C.M.S. Notes.

Rev. J. W. Ferrier, General Secretary of C.M.S., will spend part of the month of May doing deputation work in Goulburn Diocese. C.M.S. Delegates to the Mett Conference in Melbourne, included Revs. G. A. Chambers, J. W. Ferrier, S. H. Denman, L. M. Dunstan, R. J. Hewitt, also Messdames E. Bragg, G. A. Chambers, F. W. Reeve, and Miss M. Harper.

Rev. Paul B. Nagano, who is visiting Australia at the request of C.M.S., has just completed a tour in Victoria, and will be fully engaged in Sydney during the months of April and May.

An important Convention has been arranged for Monday, Tuesday and Wednesday, 10th, 11th and 12th May, in the Chapter House, Sydney. Mr. Nagano will be the principal speaker, and will address the Convention each afternoon and evening. He will be supported by other speakers, including Rev. H. G. J. Howe, who has consented to act as President of the Convention.

Mr. Nagano will also speak at the Annual Meeting of the N.S.W. Branch of C.M.S., to be held in the Sydney Town Hall on Monday, 3rd May. Other speakers will be Rev. J. W. Ferrier (General Secretary, C.M.S.), Dr. J. H. Bateman, M.B., Ch.M., B.Sc. (C.M.S. Hospital, Old Cairo, Egypt), and Rev. P. J. Bazeley, who some years ago was General Secretary of C.M.S. His Grace the Archbishop of Sydney is to be the Chairman.

The Annual Business Meeting will be held in the Chapter House at 3.30 p.m., and the Service in St. Andrew's Cathedral at 4.30 p.m., when Rev. Montague G. Hinsby (late General Secretary, C.M.S.) will be the Preacher.

A Tea will be held in the Lower Hall of the Chapter House, at 6 p.m., admission by Ticket only, obtainable from C.M.S., 192 Castlereagh Street.

### VICTORIA.

#### MELBOURNE.

The C.M.S. Centenary celebrations have been extended in Melbourne, and will finalise in June, when on Tuesday, 22nd, there will be what is called a C.M.S. Service in the Cathedral. The choral portion of the service will be taken by C.M.S. members, and the Bishop of Bendigo will be the preacher. On the following Thursday in the Independent Church a Public Meeting will be presided over by the Archbishop, our president, and in addition to Bishop Baker, there will be several prominent speakers. It is proposed to have an exchange of pulpits prior to the 22nd June, and to make strong appeal for funds for C.M.S. as a Thank-offering for 100 years of active work.

#### BALLARAT.

#### An Interesting Gift.

At Christ Church, Skipton, a beautiful silver chalice and paten were dedicated on Easter Day. As the origin of this gift was both interesting and unusual we give some account of it. The vessels, which are of solid silver, are a copy of those of the Parish of Nettlecombe, Somerset, which bear the date 1439. The inscription engraved upon them is as follows: "This Paten and Chalice were presented to Christ Church, Skipton, Victoria, on behalf of the Parish of Skipton, England, by Alfred Blundell, Esq., and his son, Sub-Lieutenant George Blundell, R.N., June 25th, 1925.

Midshipman Blundell, as he then was, visited Australia with the British Fleet, and went with the Bishop on Sunday, March 23, 1924, to Skipton, and saw the new church in course of erection. His family came from Skipton in Yorkshire. On his return to England he suggested to his father, an old friend of the Bishop's, that the home Parish should make a gift to the new church. The Communion vessels (contained in a blackwood box) are the result. The vessels were made in England, and happily arrived in time for use on Easter Day.

### QUEENSLAND.

#### ROCKHAMPTON.

#### Diocesan Synod.

Synod Sunday has been fixed for May 2nd, and the first session for business will be held on Monday, May 3, at 4 p.m.

The Retreat for the clergy will begin on Wednesday, April 28th, at 8.30 p.m., and will close on Saturday morning. The rector of St. Paul's Cathedral (Rev. A. T. Robinson, O.G.S.) will be the conductor.

### WEST AUSTRALIA.

#### PERTH.

#### Memorials in the Cathedral.

During the month of March 20 fitting memorials have been added to St. George's Cathedral, one to the late Hon. David Winford Carnegie, an explorer, and the other to the students of St. John's College, who made the great sacrifice during the war of 1914-1918. These memorials were unveiled and dedicated on the afternoon of March 11 by his Excellency the Governor (Sir William Campion).

#### Vincent Bequest.

A great deal of interest is centreing round the gift of £5000, which has been left to the G.F.S. in the Perth diocese by the late R. P. Vincent. The final decision, as to its disposal has not yet been made, but various suggestions are being made for erecting a building of some kind in furtherance of the work of G.F.S.

### TASMANIA.

#### C.M.S. Annual Report.

(Adopted at the Annual Meeting of Members, on Wednesday, 14th April, 1926, in St. George's Hall, Hobart.)

In presenting the Seventh Annual Report, the Committee thank God for His unfailing Presence during the past year. We are greatly encouraged in the support given to the work and the increasing interest. Not only has the work been maintained, but it has been strengthened in every way.

#### Our Own Missionaries.

Good report of the work of Mr. Perriman, in Grootte Eylandt and of the work of Miss Garrard, in Uganda, have been received.

Miss Garrard is returning to Tasmania this year for her usual holidays, and it will be a great pleasure to welcome her and to hear from her own lips of the progress of the Gospel in Uganda. Miss Wise has been with us during the past year and is returning in a few days to Hyderabad, India. We hope that she has been refreshed in spirit and body to resume her difficult work in that great Mohammedan city. She has been a much welcome speaker in the Diocese and everywhere her words have been received with much appreciation. We shall follow her with our prayers and interest. Owing to continued ill-health, Dr. Fitzpatrick has had to return from his work in Kenya Colony. It has been a great sorrow to him to leave the work which was so dear to him, and in which God was using him. We wish that he will be completely restored, and that both Mrs. Fitzpatrick and he will have much blessing in the future. He is a great loss to the whole work of the C.M.S. in Tasmania. Let us earnestly pray that some doctor may be raised up to fill his place. We greatly rejoice that Miss Peck, of Launceston, has been accepted by us and that she has just left for the C.M.S. Hospital at Peshawar, North West India. She is a certificated dispenser and will be associated with Dr. Cox in one of the greatest C.M.S. Hospitals. It is a great privilege for us in Tasmania to share in this great work. Miss Nisbet who is a Victorian Missionary, but who is partly supported by Tasmania, has returned to China. She has not been very well and has had to

give up her itinerant work. We pray that God may restore her and enable her to carry on the work in which He has greatly used her. We thank God that we have four missionaries in the field, and that in their labours they show such devotion in their witness.

#### Summer Schools.

This year two Summer Schools were held—one in St. George's, Hobart, and one in St. John's, Launceston. The chairman of both schools was the C.M.S. Federal Commissioner, the Rev. G. A. Chambers, who also gave the devotional addresses. The Bishop of Tasmania preached the opening sermon. Archdeacon Davies, Principal of Moore College, gave the Bible Readings, which were based upon the Epistle to the Galatians. The Rev. Paul B. Nagano, of Kobe, Japan, and Miss Wise, gave the Missionary addresses. We thank God for all the messages of His servants and feel sure that the seed sown will bear much fruit. The Summer Schools, held every year since 1921, have been a source of great strength to all the missionary interest in the diocese, and have not a little to do with the fact that the Tasmanian diocese stands very high among the Australian dioceses in its zeal for the spread of the Gospel. The attendances and thankofferings at both schools were large. Several young people intimated their desire, if the way were opened up, to go out as missionaries.

#### Centenary Celebrations.

The centenary celebrations were held in November. Bishop Taylor Smith, who was sent out by the Parent Society as a special delegate, was the chief speaker. He visited many parishes and held great central meetings and services in St. George's, Hobart, and St. John's, Launceston, and in the Hobart Town Hall. Everywhere the services and meetings were largely attended and great enthusiasm was shown.

The services and meetings will be memorable in the life of the Church in Tasmania. We are most grateful, and the Bishop of Tasmania, who was chairman at the great meeting in the Hobart Town Hall, preached at St. George's, and in every way threw his influence and great missionary enthusiasm into the centenary celebrations. We also thank the clergy of the diocese for their sympathetic support. The memory of these gatherings and the words of Bishop Taylor Smith will be in the years to come an inspiration to the cause of our beloved society.

#### Extension of Work.

During the year the parish of St. Aidan's, Launceston, and Woodbridge parish, have shown great interest in the C.M.S. We are most grateful for the increased support of these parishes. The parish of Geeveston has also helped us a good deal. St. Aidan's parish, Launceston, will help considerably in support of Miss Peck and adopt her as their own missionary.

#### Financial.

The total amount of money raised during the year is £1434 4s. 11d., which is an increase of £405 4s. 6d. over the previous year. It is interesting to note the amount raised in previous years. In 1923, £1021 9s. 4d.; in 1924, £1204 12s. 1d.; and in 1925, £1029 0s. 6d was raised. The balance sheet shows total receipts to the amount of £2130 12s., £696 7s. 1d. of which has been carried over from the previous year. The total expenditure, including money in trust, was £1513 14s. 8d., which leaves a balance of £614 17s. 9d. We thank all who have so generously given to the funds.

#### Theosophical Influences.

Some commotion has arisen in Hobart in connection with the publication of several leading articles in "The Mercury" that contain a strong flavour of theosophical and so-called modern thought and expression. Several of the Hobart clergy have dealt with the matter, very temperately, in their pulpit utterances. The "Mercury" replies, but seems to become more outspoken in its battle for its modernism, Theosophy. A strong protest should be made against the use of such a paper for purposes that aim at the subversion of the teaching of Holy Scripture.

### NEW BOOKS

Babrow—"LIFE OF WILLIAM ROBERTSON NICOLL." 7/6. Post. 6d.  
Barbour—"LIFE OF DR. ALEXANDER WHYTE." 7/6. Post. 6d.  
Polebits—"SELECTED NOTES," 1925. 2/6. Post. 7d.  
Tarsella—"TEACHER'S GUIDE." 2/6. Post. 7d.  
Arnold—"COMMENTARY ON St. LESBROS." 2/6. Post. 6d.

### WILLIAM TYAS

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### NEW ZEALAND.

#### The Bishop of Christchurch.

The new bishop, Dr. West Watson, has been accorded a round of most enthusiastic welcomes. His lordship has made a good impression on his people and hopes are very high that his episcopate will be one of much success in the advancement and confirmation of the Kingdom of God in his own diocese and its environs. The bishop has addressed a letter to his diocese expressing his and Mrs. Watson's sincere appreciation of the kind welcome they have received; the letter ends on a note beautifully spiritual in its aspirations. The bishop writes:—

"May we all enter together into the joy of that great season fresh from a new baptism into the death of Christ. Our Lord, through the sacred services and remembrance of Holy Week and Good Friday, 'For the joy that was set before Him, he endured the cross, despising the shame,' and it is our experience, as it was His, that the only joy worth having is deep based on the sacrificial life. 'Know for certain,' wrote Thomas a Kempis, 'that thou oughtest to lead a dying life.' And yet there is more than that. It is not just a question of 'ought.' The dying life means the joyous life. And what a joy it is! 'Be of good cheer,' said He, 'I have overcome the world.' Men can and do take from us wealth, power, place, friends, and even life itself, but this our joy 'no man taketh from us.'"

"God grant us all this Easter to rise to newness of life and faith and hope that we may go forward together to attempt great things for Our Lord in the power and joy of His risen life. 'Jesus Christ,' as I once heard Bishop Handley Moulle say in Charles Simon's old Church in Cambridge, 'Jesus Christ, what will He not be to change all that religion means for us from duty into

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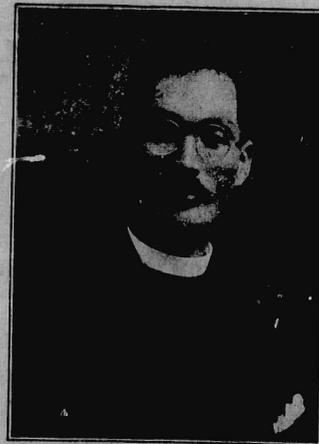
Sydney

Monday,

May 3rd,

7.45 p.m.

at the



The Rev. PAUL B. NAGANO

CHAIRMAN: His Grace the Archbishop of Sydney  
OTHER SPEAKERS: Dr. J. H. Bateman, M.B., Ch.M., B.Sc., from C.M.S. Hospital, Old Cairo, and Rev. P. J. Bazeley.

BUSINESS MEETING—Chapter House, 3.30 p.m.  
SERVICE in St. Andrew's Cathedral, 4.30 p.m.

Preacher: Rev. Montague G. Hinsby, L.Th.  
SIT-DOWN TEA, Lower Hall, Chapter House, 6 p.m. Tickets 1/-, obtainable at C.M.S. Office only, 192 Castlereagh Street.

### THE HOME MISSION SOCIETY.

#### DIOCESAN FESTIVAL,

#### SYDNEY TOWN HALL,

#### TUESDAY, 25th MAY, 1926.

His Excellency the Governor-General will preside.

Speakers:—The Most Rev. the Archbishop of Sydney; Rev. P. A. Mickleth, D.D.; Rev. T. C. Hammond, M.A., T.C.D.

4 p.m., Cathedral Service of Thanksgiving and Intercession. Preacher, Rev. O. V. A. Abram, B.A.

5.30-6.30—Tea in Town Hall. Tickets 1/3.  
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## An Interview with Dr. Mott.

(By Rev. A. DePledge Sykes, St. Cyprian's, Adelaide.)

Some men interest us, others impress us, a few men move us. Dr. R. Mott is of those who move us. It is a rare quality that thus marks a man. Like the light from the lamp, like the perfume of a flower, like the salt tang of the sea, the influence of another person reaches us directly. It is as the essence of the personality. They are really one and the same thing.

Influence is not a marketable commodity. It cannot be simulated. It cannot be bought. It is as is the essential man. One of the greatest men I have known was a Cornish fisherman. In the last analysis the quality of personal influence marks the final assessment of our deeds and days.

Some such thoughts as these knocked insistently at the gates of my mind as I came away from an interview with Dr. Mott. We had met in a quiet room at his hotel. Conversation was easy. There was no strain, no sense of aloofness. We talked of the deep things of life and of nationhood, of living and concrete issues, of tangled moral, social, and racial problems and of those still deeper things which underlie these, and of which men perhaps too rarely speak. I was impressed with the bigness of the man, his deep and practical mind, the sweep of his outlook, his catholic spirit, his sense of an urgent mission. These qualities impressed me, but they did not move me. That came later.

### Churches Throb with Vitality.

"What is your impression of the religious situation generally?" This was my first question. Dr. Mott closed his eyes as if to visualise the world afield. I realised that I had put this question to the one man of our age who most knows the world-field. Here in summary is his answer:—(1) Protestantism is expanding. The Church of Rome since the war is marked by new activity, energy and enterprise. In Russia through "the damnable treatment" of the Soviet, the Church has suffered a setback, and similarly in Armenia through persecution. But both in Russia and Armenia the persecution is reinforcing the Church's vitality. A more modern spirit is at work in the Greek Orthodox Church. (2) The missionary outlook everywhere is marked by development, improved methods, a new spirit. (3) In the literature of religion Dr. Mott predicts a period of creative work the greatest that Christianity has known.

The Institute of Social and Religious Research, of which Dr. Mott is chairman, for instance, is able to secure the best scholarship that is available. Already thorough surveys of the social and religious conditions of a number of American cities have been made, racial problems have been investigated, and solid work has been done in other directions.

### Young People Critical.

"What is the attitude of the younger generation to religion?" This question again was put to the man who is in vital touch with the universities throughout the world and with the Young Men's Christian Association Movement. Dr. Mott replied:—"The young people are dissatisfied, critical, enquiring. Given sane leadership the opportunity is astonishingly vital and hopeful. It is the passion for religious reality that lies at the root of their dissatisfaction and inspires the spirit of enquiry."

On these issues Dr. Mott enlarged in ways that were illuminating and valuable, but these summarised answers to the questions put indicate the insight, practicality, and impressive sweep of his mind. Other issues were raised—the widespread humanitarianism which yet stands aloof from organised Christianity. Why? It owes its impetus, said Dr. Mott, to Christianity, and it will continue vitally only as it keeps in touch with its source.

Australia is much in Dr. Mott's mind. In a few sentences he described the situation—our geographical position, our membership in a world-wide Empire, the proximity and potencies of the East with its teeming populations, the necessity of their national self-expression and expansion.

### Opportunity for Australia.

In this situation Dr. Mott sees Australia as confronted by one of the great opportunities of the ages. The question, he said, is, "What is Australia going to do with it?" He is thinking of the opportunity as expressing the highest life of Australia in international relationships on the fields of commerce, knowledge, racial attitudes, morality, and religion.

"What is Australia going to do with it?" "But is not that," I said, "the problem of

all opportunity, of all life, of civilisation itself: Wherefore to what end do we travel? Is not the big problem behind all other problems, the problem of moral power?"

"You have hit it," said Dr. Mott. And then our talk went deeper. We were at grips with the real thing. Words passed between us which to me will be unforgettable. Gravely and quietly Dr. Mott said, "Yes, that is the problem—whether the discipline of our life, the culture of the soul, the thoroughness of our spiritual processes are such as will meet opportunity when it comes."

"What is its solution?" I asked, "keeping an open channel between our lives and Christ," he replied. "If we can keep His face unveiled," he continued, "He will act through us."

The room was very still. Or was it that a deeper stillness had come within us? It doesn't matter either way. But in these words was revealed the real Mott. A man of affairs recognised in the highest councils of his country, a statesman pragmatic yet vital, an acknowledged world leader, at heart a simple, strenuous Christian man. In that region lies the secret of his stimulating influence. Yes! Mott is of those men who move us.

(From Adelaide "Evening News.")

## Notes on Books.

**The Story of the Other Wise Man**, by Henry Van Dyke. (Published by the Cornstalk Company. Our copy from Messrs. Angus and Robertson, Sydney. Price 2/6.) This is a tastefully printed and illustrated book which has had a strong circulation in various countries. "The other Wise Man" missed the sight of the Infant Jesus, because he was delayed at mercy's call. The lesson of the little brochure is contained in the motto verse.

"Who seeks for heaven alone to save his soul,  
May keep the path, but will not reach the goal;  
While he who walks in love may wander far,  
Yet God will bring him where the blessed are."

(From A.C. World.)

### THE NEW LECTIONARY.

**May 2, 4th Sunday after Easter.**—**M.:** Pss. 128, 129, 130, 131; Deut. iv. 1-24 or Isa. lx.; Luke xvi. 19 or Acts iii. **E.:** Pss. 145, 146; Deut. iv. 25-40 or Deut. v. or Isa. lxi.; Luke vii. 1-35 or Rev. ii. 18-iii. 6.

**May 9, 5th Sunday after Easter.**—**M.:** Pss. 132, 133, 134; Deut. vi. or Isa. lxii.; Luke xx. 27-xxi. 4 or Acts iv. 1-33. **E.:** Ps. 107; Deut. viii. or x. 12-xi. 1 or Isa. lxiii 7; John vi. 47-69 or Rev. iii. 7.

**May 13, Ascension Day.**—**M.:** Pss. 8, 21; 2 Kings ii. 1-15; Eph. iv. 1-16. **E.:** Pss. 24, 47, 110; Dan. vii. 9-10 and 13-14; Hebrews i.

**May 16, Sunday after Ascension Day.**—**M.:** Pss. 93, 96; Deut. xxvi. or Isa. lxiv.; John xiv. 1-14 or Eph. i. 3. **E.:** Pss. 148, 149, 150; Deut. xxx. or xxxiv. or Isa. lxv. 17; John xvi. 5 or Acts i. 1-14.

## The Preservation of Car Paintwork

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## Young People's Corner

### A BAD BEAUTIFUL BIRD.

By Rev. Harold Short, F.R.G.S.

Two parrakeets in Papua, who had been very busy nest-building, flew from a palm tree to the stony bank of a stream. The tiny creatures had red hooked beaks, dark green plumage, and each, two long, strong feathers for a tail.

Soon they hopped and splashed in the clear water. Then they stood, side by side on a stone, at the river brink, cooled and cleansed. They spread their graceful wings in the bright sun rays, and chirped to each other like joyous children by the sea. It was an exquisite scene. One felt God saw that it was good.

Suddenly there was a flash of new beauty in the air, a dazzling streak of colour pinions and gay flowering feathers behind them, then terrified bird cries, and blood! My shout was too late to save the little parrakeets.

The cunning murderer had waited until the victims were too wet to fly! Even in this Eden there was Evil! A beautiful Bird of Paradise was its messenger. The gorgeous killer flew away, fearfully, its blue beak and claws soiled with red.

I picked up the torn little birds, so changed in a moment, and the shadows of the palms fell over them and the rippling water. Of course there were thousands of other parrakeets flying among the trees, or sitting on their spiky tails, or splashing in the streams, but one forgot them in regret for the loss of these twins. And in the cruelty of the other bird, hiding after its crime, made me forget the beauty of its plumage.

Then I knew that my sorrow for the humble dead was a spark of the love of Him who marks the fall even of sparrows worth but a farthing for five. It seems to be the desire of God that we should think for the time more of the death of one than of the life of ninety and nine, and that our hatred of cruelty should be greater than our love of beauty.

(From A.C. World.)

"Christ has no hands but our hands to do His work to-day,  
Christ has no feet but our feet to lead men in the way,  
Christ has no tongue but our tongues to tell men how He died,  
Christ has no help but our help to lead men to His side."

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## Trinity Grammar School, Sydney.

The official opening by the Governor-General of New Property.

Saturday, April 17, was an historic day for Trinity Grammar School, when the new property at Hurlstone Park was dedicated by His Grace the Archbishop, and the School was officially opened on its new site by His Excellency the Governor-General. There was a large and representative gathering. The proceedings began by the Archbishop re-setting the old foundation stone removed from the former building and the Governor-General setting the memorial stone commemorating the occupation of the School by Trinity.

The service of dedication was then taken in the Assembly Hall, which was crowded. The Warden, the Rev. G. A. Chambers, presided and expressed thankfulness to God for the fulfilment of past hopes that day, appreciation to all the benefactors of the school, and he made an appeal for further support so that the school may realize still further the aims set before it.



View of Main Entrance, Library, Senior Dormitory and Side-walk.



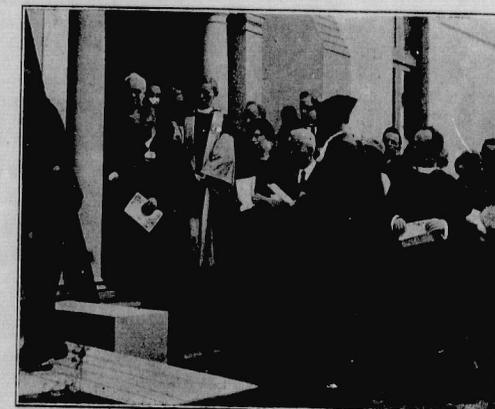
School House and Garden.

His Grace the Archbishop dedicated the school and congratulated the Warden and Council on the splendid property they had secured. He commended the faith, enterprise and energy of those who had been responsible for the present position of the school, and said that he hoped that all who could would come forward and relieve the Trustees of the financial burden of their great undertaking.

His Excellency the Governor-General said he was delighted to be present on such a national occasion, for he recognised that education was at the basis of all true national well-being. He knew that there must have been a great deal of thought and work between the first conception of the school on its present site, and the function that day, and he congratulated the Warden and Council on the successful achievement of their efforts. He spoke of the wonderful opportunities before the boys of Australia, and urged them to follow the examples of the pioneers of the past. He had no doubt the school would receive generous financial assistance from public-spirited citizens. He had much pleasure in officially declaring the school open.

Sir Charles Rosenthal, a Governor of the School, proposed a vote of thanks, and urged those who had wealth to make bequests to institutions like Trinity in their life-time.

Dr. Weeks, the Headmaster, formerly Dean of Nelson, seconded the vote of thanks, referring to the



The Governor-General setting the Memorial Stone above the Foundation Stone reset by the Archbishop.

being constructed, one of which will be ready in a few weeks' time. The Science Laboratory is a splendid brick building standing by itself and well equipped for expert teaching in all branches of Science. The dormitories are spacious and well ventilated, and everything presented a most pleasing appearance. The position is on one of the most elevated parts of Sydney and has extensive views.

Adjoining the seventeen acres belonging to the school is a park of nine acres, one scheme in all probability being followed for the laying out of both grounds.

The securing of this property for the Church is one of the greatest achievements of recent years. It constitutes a challenge and a call to encourage enterprise and faith by endowments and benefactions. The school is fortunate in having as Headmaster Dr. Weeks, a gifted scholar and teacher. The promise for the future of the school is very bright, but the laity are needed to come forward and seal the work in a substantial and practical way.



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ADVERTISEMENTS.—Small Advs. pre-paid, 16 words 1/-, 1d each additional word. Standing Advertisements by arrangement.

General Jottings.

"The Great Forty Days," commemorating Christ's manifestation to His Disciples of Himself after His Passion, have gone by. The Day of Disciples witness to the world the reality of Christ's Resurrection, has not yet passed.

St. Paul's, Melbourne, Cathedral Choir, has been the recipient of commendation in the papers of late.

The Industrial Troubles of Old England should be remembered in our prayers, if only from self-interest. Australia is concerned.

Raising Fares will press hardly on the motor travelling public of Melbourne. We would prefer to hear of economy of management in Government departments.

Sunday, May 16th, Commonwealth Men's Sunday, arranged by C.E.M.S.

Their Week of Prayer dates from 9th to 16th.

"The Sydney Mail" we have been glad to observe regularly inserts a column of religious reading matter, without requesting, as of yore, that subscriptions should be sent to allow of insertion. Someone we know, well equipped for this work, writes helpfully under the nom de plume of "Discipulus."

Ascension Day, the first issue of the new edition of "The Church Record." An auspicious date to be sure.

Numerous Railway Crossing accidents, in different States have recently occurred, for which everyone is blamed but those who live in such a hurry that they rush carelessly into danger, and, worse still, take others with them.

The Will of Mrs. Emily Griffiths, a great friend of C.M.S., Melbourne, is causing discussion in Court through its ambiguous reference to "Near relatives."

Following a Scriptural injunction Precentor Sherwood ascended the "housetops." He went up the Cathedral Spires scaffolding, and through the "wireless" told of the view of the city. It was a good "stunt" for the Spires Fund. But how much must God see in our cities which is far from beautiful.

The A.N.A. Federal Council passed a resolution favouring the abolition of titles in all Australia, as in N.S.W. We hope that "dinkum digger" won't die out!

Anzac Day Service in London was attended by Canon Wheeler, of Geelong, and the Rev. K. J. F. Bickersteth, of St. Peter's School, Adelaide.

St. Martin's Boys' Home, Auburn, is to be closed, and the work and inmates transferred to St. John's Home, Kew, Melbourne.

St. Paul's Cathedral Organ, Melbourne, is to be renovated at a cost of £4000 when the Spires have been erected.

The Proposed New Constitution of the Church.

(By G. W. Halcombe, B.A., S.M.)

IT is always a pleasure to study a new constitution of anything, because it represents constructive work. In any criticism I offer I hope I shall not be accused of being destructive. This draft does not go to the length of giving General Synod plenary powers, a desideratum many of us were hoping for. I remember coming home from the 1910 General Synod woefully disappointed at its impotence. Most of the time, labour and expense were rendered useless by the fact that the individual dioceses could afterwards please themselves whether they accepted the Determinations or not. The Australian Church could not speak with one voice: no collective will could be paramount.

Now this Church of ours will have to make up its mind whether it is going to be a federation or a union. Let me illustrate the distinction by a political parallel. Canada and South Africa are unions; the U.S.A. and Australia are federations. In a political union of States, the legislative powers of the States are strictly defined and curtailed, whilst the union possesses the residuary powers—that is to say, holds the sovereignty and can legislate on any subject under the sun, minus the subjects already delegated to the individual State.

A federation such as our Commonwealth is the converse. Sovereignty still resides in the States; the Commonwealth Parliament can only legislate on the subjects strictly assigned to it by the Constitution. If it goes outside that ambit, its acts are ultra vires. Religion is not one of the subjects committed to its charge: therefore only the six State Parliaments can pass this present draft into law to make it operative in those States.

I understand that all down through the ages the unit of Church Government has been the diocese. This probably became recognised because the Bishop was the su-

preme ruler in his diocese in imitation of the monarchical principle that the King is supreme within the territories of his own kingdom.

The Church in England is much more of a union than it is here, because the Church is established by law and the King unites in his own person the chief rulership both of the Church and the Kingdom. But out here we have a perfect riot of self-government. And the only reason why we get along as well as we do is because under synodical government the consensual compacts preserve the checks and balances between the Bishop and his flock in a wonderful way. That, however, rather affects the domestic, or diocesan, aspect of Church government. It does not touch the larger question of a true union of the Church in Australia, which I for one, would be glad to see brought about. I would like to see General Synod made supreme, and the affairs of the Church administered by a college of seven Bishops in consultation with a Standing Committee of General Synod composed of a majority of laymen of recognised influence and ability in various walks of life.

The present draft clearly recognises that we are a loose federation, but makes a plucky attempt to deprive the individual dioceses of some of their power by tightening up the silken bonds which hold them together at G.H.Q. Exactly in the same proportion as you subtract from the one you must add to the other.

It is easy to see that this measure has been drafted by the clerical mind: it is only here and there that one can discover the precision of the legal penman. It is all very well to have vagueness and nebulous abstractions, especially where you want to conciliate factions which have an awkward habit of squabbling about details. But it must be remembered that when this Constitution comes to be interpreted by the Courts—and in the last analysis it will be by the secular and not the spiritual courts—what the judges want is precision, not vagueness: the concrete rather than the abstract. Judges now-adays prefer giving effect to the spirit rather than the letter; but how are they to ascertain the spirit of theological dreamland? For instance, take clause 3. What is the meaning of "the faith of Christ"? It includes, we are told, the faith, "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." The latter part of the definition is highly satisfactory, because we know what the two Creeds are; but a thousand people may hold a thousand different opinions as to what were the professions of primitive Christians. Most Church scandals which have been ventilated in the ecclesiastical Courts in England during the last 70 years have come about simply through a want of precision, e.g., in the ornaments rubric.

Unless a sort of Westminster Confession is going to be drawn up, so as to make a statement of faith of the C. of E. in Australia exhaustive, it surely would have been better to have mentioned the simple standards of the Bible, the two Creeds, and the Book of Common Prayer, which last, of course, contains the Articles.

Then take clause 6. "The discipline of Christ"—what on earth does that mean? Grammatically the clause reads, "This Church will ever administer the discipline of Christ as He hath commanded." Now, as a matter of cold fact, Christ never drew up any code of discipline at all. He was just the antithesis of a Solon or a Dracon. His method was not punishment, but rebuke, persuasion and conversion. So that if the Church, which means here probably the Bishops, starts administering a shadowy code which has no existence in point of fact, persons may well tremble for the temporalities.

It is refreshing to note that General Synod is to decide how future Primates are to be elected. Too long have the dioceses other than Sydney chafed under the restriction.