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Current Topics.

The 138th anniversary of our Australian nation falls next week. The story of our national life is not one to be ashamed of.

The progress of our land has been very marked, and we are able to take our due place in the family of nations of which the British Empire is composed. Material prosperity is manifest on all sides, and under a right guidance the future should be full of happy augury. If only we could be sure that the spiritual progress of our young nation was comparable with its material progress, how happy would the outlook be! But there are voices: ecclesiastical and political, that are full of earnest warning against such an obsession of material ideals as will bring its nemesis of moral disaster to our people. Our dangers are indeed real because our privileges are so rare. The Church's task in seeking the consecration of our common life is one of special difficulty. But the very magnitude of the difficulty is a challenge to the best that is in her to arise and do valiantly for the saving of our nationhood.

The opening of the tenth Commonwealth Parliament in Melbourne—which is still the Federal Capital—calls all church-people to the duty of prayer "for those in authority." Let us hope that parish churches will more generally and more regularly use the appointed collect. There is need for prayer for Parliament. Such prayer is beyond party interest, for it is intercession for the whole State. Prayer elevates the mind far above earthly distinctions, for it transforms the mundane into the heavenly. We ought to be unlike those people who do not vote, nor take interest in politics, mistakenly considering that, because there is evil in the world, and unworthy policy infects the affairs of state, no Christian should embroil himself in public concerns. It is impossible, as Christ said, for His disciples to be in the world and not to share interest with its doings. They were not to be "of the world," were not to have the worldly spirit. But they were not to be taken out of the world. It is the influence of the Christian that is so needed to-day in our political life, and in the Commonwealth of Australia. That influence is not solely, perhaps we might say, not chiefly, evidenced in active politics. Here, as elsewhere, more things are wrought by prayer than this world dreams of. Let us pray, Let us pray for our Commonwealth. Let us pray for the whole empire, for if ever there was a State or Nationhood in the world which God used for the fulfilment of

The Tenth
Commonwealth
Parliament.

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His great design among the nations, it is that nation, or company of nations, which is called the British Empire.

The cables report that the Bishop of Birmingham, like a very few on the Episcopal Bench, is endeavouring to restore law and order among the Bolshevik element which is rending in twain the Church we love. It is more than surprising that those given the post of responsibility of ruling in the Church of God do not recognise that the more complaisant they are towards lawlessness the harder they are making things for themselves or those who shall come after them. What is the good of tampering with the Prayer Book in the vain hope of conciliating those who never mean to be conciliated? It but postpones the evil day. The brave and true attitude would be for the whole Bench of Bishops at home, and in Australia, too, to demand obedience as the first condition of revision. Not to do that is to proclaim utter weakness, and almost more than that. It is refreshing to read that Bishop Barnes is dealing in strong fashion with the recalcitrant clergy on his diocese, about fifteen in number, who persist in the illegal and idolatrous act of Reservation in church of the Consecrated Elements for adoration. It is commendable that a section of the daily press provides us with full reports. Why does the other section suppress the news?

The Theosophical Society, which some Christians foolishly imagine includes Christianity, is about to make a grand display of its Messiah. Delegates from thirty-three countries including seventy-one people from Australia, who ought to be looking for the Return of Christ, have assembled at Adyar, India, to await the disclosure of that youth who has been for years prepared for the part of the new prophet. Theosophy indulges in disclosures, some of them of a very painful kind, because there is the unavoidable weakness of the moral standards of any religion which claims to recognise anyone and everyone as equally divine. It is very flattering to the devotees, no doubt, but is extremely misleading to simple and trustful souls. And we would not be so critical of Theosophy were it not that it takes away members from the Church by its pretensions of inclusiveness of all. When will people learn that one cannot be a Christian and a Theosophist? We see in this modern recension of Buddhism the importance of more general knowledge of that old-time cult.

"For this cause God shall send them strong delusion that they should be-

lieve a lie. . . . who believed not the truth but had pleasure in unrighteousness."

These are the words that come to mind as we read the astounding utterance of Mrs. Besant. The story of the Theosophists is not a very savoury one, and the training of an Indian lad nurtured in heathenism to be the manifesting medium of a so-called Christ Spirit on the same level as Jesus of Nazareth, by those who have turned aside deliberately from the truth, strikingly fulfils the solemn utterance of the great Apostle Paul in warning the Christians in thessalonica. Those who have read the story of the travail of the early Church with false theories about the Person of our Blessed Lord will recognise the justice of the description of Theosophy as an ancient heresy in a modern dress. The recurrence of these heresies is only natural, and young and old Christians must be ever on their guard against their subtlety of approach. The great differentiating question for all is "What think ye of Christ?" He is the rock on which every false teaching shall be broken. It is sad to see professing Christians dabbled with these unworthy and soul-destroying conceptions of the Person of our Lord and Saviour Jesus Christ.

We are publishing to-day in our leading columns a letter sent to us from Townsville, N. Queensland. As will be seen it was intended for publication in the "Northern Churchman" in reply to a letter which appeared in that diocesan paper from the pen of the Bishop of North Queensland. Consequently we are publishing as well that portion of the bishop's letter to which our correspondent makes reference. We may add that the editor of the northern paper refused to publish it as being "too long," and, perhaps rather cynically, suggested that our columns might be open to it. We willingly publish it and suggest to our northern contemporary that fair play is bonny play. It appears to us unreasonable and un-British to refuse publication to so good-tempered a demurrer to the bishop's challenge, and that too from a professional man of good standing. We hope that our Riverina and Willochra laity will take to heart the bishop's inference from the recent appointments.

WORLD CONFERENCE ON FAITH AND ORDER.

The Right Rev. Bishop Gilbert White, late of Willochra, was commissioned to attend the conference held at Stockholm as a member of the Continuation Committee of the World Conference on Faith and Order. It was the wish of

the Business Committee in the United States that the Bishop should be paid his travelling expenses out of money contributed in Australia towards the movement. Before leaving Australia, the local hon. treasurer (Mr. C. R. Walsh) was enabled to hand £135 10/- to the Bishop, who has since reported that his return ticket to London cost £145, travelling expenses London to Stockholm and back £20, making a total of £165. Since the Bishop's return to Australia the hon. treasurer has handed a further sum of £8 10/- to him, which reduces the amount he is still out of pocket to £21. It is hoped that the various dioceses of Australia and the contributors to the fund will speedily send in donations which will enable the hon. treasurer to extinguish the amount which is still owing.

The Bishop has been able to report in the most hopeful terms of the value of the conference in Stockholm and the beautiful spirit that was exhibited by all those attending.

Our English Letter.

Queen Alexandra's Funeral.

Queen Alexandra's Funeral was the occasion of a great demonstration of the sorrow felt for the loss of a public favourite. Although the snow was falling heavily all the morning enormous crowds assembled along the route of the procession from the Chapel Royal of St. James' to Westminster Abbey. The steady fall of the snow covered everything with a white mantle, and under foot it deadened every sound and so added to the stillness and solemnity of the ceremony. I hear that the service in the Abbey was one of great beauty and simplicity. The arrangements had been in the hands of Mr. Westlake, one of the minor canons, and a well-known writer on the history of the Abbey. The announcement of his sudden death within an hour or two of the service came as a great shock. The coffin of the Queen, surrounded by masses of beautiful wreaths, rested in the Abbey till the following day, and it is estimated that over 5,000 people passed beside it every hour till midnight. The final part of the burial was at Windsor, where the Queen rests beside King Edward VII., and it was attended only by the members of the Royal Family. The expressions of sorrow at the Queen's death have been widespread and spontaneous. She endeared herself to the people from her first arrival at the age of 18, in the year 1863, and her hold upon the affection of England has increased every year. Her sympathy with all suffering and her kindly nature appealed to everyone. Her transparent goodness and her desire for the happiness of the people won for her the love and respect of a grateful nation.

Patronage and Pensions.

The last session of the Church Assembly was occupied again with the consideration of two subjects which have long been settled in the Australian Church—Patronage and Pensions. In fact the Bishop of Nelson, who is in England at present, recently sent a letter to "The Record" explaining how the problem of clerical pensions has been dealt with in his diocese. The proposals as to patronage are aiming at giving the Parochial Church Councils in every parish some voice in the choice of the incumbent. It is a difficult task to find out a suitable and adequate method of doing so. I do not think that the problem has even yet been satisfactorily solved. Diocesan Boards of Patronage are to be set up. These are apparently to have power to criticise, if not to veto, the choice of a patron, who will have a right of appeal to the Archbishop. The vacant parish is to have two representatives on this Patronage Board. The Archbishop of Canterbury warned the Assembly when they were talking of the powers of these Boards that they must be careful as they may be interfering in the case of livings in the gift of the Crown with the rights of the Sovereign. It is understood that the Government has made it clear that the representatives of the Crown in these matters will not be prepared to submit to any diminution of the powers already

held. It will be a bad precedent for the Church to set an example of interference with vested interests which have existed for centuries. The Church will in the long run suffer most by setting an example of that character. The measure has still to be drafted and it will be some time before the matter is finally settled.

Trustee Patronage.

An outcry has been raised against the patronage in the hands of what are described as "Party Trusts." The chief ground of complaint is that they stereotype the character of the worship and the teaching in a parish. I have not the least doubt that if the stereotyping were on Anglo-Catholic lines little would be heard about it. The fact is that our Evangelical fathers saw the possibility in days gone by of securing the continuity of Evangelical teaching in parishes by obtaining the adhesion of them. By gift and purchase numbers of important livings in various parts of the country have thus come into Evangelical hands. Among the important churches in the hands of such trustees are Bradford, Hull, Cheltenham, Plymouth, the Abbey, and Walcot Parish at Bath, Birmingham, Clifton, Jesmond, and Sheffield. Simeon's Trustees are one of the most important and largest of these bodies. Their existence has always appeared to be a source of annoyance to those who objected to the maintenance of Evangelical teaching in such centres. Now prejudice is raised against these Trusts by every sort of statement which can be used to discredit them, yet it is acknowledged by those in a position to know that Trustee patronage is as carefully administered as any other in the Church. We seem to be subject to waves of sentiment which carry people off their feet in all sorts of idiosyncrasies. At one time it is a craze against pew rents, now it is against the Trusts. In every case it is against something which has been helpful to the Evangelical cause in the past, and, unfortunately, a number of more moderate Churchmen allow themselves to be carried away and to join in the popular cry.

The Bishop of Birmingham.

A violent attack has been made upon the Bishop of Birmingham for refusing to institute to a living in his diocese a clergyman who declined to promise that he would not practice Reservation and other illegalities. Nothing could exceed the bitterness of the language of the Anglo-Catholics of the extreme type. The Bishop, however, has remained firm and has not allowed himself to be moved by the threats that were held over his head. There has been a result quite different from anything which these extremists expected. Over two-thirds of the clergy of the diocese and about the same proportion of the Lay members of the Diocesan Conference have sent to the Bishop a declaration of loyalty and an expression of confidence. Although some of the signatories say that they do not agree with the action which the Bishop has taken, they recognise that he has acted for the good of the Church in general and of the diocese of Birmingham in particular. It is seldom that a Bishop receives such a spontaneous and general expression of goodwill and support. It has been pointed out that if other Bishops had acted as firmly in the past, the Church would have been saved from the condition of anarchy which prevails at present, and probably they would have found themselves as strongly supported as the Bishop of Birmingham is now. The Bishop hopes that the revision of the Prayer Book will lead to a happier condition of things, but many of us are not sanguine about it. The repeated declarations of the extremists do not give much hope that they will be loyal to what some of them call "mere Church of Englandism."

"The Churchman."

Professor Allison Phillips' lecture, which appeared in the last number of "The Churchman," on "What happened at the Reformation?" has been published in a handy booklet by The Church Book Room. I have already referred to its excellence as a guide to the study of the Reformation Movement. I have seen an advance copy of "The Churchman" for January, and am glad to note that the first article is the substance of the lecture delivered by the distinguished historian, Professor Pollard, under the auspices of the Reformation Study Brotherhood, on "Some Causes of the Reformation." The Professor is one of the greatest living authorities on the whole period, and his lecture is a useful contribution to a true estimate of it. It is

much needed in view of the organised misrepresentation of the Reformation which is being carried on at present. Bishop Knox contributes an article on the Church in the Epistle to the Ephesians. It is characterised by his usual learning. Mr. Albert Mitchell, one of the leaders of the Evangelicals in the Lay House of the Church Assembly, writes with extensive knowledge of history on "The Position of the Minister at the Lord's Table."

The Teaching of St. Augustine and His Message for To-day is the subject of an interesting study by the Rev. T. A. Gurney, who is known as the author of a useful book on the Early Church. One of the martyrs of the Reformation—Anne Askew, is sympathetically treated in the first of two articles by John Knite, the well-known novelist. "The Churchman" is maintaining its high standard as "The Evangelical Quarterly," and represents the Evangelical tradition among the quarterly reviews.

The Protestantism We stand for.

By the Rt. Rev. Bishop Ingham, D.D.

(Sermon preached at St. Dunstan in the West, Fleet Street, in connection with the United Protestant Congress.)

Then thought I to understand this; but it was too hard for me, until I went into the sanctuary of God: then understood I.—Psalm lxxiii. 15, 16. (Prayer Book version.)

There is a very important word that Protestantism needs to say at this anxious time. It is often stated that belief in the full inspiration and authority of the Scriptures is "a post-Reformation dogma." The Reformers in their revolt against Romish pretensions are said to have rushed to another extreme and substituted an infallible book for an infallible Church. It is also said that the right of judgment that was vindicated at the Reformation has become the high road to Modernism. Assertions like these are so serious that I make no apology for dealing with them in the forefront of my sermon to-day. Dr. Schofield has an article in his monthly paper that is very convincing on this point. He says:

"The doctrine of the full inspiration (and, therefore, the infallible authority of Holy Scripture) is not new and never was peculiar to Protestant theology. Protestants have usually had little cause to feel grateful to the Romish Church for its treatment of the Bible, but this much in all fairness must be conceded—The Church of Rome withholds the Word from the Laity, but she never impugns its Divine authority. The battle of the Reformation was not fought to establish a theory of inspiration. The Reformers did not contend for the fact of inspiration, which neither side questioned, but for the sole sufficiency of the Scriptures in all matters of faith and practice. The point of their attack was that the Church of Rome, in order to bolster up her false tenets, had exalted tradition to a position of equal authority with the Bible."

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tion of God has been a fundamental axiom of the faith of the Church from the beginning. I quote Clement of Rome, Tertullian, Augustine. I can only refer you to Justin Martyr, Irenaeus, Chrysostom, Athanasius, Jerome, Origen, and others. Look carefully (says Clement of Rome) into the Holy Scriptures, which are the true words or utterances of the Holy Ghost. 'The Holy Scriptures are the voice of God, the writings and the words of God,' says Tertullian. 'As soon as respect for the Holy Scriptures fails,' says Augustine, 'faith falls and totters.' Thus we can confront the modern critics not only with the definite statements of the Word itself, but with the uniform and consistent witness of the great theologians of the early Church."

We have been told that at a moment like this, when the Bishops of the Church of England are sitting in solemn conclave to say their last word on Prayer Book Revision, the voice of controversy should be silent. It is said also that anything like party spirit is now out of place. We are also told that now that Anglo-Catholicism has secured a recognised home in the Church of England the very name of Protestant has become out of date.

These are very serious words. What do they mean? They mean that we have come to the cross roads, and in view of coming issues I want us to examine ourselves here on this holy and historic ground as to whether we Protestants are out for party or for the faith once for all delivered to the saints.

This inquiry takes me at once to the 73rd Psalm. We need not follow the writer in the particular problem that oppressed him. It is enough to say he was puzzled. His words are these—"Then thought I to understand this, but it was too hard for me until I went into the sanctuary of God. Then understood I."

The Protestantism for which we stand to-day is first of all a very definite conception of Almighty God as Creator of all things, and as the Maker of man in His Own image—above matter, above the animal creation—so constituted as to be able to know and love and serve His Maker and to understand Him when He speaks.

Protestantism again stands for the doctrine of the subsequent fall of man, and traces the groaning of all creation and the hostilities and cruelties of man and beast and the struggle with physical nature to getting away from God through breaches of His laws, and once again Protestantism sees the Divine purpose (first appearing in Genesis iii. 15) that was rehearsed over and again throughout the Old Testament, to redeem mankind in the person of our Lord Jesus Christ. "Testimony to Jesus" is the spirit that runs through all prophecy, and Abraham's seed becomes the seed-plot of blessing to all mankind. It would not be necessary to protest in these particulars to-day, but for the loose ideas of evolution, or sin, and of atonement that are abroad at this time.

Protestantism also maintains that whenever the Bible has either been buried out of sight or hidden behind a foreign language, or made of no effect by traditions or by destructive criticism (as has been the case in at least three great periods of the Church's long history), apostasy and deterioration have been the result.

If I am right in my diagnosis—and I challenge you to show I am wrong—then Protestantism is no party cry; it must be a very important characteristic of a Militant Church. Now, if Protestantism arises from a spiritual conception of God in His creative power and in His redeeming love, and if it is to find its exercise in Church polity, it will be careful to propagate not only sound doctrine but also a gracious spirit.

If we are to commend the convictions we hold we must commend those convictions in the best possible way. In the protest we make about the drink evil, for instance, we are apt to be bitter because of the awful things we know about the drink, and people get to make a religion of temperance, and by their manner and want of love they fail to win. In the same way I have known it possible to be so conscious of the serious errors of Romanism that we import a bitterness into the controversy which does not help our cause, and so make a religion of Protestantism.

Henry Martyn used to say: "I endeavour never to rebuke a fault unless I fulfil two conditions—have some hatred to the thing rebuked and some love to the person with whom I find fault."

But it is when we come to Church polity that Protestantism has to be assertive. If any man asks us to-day why can you not

live and let live, why press matters to a breaking point, why not keep the unity of the Spirit in the bond of peace? For answer we say this:—

We are satisfied with the Reformation settlement. We are certain that that great movement did not arise from mere party spirit in the Church. It is matter of history that it was the rediscovery of the Bible that discovered to our forefathers how far the Church had departed from primitive and apostolic faith and practice. The attempts to set things right in the sixteenth century cost us some of the best blood in the Church.

We have just been remembering the anniversary of the martyrdom of a Bishop of London and a Bishop of Worcester. Many a time I have walked past the horizontal cross in Broad Street, Oxford, opposite Balliol College, where Ridley, Latimer, and Cranmer were burnt to death. The Church of Rome has never repented of that and many other crimes. We entertain no unforgiving thoughts, but we have made up our minds that the candle lighted in England on October 16, 1555, shall never be put out. We are as certain as our fathers were that the Mass with its gross perversions of Holy Communion, prayers for the dead with the superstitious uses to which the practice lends itself, Benediction with its rank idolatry, and all the paraphernalia of Roman apostasy—that all this was rightly cut out of our Book of Common Prayer at that time and that any attempt to legalise these things now will mean nothing less than a counter-Reformation, which only the people of this country can never sanction!

I do not forget that this is a United Protestant Congress, and I appeal to our partners in the other ship—the great Free Church bodies—to stand by us at this time. For three centuries and a half the Church of England by her Prayer Book and her Articles has been a bulwark against the inflowing tide of Romanism, and I rejoice in knowing that this united Congress is going to say this week in all Christian love and fellowship, but with all faithfulness and courage: "These bulwarks shall remain! And in their maintenance we see the only hope of Non-Roman Christianity being reunited in this land to the glory of God and the strengthening of our common citizenship!"

The Bishops of the Church of England (I have reminded you) are at this moment in close and anxious consultation on this big matter. They need and are having our earnest prayers. For the first time after three centuries and more they have to say the last word on Prayer Book Revision before the Measure goes to Parliament for final sanction.

The tragedy of the situation is this—there are two strong tides setting in opposite directions and no one can tell which will be the stronger.

"Then thought I to understand this, but it was too hard for me until I went into the Sanctuary of God, then understood I." Yes, I believe I understand that Protestantism is not mere party spirit. It necessarily follows from our conception of God in His creative power, and from our rediscovery of the Bible in the sixteenth century. That new light necessarily committed us to the Reformation of many doctrines and practices that were shown to be contrary to God's Word, and that same Reformation ushered in a period of expansion, of wide opportunity and of world influence that is absolutely without parallel in the history of this country and all the world.

The right of private judgment, the priesthood of the laity, the right of immediate access to God in Christ without a sacerdotal intermediary, an open Bible and an open door—these have been won for us under Protestant influence—and these we cannot abandon.

I rejoice to know that we have a catholicity not less real because it is Protestant and that under its influence all sorts and conditions of men are coming to hear the catholic—the world-wide—Gospel of Jesus Christ. We had to go back to primitive and apostolic Christianity to recover that Gospel, and the only reunion we hope for will come along the same lines.

Rome must also hark back to apostolic standards. Meanwhile here we stand—we can do no other! So help us God!

I ought, perhaps to say that when I consented to preach this sermon the House of Bishops had not announced the date of their sessions. Moreover, a memorial has just been issued and signed by some 60 clergy pleading that the voice of controversy should be silenced for the time and that we should agree to accept whatever the House of Bishops may put forth as being "the Mind of the Spirit." I could not sign that document,

because there are at least three stages through which this Measure must go before it becomes law, and also because any attempt to legislate ahead of public opinion will miss its mark!

I could not therefore refuse this opportunity to assist public opinion to become more intelligent as to the vital issues involved in this Revision.

Personal.

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On January 29 the Rev. A. C. Kellaway will celebrate the silver jubilee of his appointment to the cure of All Saints', Northcote. He was ordained on December 20, 1885, by Bishop Moorhouse, at St. Peter's Eastern Hill, and worked for nine years at St. James' under Dean Macartney. Mr. Kellaway's eldest daughter is a missionary in India, and his son the director of the medical research institute in Melbourne.

Rev. G. A. Sanders, rector of Moruya, N.S.W., has returned to his parish after six months' leave of absence.

Rev. C. S. Robertson, rector of West Wyalong, has been appointed diocesan organising secretary for the diocese of Goulburn.

Rev. J. Benson, of Goulburn Cathedral, has been appointed rector of Bodalla, N.S.W.

Rev. W. L. Clarke, M.A., B.D., of the Melbourne Grammar School staff, has been attached to St. John's, Toorak, specially for Sunday duties.

Rev. F. E. C. Crotty, B.D., has returned after nine months' rest at Upper Beaconsfield, to his parish of St. Luke's, South Melbourne.

Rev. Dr. A. Law of St. John's, Toorak, Melbourne, will conduct a parochial mission—14th-22nd March—at Manly, N.S.W., having been invited by the Rev. A. R. Ebbs, the rector.

Rev. N. Haviland, well-known in connection with his work for the Bush Church Aid Society in the far-west of South Australia, will visit Melbourne on the 24th inst.



To Rectors and Wardens

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

A Great Work to be Helped—The Missions of the Bush Church Aid Society; Hospital, Hostel, Nurses, Deaconesses, Motor Mission Vans, Missionaries, all working in lonely areas of "Out-Back" Australia.

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To Parents and Guardians.

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

THE AUSTRALASIAN WHITE CROSS LEAGUE.

56 Elizabeth Street, Sydney.

W. E. WILSON, Hon. Sec.

Gipsy Smith, the world-wide known evangelist, will conduct services in the Olympia, Melbourne, from 14th to 29th March.

Mr. Phillip Lewis, an independent evangelist, passed through Melbourne recently. He was formerly a Jew by religion, and was influenced by Gipsy Smith. Mr. Lewis has walked 60,000 miles in Australia, preaching to those he met with.

Mr. S. T. Dunstan, of Sydney, who has been spending a short furlough in Australia after two years at Trinity College, Kandy, left by the Comorin in November on his way to the Gold Coast where he is to join Rev. A. C. Fraser, formerly principal of Trinity College, Kandy, in his new educational scheme there.

By the permission of the Bishop of S. Tokyo, a Japanese clergyman, Rev. J. K. Ochiai, D.D., is to visit Australia for three months this year.

Rev. J. Whitehead, rector of Wee Waa, N.S.W., has been appointed to the district of Wollombi.

The Archbishops of Sydney and Melbourne are spending a few days on the Blue Mountains.

Rev. R. D. Joynt has offered to go to the lazarette at Darwin, Carpentaria, as superintendent.

Rev. J. V. Patton, M.A., has resigned his position as Director of Education for the diocese of Sydney. We understand that he is accepting an appointment in Victoria.

Canon Watson, formerly of Kyogle, acting under medical advice, has resigned the charge of St. Matthew's, Long Gully, Bendigo, and is returning to Evans' Head, N.S.W.

Rev. E. C. R. Beals, of Toolga Bay, N.Z., has accepted the position of priest-in-charge of St. Margaret's Church, Glasgow. He leaves New Zealand in February.

Rev. Paul Beresford, vicar of Mt. Somers (Christchurch, N.Z.) has resigned. He is coming to Australia.

Rev. W. J. Conran, Th.L., has been appointed rector of West Wyalong.

Rev. H. C. Leplastrier, Th.L., has accepted nomination to the parish of Enfield, N.S.W.

At the close of the annual vestry meeting of St. Matthias' Church, Denham N.S.W. Rev. B. C. Wilson and Miss Wilson were presented with gifts from the parishioners, women's guild, and sporting bodies prior to their departure for Newcastle.

Rev. L. J. MacDonald, B.A., of St. Alban's, Lindfield, N.S.W., is leaving for England early next month on 12 months' leave of absence. The Rev. A. Killworth, M.A., is acting as locum tenens. It is interesting to note that the debt remaining on St. Alban's Church, which cost five years ago some £7000, is only £150 at the present time.

The new Dean of Bristol, Canon De Candole, is a cousin of the wife of the Principal of Moore College, Sydney. The late Lady Dibdin was an aunt of Mrs. Davies.

Strength for to-day is all that we need,
For there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and of sorrow.

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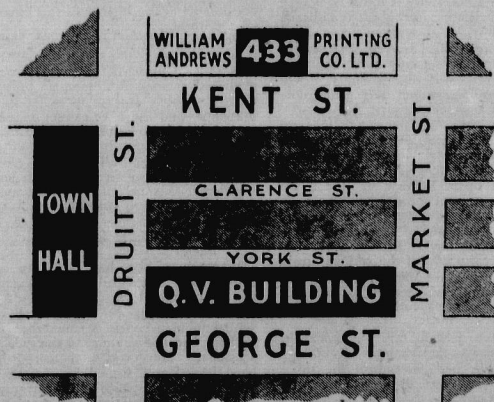
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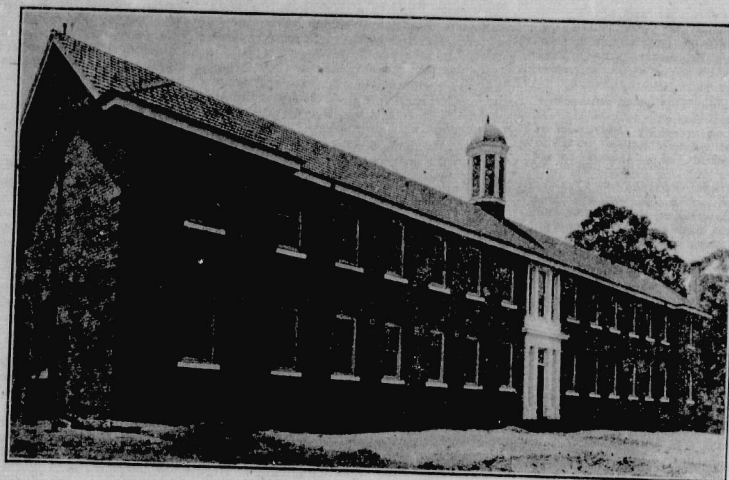
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BARKER COLLEGE NEW CLASS ROOMS.

Barker College.

At the recent Prize Day Celebration the Headmaster, Mr. W. C. Carter, gave an interesting resume of the history of this flourishing foundation since its inception to the present day. The State Governor, the Archbishop of Sydney, and other nobilities were on the platform—the verandah of the new building. The Headmaster, in presenting his annual report, said:—

"Your Excellency, Your Grace, Ladies and Gentlemen,—

"On such a memorable occasion as this, greatly honoured as we are by the presence of His Most Gracious Majesty's representative in the person of His Excellency the Governor of our Mother State, it may be opportune, whilst presenting my 21st Annual Report, to look backwards and forwards—backward to the past history of the School, forward to its future hopes.

Our College was founded some 35 years ago as a private school, by the Rev. H. Plume, at the Kurrajong Heights, and was moved to its present site 5 years later. During its early days the numbers were limited to 40 resident pupils, but in 1905 it was decided to comply with the persistent applications for admission, and provide accommodation for 100 boarders, which number has been maintained ever since.

During its existence the School has attracted pupils from all parts of New South Wales, Queensland, Fiji, and other distant places and has won an honourable record in the scholastic world, in sport, and in other activities out of all proportion to its numbers. Some 300 pupils had passed the various Public Examinations, and 185 had qualified for Matriculation at the University of Sydney. In 1911 the School had won the Senior Cadet Championship of N.S.W., ranking third in the Commonwealth Championship, and in order to achieve these distinctions every available Cadet of our small numbers had to be called upon, no surplus being left for reserves.

Then came the War. Our Roll of Honour testifies to the patriotism of the Old Boys—225 of whom served their King and country, that is, about 24 times the number of Pupils enrolled in any one year during the preceding 10 years. This was the deciding factor of the School's future; it was realised that these records deserved an abiding home, and that an opportunity should be given to the school of taking its place amongst the Great Public Schools of the State. We are proud that its transition from private ownership was mainly in recognition of the patriotism of its Old Boys. In 1913, therefore, Barker College, named after Bishop Barker, became, fittingly, the property of the Church of England, governed and controlled by a Council appointed by the Synod of the Sydney Diocese and by representatives of the Old Boys' Union. The school has been very fortunate in the personnel of its Council under whose energetic and capable guidance its progress has been marked. The enrolment has been doubled, and the School is still growing.

Seven additional acres, with the buildings thereon, have been purchased and our area is now about 20 acres. The Council has built that splendid Dormitory Block, and after the distribution of prizes His Excellency will open the magnificent building facing you now, which contains 9 class rooms, a well equipped Science Laboratory, Library, Headmaster's Study, Master's Common Room, and Day Boy's Locker Room. The whole building is furnished with the latest system of hot water heating. After these proceedings I hope that you will inspect these buildings and appreciate the outlook to the South. All school premises are supplied with electric light and the district sewerage will be in operation within 42 months.

During these six years the Council has incurred an expenditure amounting to £28,000. A very healthy overdraft still exists, but as all profits arising from the conduct of the school must go back into the school; realising the solid foundation on which the school has been built, the Council has no qualms as to the future.

This marked confidence has not been confined to the Council. It has been displayed in no uncertain way by the most prized organisation that any School can possess—The Old Boys' Union—and Barker is particularly fortunate in the loyalty and activity of its Old Boys. The Union undertook the formation of the Memorial Oval at a cost of £3000, exclusive of the cost of the ground, and their effort has been magnificently supplemented by the Mothers of Past and Present pupils, who, as the result of a most successful Fete organised by them earlier in the year, erected and presented to the School on our last Sports Day, that fine Memorial Pavilion which faces the Memorial Oval, so that we now have all the opportunities and conveniences for participating in Sport under ideal conditions, and what is very important, within our own grounds. The Mothers' Committee is even now engaged in organising another Fete for March next year to enable it to clear off the existing liability, and not only do I hope that this effort will meet with strong support, but that, as an outcome, a permanent Mothers' Association of Past and Present pupils will be formed, as I am sure that, apart from any material benefit to be gained from its activities, the moral value to the School would be incalculable.

This is how we stand to-day, strongly entrenched in an ideal position, only 13 miles from Sydney, yet with an altitude of over 600 feet, enjoying many of the advantages of a country life, occupying an extensive area of ground, and—with the Northern Railway line for our Western boundary freeing us from any possibility of ever being hemmed in, there should be no doubt that with the advent of the North Shore Bridge and of the electric railway, the value of these advantages will become more and more apparent."

The Council have founded a Scholarship of £100 per annum for sons of the clergy of the Church of England to be called "The Carter Scholarship." This is a pleasing recognition of the splendid services rendered to the School by Mr. Carter since its foundation as a Church of England School.

"GOODNIGHT, BELOVED!"

"Until the daybreak, and the shadows flee away."—Sol. Song II, 17.

Goodnight, Beloved!

The gates of night are closing on the lingering day;

And through their bars, The golden gleams fling out a welcome to the stars,

That light our way.

But soon, the pearly gates of waking dawn Will open wide, to greet the blushing morn.

Goodnight, Beloved!

The gates of death are closing on life's weary day,

But through their bars, Love's golden gleams fling out a welcome to Hope's stars,

That guide our way.

And soon, the radiant gates of Heaven's dawn,

Will open wide, to greet Eternal morn."

—Dulcie B. Goldsmith.

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

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

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CHANGE OF ADDRESS.

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

The Church Record.

JANUARY 21, 1926.

The Case for the Laity.

To the Editor,
"The Northern Churchman,"
Townsville.

Dear sir,—Having just read with great interest certain leaders and letters appearing lately in the London "Morning Post," showing the strong opposition, headed by the Evangelical section of the C. of E., that has been aroused throughout England to the proposals of the Anglo-Catholic party for the revision of the Prayer Book, the "Bishop's Letter," published in your issue of the 1st inst., struck me as closely connected with, though not directly bearing upon, that subject.

His Lordship, in dealing with the piratical or poaching propensities of Synods and other responsible bodies in regard to our N.Q. clergymen, asks whose fault it is that the Church in the North is not making the progress that it should?

In answering his own question the Bishop, I submit with all respect, misses the real truth (namely that he and his clergy are quite out of touch with a by no means inconsiderable number of Northern Anglicans who are strongly opposed to the Modernism, Anglo-Catholicism, and conquering with the R.C. Church of his section of the C. of E.), and while implicitly admitting faults on the part of the clergy retaliates by blaming us, the layfolk, for (in effect) lack of appreciation and encouragement of our ministers.

That is only a "tu quoque" plea, and incidentally suggests the Biblical advice as to the "mote and the beam"—also the well-known rule of law that a party bringing a charge against another should "come into Court with clean hands," i.e., be free from blame himself.

My object in writing this is to lay the case for the defaulting layfolk fairly and squarely before the Northern Church leaders in the hope of convincing them that a lot of the blame DOES lie at their doors—that at least a partial cure for the trouble is in their own hands—and that they are blind to the fact.

A good business man looking for customers or clients first makes sure that the article which he professes to offer is the article which his public demand, and does not try to force on them something which they not only do not want, but possibly even dislike. And (again with all due respect) I venture to suggest to the Bishop that, as it is more a case of the Church seeking men than of the men seeking the Church, so the latter should make sure that it is prepared to give what those men demand, and not try to force upon them something which they do not want and absolutely refuse to accept.

Now, the defaulters (and by the term I mean those who do not attend the service, as I assume that is what is at the bottom of the charge against them) are of two classes.

The class which I will deal with first is of those whose failure to attend is due to indifference, laziness, or preference for outdoor or other forms of diversion. These I cannot honestly defend; but on their behalf I plead in extenuation the weakness of human nature. It is not that they do not really appreciate their clergymen, but they do so in their own way. And that way I admit is not the way that tends to encourage our clergymen to stay in our district when more attractive fields are offering. For this class I have no cure to suggest. They are the worst class of patient. They do not want to be cured.

There is, however, another fairly numerous and possibly, by mere force of example, influential class of which I offer myself as typical. I refer to men who were brought up from childhood in the Church of England and who, though fast approaching the completion of the allotted span of life, still love, revere, and hold loyally to the Church of their boyhood's days. But, alas! we cannot recognise it in the Church of to-day. And so we stay away.

You may ask "Wherein does the Church of to-day differ so much from that of your boyhood?" My reply is that the difference lies in the service and the clergy. At the present day the service includes knee-bending, crossing, and other Ritualistic or High Church practices—elaborate music and singing—pictures, images, candles, and flowers on the altar—and a sermon on some dry theological subject of no interest to the average layman. We recognise that our Bishops are well-read, brainy men, and that the ordinary clergy are decent, well-meaning fellows in some instances most likeable, even lovable. But we complain of the Bishops, that they are all the time "in the air," and of both Bishops and ordinary clergy that they are not in touch with us—that they seldom convey the impression of sympathy that their fathers did to ours and to us—in short, that Bishops and clergy are not "human enough" to appeal to and interest us.

In our young days the service was simple—Ritualistic or High Church practices or anything that savoured of "Popery" were looked upon by our elders as an abomination. Even the words "saints" and "priests" were looked at with suspicion. I have known intense wrath expressed at the after-morning-service dinner table at the introduction of flowers on the altar that morning, and candles there have nearly led to open revolution. We all read, or had read, "Fox's Book of Martyrs," and incidentally acquired therefrom an idea, that any weakening or swerving in anything connected with our Church or the form of service would lead to a recurrence in England of those dreadful times. We were led to believe that our form of worship, being founded on the Protestant Bible, was the only correct one, and that any innovations were almost in the nature of heresy and were certainly leading back to "The Scarlet Woman." The hymns and the singing of the choir were something in which we could and did heartily participate. And the sermon as a rule was on some practical, homely subject that interested and appealed to old and young, and was couched in language that everyone could grasp and follow. The local clergyman, particularly in the English country and suburban districts, was personally known to everyone and in most instances was well liked and respected; and often acquired such a hold on our love and confidence that young and old alike took their troubles to him as a child runs to its mother for sympathy. All this must appear rather ridiculous to modern ideas, and, of course, with years we have modified our own to a great extent, just as we no longer believe as we did then that Hell consists of an unlimited quantity of mixed brimstone and coal in an active state of combustion. Nowadays I have nothing against R.C.'s, as such. Indeed I believe that I can reckon some very good friends amongst them. And I deny no man the right to choose his own brand of religion and form of worship. But the conception of a Church of England service and of everything connected with it, as instilled and developed in us in those early days, still remains strongly endeared and idealised in our memories and hearts as "The Church of our boyhood"—The Church of England.

As regards the several reasons quoted by the Bishop as given to him in reply to his question, while admitting that as a practical man I deplore the lack of business methods of the heads of the Church of England of the present day and the resultant waste of money, I do not offer that as one of my reasons for not going to Church. Neither have I any complaints to make about the hymns so long as they are taken from "Hymns Ancient and Modern." But the

reasons quoted by the Bishop do not cover the whole ground. I was asked by a clergyman some time ago why he never saw me at Church. Had I ventured to be frivolous, I might have answered that it was probably because I never went there. However, in reply to my reply that I belonged to the Church of England, but that the Church of England to-day was only a cross between Protestantism and the R.C. Church—a hybrid—a clerical "shandygaff"—I was told that I was behind the times—in other words that my Church was old-fashioned. Now, while not denying for a moment the truth of the charge, it came as something of a shock to me to learn from a clergyman that the religion in which I was brought up is a subject of "fashion." If that is so then why not abolish the Protestant Bible, the Bible of the Reformation, as being out of date—"behind the time." (I admit that I do not know of one single mention in it of telephones or aeroplanes.) In business and personal matters (other than religion) I try to keep up with the time as far as I can consistently with my age and reasons. But when it comes to my religion, I hold that it and the forms of its observance should be, and are, no more subject to the dictates or fluctuations of fashion than were the Laws of the Medes and Persians. I hold to the religion and the forms of that religion in which I was trained. If they were sound then they are sound now; and being old-fashioned it is objectionable and repugnant to me to attend the services of the C. of E. to-day with all its innovations. On the last few occasions that I did attend I found myself all through the service in a state of irritation amounting almost to indignation quite out of harmony with the nature of the function, and as that surely could not conduce to my spiritual benefit I have ceased to attend. Am I to blame?

I strongly resented and still resent the high-handed dogmatic tone adopted to me by the reverend gentleman who in telling me that I was behind the times also said that it was "my duty to come." I am easily old enough to be his father, and his manner and general attitude strongly remind me of a certain old Irishman who in reply to my enquiry as to why he, although a Catholic, never went to Mass, said that he had hated his Church ever since as a lad he saw a lusty young priest thrash his (my friend's) old father with his stick for not going to Mass often enough. Those days and methods are past. Men cannot now be bludgeoned, literally or metaphorically, into supporting their Church. But it was in that spirit that my reverend gentleman tackled me; and such lack of tact and sympathy (as apart from being "behind the times") further factors contributing to the spirit of indifference, I may almost say antagonism, that keeps men of my type from going to church.

To the Clergy of the Church of England of to-day I say "Come off your pedestals. Come down to earth. Show us that you are human, with sympathy for our feeling towards the Church of to-day and our regrets for the lost Church of younger days. Cut out the frills. Recognise, and show that you recognise, that at heart we are staunch churchmen with the best interests of the C. of E. strongly at heart." Do these things, and then if we do not do our part you will at least be able to console yourselves with the reflection that, having taken the beam out of your own eyes, you are justified in attacking the motes in ours.

My apology for this lengthy epistle is that I know that it expresses the pent up feelings of many of my own age and sex—in other words "The Case for the Laity."

Yours Sincerely,

"OLD CHURCHMAN."

Herberton, 18th December, 1925.

"Whose Fault is it?"

Extract from the Bishop of North Queensland's Letter.

I don't want to be unkind to you, but I am moved to ask this question: If the Church is not, here in the North, making the progress that it should, whose fault is it? The answer usually given without hesitation is that it must be the fault of the Clergy—either because their sermons are not sufficiently interesting, or their taste in hymns not what it was forty years ago, or their ritual too much like what it was twelve hundred years ago, or their standards too exacting or not exacting enough, or perhaps even more general accusation with the great authorities

celebrated the fortieth anniversary of his ordination.

of the money market, because they are not men of business. And although we, the Clergy of N.Q. (and especially I myself) are accustomed to accept these criticisms without a murmur and modestly to assume that all the faults lie with ourselves; yet I am at length beginning to suspect that there may be a mistake somewhere. There has dawned in my mind a doubt that it may not be altogether the Clergy who are to blame—their sermons, or their hymn books, or their ritual, or their innocence of the great and awful doctrines of financial security—not altogether the Clergy, but also, to some extent, the layfolk who are not quite keeping their end up. What, you will ask, has caused me to take this new and unexpected point of view? Well, frankly, the flattering, but to me inconvenient fact, that when leaders are wanted for the Church in other parts of Australia, the Synods and other responsible bodies seem to be forming a fixed habit of coming to North Queensland to get them, and carrying off those very men who have grown accustomed to the criticisms of many kinds which I have referred to above. I begin to ask why have not these prophets been listened to with rather more attention in their own country? You may remind me that the Gospel warns them that they are not to expect it; but then the Gospel warnings have also had the effect of helping people to recognise their prophets.

We had not even begun to get over the loss of Canon Halse to Riverina before we were again desolated by the removal of Archdeacon Richard Thomas to the Bishopric of Willochra, and close upon the heels of that comes the appointment of Canon Robin to be Warden of St. John's College in the University of Queensland. I begin to wonder who I can count upon keeping for another month or two. And I haven't even hinted at the men who have lately declined important promotion, and are still sticking to you when possibly you don't deserve it.

I had better drop the mild irony of the opening passage of my letter, because I know you hate to be teased; and, of course, gentle reader, those barbed innuendoes are meant only to penetrate the toughened consciences of the "hard cases" among whom you have, I hope, no need to count yourself.

But I am obliged to ask, in all seriousness: Have we shown anything like a full response to the ministry of those men whom God has sent us? Some years ago Archbishop Donaldson said to me, speaking of the Clergy of the North: "For your size, North Queensland, you've got the strongest lot in the Commonwealth." And since then we have lost men like Saxon, Norman, Dawson, Boulton, and many more who are holding positions of great influence and importance in the Church in Australia or at home. And now there go from us Halse, Thomas and Robin, and I ask, not unnaturally: Who will be left in another month or two?

Two morals very clearly emerge. Make the most of your prophets while you've got them. More than half the men I visit in their homes tell me that they are well wishers and supporters of the Church, though they admit they very seldom go there. I think they regard the Gospel as something fixed and final which they learned once and for all in Sunday School. They don't seem to see that it needs to be freshly applied every day to the new problems and perplexities that life is bringing. Or else they forget that there are men whom God has called to do to us both as priests and prophets.

"What," you say, "is our old friend Mr. Jones, the Rector, as important as all that?" Yes, actually, he is. He is here to declare to you the Will of God in relation to the new duties and the new dangers that come along every day of the week. Now, don't postpone the discovery that what I was saying is true until that patient, steadfast, long-suffering Mr. Jones is whisked away before your eyes to be Bishop of some distant Diocese or the head of some famous institution, and all opportunity of knowing what God sent him to teach you is gone. We don't now persecute and slay our prophets, at least not as a general rule; we do what is nearly as bad—I'm not sure it isn't worse—we ignore them. Let me show you how.

That same persevering and conscientious Mr. Jones has for five or six days been revolving in his mind how he shall declare to you some great matter of duty to yourself, your neighbour, your home or your country, which he feels to be fraught with life and death for his people; and when Sunday comes by the power of the Holy Spirit he declares it. And on Monday morning he meets you and you greet him cheerfully and tell him what a good time you had yesterday fishing or motoring or shooting or playing golf, and

that you had fully meant to be at Church in the evening, but you were really a bit too tired. What kind of a hearing is that; do you suppose, for the devoted and eager Mr. Jones whom God has appointed to watch for your soul? As a prophet, you have ignored him as a priest, you have hardly tried to think what he is there for. Do you understand that your light-hearted neglect is gall and bitterness to the laborious and uncompromising Mr. Jones? Now, my Clergy do not grieve, but I know their thoughts about some of you, and I can say what they don't often get the chance to say. And it's not as if they were all "duds"; they are being promoted too rapidly for that. So we come round to where we began. If the Church in the North is not making the progress that it should, whose fault is it? And you know I am not bantering, but quite in earnest.

A Missing Lad.



The Editor of this Paper will be glad to get any news of the whereabouts of this lad. His name is ALBERT WARNER, aged 17, Height 5 ft. 5 in.; medium complexion; brown hair and grey eyes. Scar on neck and malformation of right index finger.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Notes.

Miss E. Jackson, who has been home on furlough, will return to Mvumi, Tanganyika Territory, East Africa, on March 23rd. Opportunity will be taken to say farewell to Miss Jackson at the C.M.S. Monthly Prayer Meeting on Monday, February 22, at 7.30 p.m., at C.M.S. Headquarters, 192 Castle-reagh-st., Sydney.

Dr. I. E. and Mrs. Bateman, and family, of C.M.S., Old Cairo Medical Mission, returned to Sydney by the "Maloja" in January.

Rev. Paul B. Nagano, the C.M.S. Japanese clergyman who is on a three months' visit to Australia as a deputation for the C.M.S. of Australia and Tasmania, arrives in Brisbane at the end of January. Rev. R. J. Hewitt, deputy general secretary of the N.S.W. branch of the C.M.S., will meet Mr. Nagano in Brisbane, where several meetings will be held. They will come on to Sydney in time for Mr. Nagano to proceed to Tasmania on February 10, where he will take part in the Hobart and Launceston Summer Schools. Mr. Nagano will spend March in Victoria, and return to Sydney in April. He will be one of the speakers at the annual meeting of the C.M.S. to be held on May 3, in the Sydney Town Hall.

Mr. Nagano is pastor of one of the most important Churches in the Kobe diocese, and also has charge of a large district. He worked for some years with the Rev. Barclay F. Buxton, and has drunk deeply of his spirit of devotion. He spent two years in England after his ordination, and during that time gave many missionary addresses. He has a good record as a pastor and evangelist and a deeply devotional spirit.

Oenpelli Mission, Northern Territory.—News has come through from Mr. Dyer, tell-

Brown; Ox Blood, Brown

ing of the first bit of missionary work they have been able to start. Some sixty aborigines had gathered round the station, and were being gradually drawn to listen to the Gospel message. The N.S.W. branch hopes to send a man to assist Mr. Dyer in May next. An offer of services has been received from Mr. R. Irvin, of Victoria.

Encouraging Numbers.

"Two things during the month of December have been greatly encouraging." The first of these was the Corporate Communion for men at 8 a.m. on December 6, when 110 were present at the Lord's Table. This could not have been a few years ago, and it shows a return to a deeper sense of religion on the part of the men members of our congregation. Then on Christmas Day the total communicants for the parish numbered 448, the highest on record, I think, in our history. Are we right to take knowledge of numbers, "to count heads," so to speak? Yes, so long as we do not forget considerations of quality when we are striving for quantity. The Word of God enumerates the number of persons converted on the Day of Pentecost, and exact numbers are frequently brought before our notice in the Bible in connection with things spiritual. God grant that the Kingdom of God may grow increasingly in the hearts of those who already know Him, and in the number of those who year by year remember in Christ's own appointed way what Christ has wrought for their souls."—From the Rector's letter in the St. John's, Parramatta, Parish Paper.

The Katoomba Convention.

Last week many people travelled up to Katoomba to attend the annual convention held in the grounds of "Kandala," the beautiful home of Mr. Young.

This is the 23rd anniversary of the convention, and those who were fortunate enough to attend the meetings felt indeed, that they fulfilled their object of deepening the spiritual life.

Each afternoon and evening the tent was thronged to hear the speakers and participate in the times of prayer.

New members, as well as old, were glad to see the Rev. W. T. C. Storrs (Pahran), in the chair, and his opening address, which had reference to the Lord's command in Joshua's campaign, was an inspiration to all.

The speakers, as usual, were of different denominations, and included Dr. Weekes (Trinity Grammar School), Canon Bellingham (Church Hill), H. S. Begbie (Willough-

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by), H. G. J. Howe (Gladesville), C. Benson Barnett (Miss. and Bible College, Marrickville), and Dr. Northcote Deck. The Rev. Hugh Paton was absent on account of illness.

Dr. Weeks gave a most helpful series of addresses on passages from the Pilgrim's Progress. In the first he spoke chiefly to the younger Christians, emphasising both the perils and advantages to be met with on the Hill Difficulty. His second, more for older members, dealt with the very real dangers of the Delectable Land.

In his third talk he told of some of God's wonderful provisions for meeting temptations of the Christian life.

Mr. Begbie showed how the 27th Psalm fitted in with the experience of Nehemiah, and Mr. Howe spoke on the work and influence of the Holy Spirit.

The Thursday afternoon—the Missionary Meeting—is considered by many to be the best of the convention, and this year we were privileged to hear representative reports from all parts of the field.

After hearing Mr. Wilard on the work of the British and Foreign Bible Society, we began at home with Mr. Ridley, who is labouring in our own backblocks in the Australian Bush Crusade. He told of one incident in Narrandera, where a man asked him if he could tell him who was Jesus Christ—he had been to but one service before in his life, and had heard Him mentioned.

Mr. Long (Aboriginal Inland Mission) spoke of the wonderful difference in the lives of our aboriginals made by the indwelling of the Holy Spirit; while Mr. Eaton and Miss Lucas gave weird pictures of Missionary life in China. Mr. Hummel, of the Sudan Interior Mission also spoke. The appeal of this afternoon for more prayer and more workers stirred all hearts, but the addresses, although deeply spiritual, were marked by an absence of mere emotionalism.—Communicated.

NEWCASTLE.

The Summer School for Clergy.

The annual Summer School for Clergy will be held on February 1st to February 4th, inclusive, at Noraville. As the success of the School depends very largely on numbers, it is hoped that all clergy who can possibly manage it will come.

Devotions, Fellowship, Instruction and Recreation enable the members to spend a profitable and pleasant time together.

Another School.

As indicated in our last issue, a C. of E. Boy's School is to be opened next month in Newcastle. The Rev. Bicton Wilson, M.A., is the first Headmaster.

CRAFTON.

Central Macleay.

A Good Idea.

A lady member of the Gladstone congregation (Central Macleay) handed to the Vicar, the Rev. C. J. Chambers, a few days ago, the sum of £6 towards the Building Fund. It was the amount to date of returns from a little private business venture. The lady having a name for being a good cook, quietly let it be known that she would make a cake for anyone who would care to invest at ordinary prices. Evidently the idea has been appreciated by the public. We understand that trade is to be renewed. We commend the idea to good Christian cooks generally.

Christmas congregations were excellent, notwithstanding that many were away at the beaches. Three morning services were held and there were many communicants. In the evening Shortened Evensong was held in which the singing of many Carols was the chief feature.

VICTORIA.

MELBOURNE.

Newhaven Boys' Home.

In a wireless talk which was broadcast by 3AR the Rev. E. H. Faulkner said that following news paper disclosures which had justified the closing of the Newhaven Home for Boys, the Church of England Mission Board of St. James and St. John had purchased the property.

The boys brought before the Children's Court was the product of the conditions of modern civilisation, and every citizen had a moral responsibility towards him. When completed the new home would accommodate 100 such boys, who would be prepared according to their aptitude for farming and

technical industries. Under the influence of the home it was hoped that they would take their rightful places as good citizens. More must be done than to redirect misdirected energy. Heredity, environment, and disease must all be taken into account. In addition to other training the authorities of the home would depend to a limited extent, upon organised sport to help in the work of building up the true man, and the influence of religion would be brought to bear upon the boys.

The project was costing the Church an immediate outlay of some thousands of pounds, but would depend for its success also on the sympathy and help of the community. Valuable work in preventing boys from becoming delinquents would be accomplished by all who would labour to bring about better housing conditions, and a prohibition of the admittance of children to picture theatres except those provided by a special children's board. Contributions to the cost involved in the building of the new home would be acknowledged if addressed to the Rev. E. H. Faulkner, St. Paul's Church of England Boys' Home at Newhaven, care of the Mission of St. James and St. John, Latrobe St., Melbourne.

BALLARAT.

The Diocese.

Following upon recent ordinations of clergy to the Ballarat diocese, several changes in parishes have been made by Bishop Maxwell Gumbleton. The new appointments are:—The Rev. V. O. Phillips to Landsborough, the Rev. C. S. Bull to Marnoo, the Rev. V. G. Carver to Jeparit, the Rev. F. V. Duffy to Minyip, the Rev. C. F. Eggleton to Warranambool as curate, and the Rev. W. H. Houghton to Woomelang. The Rev. V. N. Gilbert has been transferred from Wychebrook to curate at Warranambool, the Rev. A. S. Nicololas from Sea Lake to Lismore, the Rev. L. H. Williams from Lismore to Edenhope, the Rev. R. F. Adams from Rokewood to Nhili, and the Rev. E. J. Lees to Tresco. On Sunday Bishop Maxwell Gumbleton will institute the Rev. H. P. Lomas, of New South Wales, as vicar of Coleraine. Appointments have yet to be made to Camperdown and St. Arnaud to fill the vacancies caused by the deaths of the Rev. Canons Colebrook and Fleischer.

BENDIGO.

The 70th Anniversary.

The Seventieth Anniversary of laying the foundation stone of St. Paul's, Kyneton, was celebrated by a social reunion in the Parish Hall and by special services on Sunday, the Archbishop of Melbourne preaching at the morning service and the rector, the Rev. D. Haultain, at the evening service.

Special thanks were offered at both services for the ministry of the seventy years by clergy and laity, for the long roll of faithful church workers in parish and Sunday School, for the communicants and church members and for the honorable part played in the war by the youth of St. Paul's.

The foundation stone at St. Paul's was laid on December 28, 1855, services being held in the old shed at the rear of the building until the church was erected.

It is proposed to erect the Church Spire in honor of this Seventieth birthday.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Presentation to Rev. R. W. G. and Mrs. Dempster.

A brightly lit, and prettily decorated hall, with supper table laden with dainties, the centre piece of which was a handsome birthday cake, all prepared by loving hands to do honour to their beloved Rector and his wife, the Rev. and Mrs. R. W. G. Dempster, to commemorate the completion of their 25 years faithful service in the Parish of Kensington. Such was the scene in St. Matthew's Hall on the evening of the 6th January, 1926, where a very happy band of parishioners of St. Matthew's, Kensington, with those from St. Mary's, North Kensington, had met together, and as one saw the joy which lit up every face, one quickly recognised the place which Mr. and Mrs. Dempster had made in the hearts of their people. The occasion was of twofold interest, for the Rector was also celebrating his birthday, and

it was a happy gathering though tinged with sincere regret that it was not possible for Mrs. Dempster to be present, owing to her illness.

Mr. H. C. Shortt (Minister's Warden of St. Matthew's) occupied the chair, and with him was Mr. J. Watts, who holds similar office in St. Mary's Church. In the behalf of their respective congregations these gentlemen extended to the Rector very hearty congratulations and good wishes, expressing their warm appreciation of all that he and Mrs. Dempster had done for the parishes in the past 25 years. Other speakers were Mr. S. Talbot Smith, M.A., a worshipper in St. Matthew's for the past 40 years, and Mr. E. H. Cornish, Commissioner for Taxation, at one time Minister's Warden, which office he held at St. Matthew's for nine years. These gentlemen each testified to the good work done, and expressed the great regard they had for their friends, the Rector and his wife.

Amongst the invited guests were the Revs. Canon Milne, D.D., Canon Murphy (All Souls'), S. T. C. Best (Brighton), F. H. King (Rose Park), and H. H. Hopton (Maylands), each of whom expressed their pleasure in being given the opportunity to share in the importance of such an occasion, offering their sincere congratulations and good wishes to the Rector, whom they held in the highest esteem, not only as a warm personal friend, with whom they had so long been associated, but as Rural Dean of the Eastern Suburbs, which office he had now held for many years. Canon Milne congratulated the members of the parishes in having such a lovable and obliging friends as their Pastor. Canon Murphy extended his congratulations to the Rector in having such stalwart friends as his wardens. He was delighted to be present, not only because of his regard for the one whom they were honoring, but also as an admirer of the Parish, where so much had been done to extend and beautify the various buildings, during the years that Mr. Dempster had held office. The Rev. S. T. C. Best spoke of his personal experience of the warm relationship existing between Mr. Dempster and his people, as some years previously he had been privileged to conduct a 10 days mission in the parish, during which time he stayed at the rectory, which was everyone's home, and where both Mr. and Mrs. Dempster held themselves always ready to welcome and entertain their parishioners.

Musical items were rendered by Mrs. John Dempster, Miss Threlfall, Messrs. Hefferman and Skinner, and presentations were made to the Rector by the Peoples' Wardens, Messrs J. H. Jepson, representing St. Matthew's, and Mr. H. T. Newton, St. Mary's. Mr. Jepson, in extending the good wishes of the parishioners, told how they had been looking forward to this time for the past 5 years; when the Rector passed the 20th milestone of service among them, they had then hoped it would be possible for them to celebrate together the 25th year. Now they rejoiced and gave thanks with him that he had been permitted to continue for so many years. Mr. Jepson read an address expressing the regard and high esteem in which the Rector was held, and asked his acceptance of a cherio, as a token of their love for him. He also read a letter addressed to Mrs. Dempster, conveying sympathy with her in that she had been laid aside by sickness, and the hope that she would speedily be restored to health. Accompanying this letter was a cheque from the people of the parishes, and he trusted that such a "prescription" would do much towards her recovery.

On rising to respond the Rector was greeted with an ovation, which told of the parishioners' joy and appreciation. When the applause had at last subsided, Mr. Dempster very happily replied to each of the previous speakers, and very warmly gave thanks for their kindly remarks, the presentations, and for the wholehearted way in which all had combined to do him honour. Most of all he thanked them for their kindly thought and action in connection with Mrs. Dempster, to whom he paid tribute that in all that had been accomplished she had more than fulfilled her duty to him, and as a clergyman's wife.

NEW BOOKS

Darlow—"LIFE OF WILLIAM ROBERTSON NICOLL." 9s. Post. 9d.
Barbour—"LIFE OF DR. ALEXANDER WHYTE." 9s. Post. 9d.
Pellouet—"SELECTED NOTES." 1926. 8s. Post. 7d.
Tarlboro—"TEACHER'S GUIDE." 8s. Post. 7d.
Arnold—"COMMENTARY ON 88 LESSONS." 1926. 6s. Post. 4d.

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The evening's programme concluded with singing the hymn "Now thank we all our God," and the Benediction pronounced by the Rev. Canon Milne, after which those assembled partook of the dainty supper, provided by the ladies of each parish.

QUEENSLAND.

CARPENTARIA.

Ordination of Island Priests.

An event of far-reaching importance and deep significance in the history of the Church in Australia took place in 1919, when the Bishop of Carpentaria ordained to the diaconate two natives of the Torres Straits Islands. The ordination took place in the Cathedral of All Souls', Thursday Island. After serving under the Rev. John Done as assistants at Boigu and Dauan, the two men came into St. Paul's College over a year ago to devote themselves to further study for their priest's work. And on St. Luke's Day, in the little church at St. Paul's, their ordination added one more to the Church's historic dates. The Rev. Joseph Lui and the Rev. Peey Passi are the first two natives of Australia to be raised to Holy Orders, although the ordination of James Noble recently in Western Australia gives the Church its first aboriginal clergyman, using the word in the sense of "Mainland Aboriginal." James Noble, by the way, was born in the Gulf district of Carpentaria. For both of these recent ordinations we may well thank God. (The Carpentarian.)

Fasting and Non-Fasting Communion.

Quite a number of communicants have asked about the suggested wrong of non-fasting communion, and I think the best thing I can possibly do is to give a quotation from a recent book issued by one of the wisest and most respected of the Anglo-Catholics, Bishop Gore, formerly Bishop of Oxford. No one exercises a sounder influence, and I am sure we are safe in being guided in such a matter by such a person. This Bishop, in a publication issued in July last, writes as follows:—

"There is no principle, Catholic (or indeed Roman) against there being communicants at all celebrations, including those with full ceremonial and music, and there is a principle involved in requiring it. Have we any justification for refusing obedience? It is said that the people will not be fasting at a late service. But it is now, I believe, acknowledged, at least throughout the West, that there are many people who cannot communicate strictly fasting; and that non-fasting communion is to be preferred to abstaining from communion. There are thus people in every parish who cannot communicate fasting.

"And this leads me," Bishop Gore proceeds, "to speak of not going beyond our authority in prescribing precise rules. The mediaeval Church strictly prescribed (1) that all should hear Mass on Sundays and the greater holy days, and (2) that all should make their confession to their pastor at least once a year, and (3) that all should communicate fasting. The first of these rules, alas! the Prayer Book plainly ignores by recognising that there will be Sundays when there is no celebration of Holy Communion in a parish; and it plainly abandons the second rule; and equally plainly has made no attempt to enforce the third. Now in proportion to their spiritual worth, and their catholic prevalence, we can commend these, or the like, rules to our people. But we cannot, surely, seek in any way to enforce them, because we have not the authority. An individual priest cannot revive the binding force of an old canon when legislation in a different sense has intervened, or action in a contrary sense has long been allowed and encouraged officially.

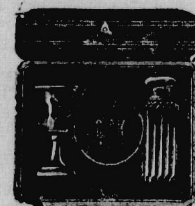
"A priest must be very careful to have proper authority for what he enjoins, and for what he indirectly or implicitly requires of his people. Otherwise he is surely guilty of spiritual tyranny."

I think a quotation of this sort is more helpful than any attempt on my part to sum up my own views with regard to this question.

(The Vice Dean of Goulburn's Letter, in "The Southern Churchman.")

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NOTES ON BOOKS.

History of C.M.S. in Australia.—A recent letter from Dr. Eugene Stock, in England, contains the following statements in regard to the above History, of which the Rev. S. M. Johnstone, of Paramatta, is the Author: "But one thing I have got which is of real value—Johnstone's book. The book quite astonishes me. It is so complete in many ways and gives much information that is quite new here, as well as much information that is known. I am quite delighted with it."

This is high praise from such an one as Dr. Stock, than whom there is no one more competent to express an opinion about any Missionary literature. When the recipient of the letter conveyed the above contents to Mr. Johnstone, he was naturally deeply gratified.

The Church Overseas.

It is announced that the Hon. Edward Wood, M.P., only son of Viscount Halifax, for many years President of the English Church Union, is to be Viceroy and Governor-General of India, in succession to the Earl of Reading, who retires from this office in April next.

Mr. Wood, who is at present Minister of Agriculture, holds similar Church views to his father, both being connected with St. Mary's, Graham Street, Eaton Square, which differs little from a Roman Catholic Church. Roman Catholic publications were, in fact, kept on sale in this church, and in spite of repeated appeals to the Bishop of London by the Church Association, to which his lordship promised to attend, these publications continued to remain for many months. For aught we know to the contrary they may be there still.

Lord Halifax is one of the churchwardens of St. Mary's, and the new Viceroy is a sidesman and trustee, besides being Master of the Confraternity of our Most Holy Redeemer, one of the societies connected with this church. His appointment as Viceroy is practically, therefore, a repudiation of Lord Ripon's appointment by Mr. Gladstone, which led to a big protest meeting at Exeter Hall.

We regret to learn that news has been received of the death, on November 15, at Pao-ning, Western China, of Mrs. Mary Louisa Cassels, widow of the Right Rev. W. W. Cassels, Bishop in Western China, whose death was recently announced.

The following deaths are also announced: Prebendary C. J. Proctor, well-known four years ago as vicar of Islington; Canon C. H. Robinson, the editorial secretary of S.P.G., one of the leading authorities on the missions of the Church; Bishop Hoskyns, of Southwell; Bishop Blair, late of the Falkland Islands, and Canon Westlake, of Westminster Abbey.

Canon Westlake had made all arrangements for the funeral of the late Queen Alexandra and was present at the funeral, but a few hours later was himself taken "Home." He was suffering from a serious heart trouble.

Rev. C. C. Short (N.S.W.), of Weithaga, Kenya Colony, writes:—

"Every day sees the need for a mission doctor more acutely felt. Last month we had a daily average of just under forty at the dispensary, whilst during this month our numbers have reached sixty. I am no doctor, nor have I yet a trained assistant, yet the work is here to be done."

"Quite recently a Christian had come to our elders' meeting to confess that he had sinned on several occasions, and actually went so far as to state the nature of his sin. Judgment was passed, and he went away contented at having unburdened his soul. The following Monday, i.e., four days later, he was buried! From those who knew the true nature of the case it transpires that he evidently came and confessed to an absolute falsehood in order to cover something infinitely greater which was not revealed, and which he hoped would never be. On Friday following Thursday's meeting, he was apparently in good health. Saturday he felt cold, Sunday he was a raving lunatic, while on the Monday he died and was buried. Our native Christians can only believe it was God's hand showing his displeasure at such an abominable confession of lies."

Quite an amusing incident happened a few weeks earlier. At the big Harvest and Thanksgiving Service a woman came in who had refused to bring her offering. On the

way to church evidently her conscience smote her for her lack of praise, and so she ran into a hut as she passed, and borrowed (?) an egg as her gift! While sitting in church just before the service began, the egg suddenly burst in her hand, and forced those sitting near her to go outside for a few minutes of fresh air. The incident caused her a most uncomfortable few minutes, and we trust it may teach her the meaning of a "cheerful giver" when next she comes to praise God."

Correspondence

"Yes—But!"

Sir,—In a note in your last issue, you comment on a sermon of mine, in which I commend a layman who plays golf on Sunday afternoons, after having been at morning service, and then knocks off in time to return for evensong. In your note you speak of boys leaving S.S. and state that the golf links are responsible.

Like you, I deplore this, but query whether you were quite fair (I am sure you intended to be fair) because I think I am right in saying, the best papers do not generally make a quotation away from its context, if the context balances and possibly in some measure modifies, the quotation. Now in my sermon I think I can claim I have so balanced and modified the quotation you have taken out of its context. Might I quote some of the context?

"So if asked the question, 'Is it permissible to play games on Sunday?' I say we dare not put games before God and would ask another question—would such playing games interfere with my worship? Would it interfere with my duty to my God? For if we really are Christian people, we must put God first. Moreover, let us not forget that we cannot offer to our God that which costs us nothing."

As Christians we must not let games interfere with our worship. We must put God first. But in carrying out these principles care will be needed. For example, how about our children and Sunday School on Sunday afternoons? It is quite obvious that if we arrange pleasure during Sunday hours, which includes our children, we will do them grievous harm. For if we do not permit them to join in the pleasure, but send them to Sunday School, they will resent it and learn to hate Sunday School. And, of course, if we include them in the pleasure and cause them to give up Sunday School or religious instruction given in the home, well, does not Christ tell us that if we make one of these little ones to stumble, it were better for us that a millstone were tied about our necks and we were cast into the depths of the sea. But there is another point. Sunday is not only a day of worship, it is also a day of rest. The value of this is shown by the experience of the Great War, for it is pretty well known that when a supreme effort was being made to manufacture munitions, the managers of the works after a few months asked the Government that the seven days' labour be shortened to six, to avoid slackness and secure a steadier output. Students of industrial psychology will know how true this is to modern research into the causes and effect of fatigue.

The French atheist Voltaire once said, "If you would kill Christianity, you must first kill Sunday." So we need to beware, to be very carefully on our guard, lest any games destroy the Sunday worship, or destroy the rest for which it was instituted.

But there is still the further point to be thought of and considered. There is the law of love to others. We have to consider not only our duty to our God, but also our duty to our neighbour. We should do nothing to cause others unnecessary work on Sunday. For

example, some golfers have been known to employ cabs and caddies on Sundays. Many forms of recreation may cause others to work."

You entitle your comment "Yes—But!" From the fact that you did not use as a title "No," I imagine you are in general sympathy with my main trend (else, I take it, were your title misleading).

I would be grateful, therefore, if you would kindly publish this compensating context.

I am, etc.,

THE PREACHER INVOLVED.

(Only the extract was criticised was supplied to us by a Correspondent, consequently, we had not the full context. "The Preacher Involved" evidently sensed the difficulty that we have drawn attention to.—Ed.)

Young People's Corner.

THE HOLY GRAIL.

There is an old legend that says that the cup from which Jesus drank at the Last Supper was brought by a pious man to Britain. Those who had the care of it were to be pure and good, but one man forgot his vows, and the result was, the cup vanished just as all our blessings do when we do what is wrong.

Now there was a young knight named Sir Launfal who resolved to go in search of this cup, and he vowed that he would not return until he had found it. So he called for his armour and his sword. He mounted his charger. The great drawbridge was lowered with many a creak and groan and he clattered out of his castle.

As he rode out, however, he thought he heard a voice. He looked about, and there, crouching by the castle gate, was a poor leperous beggar, who held out his hand, and asked for alms.

The proud young knight was very angry that such a fellow should dare speak to him, but he took a gold piece from his purse, and flung it to the beggar. It lay where it fell, and the man, looking up at the handsome face of the other, said, "He gives nothing but worthless gold who gives from a sense of duty."

Sir Launfal rode on. Summer faded into autumn, and one year followed another, but no trace of the cup could he find. No one seemed to have heard of it. Of course, he had set out in a bad temper, and everything goes wrong then! Yet having vowed that he would never return without the cup, he kept on, ever seeking but never finding.

Many years had passed. The knight was no longer young, and he had parted with his horse, then with his armour, in order to get food. And at last, weary of his quest, poor and homeless, he gave up and came back to find that people had long thought him dead, and another had taken his place. What should he do?

He sat down by the gate to think. Suddenly he heard a voice. It was the same voice that had called to him that day when he first rode forth so proudly. He remembered it well!

He looked about, and though it was getting dark, he espied, not far away, the very beggar to whom he had flung the money, but now the poor fellow looked more pitiable than ever.

Possibly the knight remembered how Jesus had once healed a leper like this man, for he walked over to him and said:

"I behold in thee an image of Him that died on the tree," and taking out the last piece of course, brown bread he had left, he gave it to the beggar.

There was a wooden bowl lying on the ground, so Sir Launfal took it, and breaking the ice of the stream, he filled the bowl and held the water to the leper's parched lips.

It was then that the wonder took place. The bread changed from brown to white.

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On the right is the lepers mission, where it looks very clean. The beds looked very nice covered by a white quilt with a red cross in the centre.

On the left of the Bible Society stall there is the Groote Eylandt Court. Groote Eylandt is in the North of Australia in the Gulf of Carpentaria. Here they are selling necklaces made out of seeds. They also are selling big helmet shells, which show up very much by their size. They also are selling boomerangs and spears. In a different section of the Groote Eylandt Court there are a lot of boys dressed up as Groote Eylandt boys. There are trees and bushes behind them which they could run in and out of. Near these trees there is a little stream running along, which is very pretty.

In the centre is the Medical Mission Hospital, which is very clean and tidy. Next to that there is the African Village. In the village a thing that shows up very much are some palms made out of paper. Here also they are selling beads and mostly things made out of grass. The last thing that we see on Friday night is a grand march all around the Olympia of all the people who are dressed up. They are all making peculiar noises and some of them were speaking the language of those who they represent. Then they all sit down on the seats raised like a theatre. Then they sing, "A Message to the Nations."

Then Mr. Brammall opens the meeting by giving a short speech and introducing Bishop Taylor Smith. Bishop Taylor Smith gives a short address on the duty of the Church to missionary work. Then the prize for the best sustained character is awarded to Canon Haultain. But he could not come, and so Miss Dixon, who is a very great friend of his and has worked with him in Africa accepted on his behalf. Two men very well got up as Red Indians, presented the prize in their own native way. First one of them brings Miss Dixon in front of everybody on his arm. Then they have a few whisperings together. After this they get a native hat, which is made out of beads. It is very stiff, heavy, and uncomfortable. They put this on her head. In this way, with a lot of fun and joking, they give the prize.

Then an Indian dance is given by one of them. First he comes in making most peculiar noises and jumping about the stage. Here he is supposed to be showing off in front of Indian girls sitting round the stage.

He turns somersaults and stands on his head and does all sorts of acrobatic feats. When he has shown off enough he begins to kill them. First he scalps them and does all sorts of things to them and slings them into a bag over his shoulder and walks off with them. Then they have an Indian Wedding, which is very interesting.

After the Indian Wedding there is a lecture on missionary work amongst the lepers. Then there is a lecture in the lecture room on "Life in East Africa," by Miss Dixon. After this we go home very pleased with all we have seen and heard and having learnt much of the work of the C.M.S. and THE WORLD'S HOPE.

THE NEW LECTIONARY.

Jan. 24, 3rd Sunday after Epiphany. M.: Ps. 42, 43; Hosea xi. 1-xii. 6; John ii. or James ii. E.: Ps. 33, 34; Hosea xiv. or Joel ii. 15; John vi. 22-40 or Gal. i. Alternative for St. Paul's Eve: Jer. i. 4-10; Acts xxvi. 1-23.

Jan. 31, Septuagesima.—M.: Ps. 104; Gen. i. 1-ii. 3; John i. 1-18 or Rev. xxi. 1-14. E.: Ps. 147, 148; Gen. ii. 4 or Jer. x. 1-16; Mark x. 1-16 or Rev. xxi. 15-xxii. 5.

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

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Current Topics.

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

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

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

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

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

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

GEO. A. KITCHEN,

Archdeacon of Hay,

Administrator of the Diocese of Riverina.

November 2.

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

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

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

The Indeterminate Sentences Board of Victoria recently reported upon 84 lads admitted to the Castlemaine Reformatory, pointing out that in the majority of the cases it was weakness in home life and in its control which accounted for the downfall of the young of our land. It was not poverty, nor ignorance, nor anything which properly belongs to social conditions. It is a moral and spiritual defect which is undoubtedly operating adversely on our rising generation. When the Commonwealth Parliament essays to control marriages, demanding reply to questions relating to physical well-being, would it be too much to expect it to add something about the intention of the parties to look after their future offspring? That may be said to be the office of the Church. But the Church to-day has a lessening influence upon the parentage of the country. It will, and in all seriousness it may be said, be needful for the State shortly to empower the Church in that direction, or to undertake another department of Church work to save the State from falling to pieces. The family is the unit of the State, and if the Church cannot continue to influence the family what will be the result? Education has very largely been taken out of the hands of the Church, and this decrease of parental control is one of the results. The Church at present, considered as a State agency, and surely that is a fair view of one part of her mission, is in the position of the Israelites of old, having to make bricks