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Vol. XIII, No 4

FEBRUARY 18, 1926.

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Current Topics.

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

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

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

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

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

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

Remarkable blessing has attended the work of the Bush Church Aid Mission Hospital in the far west of South Australia.

B.C.A. Enterprise.

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

"Left an orphan at 13 years of age, with very little education, but with a stout heart, he retired eighteen months ago a millionaire, controlling one of the greatest key industries in the Commonwealth. After a stern strgle

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

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

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

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

I CANNOT SEE.

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

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

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

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

—Gilbert White

Missionaries in Egypt.

Dr. J. E. Bateman, of the Church Missionary Hospital, old Cairo, Egypt, with his family, arrived in Sydney on January 28th. They will spend nine months furlough in Australia before returning to Egypt, where the doctor has served for ten years. Dr. Bateman is a graduate of Sydney University. Mrs. Bateman passed through Adelaide University.

In an interview, Dr. Bateman said that the C.M.S. Old Cairo Hospital was the biggest Missionary Hospital in the world. It was founded by Dr. F. H. Harpur over 35 years ago, and Dr. Harpur was still serving. He was known all over Egypt, and honoured by the Fellahs everywhere because of his loving sacrifice for Egyptians. His name to the Egyptian was "Harmel," and it gave access to many homes which otherwise were hostile to the Christian Message.

The active hostility of Islam to the fundamental doctrines of the Christian religion made it extremely difficult to approach Moslems, especially in some of the Derwish centres where the C.M.S. was at work. It was found that Medical work overcame a good deal of opposition and brought millions into touch with the practical love of the Gospel.

An important branch of the Old Cairo Hospital was the travelling tent hospital, which was taken into the most thickly populated peasant districts. It was to the credit of the C.M.S. Hospital that successful treatment for hook worm was discovered, a disease which caused suffering and death to thousands of Egyptians. Lord Kitchener saw the treatment in the Mission and gave instructions that it was to be adopted by Government Hospitals. Last year over 15,000 cases of this disease were treated by the Mission doctors.

In addition to his duties as a surgeon in the Hospital, Dr. Bateman was also examiner in Anatomy in the Government Medical School where Egyptian doctors were trained.

Dr. Bateman spoke of the Animistic tendencies of Islam in Egypt although Cairo is the intellectual centre of Islam. Superstition and magic played a very big part in the religion and life of the people. Many of the ancient beliefs of Egypt are still living realities and some of the official doctrines of Islam encourage the fear of the "evil eye," witchcraft, demons, etc. Sellers of charms and amulets exploit these fears and make a good deal of money out of the people. Every Moslem woman is supposed to be possessed with a demon lover. Sometimes when the woman is ill it is thought to be due to the fact that she has made her demon lover angry. Instead of exorcising the demon, a ceremony called "Zar" is practised to pacify the demon. Very often the rites aggravate the woman's sickness. They certainly cost her a good deal of money. Such rites are favoured and scientific Medical treatment is regarded as a last resource.

Mrs. Bateman told of the sufferings of Egyptian women who under the Islamic system have no moral rights at all. The marriage Law has been interpreted by jurists as involving the slavery of the woman to her husband. The doctrine of paradise allows no future for the woman after death and so in life she is treated as a soul-less creature existing only to pander to the baser passions of man. In paradise those passions are pandered to by a special creation of Hours so that woman is not needed. Thus there is no need in the Mosque for woman and no provision made to enable her to pray in the house of prayer. If she wishes to pray it must be in her home.

Our English Letter.

(From our Special Correspondent.)

The Church's Year Book.

The official Year Book of the Church of England has just been published by S.P.C.K. and contains, as usual, a number of interesting facts relating to the work of the Church during the twelve months which it covers. A special feature this year is the report of a Charge delivered by the Chancellor of the diocese of London to the churchwardens of the diocese. The Enabling Act under which the Parochial Church Councils were set up in every parish, deprived the churchwardens of much of their old responsibility and power. The Chancellor pointed out to them that the functions which they still

could perform were of the utmost importance and were essential to the welfare of the Church. We always turn with special interest to the statistical returns and to the comparisons which are made with the figures of the previous year. Although too much can easily be made of the figures given in such returns, they present some idea of the condition of Church affairs, especially if the records extend over a period of years. The number of clergy ordained is the first point of interest. In the year ending September 24, 1925, the number of deacons was 370. The number in the preceding year was 436. This is a serious drop when it is remembered that we require at least 700 new clergy every year to make up the wastage caused by death and old age. Although the population of the country has considerably increased since the War, it is calculated that there are several thousands—probably as much as eight—required to make up even the number of pro-war clergy. As I wrote some time ago, the Evangelicals are taking this matter up keenly and a general Council has been formed including representatives of all the organisations already dealing with the matter, and an appeal is being issued for a fund of £50,000.

Statistics.

When we turn to Confirmations we find that in the year 1924 the number of candidates was 226,807, which is 6,260 below the total of 1923, but 8,448 ahead of 1922. The number of communicants on Easter Day in 1924 was 2,315,495. This represents a satisfactory increase of nearly 25,000 on the previous year. A new column gives the number on the Electoral Rolls of the parishes. The qualification for entry on the Roll is to be over eighteen years of age and to sign a declaration stating that the signer is not in communion with any other religious body. The number on the Roll is this year 3,537,020. This shows that over a million of those on the list of membership of the Church neglect to come to Communion on the great festival of the Christian year. There is accommodation in the parish churches of the country for 5,363,467 people and in other consecrated buildings, and mission rooms, etc., for another 965,132. Here there is evidence that there is accommodation for nearly three millions more than there are enrolled members of the Church. There is a considerable falling off in the number of children attending Sunday School, a decrease which has also been noticed in other communions. The financial statement shows that the sum raised for general purposes amounted to £3,749,987, and for parochial purposes £5,785,755, making a total of £9,535,742. This amount is slightly smaller than in the preceding year. Of this total £1,275,000 was given for foreign missionary work. The figures cannot be regarded as entirely satisfactory, though they do not indicate any serious falling off.

The Bishop of London's View.

The Bishop of London has addressed a letter to his diocese in the course of which he says: "There is much to be made up. Everyone is conscious of the new spirit of mutual understanding which has governed the discussions, both in the House of Clergy and in the House of Laity, concerning matters of what used to be acute controversy. Without letting out secrets, I may say that the same spirit is shown in the House of Bishops, and if the prayers of the Church are earnest and continuous, especially during our meetings in January and June, I have little doubt that we shall be guided to a conclusion which will be accepted both by the Church and Nation." We should all be profoundly glad to think that this might be the case. The attitude adopted by the clergy of the extreme type in the diocese of Birmingham towards their Bishop does not indicate this spirit of unity which the Bishop of London sees. Backed up by their party organisation—the English Church Union—they have determined to continue the practice of Reservation and of adoration before the Reserved Sacrament in spite of the Bishops' request that these illegal practices should cease. They are endeavouring to carry out a threat which has already in other cases been made that they will stop all contributions to diocesan funds. It is satisfactory to know that the great majority of the clergy and people of Birmingham are heartily supporting their Bishop. The firm stand which the Bishop has taken has been a surprise to the extremists who in recent years have been accustomed to find the Bishops retreat before their assaults at the first threat of trouble.

Anglicanism.

One result of "The Call to Action" has been an increased interest in the question, "What is Anglicanism?" A number of recent books bear directly or indirectly on the subject. Canon Carnegie, of Westminster, has recently published *An Introduction to its History and Philosophy* in which he says it blends Protestantism and Catholicism. He emphasises the importance of the Tractarian movement, and at the same time belittles Evangelicalism as an inadequate representation of the Anglican spirit. We can at any rate say that it is more truly representative of that spirit than the present phase of Anglo-Catholicism, which cannot even be said to represent Catholicism in any true sense. Canon Storr has been speaking at a number of large meetings in various parts of the country, where he has been exposing the weakness of Anglo-Catholicism and its utter divergence from true Anglicanism. Its appeal is to a Catholic Church which does not exist. If it appeals to the undivided Church before the eleventh century, it can find no ground for some of the practices which it treasures as most truly "Catholic" and if it appeals to later ages it has only the authority of the Roman Church which most of the supporters refuse so far to recognise, although the logical outcome of their teaching is such a recognition. As Lord Halifax, their leader for many years, has recently been telling a gathering of Roman Catholics in Belgium, he recognises such an authority in the position of the Pope. A Protestant Church cannot contain a "Catholicism" of this nature, and the aim of the extremists is now definitely to produce a revolution and change the whole character of the Church of England.

Recent Changes.

Dr. Foxley Norris, Dean of York, has been installed as Dean of Westminster in succession to Bishop Ryle. He is a more advanced Churchman than his predecessor, and it is anticipated that he will endeavour to make the Abbey more of an Anglo-Catholic centre than it has ever been before. It has been so largely associated with the Broad Church tradition of Dean Stanley that many will regret changes which would make it less a place to which all Christians of every denomination could look as representing the comprehensive spirit of true Anglicanism. The Rev. Lionel Ford, Headmaster of Harrow, has been appointed Dean of York, and Dr. Cyril Norwood succeeds him at Harrow. This is an interesting appointment as it is the first occasion on which a layman has been chosen as the Head of one of our two greatest Public Schools. The Deanery of Bristol which is vacant through the appointment of Dr. Burroughs to the Bishopric of Ripon, is to be filled by Canon de Candolle, of Westminster Abbey. He was for some years Vicar of Clifton and is thus returning to a city where he is well known. He will maintain the Evangelical succession so well represented by his predecessor. His successor at the Abbey is the Rev. C. S. Woodward, Vicar of St. Peter's, Cranley Gardens. He is the son of a well known Evangelical clergyman, who was for many years at Eastbourne. He was himself formerly associated with the Evangelical School, but of late years the connection seems to have ceased. The death of the Bishop of Southwell removes one who never lost an opportunity of advancing the Anglo-Catholic Movement.

One Hundred Years of Missionary Activity by Australian Churchmen.

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

In 1925

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Learn of Me.

(By the Rev. H. B. Horne, M.A., Vicar of St. Mark's, Barrow-in-Furness.)

"Learn of Me."—St. Matt. xi. 29.

These words are far less familiar than their context. Quoted by themselves, wonder how many would be able to find them in the Gospels. But when I start by quoting the previous verse: "Come unto Me, all ye that are weary, and I am heavy laden, and I will give you rest," many I expect, would be able to continue, "Take my yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

The Setting of the Picture.

The context gives us the picture into which these words must be set. He who knew, as did no other, what was in man, knew that deep in the hearts of the crowds that followed Him there was an unsatisfied hunger for God, a restlessness of soul which could find no rest until it should find God. And the pathetic thing was this. Those to whom these words were first spoken were the chosen people of God, to whom had been given the Revelation of God's will through the Law and the Prophets. They were a people with a special genius for religion. Their Scribes and Pharisees cheerfully gave up the whole of their lives to the study of the interpretation of the Law and the Prophets. And the only result had been to make the whole thing a burden. It had only made more weary and heavy laden hearts that were hungry for God.

Jesus knew all about it. He knew, too, He alone could satisfy man's weary and heavy laden soul. He knew it was for that very purpose the Father had sent Him into the world. It was right from God's own heart of love the words came forth: "Come unto Me, I will give you rest. Learn of Me, and ye shall find rest unto your souls."

Truly, "never man spake like this Man." Could He have dared so to speak unless He could say, as He had just said, "All things are delivered unto Me of My Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him?" It was only because of that unique and intimate relationship with the Father Jesus could say to all men, "Come unto Me . . . I will give you rest. Learn of Me . . . and ye shall find rest unto your souls."

"Come unto Me." "Learn of Me." Is our soul at rest? Have we found the rest that Jesus came to give? The rest of soul that is satisfied, because it has found God. The rest of the soul which has no anxieties, perplexities, or troubles can disturb, the rest of soul which finds sweetness, not hardness in the body's toil. If our soul is still restless, unsatisfied, is it because we have not heard the double note sounded in the call of Christ? The call is not only "Come unto Me," it is also "Learn of Me."

After all, the soul of man, if it is to find the rest of satisfaction, needs something more than forgiveness of sin. It needs that first and foremost, but it needs also a growth into the likeness of its Creator. The soul of man created by God in His own image, can never be satisfied until it is restored to the likeness in which it was created. The soul of man can never be at rest until it is holy with a holiness like unto its Creator.

The Double Yoke.

Jesus knew that, He was sure of that, and that was why He said not only, "Come unto Me," but also "Learn of Me." That was the double yoke held out for the harness of man's soul, a yoke that is easy, because it links on to His sustaining grace. "Come unto Me," He cried to all. "Lay upon Me, the sin bearer, the burden of your sin, and then learn of Me, the meek and lowly of heart, and know the rest of soul which only the meek and lowly of heart can ever know."

We have entered upon the season of Lent. Is not that what Lent is for, that we may have more opportunities to heed the Master's double call, "Come unto Me," "Learn of Me?" Lent takes us into the Wilderness with Jesus that we may learn of Him how to resist and overcome temptation. From the Wilderness we go into Galilee to learn of Jesus how we too may go about doing good as did He. Lent brings us at last to Calvary's Cross, that we may learn what the forgiveness of our sin cost Him, yes, and cost God, for God was in Christ reconciling the world unto Himself.

Learn of Me. Does not that involve a fresh reading of the Gospels, each for ourselves? Oh, friends, you have your Bibles;

read them. You cannot learn of Christ simply by listening to sermons and addresses. You can only really learn of Him as you each one, for yourselves, read the story of that wondrous Life, praying as you read that the Holy Spirit may take up the things of Christ and show them unto you. Do get some time alone with your Bibles this Lent, else Lent will not be all the help it is meant to be to you.

Learn of Me. How soon the ills of our human life would be cured if men would but learn of Jesus, how to live, what to be. What are the great truths that Jesus taught to men? Are they not these? That God is Love, that the life of man is meant to be a life of love, a life of fellowship with God, made possible by His Cross and the gift of His Spirit, a life of service, if need be, to the point of self-sacrifice.

A Life of Love.

Learn of Me that God is Love. Is not that the first truth that we need to be taught of Christ. In the face of all life's ills, man's soul must ever be restless, peevish, and fretful, unless he is quite certain that behind all is God, who is Love. And it is only Jesus Christ who can tell us that. Science cannot tell us God is Love. The world of nature reveals not only the beauty and Love of God; at times the God of Nature seems both blind and cruel. It is only Jesus who can show us what God is really like. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him." "He that hath seen Me hath seen the Father." "Jesus," said a Chinese doctor, "is the visible God, and God is the invisible Jesus." Only if I am quite sure that Jesus is God, and that God is like Jesus, can I be quite sure that God is Love.

Valuable as is all that the Old Testament reveals as to the character of God, it is quite true to say that an un instructed use of the Old Testament has led many to get a very distorted idea of God. John the Evangelist with his brother James, like the rest of the Apostles, were brought up on the Old Testament, and so when the people of a Samaritan village refused to receive the Master, James and John came back to Jesus and said, "Lord, wilt Thou that we command fire to come down from heaven and consume them even as Elias did?" But He turned and rebuked them and said, "Ye know not what spirit ye are of." It was only after three years' intimate intercourse with Jesus, followed with many years of close communion in the Spirit with His risen Lord, that John at last reached the deep but simple truth, God is Love.

If God is Love, then of course, man made in the image of God is meant to be love too. That we see quite clearly as we study the life of the Man Jesus. Jesus is all God, but He is all man too. We do not know what manhood means until we have seen the manhood of the Master. How perfect the heroism of Him who sets His face steadfastly to go to Jerusalem, knowing well all that awaited Him there. How perfect the Manhood of Him Who, "when He was reviled, reviled not again, when He suffered, threatened not," but prayed "Father, forgive them, for they know not what they do." That is the kind of man God would have us all to be.

Readiness for Sacrifice.

A valuable book for reading in Lent, side by side with the Gospels, is Professor Fosdick's "Manhood of the Master." Short passages of the Gospels are given to read and think about day by day, passages which bring out the Master's joy, His magnanimity, His indignation, His loyalty, endurance, sincerity, self-restraint, fearlessness, affection, and scales of value.

Another incident in the experience of James and John shows how they learnt from Jesus an entirely different scale of values to that held by most men. They were coveting—or was it their mother who was coveting for them?—positions of authority in the Kingdom of God. Most men would be very gratified if they had been appointed to succeed Sir Arthur Watson as manager of the London, Scottish and Midland Railway. Such a position means wealth, and we like wealth; it means power and authority, and we like power and authority. Listen to what Jesus said to James and John on that subject: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so it shall not be among you. But whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." That positions of authority are of value only as

they bring opportunities of service to the community, that the greatest thing in life is not to be ministered unto but to minister, that true greatness is measured only by truthfulness for self-sacrifice—these are big truths of human life which can only be learnt of Jesus Christ, and only when men do learn these truths can there come peace upon earth.

Prayer Life.

And then, lastly, let us learn from Jesus the secret of Fellowship with the Father. It is only through Jesus Christ and His Spirit we hold daily communion with God, Who is Love, that any one of us can possibly live a life that is meant to be a life of love, a life of fellowship with God, made possible by His Cross and the gift of His Spirit, a life of service, if need be, to the point of self-sacrifice. "And in the morning, rising up a great while before day, He went out and departed into a solitary place and there prayed." Study the Gospels to learn about the Prayer Life of Jesus. Value and make the most of the quiet times of communion and prayer, which this season of Lent may bring to you. Your soul needs them. Your brother men need the power that can only come into your life through such hours. That is what Lent is for, to clear a space in our crowded life so that we may hear the gentle voice of Jesus whispering into our ear, "Learn of Me, and ye shall find rest unto your souls."

Personal.

TO OUR SUBSCRIBERS.

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

Miss Effie Jackson is to sail for the C.M.S. Station in Tanganyika Territory on Mar. 23.

Rev. Seafield Deuchar, B.A., former General Secretary of the Victorian C.M.S., has greatly improved in health.

Rev. Paul B. Nagano, C.M.S. Pastor in the Kobe Diocese, passed through Sydney for the Southern States last week.

Canon Champion has resigned the parish of Lake Bathurst, N.S.W., as from 17th January, and has obtained the Bishop of Goulburn's license for leave of absence from the diocese for two years.

Rev. Douglas Blanche, Th.L., has been appointed rector of Lake Bathurst in succession to Canon Champion, M.A., resigned. Mr. Blanche, who has been in charge of Delegate-Bendoc for the past two years, expects to take up his new appointment during the first week in February.



The Best for all . . . Occasions

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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.

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THE AUSTRALASIAN WHITE CROSS LEAGUE.

86 Elizabeth Street, Sydney.

W. E. WILSON, Hon. Sec.

Rev. W. G. Hilliard, M.A., Rector of Ashfield, N.S.W., is conducting a mission at Kyneton (Vic.), from February 25th to March 7th.

The Ven. Archdeacon Kempthorne, Vicar of Brightwater (N.Z.), and Archdeacon of Waimea, has just retired after a long ministry in the diocese of Nelson.

The diocese of Adelaide, recently sent out two lady missionaries, Miss Devitt, who goes to join the New Guinea Mission, and Miss Offe, who has been appointed to Fiji.

Mr. W. Somerville Milne, B.A., son of Dr. Milne, Precentor of St. Peter's Cathedral, Adelaide, has been licensed as curate of All Saints' Church, St. Kilda, Victoria.

On Sunday, January 17th, the Rev. B. B. Lousada preached at Christ Church, Boolarra (Victoria). Mr. Lousada had charge of Boolarra Parochial District for about five years. A few months back he volunteered for mission work in Japan. Some misunderstanding seems to have occurred in the London Committee of the Church Missionary Society, and he received an appointment for East Africa. The Victorian Committee has written to London, and at any time instructions may be received for him to proceed to Japan.

Rev. Joseph Young, rector of Beecroft, N.S.W., has announced his intention of retiring.

Rev. E. M. Cutcliffe, who has been acting as curate at Gunnedah, has been appointed rector of Nundle, New South Wales.

At a meeting of the New South Wales C.M.S. Women's Executive, held on February 9th, the following motion in reference to the death of Miss F. Starling, was passed:—"This Committee desires to express its deepest sympathy with Mrs. Starling and her family in the loss of our dear fellow member. We rejoice in her long, devoted and faithful service for the Master, and trust that the inspiration of her life work, which has been so earnest, may influence many to follow her steps."

Dr. J. R. Mott, Chairman of the World's Student Christian Federation, who is to visit Australia in March, is at present paying a visit to the Dutch East Indies. He is accompanied by Mrs. Mott and his private secretary, Mr. Brelsford. While in the East Indies, in addition to study of the general missionary position, he will investigate the possibility of establishing the work of the Student Christian Movement in that area. He will consult with the General Secretary of the Dutch movement, who is paying a simultaneous visit, and it is hoped that the result will be to add another Movement to the continually growing Federation.

The party is due to leave Sourabaya by the "Marella" on March 4th, and to reach Brisbane on March 18th. In Brisbane, Sydney, Melbourne, and Adelaide, Dr. Mott will address University students and gatherings of representative laymen and ministers. The central feature of the visit for the Student Christian Movement will be the Conference of Leaders from 1st to 5th April, to be held, by courtesy of the School Council, at the Presbyterian Girls' Grammar School, Berwick. This conference will be attended by members of the General Committee of the Australasian Student Christian Move-

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Layman's Retreat.

The Retreat for Laymen was held at "Korowa," C.E.G.G.S., East Malvern, from 8 p.m., Saturday, 30th January, until 8 a.m., Tuesday, 2nd February. It was conducted by the Bishop of Gippsland. About 23 men availed themselves of the opportunity and were rewarded with a fresh vision of the possibilities of fellowship with God. The time was divided between worship, intercession, thanksgiving, and meditation. The Bishop led the men to a quiet consideration of, "For we to live is Christ."

Captain Walter H. Smith, formerly master of the Union Company's tanker "Orowaita," will shortly be ordained a minister in the Church of England, and will take over Tolago Bay, N.Z.

Captain Smith was fourth officer on the "Perthshire," during the vessel's 45 days' drift in the Pacific about 24 years ago. He served throughout the war in command of British naval vessels, chiefly mine sweepers.

The Bishop of Gippsland (National President of C.E.M.S.), contemplates a visitation of diocesan and branch centres of several States during the coming winter.

Rev. J. H. Richardson, Th. Schol., has completed the course for Bachelor of Arts, and will receive the degree of B.A. at the Annual Conference of Degrees of the Melbourne University.

Captain T. E. Watson, the organiser of the Church duplex envelope system of financing parochial church work, is expected in Victoria on May 22nd.

Mr. Alfred H. Heintz, who for 33 years was closely associated with St. Hilary's, Kew, and held nearly every parochial office possible during that period, including that of Synodman, passed away early on Sunday morning, January 31. His sterling Christian worth and brotherly spirit was evidenced in many channels of loving service. A very large and representative gathering was present at the Box Hill Cemetery on Tuesday, February 2, when the Right Rev. Bishop Langley, D.D., and the Revs. C. H. Barnes and H. Collier took part in the burial service. Mr. A. H. Heintz was a director of Messrs. Griffiths Bros., where his memory is a very fragrant one.

Melbourne Notes.

Back From the Holidays.

The clergy are all back from their well-earned rest in the country or at the seaside, and are settling into their stride again. The Lenten season is always a strenuous one. The Archbishop returned on February 9th from his holiday in New South Wales.

Summer Schools.

The A.B.M. Summer School was held in Ballarat. The attendance was about fifty. Every morning there was an administration of Holy Communion. After breakfast a study of the Epistle to the Ephesians. The Study Circle dealt with "Christian Missions and International Brotherhood." "Youth and the World" proved a fruitful

field of discussion. In the evening addresses were given by missionaries on different fields of work; and the chairman (the Bishop of Newcastle) brought each day to a close with a devotional meditation.

Two C.M.S. Summer Schools are being held in Tasmania, one at Hobart, from February 14 to 19, and the other at St. John's, Launceston, from February 21 to 26. The chairman at both is the Rev. G. A. Chambers, Federal Commissioner of C.M.S. The speakers are the Rev. Paul Nagano, of Kobe, Japan; Miss Weir, of Hyderabad, India; Archdeacon Davies, Principal of Moore College, Sydney; and the Rev. W. R. Barrett, Principal of St. Wilfred's College, Tasmania. The Bishop of Tasmania preached the opening sermon last Sunday at St. George's, Hobart.

A New Parochial District?

At a special meeting of the congregation of All Saints', Darling Road, which is a sub-district of St. John's, East Malvern, it was decided to take definite steps towards obtaining a resident minister and to establishing the district of All Saints' as an independent parochial district. After the meeting the Vicar (Rev. L. B. Hewitt) and Churchwardens waited on the Archbishop, who promised to consider the question when he returned from holidays.

Sportsmen's Service.

It is proposed to hold a sportsmen's service towards the end of the summer at Christ Church, Hawthorn.

"Message of Hope."

On Tuesday, 23rd February, the Rev. Dr. Law will give his lantern lecture, "The Message of Hope," in the Chapter House, at 8 p.m. Admittance, 1s.; children half-price.

Correspondence.

(The Editor, "Church Record.")

Sir,—I am glad to see that you were able to print "Old Churchman's" letter in your issue of January 27. The "Northern Churchman" had not failed to give "Old Churchman" fair play. His letter of 1750 words would have filled three columns in our paper. Our necessary limit for ordinary correspondence is a paper which has only 18 columns is one column. We offered "Old Churchman" space up to 1,000 words, and invited him to condense what he wished to say within that compass, suggesting that if he could not do so, the "Record" might be able to take the whole letter as it stood. He followed the suggestion. You will agree that we did not fail in fairness.

A. E. GRABHAM.

Acting Editor of N. Churchman.

Diocese of Rivorina.

(The Editor, "Church Record.")

Dear Sir,—You still seem hopelessly confused as to the meaning and incidence of the amendment made in 1924 to the Riverina Bishopric Election Ordinance.

The object of the amendment was to free Synod in its action. The old clause which was deleted would have limited Synod to making its choice only from those who had promised to accept the see if elected. By cutting out this clause we did not fetter Synod. It was quite feasible for Synod to ascertain whether any nominee was or was not likely to accept it elected.

You make a statement and ask two questions. I am in a position to give the statement the lie. The amendment was not nullified as your informant says, for I ruled out no nomination on the ground of the old clause.

And as I have shown that the Synod was not to be kept in the dark as to the attitude of a nominee towards his possible election, your queries fall to the ground.

Everything done at the election was open and above board. But the Synod had the right to decide to keep its business to itself and it decided this unanimously. You will not force these personal matters out of me, and it is quite undignified and even prying of you to go on with these unworthy suggestions and innuendoes.

I am, Yours faithfully,

GEORGE A. KITCHEN.

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

The Church Record.

FEBRUARY 18, 1926.

A Draft Constitution.

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

I.

A general convention of the Australian Church is to be held just prior to the next meeting of General Synod, towards the end of the year. The purpose of this convention is the consideration of a draft Bill containing a new constitution for the Church of England in Australia, which has been drawn up by a committee of General Synod under the presidency of Bishop Long. The importance of this measure needs no emphasis. Plainly, it is the duty of those who have the good of our Church at heart to give earnest and constructive study to this draft constitution and its underlying principles. Those of the Evangelical School must not be behind in this matter, so that Evangelical thought may be brought to bear in the discussions and decisions of the convention.

But, first, Evangelicals must decide clearly and definitely whether or not to oppose the measure in toto. The writer respectfully submits that to obstruct the passage of the Bill in any shape or form is objectionable as a matter of tactics. For one thing, it will turn public opinion against us as hide-bound Conservatives which assuredly we are not. Further, as the Bill stands a good chance of passing its second reading, i.e., of being approved in general principle, any factious opposition on our part will have robbed us of our prestige, so that we shall fail to exercise our rightful influence in dealing with those details in the measure which will give the constitution its special character and decide what kind of a constitution we shall have if we are to have one. In the writer's opinion, then, Evangelicals should give the Bill a general approval, and this being so, as loyal churchmen we should assist in framing the finest possible constitution, in order to make our Church an efficient instrument for God's work. Evangelicals are no friends of inefficiency.

In the next place, we must see to it that democratic principles are given the fullest play in the constitution, and that wide and effective powers are granted to the laity. For Evangelicalism is essentially free and democratic, just as Catholicism is essentially arbitrary and aristocratic. Evangelicals in the past may have seemed reactionary, but that was because they were defending a definite Church settlement, viz., the Elizabethan. This cramped their style. Now, if that settlement is to be cast into the melting pot, Evangelicals can give their principles free play. There is little pleasure for us in reading the history of the ritualistic controversy in England during last century. Riots in churches, rabbling the clergy, law suits, all brought widespread discredit upon our side. People forgot that the laity then had few, if any,

effective ways of expressing their objection to "forcible feeding" on Catholic lines. No constitution can be satisfactory to us that does not allow the laity of our Church, who are still overwhelmingly Protestant, an active, and, what is more important, an effective part in the councils of the Church and in the guidance and determination of its policy. Lastly, we must strive to maintain the Protestant character of the Church of England in Australia. This is a matter of life and death to us. It cannot be denied that the adoption of a new constitution by our Church, with the necessary provisions for future changes in that constitution, opens the way for the possible capture of the Church's legislative and executive machinery by one particular Church party. We must take the risk, but strive to make the way as difficult as possible. If the Anglo-Catholics do capture the Church of England all we can say is that they are welcome to it. Should our Church deliberately choose to turn back to the "weak and beggarly elements" from which it was once delivered by God's right hand, then we must seek a spiritual home elsewhere. The duty is laid on us, however, to make certain that if the choice is made, which, God forbid, it will be made with conscious deliberation and a clear understanding of what that choice means, and after the Evangelical case has been fairly and persuasively put before the people of the Church. Our true course at the present stage is to insist that, when our Church starts out with a new constitution, that constitution shall have a Protestant character.

To turn to the Draft Constitution. If one who makes no pretension to a knowledge of constitutional or ecclesiastical law may express an opinion, it would be to say that Bishop Long and his committee are to be congratulated upon the able and statesmanlike measure they have put before the Church. The Bill is framed to cope with a set of peculiar circumstances. As everyone who is familiar with the question knows, the Church in every State of the Commonwealth is so bound by its past actions that only a Parliamentary measure can give it freedom to participate in a new Australian Church constitution. The draft Bill, therefore, takes the form of a Bill to be submitted separately to each State Parliament. (Presumably a Commonwealth Act is an impossibility, since such an act is beyond the definitely limited powers of the Commonwealth Parliament. It seems surprising that a Bill for a State Parliament should purport, as this one distinctly does, to decide what shall be the constitution of our Church in all Australia, i.e., even outside the State itself. But we may take it for granted that Bishop Long's committee knew what they were doing when they drew up the Bill.)

The Bill itself is a very short one, consisting merely of title, preamble, and three small clauses. The important part of the measure is contained in three schedules:—

(1) The constitution of the Church of England in Australia; (2) The State Acts necessarily repealed; and (3) The State Acts necessarily amended (in accordance with Schedule 1).

The schedule of the constitution consists of nine chapters:—

Chapter 1. Here we have expressed in the form of solemn declarations what is held to be fundamental to our Church in Australia, viz., Communion with the rest of the Anglican Church, the Two Creeds, Bible, Book of Common Prayer, Articles, and Discipline of Degrees, Sacraments and Discipline of Christ, the Threefold Ministry, the Canonical Authority of the Church.

Chapters 2, Orders and Synods; 3, The General Synod; 4, Provinces and Diocesan Synods; 5, Dioceses and Diocesan Synods; and 7, The Property of the Church, as their titles suggest, preserve the well-known features of our present system of Church government and provide the machinery necessary to carry it on.

Chapter 6, Tribunals, constitutes in skeleton form an ascending series of Church courts. There are diocesan and provincial tribunals, with a special one trying a bishop, and a supreme or final court of appeal. There is no appeal outside Australia.

Chapter 8 is of primary importance in view of the peculiar conditions in the Church of England, since it sets out the method by which the constitution may be altered. No change can ever be made in any of the solemn declarations in Chapter 1, except in the Book of Common Prayer, which, being interpreted, includes the Ordinal, Articles, and Table of Prohibited Degrees. General Synod may permit, but

not enjoin, the use of any revised Prayer Book legally adopted in England. Any diocesan synod may reject such book. In fairness, the originators of the measure are to be congratulated upon the careful provisions they have suggested, whereby it is ensured that any future alterations in the Prayer Book, etc., will be undoubtedly the considered decisions of the whole Church.

Chapter 9 is entitled, "Operation of the Constitution," and since it is the last chapter, a number of matters are thrown into it. The procedure is indicated for fixing the method by which, and the exact day upon which, the constitution is to come into force. Provision is made for a diocese or dioceses "contracting out" of the general scheme and for regulating the relations between the included and excluded dioceses. No individual's spiritual status is to be altered by any synod. Previous diocesan laws are to remain in force until other order is taken. The Canons of 1604, and the practice and custom of the Church of England in England are to apply as far as possible in Australia. The decisions of the Judicial Committee of the Privy Council are not necessarily to be binding upon us. Recourse is to be had to the history of the Church in England, when deciding theological and ecclesiastical questions. Nothing in the constitution shall affect any other Act of Parliament. "Australia" is interpreted to include Tasmania, New Guinea, etc. Lastly, laywomen are to be equal in all things with laymen. An appendix sets out a system of proportional representation for General Synod.

This is a brief outline of the Bill. In a future article some special points in the proposed constitution will receive fuller consideration.

Good Friday Protest.

The following correspondence has been forwarded to us for publication.

Diocesan Church House,
George Street, Sydney,
30th December, 1925.

To the President and Council of the Sydney Royal Agricultural Society.

Gentlemen:—You have received your letter after year from the Archbishop of Sydney a request that the Royal Agricultural Show should not remain open on Good Friday. Your reply has always been a courteous refusal, but we unite in the hope that you will reconsider the matter.

We may remind you that the day on which we commemorate the death of our Saviour has always been regarded by the Church as sacred and to make it an occasion for sight seeing and entertainment is offensive to Christian sentiment. But we appeal to you in the interests of the State as well as of the Church.

Under your skilful management the Show has become an important factor in the life of the community and like every great institution has far reaching indirect influence. On the material side the benefit to our people is undeniable. But increase in material wealth is purchased too dearly if it is accompanied by spiritual loss.

The true well being of a nation depends upon the conservation of all the moral and spiritual forces that make for good. And we believe that the encouragement given by your action to the secularisation of Good Friday, involving, as it does, an unfortunate disregard for the sacred associations of the day, must lead to a lowering of the moral tone of the community. It tends to undermine the reverence felt by all our people for our Lord Jesus Christ. They are invited and encouraged to ignore the fact and the Person that mean most to the higher life of humanity.

We therefore ask you to take a wider view of your responsibilities, to consider the effect of your action upon the things that really matter in the life of the nation and to reverse your former decision.

Yours very faithfully,

(Signed)—

JOHN CHARLES SYDNEY,

Archbishop of Sydney.

G.M. BATHURST,

Bishop of Bathurst.

R. NEWCASTLE,

Bishop of Newcastle.

LEWIS GOULBURN,

Bishop of Goulburn.

WENTWORTH ARMIDALE,

Bishop of Armidale.

JOHN WILLIAM CRAFTON,

Bishop of Grafton.

Endeavour House,
Macquarie Place, Sydney,
1st February, 1926.

His Grace The Archbishop of Sydney,
Diocesan Church House,
George Street, Sydney.

Your Grace,—I am instructed by the President and Council of this Society to inform you that the letter of the 30th December last, signed by yourself and the Bishops of Newcastle, Bathurst, Goulburn, Armidale, and Grafton, was read at the meeting of the Council on Friday last.

While the views expressed by yourself and the other Bishops mentioned on the subject of opening the Show on Good Friday are fully appreciated by the Council, its members are still of opinion that they are obeying the wishes of the great majority of the people in adhering to the practice now established for many years.

The President and Members of the Council desire me to add that they sympathise with the attitude of yourself and the other Bishops mentioned. At the same time, they must support the wishes of the people that the Show shall be open on this, the great family holiday of the year.

Yours faithfully,

(Signed) G. C. SOMERVILLE,

Secretary.

The Church Overseas.

Varia.

Dr. J. E. K. Aggrey, perhaps the greatest of living Africans, has been in England for a week or two and sailed recently for the Gold Coast. He is serving as "vice" to the Rev. "Alec" Fraser, who, after many years of fruitful service for the C.M.S. at Kandy, has gone out to be Principal of the new Government College at Achimota, in the Gold Coast Colony. It is indeed a great thing that a man of such gifts and attainments should be an avowed and devoted follower of Christ. He attended a Wesleyan Methodist missionary school in West Africa, and became a teacher there. From thence he went to the United States, where recently he received the distinction of Ph. D. Dr. Aggrey is altogether sunny in disposition, and he is happily one who believes with all his heart in co-operation between the white and the black races. He has now broken up his home in America and has gone with his wife to Achimota, where they are settling in a bungalow which is placed with those allotted to the white staff of the new College.—From "The Record."

Mr. Thomas, who has been Lay-Secretary of the Church Pastoral Aid Society for the past twenty-five years, has recently resigned his position.

"On the same day I met the Bishop of Nelson, New Zealand, and had a brief conversation with him. He is at present in England, laying before Church people the needs of the pioneers of Empire in the antipodes, and asking support for the Colonial and Continental Church Society in its efforts to cope with the opportunities for spiritual work in the newly settled districts. Lord Apsley has recently given in "The Times" a graphic description of the conditions under which they work. Dr. Sadler has been Bishop of Nelson for 14 years, and gives a wonderful account of the progress which has been made in that time." (Cor. in "The Record.")

Australian Notes.

(From the "Church Times.")

(From Our Correspondent.)

Two notable events, both of interest to Catholics, have taken place during the last few weeks. The first is the election of Archdeacon Thomas, of North Queensland, to the bishopric of Willochra, in succession to Bishop Gilbert White. The second is the arrival of the members of the Oratory of the Good Shepherd for work in the diocese of Rockhampton.

As one heard of the appointment to Ripon, and read the article in "The Church Times," one could not help thanking God that the Church in Australia is not "established." The wonderful progress in the Catholic Revival is largely due to that fact. There are two methods of choosing bishops in Australia. The first is in open Synod, and the second by a board elected by Synod. The second method, which provides opportunities of "packing" the board by means of a party ticket, has not always proved satisfactory. The first and more democratic method, election in open Synod, has in recent years been the means of adding convinced Anglo-Catholics to the

bench of bishops. There are now twenty-four diocesan bishops in Australia. Eighty per cent. of them are in sympathy with the Anglo-Catholic movement, and the Eucharistic vestments are worn in just half of the cathedrals. It is interesting to notice that the last three members of the Confraternity of the Blessed Sacrament.

In my last letter we were rejoicing over the election of Canon Halse to be Bishop of Riverina, and now has come the news that a priest from the same diocese and the same brotherhood has been chosen Bishop of Willochra. Archdeacon Thomas, C.S.B., has spent twelve years in North Queensland, and during that time has travelled over every inch of that vast diocese, and is held in the highest regard by all. He is the first member of the Australian Church Union to be raised to the episcopate.

On November 10 seven members of the Oratory of the Good Shepherd arrived in Melbourne by the "Moreton Bay," on their way to Rockhampton, where they are to establish a branch of the Oratory. They consisted of Fr. Arthur Tuke Robinson, who was head of the St. Andrew's Bush Brotherhood in the diocese of Rockhampton from 1904—1910, and afterwards vicar of St. Augustine's, Haggerston; Fr. Leonard Poole (Prior), Fr. Rex Malden, the Rev. Brother Hamford, and three lay brothers. They will, for the present, reside at the rectory at Rockhampton, and be in charge of the Cathedral parish. We welcome this community to Australia, and believe that it will do much to develop and encourage the religious life.

Refusal to Institute.

The Bishop of Birmingham has now definitely refused to institute the Rev. H. E. Bennett to the benefice of St. Mark's, Washwood Heath. This refusal was intimated to Mr. Bennett in a formal statement under date December 18, which reads as follows:—

"I hereby signify that I refuse to admit you to the benefice of St. Mark, Washwood Heath, on the following ground of doctrine and ritual, namely:—

"That you refuse to give me an assurance that you will not reserve the consecrated bread and wine of the Holy Communion otherwise than in some private place to which public access is impossible; and that you express your intention to stand firm for Reservation with free access for the faithful, thereby showing that you desire to make it possible for members of the congregation to pray before or to the consecrated elements."

E. W. BIRMINGHAM.

Dated this 18th day of December, 1925.

Church Record Meeting.

A meeting of subscribers to the "Record" is to be held in the C.M.S. Rooms, Melbourne, on Monday, March 1st, at 7.30 p.m., to discuss business connected with the paper, and especially to devise means of enlarging its constituency and usefulness. All who sympathise with "Record" ideals are asked to attend.

The Church in Australasia.

NEW SOUTH WALES.

The King's School.

On Saturday last the King's School celebrated its 94th anniversary. Some 2,000 Old Boys foregathered, and after a Service of Commemoration in the College Chapel, joined in a series of Cricket Matches with the present pupils.

New Parish Hall.

A large gathering of the parishioners of All Saints' Church, Petersham (Sydney), witnessed, last Saturday afternoon, the laying of the foundation stone of a new parish hall, which is to replace the old building in Crystal-street. The new hall will cost £5,000. Part of the cost has been met by the sale of the old building, which was sold for £1,800.

Another Parish Hall.

A new parish hall, a substantial structure of brick, was opened at Punchbowl, on

Saturday afternoon, by the Vicar-General (Archdeacon D'Arcy Irvine). The Rev. W. Corner (Rector of Bankstown), and the Rev. P. W. Dove (Belmore) assisted.

The first thing he would like to refer to, said the Archdeacon, was the exclusion of Sir Henry Parkes from the list of statesmen whose portraits were to be placed in the Federal Parliament House, at Canberra. Sir Henry Parkes was recognised as the father of Federation in Australia. All who knew the history of their country would marvel at this omission. Speaking of Federation, it was his firm opinion that the people of Australia were over-governed. When the States federated, it was necessary for there to be six Governors and six Legislatures; but now the need was disappearing. Conventions of accredited representatives might well be held to devise some instrument to generalise the individual functions of the States. Some functions might be transferred to the Federal Parliament, and others to newly-created Councils or Chambers. The occasion demanded statesmen. There were men in Australia great enough for the work.

ARMIDALE.

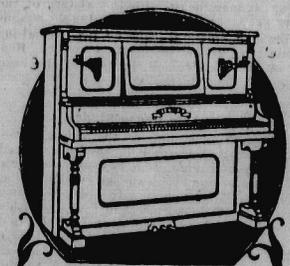
Brave Girls.

The New England C.E. Girls' School was the scene of a fire on Saturday afternoon.

It is believed the fire originated through a spark from a boiler igniting the roof. Some time ago a Girls' Fire Brigade was formed at the school, and they assisted the firemen. The alarm was given at 9.30 p.m., and within a short time the Armidale Fire Brigade was on the scene. The girls had removed most of the personal property, and made the way clear for the firemen to attack the flames, which were confined to the roof of the kitchen and the new dormitory. The hundred and fifty girls behaved splendidly, and formed a ring around the personal belongings, to prevent petty thieving, which occurred when the Bishop's house, which was used as a senior house, was destroyed some time ago. The fire brigade was handicapped by lack of water, and the firemen were obliged to concentrate on the use of chemical extinguishers.

CRAFTON.

A very successful Missionary Meeting was held at St. Peter's Church, Frederickton, on the 10th February, the Vicar presiding. An address on the General Missionary Position and Outlook was given by the chairman, who surveyed the whole world-wide area in a few comprehensive sketches, in-



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In Memoriam.

Frederick Charles Hall, Th.L., Rector of Pictou.

Although it was known that the Rev. F. C. Hall was in indifferent health, it was a shock to many to read that he had answered the call to Higher Service on the morning of February 7th.

For five years prior to entering upon the immediate preparation for Holy Orders, he was the faithful Secretary of the Bush Missionary Society.

Trained and ordained by the Bishop of Carpinteria, he served in that Diocese, being in charge of the parish of Georgetown, for five years; returning to Sydney, he served in various parishes in the country districts, and around the city, until appointed Rector of Mulgoa in 1921, transferring to Pictou (by nomination) in 1924.

Wherever he laboured he left his mark and the fruit of earnest endeavour; many a young man thanks God to-day for his influence upon their lives. Outside his parochial duties he took a lively interest in study circles, and was much sought after as a leader.

The Church militant has lost a faithful servant. He has left a widow and three children to mourn their loss.

A short service was conducted in the Mortuary Chapel by the Revs. Ernest Cameron and R. J. Hewett, and the Rev. H. S. Begbie officiated at the graveside.

A number of Clergy from the Rural Deanery of Camden were present, as well as others from around the city.

E.C.

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Cane Lounge for Convalescent Patients; Grass Mats.

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Organising Missioner,
Diocesan House,
George Street,
Sydney.

The Slalkot Convention.

September, 1925.

(From "The Remembrancer," of the Bengal and Assam Prayer Union.)

I had the privilege last month after many years to be present again at the Slalkot Convention, and I praise the Lord for taking me there. It was just the same Convention that I had the joy of attending nineteen years ago, when I first went there. Some faces were lost, but many of the old faces were at their posts helping men and leading them nearer to the Saviour.

It was a joy once more to be in the Prayer Room, the great "Power Room" of the Convention, prayer going on night and day in two places, one for men and one for women; it was a joy to see men moving towards the prayer room constantly.

The subject this year was "The Church the Temple of God," founded more especially on St. Paul's Epistle to the Ephesians, and all the messages more or less had this subject as their theme, and we all understood better than ever, as we thought of the Glory of the Temple, how glorious His Church should be on the earth, and when we thought of the verse, "Ye Are the Temple of the Living God" (the individual member in the Church), we realised what a glorious life we should live even now. There was also a new vision to some of

God's indwelling in our lives as He dwelt as the Shekinah in the Holy of Holies, for it says in this Epistle that we are to be the "habitation" of God, or a "home" where God can be at home within us. We longed for more holiness of life and more power in our life.

Rev. Labhu Mall took three of the morning Bible readings (he has taken these Bible readings every year since the first Convention 21 years ago); he took the three first chapters of the Ephesians, and Dr. Brown, who has experienced great blessings during the last few years, and so was well fitted to take the three last chapters on the three last days of the Convention. They both gave solid food for the 2000 people or more that gathered together to the Convention. We feel that Labhu Mall is a great gift to the Indian Church; for considerably over 30 years he has been in the forefront of the Church as a preacher and an expositor of the Word, and he is growing year by year. Well known now as a very popular speaker at Conventions all over India, he is as humble as a man can be. When I met him first about 20 years ago he knew very little English, but now he speaks English fluently, and to be better equipped for his work (he is now a Professor in a Divinity School), he studied Hebrew, and is now able to teach Hebrew in the College. The Lord greatly used him at the Convention.

There was one service which greatly impressed us all, viz., the sacrament of the Lord's Supper. The committee had been desirous for several years to have this blessed fellowship together, but as so many churches were represented, they feared lest this should be a hindrance to unity instead of a help. So many have different forms of administering the Lord's Supper that young, inexperienced converts might not understand. However, a dear C.M.S. missionary suggested that this should take place this year, and after much prayer it was decided to celebrate this on a Sunday morning. Hundreds came together, and the quietness and solemnity was most impressive. There were no addresses—just a few verses from the Word of God, and two or three earnest prayers; then the vast congregation was allowed to think of the Cross in solemn silence. We all felt that we were in His Presence, and I believe all were blessed.

The arrangements were perfect, and there was an atmosphere of the Spirit in all the compound. Scores of tents had been put up, and these were all occupied. All seemed full of joy, and we could see it was the joy of the Lord, for there was intense earnestness on nearly all the countenances. Several enquirers were brought to the Convention, and those—or many of them—came to a decision to follow Christ. Our prospects for a mighty harvest are truly wonderful.

[At this "Keswick" of the Indian Church one great feature is "continuous prayer," day and night. On one occasion this year, at midnight, only one was left in the prayer-room, and as this intercessor felt moved by the Spirit to depart, the thought came that it was not God's intention that this practice should be felt to be the Divine Will. But ere the time for rising came one more entered for prayer, thus giving evidence to believing hearts that the custom had the distinct approval of the Father God. An intercessor has never yet been lacking at this Convention. —"One Who Was Present."

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New Zealand Church Missionary Society.

The Church Missionary Society of New Zealand has just successfully concluded its first missionary summer school. It was conceived as a venture of faith about May of last year and in consultation with the Victorian C.M.S., Canon G. E. Lamble, of Melbourne, was invited to come to New Zealand as Chairman of the school; it is not too much to say that to his excellent chairmanship attaches much of the pronounced success of the venture.

Beginning on the first night (after messages of greeting from the Victorian C.M.S.) on the motto of the school, "Come ye yourselves apart, and rest awhile," he led the school on a high spiritual level "into a mountain apart," and the mountain level was maintained throughout. But even then the school could not have been what it proved to be without the superb work of the missionaries. Miss V. Opie, of Ranaghat Hospital, India, asked at the outset to be excused "much speaking," because, like Moses, she was not a gifted speaker.

After her first morning's address the school clamoured for more, and her second address, describing the village evangelistic work, was as helpful and instructive as her first, in which she gave an enthralling account of work in Ranaghat Hospital.

The Rev. F. C. Long, M.A., of Kurachi, India, besides preaching two deeply interesting missionary sermons in the Cathedral and All Saints, held the school in a silence of tense interest, while he told first of the work of education in Kurachi and later of the tremendous possibilities of itinerating evangelistic work, and recounted some of the things which have been accomplished. He also, at the request of the members of the school, gave to a largely augmented audience a most interesting account of the work of Gandhi and the political situation generally, shewing how this great patriot had changed his attitude to hospital work and kindred things, through the kindness and skill which had been shown to him in a critical illness and operation.

Miss Woods, of Hangchow Hospital, was not one whit behind the others in her account of the work in that famous institution, and in the neighbourhood of the city, while on Sunday afternoon her talk to the children held them spell-bound, and resulted in an immediate display of practical interest from the children in many ways. Both Miss Woods and Miss Opie won the hearts of the children in a remarkable way.

Miss Lee, of the Maori Mission, told of the "Ratana Movement," its possibilities and its dangers and aroused much prayerful interest by her eloquent and instructive talk.

Addresses by non-missionaries included a most informative talk by the Chairman on "The present and prospective position in Australia," with some lights on the Aboriginal Missions. An equally enlightening talk by the Rev. F. B. Redgrave, Secretary of New Zealand Board of Missions, on the Present and Prospective Position in New Zealand, with a fine account of the Melanesian Mission and its work, in which he spoke of a recent three months' tour among the Islands.

A third, and most helpful of all, perhaps, was a talk by the Rev. W. A. Orange, B.A., of Christchurch Diocese, who told of a tour of many months from mission station to mission station, "beginning at Jerusalem," thence to Haifa, Smyrna, Nazareth, Cairo, India, Burma, the East Indies, China and Japan, wherein as a deeply interested eyewitness he saw with profound admiration

the amazing work for God in these places, and told of its strength and weakness. In every case it went to our hearts to know that while the harvest is infinitely more plentiful than we had ever dreamed of, the labourers were painfully fewer even than we knew.

Miss Mayo gave an address covering an earnest appeal for the Jews, and Miss Hooper, daughter of the veteran missionary, Dr. Hooper, of India, gave a drawing room talk in the library of the Marsden Church House on Sunday afternoon.

Mention must not be forgotten of the wonderful addresses each morning by the Rev. H. Purchas, of Geraldine, on "The Last talks of our Lord before His Passion," as given in St. John xiv. to xvi. Their deep spiritual weight and freshness of teaching gripped the whole school and the freedom of their delivery without note of any kind, and with a deliberateness of conviction were refreshing and inspiring indeed.

An hour each day was given to discussion on the organisation of the Home Base. The Chairman supplying the matter and leading the discussion, which proved helpful and instructive to all.

Each evening was closed with a brief, but most helpful five minutes meditation by the Chairman, who took as his theme, Archbishop Harrington Lees' suggestive thoughts on the words of resolution in the 4th and 13th chapter of the Ep. to the Hebrews, "Let us," and sent all home to their respective abiding places with the call to action, spiritual and practical, ringing in their ears.

Finally, a word about organisation—it was New Zealand's first school, and much had to be learned, but the Chairman and the missionaries, with the local executive, kept interest alive in a splendid programme from start to finish, even though much of the programme had to be made after their arrival.

The camp was splendidly arranged, and guided by Miss Heron, who does so much for the C.M.S. work in New Zealand, and who has long been a tower of strength. The Hospitality arrangements were perfect and the outings each afternoon most enjoyable.

A profound impression was created when the Chairman brought messages of greeting, prayer and love from whom he was staying, and Mrs. Hunter-Brown, only a very few years behind, both of whom had done valiant and yeoman service for C.M.S. in New Zealand. Bishop Sadlier (away in England) sent messages of regret at his compulsory absence, and good wishes, and it was good to see Mrs. Sadlier showing interest by a most regular attendance, and by her delightful hospitality at beautiful Bishopdale, to members of the school.

Canon Dart (Hon. Clerical Secretary) and Mr. Goldsmith (Lay Secretary) were splendid executive officers, and it is felt that the whole course of missions and of C.M.S. in particular has received a great uplift.

Already preparations are talked of for a school next year at Christchurch, whence a band of 25 out of the school enrolment of 70 came this year and whence a group representing 100 pledged prayer partners, wired during the progress of the school, that they would daily remembering the work in their prayers.

Breaking the Monotony.

The Rev. N. Haviland, the well-known B.C.A. worker in South Australia, tells a good yarn—all the better because absolutely true. He writes:—"Speaking of the monotony of travelling on the West Coast reminds me of a story of a well-known gentleman of these parts who was one day out with his wife. They were sailing along the road in their old Ford when suddenly 'Lizzie' shot off and began making a new track through the scrub, finally coming to rest against a mallee. Mrs. —, who is of a rather nervous disposition, asked in a trembling voice, 'Is anything broken, my dear?' 'Only the monotony,' her husband replied." Rather ungracious! ;

"The Rev. — took up duties in the Parish of Denman as from June 14th, but owing to the Rectory being fully repaired and renovated he was not able to come into residence until late in July."



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Young People's Corner.

Your Money.

(By A. Price Ayres.)

You sent the money across the sea
That bought a Bible for young Sing Lee,
And young Sing Lee, when he'd read therein,

Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked in the narrow way,
And his brother worked till he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.

Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long before half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend,
You started something that ne'er shall end.

When you sent the money across the sea
That bought a Bible for young Sing Lee,
—"Sunday School Times."

The Romance of a Wooden Leg.

By Miss M. Armfield.

For many years we missionaries in West China have been greatly helped in our work of preaching the Gospel, by having big Scripture pictures and texts to distribute, and post on the walls of prominent places.

A few days ago we had a very interesting time in a country house about five miles from Mienchu. Something over a year ago, a little lad, aged about thirteen, was brought to our hospital. He and some other boys had been playing with a gun, which went off, this boy was so severely wounded in the leg that Dr. Lechler had to perform an amputation in order to save his life. He was some months in hospital, and finally recovered.

The carpenters, under the doctor's direction, made him a wooden leg, with which he can walk about quite well. His father insisted that as the hospital folk had saved the boy's life he must belong to them. For some months he has lived with Dr. Siao, the Christian Chinese doctor, and Mrs. Siao, the doctor's mother, paid a visit to the boy's

home in which she stayed as guest with the parents for ten days. So faithfully has Mrs. Siao preached the Gospel in that home, that they decided to take down all their idols. This is a difficult thing to do, for the heathen believe firmly that they who dare to do these things will be punished by the demons; also the house is strange and empty without the scrolls, and other symbols of heathen worship, which occupy a prominent place in all heathen homes.

We were invited to go and help. After dinner the neighbours and friends were asked in and we held a short service. Dr. Siao pointed out to the people that Mr. Ch'eng had prayed to the gods he worshipped, to help him when his son was wounded, but had it not been for the Christian hospital, that only son of his would now be dead. Mr. Ch'eng had decided to put away all idolatry and worship the One True God.

Besides the ancestral scroll and tablet, there were scrolls on which were written the names of nine idols, an altar of stones built in the corner of the room as a protection against madness, and several charms for insuring long life and riches were pasted on the walls.

Encouraged by the doctor and his mother the whole family set to work; the scrolls were removed, the altar broken down, and the charms scrubbed off the walls. Soon the great empty space where the scrolls hung, was covered with three big posters, from which in striking characters was proclaimed the Word of God. "There is One God, and One Mediator between God and man, the man CHRIST JESUS."

Only one member of the family disapproved of the change—an elder brother. He was very disturbed and worried to his own room, and worship them there. Dr. Siao told him it was no use to worship idols, and he could not have them. He was sad, we all tried to comfort him, but he would not be comforted, though he accepted the Gospel and tracts we offered him. Mrs. Siao stayed with the family all night to help them with their family prayers.

Next day we anxiously asked about the old brother. "Oh," she said, "he is all right now." He found that all was going well, so he ceased to be afraid, and we are all praying that he may be brought out into the light."

This is the first home to be won in that district, but it is not the first home where the big Scripture posters have helped some souls, dear to God, who are just finding the Way, to witness for Him.

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VOL. XIII. No. 5

MARCH 4, 1926.

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Current Topics.

The Anglican Evangelical Group Movement has recently made a forward step by holding its first public meeting. Canon Storr, the late chairman of the Movement, was the opening speaker, and dealt with the aims and standing of the Movement. He justified its claim to the description of Evangelical. "We stand," he said, "like the older Evangelicals, as staunch supporters of the Church of England and the Book of Common Prayer. . . . There is no question that we agree with our forefathers as to what Jesus Christ is to the individual soul, and the right of free access to Him without intermediary. To us Christ comes before His Church. We believe in the Living Christ, we believe in His touch on the individual soul, and we refuse to limit divine grace to certain specific channels." This is the positive faith, fundamental and essential to a pure, strong, and progressive Christianity, for which Evangelicals have always stood.

We commend to the earnest consideration of Church people generally, and synodsmen in particular, the leading article of our last issue, which introduced to our notice the Draft Bill, containing a new constitution for the Church of England in Australia. In succeeding issues articles will appear dealing with various parts of that Bill, so that the fullest light may be thrown upon it, and its purposes, potentialities, difficulties, and dangers may be well understood by all members of our beloved Church. It is rightly contended by Mr. Irwin in the article mentioned, that due provision must be made for the fullest representation of the laity in the councils of the Church, and in the guidance and determination of its policy. The key to the situation is really in the parish meetings, which elect representatives to Synod. Too often is it the case that, by default or engineering, men wholly out of sympathy with the prevailing tone of Church life in a parish are elected to these responsible positions. Men of conviction and understanding, who are morally strong enough to resist bluffing and dragooning, should be elected to our Church Synods. The matter before us is one fraught with most important issues, affecting the spiritual life of generations unborn. Let us be up and doing, alert and watchful, in the interests of the Church of the Living God. Above all, let us be prayerful in order that the Holy Spirit of love, truth, and peace may be ever operative in our Church meetings and councils.

The Task Ahead. . . . We commend to the earnest consideration of Church people generally, and synodsmen in particular, the leading article of our last issue, which introduced to our notice the Draft Bill, containing a new constitution for the Church of England in Australia. In succeeding issues articles will appear dealing with various parts of that Bill, so that the fullest light may be thrown upon it, and its purposes, potentialities, difficulties, and dangers may be well understood by all members of our beloved Church. It is rightly contended by Mr. Irwin in the article mentioned, that due provision must be made for the fullest representation of the laity in the councils of the Church, and in the guidance and determination of its policy. The key to the situation is really in the parish meetings, which elect representatives to Synod. Too often is it the case that, by default or engineering, men wholly out of sympathy with the prevailing tone of Church life in a parish are elected to these responsible positions. Men of conviction and understanding, who are morally strong enough to resist bluffing and dragooning, should be elected to our Church Synods. The matter before us is one fraught with most important issues, affecting the spiritual life of generations unborn. Let us be up and doing, alert and watchful, in the interests of the Church of the Living God. Above all, let us be prayerful in order that the Holy Spirit of love, truth, and peace may be ever operative in our Church meetings and councils.

The late Mrs. Vickery, of Darling Point, Sydney, was well known in all philanthropic circles as a generous supporter of all good works. But she was essentially an ardent Christian and Churchwoman, with a keen desire to keep the Church true to the Great Reformation Settlement, which itself was a harking back to the teaching and practices of apostolic days. "Romanism" and "Modernism" in the Church were to her a great grief, and by every means in her power she sought to do her part in order to keep the Church free from them. It will be known to some of our readers that the late Mrs. Vickery was responsible for a "Fundamentals" Conference held in Sydney a few years ago, when Professors Rentoul and Jollye Smith were brought from Melbourne to take part in the conference. Just before her death this earnest Christian conceived the idea of bringing out to Australia a strong, constructive Evangelical in the full vigor of life in order to strengthen conviction on the essentially Scriptural, and, therefore, Evangelical character of the Anglican Church. For that purpose she most generously placed in trust before her death a sum of money sufficient to finance such a scheme, and the trustees have been fortunate in obtaining the services of the Rev. T. C. Hammond, M.A., of Trinity College, Dublin, and superintendent of the Irish Church Missions in Ireland. Mr. Hammond is one of the younger leaders in the home Church, and is an outstanding speaker and lecturer. We hope that our Evangelical brethren will see to it that during his six months' visit to Australia Mr. Hammond will have the fullest opportunity of carrying out the purposes for which his visit has been arranged.

The Federal Capital is assuming a settled condition and appears ready to take its place as the representative city of the Commonwealth. We may be permitted to express the sincere hope that the churchmanship to be established in Canberra will also be truly representative as regards the Church of England in Australia. Canberra will be carved out of the diocese of Goulburn, and we will pray that the Bishop of Goulburn, upon whom has descended the responsibility of shaping the immediate future of the new diocese, will be led aright in this matter. Unhappily for the representation of the Church of England in Australia, all the recent appointments to bishoprics have been managed by the extreme party now in the ascendant in nearly every diocese, and the bench of Bishops is overwhelmingly Anglo-Catholic. This bodes badly for retention of its hold by the Church of England upon the rising manhood of this Commonwealth. Let us hope that Canberra will provide a welcome relief to the trend so far exhibited. The Kilburn Sisters are already at work in establishing a church school under their admirably managed, yet extreme, methods, and we want to know where the Evangelical side of the Church will find representation? It is our own fault, to a large extent, that we have no centralised institution to take up this call to work in the chief city of the land, as it will be.

People from all over Australia regularly visit the tourist resort in the highlands of the North-east of Victoria, where the Buffalo Chalet stands upon its eminence of 5000ft. above sea level. It is a delectable spot, and now it is proposed to spoil Nature's beauty, or rather, the enjoyment of that beauty, by introducing the sale of intoxicating liquor. For the time being the proposal is set aside as being out of conformity with the Act which empowers the Railway Commissioners to "run" this mountain retreat. One of the charms of the place to very many people who were not even total abstainers themselves, is the absence of liquor. Under the specious plea that some private drinking is indulged in, and can only be controlled by abolishing the "dry" character of the resort, it is proposed to give the Railway Commissioners the right to sell liquor. Why is it possible to "control" under a permit to sell more drink, and not under a prohibition? It escapes the acumen of acute thinking to discover the logic of the plea, the more so that Six O'Clock Closing Act is openly defied in very many places and the Government does not seem to be extremely concerned about "control."

The Roman Catholic Archbishop of Brisbane, as may be expected, does not always say that which Protestants can endorse. But there is no doubting either Archbishop Duhig's ability or his patriotism. And just now he has drawn attention to a pestilential evil which flourishes in our midst, in the circulation of immoral literature. Government does attempt, through its Customs Department, to prevent the importation of such prints. Section 52 of the Customs Act prohibits the entry of blasphemous, indecent, and obscene works. But as with all prohibitory regulations, as both supporters and opponents of the prohibition of intoxicating liquor should remember, no amount of legislation can make a law valid. The will of the people must be on the side of the law. And those people who are

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