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ADVERTISEMENTS.—Small Advs. pre-
paid, 16 words 1/-, 1d each additional word.
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General Jottings.

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

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

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

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

Sunday, May 10th, Commonwealth Men's
Sunday, arranged by C.E.M.S.

Their Week of Prayer dates from 9th to
10th.

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

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

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

The Will of Mrs. Emily Griffiths, a great
friend of C.M.S., Melbourne, is causing dis-
cussion in Court through its ambiguous re-
ference to "Near relatives."

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

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

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

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

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

The Proposed New Constitution
of the Church.

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

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

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

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

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

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

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

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

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

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

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

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

that they are voiceless in the choice of a Primate.

Under clauses 11 (2) and 12 (2) Metropolitan and diocesan Bishops are to have such powers, rights and duties as are conferred on them by this Constitution or by their local Synod. But supposing the two sources differ? Where will the Bishops be then? They will have to be faithful to two conflicting loyalties. You now see the point of my opening suggestion that the Church must make up its mind which of the two loyalties is to be supreme. The present position is that the powers, rights and duties just mentioned reside in the Diocesan Synods. In this draft, General Synod is attempting to make itself a depository of equal co-ordinate authority. Well, no man can serve two masters, and this is the rock upon which I believe many well-wishers of this draft are going to split.

Clause 12 (3) provides for what will happen when there is a vacancy in a See. But this is already provided for in the Constitution or Canons of each diocese. It therefore seems superfluous for the mother-in-law to show the daughter how she should run her own house.

The same objection applies to clause 13 (2) (coadjutor bishop), only still more so, because it unanimously gives him what he has already got.

Clause 81. I like the idea of "corporate trustees," but only in theory, because in practice geographical decisions make the idea impracticable. How could all future Church property throughout the length and breadth of Australia be vested in seven trustees? That is one for each State, and probably one for Canberra. Just think of the writing backwards and forwards and getting the signatures to documents! I believe John Wesley and General Booth made excellent sole trustees of everything and anything that belonged to the brethren, but, as I keep on saying, this draft does not aim at a union—it is not even a half-way house towards it—and until we get unity the trusteeship of Church properties had better remain in local hands.

Clause 92 provides that the Canons of 1604 shall apply to the Church in Australia. It is only fair to point out that those Canons are not binding on the laity in England, because, though passed by Convocation, they were never ratified by Parliament. It is rather a big jump to make them apply to the laity here. If they were looked into, it would probably be found that half of them had fallen into disuse, and who is to say how much of the balance is applicable to Australian circumstances? This is another instance of the vagueness of this draft. The effort to standardise Australian faith, ceremony and discipline according to English practice and custom, is the most nebulous thing in the Bill. Which English diocese is to be the model—London or Liverpool?

Clause 93 is extremely important. It jet-tisons the whole of what might be called the common law of the Church of England—all those thousands of decisions, broadening down, as Tennyson tells us, from precedent to precedent, which have been built up by the Privy Council and numerous ecclesiastical Courts in England. This spells chaos. If in line 1 the words "in decisions" were made to read "no final decision," I would vote for the clause. Of course we are asked to sign a blank cheque as to the form of the supreme tribunal that the General Synod will erect, but we have the talent in Australia, both clerical and lay, and I am prepared to trust it, more especially because of the very wise provision in clause 77, "Before determining a suit the supreme tribunal may, if it thinks fit, consult the Consultative Committee of the Lambeth Conference."

Clause 96 is very sparing in definitions—only 9 words in the whole Bill being defined. In the definition of "this Church" poor little Tasmania has been dropped, but she is safely included in the Commonwealth higher up in the same section.

But why not take the bold step of calling it "The Anglican Church in Australia?"

With regard to the table of representation, I do not want to present a factious spirit. I recognise that the largest dioceses are entitled to more than they are getting at present, but I do not want them to be too grasping. What I want to urge is that the laity are entitled to an enormously larger proportion than the clergy. I do not wish to be thought disrespectful to the latter, when I say that all human souls are equal in the sight of Almighty God, and that of that basis the clergy are less than one per cent. of the congregation. At present the representation is "fifty-fifty," and on top of that is the superstructure of episcopate: so that General Synod has an overwhelming clerical bias. Time was, in the Middle Ages to wit, when the clergy had almost a monopoly of learning. In those days I suppose a respectable churchwarden had no more

brains than a sexton, whilst synodsmen were not born. The recently inaugurated Church Assembly in England has revealed a wonderful interest shown by intelligent laity in the discussions on Prayer Book revision. The old idea that the clergy are better informed than the laity is now reversed. Unfortunately it is the exception and not the rule for the cleverest boys in our public schools to study for the ministry. It is only in the realms of theology, the Scriptures and liturgiology that the clergy are better informed.

I suppose the urgency for the present Bill is the looming of Prayer Book revision in the near future. I would like to see the new product lifted out of the mire of ecclesiasticism in which the present book rests. But the clergy will never do that; they have to stand up to their ordination vows, and dare not budge far from them. I verily believe that the great slump in Church-going for many years past is due to two things (1) an antiquated Prayer Book makes no appeal to the present generation, and (2) the pulpit in learning, common sense and knowledge of men and affairs has lost its ascendancy over the pew.

Quiet Moments.

THE ASCENSION AND MISSIONS.

FROM time to time we observe great days of remembrance, which serve to stimulate our loyalty to the British Throne, and to impress us afresh with the vastness and influence of the British Empire. We think, for instance, of such days as St. George's Day and Anzac Day.

But loyal as we are to the British Empire, we need to be reminded that we are members of a Greater Empire, and owe allegiance to a Greater King. Now the Festival of the Ascension reminds us of this, for is not Ascension Day the Coronation Day of the King of Kings, "whose Kingdom is an everlasting Kingdom and whose dominion endureth throughout all ages." At this Festival we think especially of Christ in His Kingly aspect. We think of Him Who for us men and for our Salvation laid aside the glory of His majesty, and was incarnate, and lived and suffered and died for us; Who, having conquered sin and death, returned as Conqueror to the Courts of Highest Heaven, where now at the right hand of the Almighty Father He is reigning where He was before. Just before His Ascension Our King gave His great command in the extension of His Kingdom: "All authority hath been given unto me in Heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

This is the Church's great commission, this is our reason for missionary work, and as loyal subjects of our Saviour King, we should need no other.

Of course, there are other reasons, and very good reasons too, but the Lord's words are our marching orders, and we must go forward with the great work of the Kingdom of Christ must be extended. The Church must evangelise the world. We must support foreign missions, for missions are the evidence of the life of the Church. When growth ceases, decay commences, and the Church which neglects her duty to the world will suffer for her neglect.

We all feel a justifiable pride in our own British Empire, but we must not take a merely material view of its vastness and its power, for these are but the measure of our responsibility to God for the use we make of them.

May we not say, do we not feel, that as God had work for Hebrews, Greeks, and Romans in ancient times, so has He work for us to do in these days of opportunity? Should we not feel that God's purpose and destiny for the British Empire is to be the chief means under God for the evangelisation of the world?

This is the highest form of Imperialism, loyalty to Christ, and enthusiasm for the extension of the Kingdom of Heaven upon earth.

May each one of us realise our responsibility of helping in this great work, the measure of our thankfulness and devotion to our Saviour King, as it is of our concern for the welfare of humanity.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below than the way of the Holy Cross.—Thomas à Kempis.

Bush Church Aid Society.

Great Rally in Chapter House, Melbourne.

On Tuesday, 27th April, before a large and appreciative audience, and under the sympathetic and capable chairmanship of the Archbishop of Melbourne, Rev. S. J. Kirby, B.A., his "Off-Sider," Rev. E. R. Panelli, for two years missionary in the Riverina Diocese, and Sister Reece, Missioner in the Gippsland Diocese, unfolded the finances, outlook and aims of the B.C.A., a Society that has come to mean something solid to the life of the Church in Australia, and is advancing in leaps and bounds in the esteem and support of Churchfolk generally throughout the continent.

The Chapter House was unusually well filled with a keenly appreciative audience when the meeting opened. Mr. Kirby, though not pretending to conduct an Annual Meeting, had a very cheery tit-bit to present—an account of the receipts of the Society for the year 1925. The income of the Society during the year constituted a record (almost £4000 being received)—all Australian giving he was glad to state, and therefore of added value, as evidencing the continued and increased interest shown by friends of the work amongst the Outbackers. Thanks in this direction was specially given to St. John's, Toorak, whose vicar, Rev. Dr. Law, toured much of B.C.A. areas in 1924.

Mr. Kirby is well provided, as are most Australians, with a vocabulary, in addition, his breezy optimism brings with it its own reward—people will always respond to the happy worker—and that is what Mr. Kirby is. He clothes his remarks in a typically pungent verbiage—often attractively allusive. One can see that Mr. Kirby hasn't the slightest doubt about the work and its destiny.

The appeal for support was made on three grounds—The Master's Will—Australians' duty to their fellow countrymen—and the broad charity that must be felt by all Christians in the face of such a call.

The Archbishop in his Presidential Address, referred in very appreciative terms to the fact that the total receipts were from Australian sources. He felt that not only could Australians support their own work, but that they ought to do so, as Australians too, should be used as far as possible in the work; he was glad to know that Mr. Kirby and Mr. Panelli were both Australians.

His Grace mentioned the great success in the outback portions in broadening the Cathedral Services. Many letters he had received had supported this view, such letters as indicated that the writers had not for many months—sometimes years—heard a church service rendered. Therefore one could specially visualise the need of such work as was being done by the B.C.A. Like the A.B.C., it was simplicity itself to follow the need and the methods employed by the B.C.A. In regard to the B.C.A. paper, the "Real Australian," it ought to receive wide publicity and he would have great pleasure in subscribing to it himself.

Rev. E. R. Panelli spoke on the work he had been for two years engaged on. The difficulties are tremendous. Distances are so great that many places receive ministrations only once in two years. He had met young people who had never seen a clergyman (laughter), church or train, and had never read the Bible. Ought this kind of thing to be?

Mr. Panelli urged that the B.C.A. was no "timput show"; he told his hearers of the

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mileage of his cars, the literature dispensed, and the real good work done.

Later, slides were shown illustrating this work. These pictures bring home to us the real need, and the almost quaint simplicity of the work, the barrenness of the country through which it is necessary to travel, and incidentally, but not in the least, the heroism of the Missioners.

The Meeting was also addressed by Miss Rees; she spoke of her work in the wilds of what His Grace described as that "most euphoniously named region," Crozinga-long. As one saw it with her it is a wild, tangled, region, miles from anywhere, with the large-hearted settler battling with nature in the good Australian way. Miss Rees spoke of the work just as she found it—miles through burning scrub to reach just one little family—sickness as well as ignorance to minister to, and the great call through it all.

At the conclusion of the meeting, friends were urged to purchase copies of the "Real Australian," the Society's Quarterly production. It is good to say that free use was made of this invitation, and that many new direct friends were made at this meeting, which Mr. Kirby said afterwards had "bucked him up considerably."

The B.C.A. Society's work is Federal in its scope; its aims are all the while truly Evangelical. Its work is conducted by men who are heart-whole and consecrated to their task. The B.C.A. work is to its workers, "just IT." We think it is "up to" church-people in Australia generally to keep the B.C.A. in their minds and hearts, and to support by prayer and gifts as occasion arises.

To those asking the methods adopted for future work, it may be stated that at the present time, there are 10 men in training thing solid and worthy of support. In addition, shortly there will be sent from Sydney a new Mission Van conducted by two consecrated women, one an expert motorist. Indeed, one can see that every avenue is being used to the good work's end, and we are sure that the Anglican Communion will, as time goes on, take the B.C.A. to its heart, and by prayer and alms show that can be done for our pioneers in the back-blocks.

English Letter.

(From our Special Correspondent.)

The Church Assembly and Patronage.

The subjects which have been engaging the attention of the Church Assembly and other gatherings of Churchmen in England of late are not of special interest to church people overseas. There has been considerable discussion on our system of patronage. Some reform have been proposed in order to give parishioners a larger share in the choice of their incumbent, but they do not appear to promise much success. One of the proposals is to set up a Board of Patronage in each diocese, but there is much division of opinion as to the functions of the Boards. Some would like to see a considerable share of the patronage of the Church conveyed to them. There is some doubt as to the power of such a Board to interfere with the rights of private patrons. Any claim to question the patronage of the Crown or the Lord Chancellor and the Prime Minister would undoubtedly be resented. It is suggested that two representatives of a parish should sit on the Board when the appointment of the new incumbent is being considered. This would not give the parishioners any effective voice in the selection, and is open to several obvious objections when the names of candidates are being considered. The proposals so far made seem to increase the powers of the Bishop, and to place the private patrons in a subordinate position to the Patronage Boards. Neither of these results is desirable, and they will probably be rejected in the long run.

Among the other articles in Mr. John Knipe's account of Anne Askew "the Fair Gossamer," which has been drawn from original sources, Dr. Harold Smith, of St. John's Hall, Highbury, illustrates the condition of the church during the Commonwealth period by a study of the Interregnum Ordinations. Episcopacy was not so dormant as it is sometimes supposed to have been. The Rev. George F. Irwin writes on the Evangelical Interpretation of Anglicanism, a subject which has been recently much discussed from many points of view. The Rev. Norman H. Clarke considers some aspects of authority in the Church, especially as they concern the clergy. The Rev. F. Bate, Foreign Secretary of the Colonial and Continental Church Society, gives some new and interesting facts regarding the Church in North and Central Europe, tracing the development of the early settlements of English people and the chaplains who ministered to them. An article on Dean Swift gives some amusing incidents in his career. Considerable space is devoted to the latest books, of which not the least is Dr. Coulton's "The Medieval Village," in which he exposes the false estimate of the Pre-Reformation period as a golden age of prosperity which Protestantism destroyed. "The Record" pronounces the whole number to be of unusual interest to Evangelical Church-people.

God led the wise men at first by the work of nature, a star under special laws to fulfil a Divine purpose, then by the Divine work—Armitage.

People We Know.

In the Bishops Court Chapel, at Ballarat, Miss Margaret Maxwell-Gumbleton, daughter of the Bishop, was married to Captain Arthur Lester-Garland, M.C., of the 1st Punjab Regiment, by the Bishop, assisted by the Rev. W. G. Bowen, vicar of Warrnambool, an old friend of the family in England.

Canon E. S. Hughes, vicar of St. Peter's, Eastern Hill, and Mrs. Hughes, who have been on an extended tour of Great Britain and Europe, have returned. A welcome was given to the Canon and his wife by the parishioners.

Canon Langley, of St. Mary's, Caulfield, Victoria, has now made a good recovery from his recent attack of pneumonia.

The Rev. L. L. Wenzell, of St. Stephen's, Richmond, Melbourne, preached at the jubilee of St. George's, Flemington, where he was a parishioner in his youth.

Prior to leaving the Mission of St. James and St. John, the Rev. A. A. Bennett was presented with a wallet of notes and a pocket Communion service by Canon Lambie, on behalf of the parishioners at an "au revoir" social. Mr. Bennett is temporarily exchanging with the Rev. M. C. Opper, Lakes Entrance.

The Rev. C. C. Barclay, M.A., of St. Mary's, Fitzroy, has left on a trip to England.

The death has occurred in Sydney following a prolonged illness of the Rev. A. T. Chodowski, Jewish minister, and editor of the "Australian Jewish Chronicle." Mr. Chodowski, who went to Christchurch, New Zealand, in 1889, as minister to the Jewish congregation there, had also acted as Jewish minister in Brisbane, Dunedin, Melbourne, and Sydney, where the Newtown Synagogue was built several years ago under his supervision. The son of a noted Polish rabbi, the Rev. Jacob Chodowski, he was one of the greatest Talmudical scholars in Australia. He spoke several languages, having travelled extensively in Europe in his youth.

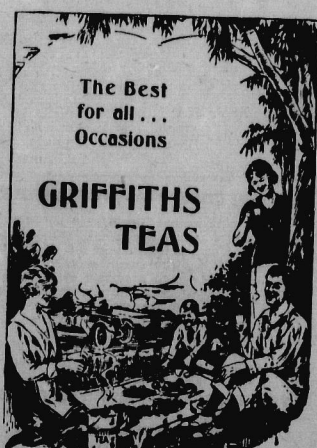
At the age of 66 years, the Rev. Henry Howard, the noted Methodist preacher of Adelaide, has been appointed to the leading Presbyterian Church in New York, where the President attends.

Dr. A. Leeper has again been elected president of the Melbourne Public Library.

Bishop Hay, of Tasmania, visited the Gippsland Synod, early in May, and presided the Band of Hope Conference in Melbourne. He is the president of the Tasmanian Prohibition League. While in Melbourne he was the guest of St. John's Vicarage, Toorak.

Canon Hancock, M.A., of St. Andrew's, Brighton, has been appointed Rural Dean of St. Kilda Rural Deanery, Melbourne.

Sister Biggs, C.M.S. reports, is due to leave Melbourne on 28th inst., and Mr. Louisa is now in Sydney to take part in a conference before leaving for his work at



Goote Island. Mr. Lousada's leave was greatly blessed both to himself and to his friends in Victoria.

The Rev. Dr. Ochiai, Principal of the Central Theological College, Tokio, is visiting Australia.

The Rev. Dr. A. Law attended Gippsland Synod as a deputation from the Church Missionary Society.

A very picturesque personality passed away recently in Melbourne in Mr. De Jersey Grut. As a young man he first made his name by grappling bravely with a robber of the bank in which he was employed. He travelled in classic lands, and had some romantic experiences in those countries of romance and fable.

Mr. O. Muspratt, well known in C.M.S. circles of Y.P.U., has been appointed to undertake week-end duty at Preston, Melbourne.

The Rev. W. T. C. Storrs, M.A., after 31 years of faithful labour at St. Matthew's, Prahran, Melbourne, was tendered a farewell by his parishioners on 27th April. He has exchanged parishes with the Rev. R. Brady, of Heidelberg.

The Archbishop of Melbourne has appointed, as is his custom, four chaplains, for two years, the new appointments being the Revs. Canon Langley, M.A., W. G. A. Green, M.A., J. Jones, B.A., and Dr. A. Law.

Also it was pleasing to notice the presence at the same Synod of the Rev. Ainslie Yeates after his return from Melbourne diocese.

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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.

50 Elizabeth Street, Sydney.

W. E. WILSON, Hon. Sec.

Mr. Minton Taylor, after some years absence from the Sydney Synod, was present at the Session held last week. He received a great ovation when rising to speak.

The Rev. C. H. Tomlinson, rector of Milton, N.S.W., for several years, has succeeded the Rev. W. J. Edwards as rector of Bulli, N.S.W. Mr. Edwards has been appointed headmaster of the Monaro Grammar School.

The Rev. F. H. King has returned to Australia after revisiting Canada where he spent some years. He has been appointed to Mirboo, North Gippsland.

Miss Boydell, of C.M.S., is now working in Japan, in the place where Saint Francis Xavier landed in 1549.

Dr. Ochiai.

A Retreat for the clergy of the Diocese of Bendigo will be held this month.

The Rev. Dr. Ochiai, head of the Central Theological College, Tokio, Japan, has an interesting story to relate. Coming as he did to Australia under the auspices of A.B.M., he is not so well-known among C.M.S. folk as he should be. During the course of a lengthy and most enjoyable interview, he explained the work of his college, which he stated as so named because it united the various Anglican educational efforts. He had about 27 students preparing for the ministry, some of whom were taking the Arts degree, and a number of others, who might be likened to the old-time "hearers," in one sense, that they were qualifying for admittance to fuller privilege. He wished for more unity among Christian workers in Japan, that the Message of Jesus might gain by such agreement. The Japanese were sometimes puzzled by our differences. C.M.S. always worked under the episcopate. The first Episcopalian of a non-Roman kind had come from U.S.A. C.M.S. England had done great work, and the foundation generally in Japan was of an evangelical nature, as was the prevailing character of the work there. Dr. Ochiai looked to Christianity to provide that influence which would make Japan a nation comparable in standards and ideals with the Christian peoples of the world, for its ancient traditions, fine as they were in their day, had no longer the power to create morality. Dr. Ochiai spoke most appreciatively of the reception he had received, and of the wonderful nature of this great

land, which he hoped would draw near to Japan in working for the greater good of mankind.

THE REV. T. C. HAMMOND'S ENGAGEMENTS.

Saturday, May 15, 8 p.m., Lecture, Presbyterian Hall, Marrickville.

Sunday, May 16, 11 a.m., Christ Church, Gladsville.

Sunday, May 16, 4 p.m., St. John's, Campsie.

Sunday, May 16, 7.15 p.m., St. John's, Glebe.

Monday, May 17, 8 p.m., Lecture, Lakemba.

Tuesday, May 18, 8 p.m., Lecture, St. John's, Glebe.

Wednesday, May 19, 8 p.m., Lecture, St. Philip's, Eastwood.

Thursday, May 20, 8 p.m., Lecture, Christ Church, Gladsville.

Sunday, May 23, 11 a.m., Christ Church, Kiama.

Sunday May 23, 3 p.m., St. Luke's, Dapto.

Sunday, May 23, 7.15 p.m., St. Michael's, Wollongong.

Monday, May 24, 8 p.m., Lecture, Wollongong.

Tuesday, May 25, 7.45 p.m., Social Festival, Town Hall, Sydney.

Wednesday, May 26, 7.45 p.m., Lecture, St. Andrew's, Strathfield.

Thursday, May 27, 8 p.m., Lecture, St. Matthew's, Bondi.

Sunday, May 30, 11 a.m., All Saints', Woollahra.

Sunday, May 30, 7.15 p.m., St. Stephen's, Willoughby.

Monday, May 31, B.C.A. Annual Meeting, Chapter House.

Tuesday, June 1, 8 p.m., Lecture, St. Saviour's, Punchbowl.

Wednesday, June 2, 8 p.m., Lecture, St. Stephen's, Willoughby.

Thursday, June 3, 8 p.m., Lecture, St. Barnabas', Waverley.

Who's Next.

A Sydney clergyman has given a £10 bond for the "Church Record." We gratefully acknowledge the gift, and are thankful that such interest is taken in our publication.

Self righteousness not only leads us to look down with pity and contempt upon others, but it also blinds us to our own defects.—Gore.

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The Christ, the Church, and the Child.

(Rev. C. Crotty, B.D.)

The Christ and the Child.

WE are often told that modern psychology has discovered the significance of the child, but long before the era of modern psychology, the greatest of all psychologists, Jesus of Nazareth, revealed this to the world. Jesus Christ revealed to the world the meaning of its greatest treasure; He showed the significance of childhood to a world which, for the most part, regarded the child as little more than a chattel, to be exposed at birth and left to die if it was not wanted, or to be handled and moved and used at the will of its father, a poor creature without rights.

With Christianity there came a recognition of the supreme worth of the child. Jesus showed His love for little children, and their significance and worth by encouraging people to bring their children to Him, by rebuking those who would hinder them from coming, and by taking them up into His arms, putting His hands upon them, and blessing them. He said that whoever caused one of these little ones to stumble, it were better if he were drowned. Furthermore, He said that whoever received a child in His name received Him, and that all must become as little children if they would enter into the Kingdom of Heaven.

Our Lord showed His appreciation of the childlike character, as well as His love of children, and of the supreme importance of their welfare.

We shall never forget His impressive words to St. Peter, "Feed my lambs."

The Church and the Child.

The Christian Church inherited Our Lord's teaching with regard to children.

In the early Church it was felt that children of Christian parents should be brought to be dedicated to God, and to be blessed by Him in Baptism, careful provision being made for the Christian training of such children.

The day schools of various kinds provided by the Church were the first, and until comparatively recent years, the only schools available for children. Thus the Church has shown the way to the State, as it has also in the case of Hospitals.

The development of the modern Sunday School, especially in Canada and the United States, is one of the most significant results of an awakened Christian conscience in reference to child welfare.

Closely akin to this is the wonderful extension of the Free Kindergartens, open on week-day mornings, which have proved such a blessing, not only to the children, but also to the parents.

Modern Psychology and the Church.

Modern psychology has emphasised the attribute of Jesus Christ and of the best Christian thought and work with regard to the child, not only emphasising the supreme value of the child, but also helping us to understand more of the mind of the child and of the religion of the child. All of this should be a valuable help to us as a guide to a sound religious education.

If we are to teach children we must learn from them; we must study the child if we are to teach the child. Here again the language of prophecy and the method of the Master are emphasised in the words: "A little child shall lead them." We must not try to force our adult theology upon the minds of little children. Nevertheless, children have a theology of their own, and this should develop with their religious experience and general knowledge, under our guidance. The years of childhood are formative years; conscious and unconscious influences are shaping the character and the religion of the child.

This is the time when religious influence and teaching find most response, leading, it may be, to decision for Christ.

Our Opportunity and Our Responsibility.

Childhood is our great time of opportunity for influencing souls for God and goodness, and the time of opportunity is also the time of responsibility.

The future depends upon the children, and nothing can be more important than the work of influencing them. The three chief influences affecting children are the home, the school, and the Church, and of these the most successful is the home.

All experienced clergymen and other Christian workers could testify that the greatest hindrance to the development of Christian children to-day is the influence of irreligious homes.

Our day schools, whether those of the State or of the Church, are far from ideal with regard to Christian teaching and practice and atmosphere. Sunday Schools, as we are often reminded, are only a poor substitute for Christian homes and Christian day schools.

However, we must face the facts, and we must make our Sunday Schools as efficient as possible. Nor must we be satisfied with efficiency of method and organization. The real strength of Sunday Schools is the influence of religious teachers upon their pupils; it is the influence of one Christian personality upon another. We must foster and preserve this spirit, this influence, yet we must be prepared to learn all we can from the best day school teachers.

We must study our Bibles, we must study our children, and we must study the best methods of conveying Scriptural truth to the children so as to influence their minds and affections and wills, so as to lead them to Christ.

We must all remember that mere religious instruction is not religion, that theology is not religion. It is personal religion that counts in teaching as in everything else. The children must be brought to public worship, not merely to Sunday School. We often deplore the neglect of public worship in these days. This is likely to get worse instead of better unless we commence with the children. Unless the children get into the habit of regular and reverent worship now, they are not at all likely to be regular, reverent worshippers when they grow up.

We should also set Confirmation and Communion before all our children as the healthy, normal, development of their spiritual life as members of the Christian Church.

The ideal of work as well as worship should also be kept before all our children, so that they should regard it as quite the regular and proper thing that as soon as possible they should do something for Christ and His Church.

Church Constitution.

Bishop Cranwick's Views.

The Bishop of Gippsland gave the Synod of Gippsland an important direction regarding the proposed alteration to the Constitution of the Church in Australia. In the course of his address he said:—

"We have reached a wide consensus of opinion that the time has come when we should re-assume the legal autonomy, which we voluntarily resigned before the birth of Australian national consciousness and in days when colonial life had not given place to national life. In proportion as the Commonwealth has steadily taken its place as a nation within the larger Commonwealth of British Nations, the feeling has grown that the Church also should assume her rightful role of grown-up daughterhood within the family of sister Churches that in every part of the Empire, and even of the world, surround the Mother Church of the English people. This does not signify a desire on our part to develop into anything which could be described as un-Anglican, nor to renounce any share in the richness of history and tradition bequeathed to us by the Great Ecclesia Anglicana which from the first centuries after Our Lord has been the guide, the inspirer, and comforter of all who have shared in the British heritage. When the Australian Commonwealth was proclaimed Australia became no less British—rather the bonds of loyalty and sympathy were more closely welded together than ever. Nevertheless Australia became in every sense of the word a nation, assuming the responsibility of her own destiny, which he determined should be worked out in conformity with the needs of her people and yet in line with laws, ideals, and traditions which can only be described as British. In the same way it has become increasingly apparent since the General Synod of 1921, that Australian Anglican opinion expresses the desire that we should become a regional or national Church in the sense of having the 'authority to ordain, change, and abolish, ceremonies or rites of the Church ordained by man's authority,' as Article 34 puts it. This is wholly a right and proper desire, for the test of any institution in its general adaptability to the work which it has to do. And the Church of this new age must be able to adapt herself to the work as it exists under Australian conditions. This she cannot do if her formularies and polity are made for her in England.

A Constitutional Convention of the Australian Church.

"Very wisely, therefore, it has been decided that we shall adopt the procedure followed in our political life, when Australia became a Commonwealth. In the second week of October of this year a Convention of Representatives of all the dioceses is summoned to consider the Draft of a Constitution for the Anglican Church in Australia, which has been prepared with great care by a committee of the General Synod.

"In whatever form the Constitution emerges from the Convention it will be submitted to the various dioceses for their acceptance or rejection in that form.

The Name of the Church.

"The name given to the Church in the proposed Constitution is 'The Church of' (Continued on p. 10.)



The Churchman's Reminder.

MAY, 1926.

- 13th—ASCENSION DAY.
16th—SUNDAY after Ascension.
Offerings in many Churches in aid of Missions to the Heathen.
19th—Dunstan, great Archbishop of Canterbury, 988 A.D.
23rd—WHITSUNDAY, or Pentecost.
Ember Week—Prayer for Clergy.
Let us pray for more Ministers.
24th—WHITSUN MONDAY. Ember Day.
25th—WHITSUN TUESDAY.
26th—AUGUSTINE, Archbishop of Canterbury, A.D. 604.
Queen Mary born, 1867.
27th—VENERABLE BEDE, England's famous Historian, Scholar, and Saint, d. 734.
Next issue of "The Church Record."
30th—TRINITY SUNDAY.

The Church Record.

MAY 13, 1926.

The Church Record.

THE Printing Press has attained gigantic proportions among the overgrown developments of modern life. There is no question of its having effected much in educating, as well as in interesting, the general public. Indeed, it is possible to attain some degree of culture solely from a steady and attentive perusal of the columns of the daily press, replete as they are with matters of varied concern. The Press also aspires to direct the mind in morals, and sometimes goes so far as to proffer questionable kinds of religious instruction.

We certainly owe very much to the press of Australia for its chaste and reserved character. However, this commendation requires qualification when we find an inclination to give preference to Roman propaganda, or to distort the position of Prohibition in U.S.A. In the political realm also the Public Press often earns, through its bias, some scorn, and consequent loss of respect and influence. It may be doubted whether to-day the Press is as influential in turning votes as it was a decade or two ago. For this loss everyone is truly sorry who stands for a Free Press among a Free People. There is evident haste to get rich when the advertiser controls the policy. Papers make fortunes out of the advertising spaces, and not from selling copies to be read. It almost seems a fair proposition that distribution in that case should be free. There is a successful instance of this in a leading Sydney suburb.

Having uttered all this criticism of the Public Press we turn next to the Church Press, to observe that never was there a day when people read more papers, secular and religious, than they do to-day. Now is the time for the Church to make appeal through the printed paper. Ever since Caxton's day the Word of God has been made available to an increasing number of people, and the growth of Church Papers testifies to the recognition by the modern Church of this opportunity to spread abroad the teachings of Jesus of Nazareth and of the Acts of the Apostles.

The "Church Record" established itself in Australasia as a medium of expressing the mind of the great majority of Anglicans on fundamental Evangelical truths enunciated in the Book of Common Prayer—as at present authorised, let it be noted, for these same principles are at stake in this day of impending Revision. Many church journals, being "official," are seemingly precluded from informing and guiding decisions of the laity upon some of the most urgent affairs of the Church. Instruction and publication of Reformation truth, just as in the days of the Reformation are required to-day. "The Church Record" will still emblazon on its banner the comprehensive title: "Catholic, Apostolic, Protestant, and Reformed." With this issue the paper presents itself under a new "format." Various other features in the "make-up" of the paper will be added as convenient, and it is hoped that they will commend themselves in an effort to gain the eye and inform the mind of a widening circle of loyal Anglicans. The Managing Committee wish to issue the paper each week, and will do so just as quickly as people make it possible.

THE CHURCH RECORD.

May 13, 1926.

To this end they will welcome additional support beyond that furnished by regular subscriptions.

These alterations accompany, as is generally understood, a change in editorship, and he who now commences, at the request of the governing bodies, the onerous task of conducting the journal is fully aware, through previous experiences, of the responsibility and demand entailed. But he is re-assured and strengthened by abundant encouragement received from various friends, leaders in the Church, and others, not the least being a communication of good-will with the offer of assistance, from the previous Editor, who now enjoys enviable and deserved rest after carrying the burden for so long a time.

A complete staff of expert writers has been engaged that the columns of the paper may present the best thought of several minds, so making wider appeal. No trouble will be spared to enable the Paper to occupy that position to which it is justly entitled, of influencing the life and character of a large section of the Anglican Communion, and of informing it regarding those most vital matters awaiting decision. Other assistance will be cordially welcomed. There are many people who could contribute an interesting account of some church event, or write a short article (we ever prefer brevity) on a subject of general interest. If no more were done than write a letter to the Editor for publication in the Correspondence Column, the cause would be helped in that.

It may be said that one of our objectives is not to issue a large unwieldy sheet, but rather a small and handy page full of brightness and of joyful news of the Church's triumphant progress. We hope, at least, never to hear that any person habitually throws away the paper without tearing off the wrapper to read the list of contents, if no more. This new venture, in which some of us will be involved, financially and otherwise, is fore-doomed to failure unless assured of adequate response, of prayerful interest, and of kindly reception of an ever-increasing number of Church of England people, bearing in mind the old Greek motto:

"When God grants, no envy avails to hurt. But, when He withholds, no labour can succeed."

Thus is presented the appeal for your support on behalf of

"THE CHURCH RECORD."

A PRAYER FOR OUR PAPER.

O God, Who didst inspire writers of olden time with Thy message of salvation, make "The Church Record" effective in setting forth the faith of Jesus, the Saviour of Mankind. Pardon human infirmities, and grant that the grandeur of the task may be reflected in every page. Let its readers ever gain blessing from its contents. Stir up the hearts of many faithful people to further the interests of the paper, that its progress be not hampered through lack of financial aid, but that its rallying cry may be heard throughout our land. May truth ever be upheld, and error and sloth confounded, by this means, so that Thy Church may be extended and Thy Name glorified, through Jesus Christ our Lord. Amen.

The Reformation Settlement.

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

(Continued.)

The Mass A Propitiation.

In the previous article we saw that the discussion between the opposing sides at the Reformation dealt with the Mass as a Sacrifice for Sin.

There is further evidence upon this point. Professor Goudge is further credited with the statement that the Roman theory of the Mass was formulated definitely by the Council of Trent. A reference to the Council of Florence, held in 1439, serves to involve the statement of the Professor in some obscurity. But there can be no doubt that the Council of Trent gave precision to the Roman theory of the Mass. The Council elaborated the distinction previously made by Thomas Aquinas, between a sacrament and a sacrifice and dealt separately, at a considerable interval of time, with the doctrine of The Eucharist and the Doctrine of the Mass. Article XXXI. had been drawn up before the formal Tridentine decree on the Mass. Article XXXI. underwent revision after the promulgation of that decree. The Council pronounced an anathema against all who should declare that in the sacrifice of the Mass a blasphemy is done to our Lord

Jesus Christ. The English Church retorted by changing the expression "forged fables" into "blasphemous fables," the more directly to meet the precise theological language of the Council. The Council revived the Sophism patent in Gardiner's polemic that the sacrifice of the cross is not "re-iterated," but "continued." The Church of England retorted by inserting the important word "finished" in the title of the Article. "Of the one Oblation of Christ finished upon the cross." A comparison of the Article with the corresponding canons of Trent leaves it abundantly evident that it is the Roman theory as now officially pronounced that receives the severe stigma contained in the words "blasphemous fables and dangerous deceits."

Newman's Fancies.

Newman indeed propounded a strange fancy that the Reformers were beating the air and denouncing imaginary errors which could not be fastened with certainty on any exponent of Christian doctrine and had but a short-lived existence in Melancthon's works. He based his whole theory upon the distinction between the original and actual sin appearing in Articles II. and XXXI., and in the plural form in the words "Sacrifices of Masses." Newman, to his credit, subsequently abandoned this desperate expedient, and yet his theory, rejected by the author, is confidently urged to-day. The blunder arises from lack of close study of Reformation theology and current moves of thought in the sixteenth century. There was a great necessity in those days for emphasising the fact that our Lord's sacrifice "is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual." This truth in the judgment of the Reformers had been obscured by the position given to the so-called sacrament of Penance and also by the prevalent theory of the Mass.

The sacrament of Baptism was conceived as availing for the original sin of the baptized infant and only washed away the actual sins of the adult penitent if he had not previously been baptised. As a consequence two modes of salvation appeared. The baptized infant dying in infancy secured an immediate entrance into heaven through the only merits of our Lord and Saviour, Jesus Christ and by direct reference to His one Oblation of Himself once offered. It was otherwise with the baptized adult sinner. In his case, recourse had to be had to the priest in the Confessional and personal satisfaction had to be rendered by him to remove the remaining temporal punishment due to sin. It is a commonplace of Reformed writings that the sacrament of baptism avails throughout the entire life of the recipient and applies, after the manner of a sacrament, the satisfaction of Christ whensoever the transgressor repents. Thus our Lord's death is brought, as it were, into immediate relation with the penitent sinner. Cranmer writes: "And where you say that by virtue of Christ's sacrifice such as fall be relieved in the sacrament of penance, the truth is, that such as do fall be relieved by Christ whensoever they return to him unfeignedly with heart and mind. And as for your words concerning the sacrament of penance may have a popish understanding in it."

A similar error arose in connection with the Mass, by which, while the sacrifice of the cross is invested with the power of regeneration and remission of deadly sin, the sacrifice of the Mass, as we have seen, was assumed to secure the mitigation of God's displeasure where actual transgression had supervened after baptism and was therefore portion of the "satisfaction" rendered by the penitent to God, not only for his own sins, but for the sins of the departed suffering in Purgatory. This explanation of the division between original and actual sin has the merit of interpreting the language in the light of the prevalent controversies of the time. As for the plural "Sacrifices of Masses," while no doubt the expression was employed to emphasize the element of repetition in contrast to the "one offering, once offered" no sixteenth century divine dared oppose the term as it occurs in the decree of the Council of Florence and formed portion of the Ordination Service in the Old English Pontificals. It is also to be found as a descriptive term of the Roman Mass as a sacrifice in the decree of the Council of Trent concerning Purgatory. Cranmer used the expression "Masses" and "Masses" interchangeably and Gardiner raised no objection to his phraseology well knowing that both forms were current in the theological language of the day. There can be therefore no doubt that the Reformers rejected the existing theory of the Mass.

How did they deal with the Mass Service?

Two modern Roman liturgiologists have answered. Canon Estcourt declares that in the First Prayer Book of Edward VI. every expression which implies a true propitiatory sacrifice has been carefully weeded

May 13, 1926.

out. Gasquet and Bishop similarly record that there is nothing in the First Prayer Book inconsistent with or a denial of Luther's rejection of the sacrifice of the Mass. It may be said with truth that the opinion of opponents must not be accepted too readily, still it may reasonably be assumed that men trained in the Tridentine school would recognise this own form of religious belief if it were at all apparent. The Reformers changed the service. The nature of the change can be learned by the simple process of comparison. They changed the 1549 First Book in certain particulars in 1552. The changes all point in one direction. That direction is steadily away from all suggestion of a material, substantial offering, similar either to the old Jewish sacrifice or to the great submission of Calvary. There is evidently a serious effort to dissociate the notion of a sensible offering to God, through the material elements of the sacraments, from the Prayer Book presentation of Holy Communion.

In 1549 indeed the outward character of the service was not wholly altered. There were alternative forms of dress provided for the minister and he was instructed to take up his position "humbly afore the altar." The Table was described indifferently as the "Altar" or "God's board," or "The Table." Also the structure of the service remained somewhat similar to formerly. The canon of the Mass, the invariable portion subsequently stereotyped by the Council of Trent, although much altered in phrasing, preserved its original character of one long prayer. Consecration and reception were separated almost by the interval of the whole service. The re-actionary party took advantage, under Gardiner's leadership, of these resemblances and hence the Prayer Book was revised and, as the preamble to the revision, statute declared, was made "Perfect" owing to the interpretations placed upon it by "Ministers and mistakers." Again it may be said that preambles to statutes are notoriously apologetic concerning any previous work entered upon by the revising legislators, but the avowed reason for alteration offers an historical starting point.

If it were the intention of the framers of the Prayer Book to eliminate the sacrificial idea of the Mass, and if an opposing party took advantage of ambiguities and infelicities of expression to preserve as much as possible of that idea then the statute would present an accurate picture of the very circumstances. It must be noted that Gardiner, the leading "Minister and mistaker," made haste to abolish the Prayer Book in Mary's reign and never seriously entered a defence of its orthodoxy in its first guise, once the way opened for revising it. That fact suggests that his arguments culled from the First Prayer Book in favour of the old school were in the nature of controversial expedients, adopted for an evil time. No voice in Mary's reign ever suggested that a return to the First Prayer Book would meet the requirements of so-called Catholic doctrine. It has been left to the late nineteenth century to discover that the old Mass of mediaevalism had simply put on an English dress in 1549. There is a Roman Feast called "The Invention of the cross." "Invention," of course, means discovery, but in that case, as in this, the discovery is an invention.

(To be continued.)

News of Interest.

The British Coal Strike.

There must be made continual supplication that this serious blow to our Empire be early settled with due regard to justice and the progress of class as well as Nation. No one wishes that low wages should be enforced except under dire necessity, and then that something should be done to lower cost of living. It is because the worker has first to bear the strain of lowered rates that the present problem is so urgent. But whatever the difficulty there is no excuse for bad feeling and riotous action, and it is fine to see how Labour is on the whole standing for Order, if not for Law. By the time this note is read we devoutly hope the disastrous Strike will be at an end, but whether or no, our Sympathies remain, as does the aftermath, with those who are with innocent sufferers, men, women, and children, with those closely concerned, and with those who will feel the effect in our far-flung Empire. This is the Bolsheviks' opportunity, even if it be not of actual creation. So far there has been small response to the cry of revolution. Let it be understood that religion shows its silent influence in this. Bolsheviks recognise that, and are sworn enemies to religion. Let our nominal church members recognise it too, and rise from their apathy towards

THE CHURCH RECORD.

the Church, not for the sake of their paltry money, but for the greater cause of righteousness and love to all mankind. Palliatives such as spasmodic charitable efforts, may only serve to aggravate the evil. What is wanted is a whole-hearted turning to Jesus Christ as the Hope of the world, and the consequent translation of His ideals into business and society in general. This is our lesson from the Strike.

Military Camps.

A fair amount of criticism has of late been levelled at the social and spiritual work done amongst the cream of Australian manhood, which each year clusters in these camps. Admittedly, the problem is a very serious one, needing for success the fullest and most sympathetic handling on the part of those responsible. Admittedly, too, both have been up to the present, somewhat lacking. But it is pleasing to record a renewed and intelligent effort which is now on foot, at least on the part of the Anglican Board, to cope with the problem. It is understood that an up-to-date programme will be prepared well beforehand, involving the use of the cinema, competitions, study circles, etc., in a manner calculated definitely to affect the lives of the young manhood of the country. We are glad, too, to hear that "The H" is taking a hand; and that the Presbyterian Church is fully alive to its responsibilities.

Wireless-Heresy and Otherwise.

Wireless, undoubtedly, as proved in Melbourne, in more ways than one, has been of great benefit to the propagation of religion. Dwellers in the Mallee, cut off from the means of grace by distance, can join in with the Cathedral services in spirit if not in voice. That the wireless may lend itself to the spread of undesirable information has also been shown in the advocacy of wine drinking by a certain lecturer, and, as has been pointed out in the press by a letter from his sick bed by the Rev. H. W. Doudney, of Balacava, "listeners in" have been urged to join a most undesirable religious society. It is very interesting to note the plebiscite which the Melbourne "Argus" is conducting, by which the voting places religious services on the top, as most desired by "listeners in." It is an indication that the disintegration of institutional religion which our age witnesses is not necessarily a sign of departing interest in the teachings of Jesus Christ? Or does it, as some assert, indicate a tendency to substitute listening for worship?

Ridley College, Melbourne.

This college, founded in years when the need for Evangelical training was first distinctly felt, has now reached young manhood, and at the opening of the extensions to the enlarged college, reported in our last issue, a very interesting gathering of past friends of the movement took place, the original foundation stone being re-laid by the venerable Bishop Langley; Rev. E. Panelli, well known in B.C.A. circles, provided food for thought in voicing a demand that attention be directed to the training of clergy for work in the out-back parts. Mr. Panelli claimed just as much consideration from highly trained clergy for the bush-bred Christian as for the town dweller. We should have liked more from Mr. Panelli regarding definite Evangelical teaching in the College. We hope the friends of Ridley will very soon make it possible for its students to receive tuition in such a vital subject as Doctrine within its own walls, actually, and metaphorically, too.

The Real Australian.

How often has one had a sinking at the heart on hearing of lectures, addresses and interviews from prominent men anent the "low level" of the Australian Black, and his certainty to be soon wiped out? Thus it is very refreshing that we now have very prominent authorities, including all Christian missionaries, exporters, and responsible politicians, declaring that properly handled, our black brothers can be well cared for, and that as a matter of fact, there is more than promise of the development of this people into not only a civilised, but also a cultured state; one speaker declared recently that the statement to the Australian aborigine being on a "low level" of intelligence is nothing but a myth.

If we could push ajar the gates of life, and stand within and all God's workings see, We could interpret all this doubt and strife, And for each mystery could find a key. But not to-day.—Then be content, poor heart! God's plans, like lilies pure and white, unfold;

English Notes.

Roman Catholic Relief Bill Welcomed by Archbishop Keating.

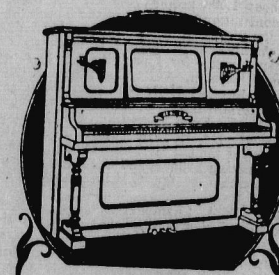
The text of the Roman Catholic Relief Bill was issued yesterday (says the "Liverpool Post," of March 18). The Bill was introduced in the House of Commons on Wednesday by Mr. Dennis Herbert, Conservative member for Watford and a member of the Church of England, and was read a first time. It proposes to relieve Roman Catholics of a number of antiquated disabilities. Interviewed last evening by a "Daily Post" representative, Archbishop Keating said he was very pleased that the Bill had secured its first reading in the House of Commons, and he was particularly pleased that the Bill should have been introduced by one who was not a member of his church.

"We have no objection to the proviso to ensure that the Sovereign should be a Protestant, as we recognise that the country wants a Protestant monarch. As to the ban placed on Catholics in the matter of the Lord Chancellor, I do not see why that should not have been swept away along with the other disabilities. It would stand in the way of an eminent Catholic lawyer, such as the late Lord Russell of Killowen, ever aspirant to the Woolsack. In this, as in other matters, Catholics should be on the same footing as other people. Still, it is not a very serious matter." The Lord Chancellor is supposed to be "the Keeper of the King's conscience," but that is no more than a historical fiction.

Facilitating Legal Business.

With regard to the legalising of trusts and the benefit of religious orders and bequests of money or property to a religious house, the Archbishop said that the disabilities in the past had necessitated special precautions being taken in respect to legal documents, and the lawyers had had to put their heads together to ensure that certain kinds of gifts could be legally held. The repealing of the disabilities would make the discharge of Catholic legal business a much more simple affair than at present.

The wearing of vestments by priests while exercising rites outside a Roman Catholic place of worship, which will be sanctioned by law if the Relief Bill passes, will, in the Archbishop's opinion, facilitate the holding of Roman Catholic processions outside the boundaries of private property. At present certain of the monastic orders are by law prohibited from appearing in public in their religious dress.



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Australian Church News.

NEW SOUTH WALES.

SYDNEY.

Synod—The Battle of the Sites.

A special session of Synod is in course as we write. The one subject of discussion is the proposed removal of St. Andrew's Cathedral to another site in the city. The present site is desired for civic purposes and both the Premier and Lord Mayor have made overtures to the Standing Committee with a view to resumption.

A very full Synod assembled, and an interesting debate is going on regarding three possible sites. The St. Philip's, Church Hill, Site, the Supreme Court (including St. James') Site, and what is termed the Mint Site. From every possible angle the matter is being discussed, and the Synod seems to realise that the question is one of the most important and far-reaching that has ever come before it for decision.

Before this issue is published a resolution may have been passed, and one of the most historic church sites in the Commonwealth potentially abandoned.

We only hope that no ultra-conservatism nor narrow parochialism will block the Church's real progress.

Speaking on Sunday night at St. Paul's, Redfern, Archdeacon Boyce said that Joshua erected a great stone to remind the children of Israel of their faith, and told them that it would be a witness for them, "lest ye deny your God." It was close to the sanctuary of the Lord, and stood there, no doubt for generations, and its importance as a witness was long recognised. Here we had a witness in the stones of their cathedral, which was in the main street of the city, and he hoped that the witness might remain and be improved. It was not in a side street, but in the great and chief thoroughfare of the city, and without it there was not anything from the Circular Quay to the Haymarket to remind them of their God and their Bibles.

It brought to their remembrance their Christian faith and all that it stood for, and in a large measure embodied Joshua's example through his stone of witness.

The Church Missionary Society of Australia and Tasmania, N.S.W. Branch, 101st Annual Meeting—Sydney Town Hall, Monday, 3/5/26.

About 1,500 people attended the Annual Demonstration of C.M.S. in the Town Hall. On the platform there were The Most Rev. the Archbishop of Sydney (President), the Consul-General for Japan, Rev. J. S. Needham (Chairman, Australian Board of Missions), Rev. R. J. H. McGowan (Secretary, Presbyterian Board of Foreign Missions), Mr. N. E. King (Secretary, China Inland Mission), Dr. Howard Taylor (Son of the founder of the C.I.M.), also several missionaries visiting Sydney, and about forty clergy, and member of the C.M.S. General Committee.

Rev. G. A. Chambers took the prayers, and Rev. Canon Bellingham read the portion of Scripture.

Archbishop Wright said that, in celebrating the 101st anniversary of their Society, they were buoyed up by a feeling of hopefulness. Their report gave a record of the splendid work done by their many missionaries who had gone from their midst into the different fields of C.M.S. Financially the report was most satisfactory. The Society had received in the past year more gifts than in any previous year of their history. Within the last ten years their income had doubled. But income was not everything in gauging the value of the work, and yet it meant gifts from the heart, and it meant, too, the great devotion of their many supporters in the parishes. The Archbishop added that he was a great believer in the missionary box. It was a constant reminder and encouragement and was the means of many gifts being received that might otherwise have been lost.

Rev. Paul B. Nagano (of Japan), who is visiting Australia at the request of C.M.S., gave the wonderfully interesting story of his conversion to the Christian faith. He explained the principal religions of Japan, and told how that as a lad he came face to face with the problem of death, and found no hope in any of the religions. It was when he was told of a Christian Japanese preacher who had visited his village that the lad heard for the first time of the one true God. To this God he turned, and asked to be guided from the darkness and hopelessness of the fear of death, and in this one true God he found hope for this life and the life beyond.

Dr. J. H. Bateman, a graduate of Sydney University, who has been engaged in medical missionary work in the hospital at Old Cairo, Egypt, indorsing the work in that country, said that the door to the 250,000,000 Mohammedans had been opened by the War, and there was immense scope for Christian missionaries. Mohammedans divided the world into two parts—Islam, and the rest of the world. A world of War because they believed that there was not limit until they dominated it all. Now, however, they found how vain that dream was. The spread of railway communication and the influence of the Press had broken down the barrier. The doctor gave some details of the wonderful work being done in the Old Cairo Hospital.

The Petersham Rural Decanal School of Missionary Education.

(From a Correspondent.)

Over 120 delegates and a few other missionary enthusiasts from parishes within the Petersham Rural Deanery came apart for a three night missionary Educational School at St. Andrew's, Summer Hill, last week. The subjects were of vital importance and included "the challenge of the present world situation," "Leadership in Missionary Education," and "Every Parish a Missionary Parish." Each evening some ten study circles were held for the consideration of the addresses given by the Rev. S. H. Denman, Rev. W. G. Hilliard, and the Rev. R. J. Hewitt. Those present are indebted to the Rev. Paul Nagano, Dr. Bateman, and Dr. Howard Taylor for their inspirational talks at the close of each session. The rural dean the Rev. G. A. Chambers, and the Rev. Dr. Weeks, acted as Chairmen of the School. The Rev. Canon and Mrs. Langford Smith entertained the delegates at tea prior to the opening of the school. The objective of the School was to discover and provide some training for missionary leaders in parochial life. Definite results have already been achieved and the general desire is that there should be "an extension of this method of leader training among Christian People." The Rev. R. B. Robinson, of Leichhardt, and the Rev. W. E. Maltby, of Burwood East, acted as organising secretaries to the effort.

Council of Churches—Annual Meeting.

At the annual meeting of the Council of Churches the report was presented and accepted. The following officers were elected for the ensuing year: President—Archdeacon Boyce; Vice President—Rev. Dr. Dey; Hon. Secretary, Rev. V. C. Bell, B.A.; Hon. Treasurer—Mr. T. E. Rofe. Councilors of Committee and Members of Executive were also appointed as follows: Revs. P. J. Stephens, A. P. Doran, H. S. Greenwood, B.A., Dr. Caterberry, Dr. Waldoock, Colonel Fisher, and Mr. W. Cooper.

C.M.S. Annual.

Rev. J. F. Ferrier (General Secretary of C.M.S.), opened his address by reading apologies and greetings from the Bishops of the Province. He stated that in connection with the financial position of the Society, the contributions for the year ended 31st March, 1926, amounted to £18,474 0s. 2d., including a small balance from last year, the expenditure was £18,185 15s. 6d., leaving a balance of £288 4s. 6d.

In a stirring address Mr. Ferrier urged those present to make a great response to the world's call to the Christian Church at the present time, as presented in the report of the National Missionary Council of England, "The World Call to the Church." He showed that in practically every part of the world this call is being sounded, and specially emphasised the need for educational workers in Tanganyika Territory (East Africa). Mr. Ferrier also told of the new work that had been undertaken by the Society among the Aborigines at Denpelli (Northern Territory), to celebrate the Centenary of C.M.S. effort in Australia.

Rev. P. J. Bazeley (Rector of All Saints', Petersham), in his address recalled an experience that he had when travelling in India some years ago. In a narrow street in Benares, two foreigners stood aside in a doorway, to let four natives pass, who were carrying a dead body to the burning ghat. He said he would never forget the look of hatred on the faces of those men, as they shouted their challenge to the foreigners, "Ram is greater than Christ!" The speaker stressed the point that that challenge is still being issued to-day, and that it is the duty of the Christian Church to take it up, and answer the challenge by showing to the heathen world that Christ is greater than all. These people believe in their gods with all the intensity of their nature, and we need to ask ourselves whether we really believe in our God as earnestly as do they.

The very inspiring meeting closed with the Doxology and Benediction pronounced by the Archbishop.

All Saints', Woolollahra.

The jubilee celebrations of this most beautiful church are in progress. Last Sunday the Archbishop preached in the morning and next Sunday the Bishop of Armidale will be the preacher at morning and evening services. Most generous giving has made possible the addition of a porch, a handsome addition to the church. We are glad to note that the rector, Canon W. L. Langley, is well enough, after his serious indisposition, to take part in the celebrations.

Bush Church Aid Society.

The presence of nearly 300 people in St. Andrew's Cathedral Grounds on May 5th, was clear proof of the widespread interest of the Church in the new venture of the Bush Church Aid Society, namely, the sending forth of a Motor Van in charge of two ladies. It was an inspirational gathering and must have given full encouragement to the departing workers. Archdeacon Davies conducted the service and stirring messages were given by Miss Preston Stanley and Rev. G. A. Chambers, M.A. The lady missionaries, Sister Grace Lynes and Miss de Labilliere, expressed their thanks to the many who had helped in the venture and chaimed the prayers and interest of all. After the final commendation given by the Archdeacon, afternoon tea was provided by B.C.A. lady helpers and opportunity was taken to inspect the van as will meet the missionaries.

The van, when completed in its equipment, will be admirably suited for its purpose. Many gifts, rugs, cutlery, first-aid outfit, books, Testaments, have been sent in by kind friends and it is anticipated that a fine ministry in the Far Country is before these workers. Special attention to the needs of women and children will be shown. Church people generally are invited to share in this enterprise by their prayers and by sending in a donation to the organising missioner, Diocesan Church House, George St., Sydney.

All interested in B.C.A. work will remember Monday, May 31st, 7.45 p.m., when the Big Annual Rally will be held in the Chapter House, St. Andrew's Cathedral, George St., Sydney. His Excellency the Governor-General, Lord Stonehaven, will preside and a great programme of speeches and pictures will be presented.

New Parish Hall, Petersham.

All Saints', Petersham, new parish hall, erected at a cost of £5000, was opened on Sunday afternoon, May 2nd, a large number of parishioners and friends being present. Various speakers congratulated the Rector, Rev. P. J. Bazeley, on the enterprise shown in such a splendid centre. As well as a large hall, the building contains meeting rooms for different organisations.

Mr. T. Kennedy, for 54 years a parishioner, declared the hall opened and Mr. T. Kirkby, who has held the position of Sunday School Superintendent for 25 years, unveiled a stone set in the new building, which had been transferred from the first church. Amongst those present who spoke were the Ven. Archdeacon Boyce, Revs. L. H. Kellynack, R. B. Robinson, Mr. J. T. Ness, M.L.A., and the Mayor of Petersham.

Altogether it was a very successful function and All Saints is to be congratulated on having such a fine hall.

Diocese of Goulburn—Missionary Deputation

The Missionary Council reviewed the arrangements for missionary deputations this year, viz., a C.M.S. tour of half the diocese in May and an A.B.M. tour of the other half in September and remitted all details to the Archdeacons and Rural Deans to complete. It determined to accept contributions to the British and Foreign Bible Society as counting towards the parochial quota for missions and asked parishes to remit them through the diocesan office in future.

VICTORIA.

MELBOURNE.

Anniversary of Christ Church, South Yarra.

On Anzac Day the Archbishop attended the celebration of the 70th anniversary of

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Turbelle—"YEASMAN'S GUIDE," 2/6. Post. 7d.
Arncliffe—"COMMENTARY ON ST. LEONARD," 1926. 8/6. Post. 4d.

WILLIAM TYAS

Town Hall Book Arcade, 555 GEORGE ST., Sydney

the laying of the foundation stone of Christ Church, South Yarra.

It is nearly 72 years since the Crown grant was issued for the site of a church at the corner of Gardiner's Creek road (now Toork road) and Punt road. To-day, out of that grant, has risen one of the finest and most stately churches in Victoria, mellowed with all the grace and tradition of an old English Church.

In December, 1855, the Rev. William Guinness, M.A., was appointed first incumbent. In April of the following year the foundation stone of the church was laid. Twelve months later the nave, with portion of the tower, was erected at a cost of £2500. In the following June, South Yarra was constituted a parish.

At a cost of £6237, the transept and the chancel were erected in 1859. During the ensuing year, the south and north aisles and other notable additions were made.

The great spire, standing 200ft. high, and a replica of the spire of Salisbury Cathedral, was built in more recent years. Canon Tucker, one of the most active of vicars, was instrumental in effecting many improvements. A fine new Memorial Hall has been built during the time of the present incumbent, the Rev. L. Townsend.

Cippeland Synod.

Synod met on 5th May, at Sale. On the evening of that day a Diocesan Festival Tea was held, the speakers being the Bishop of Tasmania (Dr. Hay), the Rev. Dr. Ochiai, of Japan, and Mr. R. J. Coate, ex-President of the Tambo Shire. At the Home and Foreign Missionary Conference on Wednesday morning there was a decided novelty in a paper by Dr. Philpotts on Health Diet. Afterwards Dr. Ochiai spoke as representative of A.B.M., and Rev. Dr. A. Law, a former reader in Gippsland, represented C.M.S. Bishop Hay preached on Sunday in St. Paul's Cathedral, Sale, and conducted a Quiet Day on Monday, arrangements being made to supply pulpits to that Rectors could remain in Sale. The Bishop's Synod address is reported on elsewhere.

TASMANIA.

The Diocesan Synod has just finished its annual session. There was a big muster of both clerical and lay members. Evidently it was expected that the important business of the proposed new constitution of the Church would be exhaustively considered. Unfortunately, this expectation was disappointed, and much of the Synod's time was taken up with business of a far less important character. It is true that the new constitution was discussed, but only as a side-issue. It was only discussed on the motion moved by Archdeacon Whittington that the diocesan members of General Synod should also represent the diocese at the General Convention that is to be held to consider the new constitution. In the opinion of many, the diocesan representation at the Convention and the proposed new constitution were both such important matters, that each deserved a debate to itself. But the President thought otherwise, and the result was that the question of our representation at the Convention was pushed more or less into the background. The Archdeacon's motion was finally carried, the Rev. T. Quigley's amendment that the Synod should proceed to the election of representatives on the proportional system of voting being defeated. The Secretary of the A.B.M. moved that "our accepted Missionary Assessment be 'a charge on Diocesan Funds,'" but this was defeated on the grounds of its manifest unfairness, some diocesan funds having been contributed for specific purposes other than missionary work. The mover's scathing indictment of clerical slackness in missionary effort was met with a storm of dissent, both from the clergy and the laity. The Rev. T. Quigley brought forward a motion deprecating the use of raffling, games of cards, and dancing for the purpose of raising money for the work of the Church, and also the letting of Church buildings for public dances. The motion met with strong opposition, and was only passed after it had been amended so as to cut out all reference to cards and dances—much to the sorrow of the many who realize the deadening effect produced on the spiritual life of the Church by this constant round of pleasuring. The amendment as it finally passed leaves the Synod in a rather unfortunate position. A few years ago it passed a resolution absolutely forbidding the use of raffles for raising money for Church purposes. Now it only "strongly deprecates" their use. It is to be hoped that Church opinion is not weakening on the gambling vice.

The Church Advocate managed to secure the passing of a bill to provide for future election in Synod to be conducted on the proportional and preferential system of voting. A motion on the proper observance of the Lord's Day was passed without opposition, and it was good to see the strong support it received from our leading laymen. Other business of more or less importance was transacted the agenda paper at the end being rather rushed through. The Synod sitting on Thursday evening till 11 o'clock, in order to allow the session being concluded that night. There were the usual Synod week engagements. The Rev. Dr. Micklem preached at the Diocesan Service in the Cathedral on the Monday night, and also conducted a short Retreat for the clergy the following morning. There was a big "Tea-fight" at the city hall on the Tuesday when some seven or eight hundred people sat down to tea. At the meeting that followed Dr. Micklem spoke of Australia's duty to the mandated territory that has been entrusted to her care. The Rev. L. F. Mostyn spoke of the difficulties in the work of the country clergyman. Dr. Micklem spoke again at the Missionary Breakfast on the Wednesday morning, and most touching addresses were given by Miss Garrard (from Uganda), and Miss Williams (from India). Finally the Bishop and Mrs. Hay welcomed members of Synod and Church workers to an At Home in the Bishop's Court Gardens. There was a large attendance, and the fine motor car which has been presented to the Bishop by the diocese was on view, and was much admired.

SOUTH AUSTRALIA.

On Wednesday, April 28th, a handsome chancel screen erected in St. Cuthbert's Church, Prospect, was dedicated by the Lord Bishop, as a thankoffering for the ministry of the Rev. (now the Ven. Archdeacon) J. S. Moyes. Archdeacon Moyes did a wonderful work in Prospect, and has left a deep impression on the life of the parish. During his time as rector the beautiful new Church was built, but more than that, innumerable families in the parish will never forget what his ministry meant to them during the sad and difficult years of the war.

Rev. W. H. Johnson, Rector of St. Cuthbert's, Prospect, is slowly recovering from the serious effects of the operation to his nose and throat that he underwent last month.

Rev. T. P. Wood, rector of Strathalbyn, has accepted the incumbency of the Gawler



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proportional and preferential system of voting.

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Parish, and will take over his new charge, with St. George's Church as headquarters, at the end of May, after being rector of Christ Church, Strathalbyn for 16 years.

Rev. G. T. Shelliffe, of Singapore (formerly of the Diocese of Adelaide), who has written some very interesting articles concerning the Far East, has been in Singapore Hospital suffering from malaria. The news comes in a private letter from the Bishop of Luban and Sarawak, dated 18th February.

The annual business meeting of the S.A. Branch of the Church Missionary Society was held at the Society's rooms, 70 Rundle Street, on April 27th, under the chairmanship of the president (Mr. H. M. Mudie). The Annual Report was presented by the Hon. Secretary, Rev. C. W. T. Rogers, Financial statement, read by the Treasurer, Mr. R. V. Davis, showed receipts, including balances of £484 and £77 brought forward, at £1374 expenditure, including balances of £72 and £50 in hand at £1374. Reports from the Women's Missionary Council and Church Missionary Union were read by the respective Hon. Secretaries. Retiring members of the Committee were re-elected and three new members appointed.

Letters to the Editor.

Anzac Day.

Christian Soldier writes:—
It was with genuine sorrow that I noticed in Melbourne streets several drunken men on the Saturday before Anzac Day. Why cannot the hotels and other drinking places be closed on the eve of such a solemn day, and on every Saturday afternoon? It would be better for our young men. We would have won the war with much less loss of life had Prohibition been the order of the day.

Children's Year in Victoria.

One who has long waited writes:—
It is with great interest I see the churches in Victoria are taking up Children's Year. As my occupation brings me in touch with many mothers, who have asked my advice on children's prayers, etc., I feel I should like to see something useful done in the matter, or home teaching and training. An abler pen than mine should take the matter up.

Prayer for Reunion.

Dear Sir,—May I venture to remind the clergy of the work of Prayer for Reunion, extending from Sunday, May 16th, to Whitsunday, May 23rd. The more our world is shaken by industrial and social convulsions, and by fires of international strife, the more does the Christian Church, whose message contains the only real hope for the world, need to draw together in unity and prayer. Real progress has been made, but it is no time to slacken our efforts. The Continuation Committee of the World Conference on Truth and Order at Stockholm decided to ask all Christians to observe this week of prayer, but decided not to publish any special forms of prayer in addition to those already provided, but let us really pray. S. D. Gordon says, "The great people of the earth to-day are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer, nor yet those who can explain about prayer, but I mean those who take time and pray."

Yours faithfully,
GILBERT WHITE.
Epping, N.S.W., 7/5/26. Bishop.

(The Editor, "Church Record.")

Dear Sir,—It will, perhaps, be of interest to your readers to know that our Commonwealth National Library is seeking to preserve not only everything relating to the secular history of Australia, but also to its religious development.

Recently the Librarian drew my attention to the fact that our set of "Official Reports of Australian Church Congresses" was incomplete, and explained that, though letters had been sent to Diocesan Registrars, two issues still remained wanting, namely, Ballarat, 1898, and Perth, 1902.

If any of your readers could furnish copies of these to the Librarian they would be helping to preserve valuable Church Records which are rapidly becoming very scarce, and I can assure them that the gift would be greatly appreciated.

Yours faithfully,
LITTLETON E. GROOM,
Speaker, and Chairman of the
Library Committee.

P.S.—If readers with other early Australian Church Records which they are prepared to present, would forward a list of them to the Librarian, it would be much appreciated.

CHURCH CONSTITUTION.

(Continued from p. 5.)

England in Australia." Many will be thankful that this very title establishes identity at once with the Mother Church, and preserves for us our most historic, as well as our most dignified name.

Its Solemn Declarations.

The draft is divided into nine chapters, the first of which sets forth six solemn declarations, to which assent is required, as providing safeguards upon which to build the independent life of the Church of the future. The first asserts our membership in the Holy Catholic and Apostolic Church, and our land, nor with any of the Churches in communion with the Church of England in England, nor with any of the Churches in communion with that Church.

"The second declaration clearly preserves the continuity of the Faith, and the third the traditional place of the Bible in the Church. The fourth declaration seems to make our present Prayer Book, Ordinal, and Articles the property of the Church under the new Constitution. A good deal will depend upon the year that is inserted in this declaration. In the name of all that is just and fair it is to be hoped that a date will be fixed prior to that on which any revision in England comes into force, thus enabling us to start at bed-rock in any revision of our own.

The fifth declaration deals with doctrine, sacraments, and the orders of the Ministry. It carefully names the three orders, thus safeguarding them beyond all doubt, but I suggest that its treatment of doctrine and sacraments is so vague as to require amendment. The wording is as follows:—"This Church will ever teach the doctrine and administer the sacraments and discipline of Christ as He hath commanded." Just as in the second declaration the Apostles' and Nicene Creeds are carefully named, so in this declaration, unless I am mistaken, many will ask for specific mention of the two sacraments which are "generally necessary to salvation, that is to say, Baptism and the Supper of the Lord." Without some such

careful statement of the Church's loyalty to the two sacraments of the Gospel, which would lift them clear away from anything else that may be called sacramental, it will be difficult to regard this declaration as a sufficient safeguard upon which to base our new independence. In the same way it would seem that for the future peace and unity of the Church it is necessary in this declaration to state clearly what is meant by "the doctrine . . . and discipline of Christ as He hath commanded." Surely it is not only the Church's prerogative, but her duty to state in any unalterable basis of her teaching what she holds as being commanded by Christ. Although it may be said in reply that here is too large a subject to be dealt with specifically in a declaration of faith, yet I would submit that if Creeds and Orders are deemed worthy of explicit statement in this connection, the Church cannot and must not be asked to sign anything that looks like a blank cheque in the matter of doctrine on the one hand, and of discipline on the other. "The final declaration asserts the authority of the Church to govern itself and administer its affairs, and is in line with Catholic tradition.

An Unalterable Basis.

"Of these six solemn declarations it is expressly declared in Chapter 8 that none may be altered, saving the fourth, which deals with the Prayer Book, and includes the Thirty-nine Articles. This means that the statements made in the declarations concerning the Catholicity and Apostolicity of the Church and its relation to the Anglican Communion outside Australia, on the one hand, and concerning the Faith, the Bible, the Doctrine, the Sacraments, the Orders, and the Authority of the Church, on the other hand, must form the final and unalterable basis of the Church of England in Australia for all time. Those statements, therefore, call for most earnest consideration and study. And for this very reason I would remind you again that too much care cannot be given to the terms of the declaration about doctrine and sacraments. Here is the danger point so far as the future unity of the Church is concerned. Seeing that the Articles are not to form part of the unalterable basis of the Church's faith, such clear and unequivocal statement as to what is meant needs to be made here as to prevent the seeds of future schisms from being sown. This is infinitely more important than any question of the alteration of the Prayer Book. It is not the one Prayer Book that forms the bond of unity in the Anglican Communion; for there are already at least five Prayer Books, and history exhibits more than one Church at unity in itself yet employing various uses in the expression of its devotional life. But the substance of what is taught, the enunciation of what is truth as opposed to un-truth—that is the bond of unity in a Church.

Orders and Synods.

"Chapter two gives a description of the orders and synods to be recognised by the Church of England in Australia. There are to be three orders, the bishops, the clergy, and the laity; and there are to be three synods, the general synod, the provincial synod, and the diocesan synod.

The Primate and Metropolitan.

Although it is stated that the Primate is to be elected, there is not statement as to who will elect him. At present he is elected by his brother bishops. It is interesting to note that it is not proposed to limit the primacy to archbishops. Apparently any bishop may hold the office. No guidance is given as to the manner of appointing the Metropolitan. At the present time there is a diversity of methods. In Queensland, for instance, the voice of the diocese of the province is heard in the appointment of the metropolitan. In Victoria this voice is not heard. It would be for the good of the Church if a uniform method of appointment were laid down, and the forming of the constitution provides an opportunity for doing this which should not be passed by.

The Appointment of Bishops.

"The election of bishops is to be left, as at present, solely to the synods of the different dioceses. It has always seemed to me to be a weakness that the larger Church has no say in the appointment of her bishops, other than that of the extremely limited one of confirmation. The Welsh Church, while rightly giving to the particular diocese an undoubted determining vote, provides also a place on the board of election for representatives of the province. This method

commends itself to me as being both wise and statesmanlike. It not only provides a wider vision in the choice, but it is more likely to succeed in securing really first-rate men who might otherwise be passed by on account of the narrow or sectional outlook which not infrequently characterises diocesan life. Then, too, a bishop is an officer of the whole Church, and not solely of his diocese. Moreover, it is possible that the method of the Welsh Church is more Scriptural than the one we follow. I confess I should like to see it adopted in the Australian Church where "diocesanism" is not an unknown evil."

Later in the address the Bishop says:—"We must not shut our eyes to the fact that these regulations must inevitably tend to the formation of two churches, eventually, if any number of dioceses refuse to assent to the Constitution. In order to prevent such a calamity let us pray that all points of difference in principle may be considered at the coming Convention with the utmost frankness, and that such a common mind will emerge therefrom as will serve to bind the whole Church together."

THE NEW LECTIONARY.

May 23.—Whitsunday, M. Ps. 68 (omit vv 21, 22, 23); Joel 2, 28 to end; Rom. 8, 1 to 17. E. Ps. 104; Isaiah 11, 1 to 9, or Ezek. 36, 22 to 36; Rom. 8, 18 to end, or Gal. 5, 13 to end.

May 30.—Trinity Sunday, M. Ps. 29, 33; Isaiah 6, 1 to 8; Mark 1, 1 to 11, or 1 Peter 1, 1 to 12. E. Ps. 93, 99, 115; Exod. 34, 1 to 10, or Numb. 6, 22 to end, or Isaiah 40, 12 to end; Matt. 28, 16 to end, or Eph. 3, 1 to 6.

June 6.—1st Sunday after Trinity, M. Ps. 1, 3 to 5; Josh. 1, or Job 1, 7, 8; Joshua 5, 13 to 6, 20, or Joshua 24, or Job 2; Matt. 1, 18 to end, or Acts 8, 26 to end.

"The Church Record" needs your help to become a power in supporting Protestant interests within the Church of England.

Children's Chat.

"And to your children."

Toorak, V.,
13th May, 1926.

MY Dear Young Friends,
The Editor has given me space in the new paper for a letter to you. It seems so "funny," as you might say, to be writing a letter to people who have never seen or heard of so far as their home and town go. Some of you I am told live in N. Queensland, others in Tasmania, and all over the place, as they say. We shall be able to join together, and get quite close to one another, by writing in this column, which you know is to be all your own, so the Editor promises. Only he says we must fill it up every time. Now, let me see if any of you can help me. Suppose some of you, some day later on when I am ready for it, wrote a short description of where you live, or of your school, or of your church? It would be interesting to others as well as to myself, I am sure, and it would help to "introduce" us, and you know people want to be introduced to other people so that they may call them their friends.

This time I want you to do a very little Bible Hunt for me, for this paper means to teach the Word of God, and I am afraid that many children belonging to our Church (I

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won't say anything about the "grown-ups") cannot find the "places" in the Bible, or even in the Prayer Book. Can you find where the Text is taken from which I have chosen to write over this little letter? You know we are near to Whitsunday, the Day of Pentecost, when the Holy Spirit was given to the Church, and when St. Peter preached a famous sermon. See if you can find what he said about children in it, and write and let me know the chapter and verse, and give a short description of the event.

Now, my dear young friends, you must excuse me from writing any more, for the Editor wants everything to be short and sharp, he says, and "sharp" means to be clear and plain. I hope I have made this letter quite plain and clear to you. This I shall find out from the replies which I get. With all good wishes for the young readers of "The Church Record."

I remain,
Affectionately yours,
AUNT MAT.

P.S. (Always important).—The Editor knows of a little fund which will provide some small reward at the end of the year to encourage those who write to Aunt Mat. Please address—

AUNT MAT,

c/o The Editor,
"The Church Record,"
St. John's Vicarage, Toorak, Vic.

Every little flower that grows,
Every little grassy blade,
Every little dewdrop, shows
Jesus cares for all He made;
Jesus loves and Jesus knows!
So you need not be afraid!

—Frances Ridley Havergal.

And a Little Child Shall Lead Them.

(Written for "The Church Record.")

A little boy, aged 6, was told by his teacher to pray for rain. He went home and told his mother; her reply was, "Well, dear, I hope you do it." He said: "Yes, mother!" "And what do you say, child?" "I say, 'Please God, send the rain.' " His mother said, "You must be very familiar with God to speak like that." "Well, mother, I speak to God like I do to dad." "Well, dear, I hope you will go on asking for rain." "Mother, when I ask you for anything and you say 'No,' you get very annoyed if I still ask you and pester you. Well, I have asked God; He said 'No, not at present.' Well, why should I go on bothering God; if you don't like it, neither does He."—A true incident of a Melbourne child.

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Vol. XIII., No. 11.

MAY 27, 1926.

[Issued Fortnightly.] Price 4d.
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Archbishop Lees.—Photo and Word-sketch.

The Reformation Settlement.—The Rev. T. C. Hammond, M.A., continues his treatment of the 1549 Prayer Book.

A Great Statesman.—William Wilberforce. The Rev. C. H. Raymond, Th.L., of Moreland, Melbourne, contributes another of the interesting series of studies of Great Men.

Hebrew Christian Union.—Mr. G. E. Ardill reports proposals of the formation of this new activity.

Our Printing Fund.—A matter of concern to you—and to us.

A Word or Two.—Short Comments of affairs of the day.

Leader.—The Editor speaks to Australian Churchmen, and women, too.

Mothers' Day.—The Rev. Ainslie A. Yeates, M.A., expresses timely thoughts concerning our Mother.

Stray Shots.—By Juvenis. Another new contributor to our pages writes on certain acts of ritual observance.

"THE CHURCH RECORD" BUSINESS NOTICES.

"The Church Record" is edited in Melbourne. General Editorial communications should be sent to the Editor of "The Church Record," c/o St. John's Vicarage, Toorak, Melbourne, Victoria. News Items to the Assistant Editor, 54 Commonwealth Bank Chambers, 114 Pitt Street, Sydney.

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Please report at once any irregularity in delivery or change of address.

ADVERTISEMENTS.—Small Adverts. prepaid, 16 words, 1/- 1d. each additional word. Standing Advertisements by arrangement.



The previous issue furnished sundry alterations in the "make-up" of this paper. The present issue contains further changes, which it is hoped will be of help. There are yet more proposed. Suggestions are welcome.

It has been decided by the management to revert shortly to a former name of this paper, and one which was regularly included in its alternative title—namely, "CHURCHMAN."

It is desired to have a more distinctive title, and to add some reference to the land in which we live. The new

title, in full, will be "The CHURCHMAN for Australasia." Usually the brief term will be used—"The Churchman." It is to Churchmen the paper speaks, and of definite churchmanship.

The Bendigo Church News some time ago struck out into a new style, following more the country press get-up, to which so many of its readers were accustomed. Our paper is rather proposing to adopt something after the magazine style, in the intention to present a religious paper in a way to which many who do not usually read it may have their interest excited.

Tasmania certainly ought to strive after archiepiscopal state, since Bishop Hay was referred to by nearly every speaker at a recent meeting as "Your Grace." Probably it was Victoria's desire to offer some compensation to the neighbour island in her stress.

But this was not so embarrassing as to be introduced to an enthusiastic person with the announcement, not of "My Lord," but one in which "Our" was the personal pronoun used!

We know, but we won't say, who the Anglican preacher was at a service last Sunday afternoon, whose sermon was immediately followed by an anthem entitled "Sometime we shall understand!"

Unfortunately one death has occurred in the erection of the scaffolding at St. Paul's Cathedral, Melbourne. How seldom we who enjoy city architecture realise the risk to life and limb involved during its erection.

Gippsland Diocese was the first to make the work of Missions part of the ordinary statutory business of the Synod.

Archbishop Lees preached on 23rd May in the Independent Church, Melbourne. It was a return visit, the Rev. E. James having previously taken similar duty in the Cathedral.

The Rev. Samuel Sandiford, who died on 4th May at Ashfield, Sydney, was a pioneer superintendent of the Gippsland district in early days. He was responsible for the erection of 34 churches. He was bailed up by the Kelly Gang and robbed, and he buried two policemen who were killed by these Bushrangers, at Mansfield.

A TWO-CHURCH WEDDING almost, is recently reported in Sydney. Mr. Charles Snodgrass and Miss Nellie Chadwick were married at St. Philip's Church, and on Sunday were entertained in the Presbytery of St. Patrick's Roman Catholic Church. Mr. Snodgrass is the leading bass and his wife the leading soprano in St. Patrick's choir. After the 11 o'clock

service at St. Patrick's the organist played the wedding march. The happy couple were escorted to the Presbytery, where Father Piquet, S.M., on behalf of the Marist Fathers, congratulated them, and their health was drunk by the choir.

It was worth note to read Bishop Stephen's fine reference to the Reformation in his Synod speech at Newcastle.

If you get a "Chain" Letter threatening you with bad luck should you not continue the chain, wait, if you like, the "nine days" specified to see what happens—but do not wait nine seconds to burn the letter!

The Sydney Synod, in the recent Special Session, decided by a large majority on what is known as the Mint and District Court Site as the place for the new Cathedral.

When Peary discovered the North Pole, 153 days elapsed before the world knew about it. When Amundsen radioed—he was there early on Wednesday morning—the event, with many details, was chronicled in American and Australian newspapers within seven or eight hours of its happening.

The Archbishop of Sydney presided at a united meeting of ministers at the Y.M.C.A., Sydney, on Monday, May 17, to hear Sir Henry Lunn speak on "Movements towards Unity." The Bishop of Riverina was present. The address was a review of the position as it now stands. A hopeful note was struck of the future prospect and the need emphasised for "associations of Churches in every district for moral and social reforms." The words of the present Archbishop of York to Dr. Carnegie Simpson at a conference, were specially noted with regard to non-episcopally ordained ministers—"They are real ministers of the Word of God and the Sacraments." The address gave quite a fresh impetus to the Reunion Movement.

It was good to see the veteran Churchman of Sydney, Archdeacon Boyce, presiding at the King's Hall on Monday evening, May 17, at a meeting to hear the distinguished visitor, Sir Henry Lunn, on "International Relationships and World Peace." Sir Henry spoke of the waste and uselessness of war, of the origin of the League of Nations from the World Alliance for promoting friendships among the nations through the Churches, and of the need of young men to throw themselves into supporting the League of Nations in the social and civic life of the country. Dr. Prescott and the Rev. A. H. Garnsey were on the platform. Incidentally, what a beautiful hall the King's Hall is? Could not the Church provide a hall of its own as beautiful and suitable for meetings in the city?