

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED"

Vol. XV. 53. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

JANUARY 2, 1930.

[Issued fortnightly.]

Single copy 3d.
9/- per year, post free



Anglo-Catholic Clergy Banned.

Further Roadside Jottings—By the Wayfarer.

Leader—Roman Catholic Grant.

The Archbishop of Melbourne—An Enthusiastic Welcome.

The Story of Jonah—By the Rev. H. T. Rush, of the Bible Union, Victoria.

The New Constitution—By Mr. W. J. G. Mann. A Reply.

The New Year.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS and ORDERS—

N.S.W.—Sydney, Manager, 242 Pitt St., Sydney. Tel. MA2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street.

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



We would ask our readers to please note our change of address to the Bible House, 242 Pitt Street, Sydney. Our Secretary, Miss Bayley, is in attendance Mondays to Fridays from 10 a.m. to 4 p.m.

To believe in Christ is to belong to Christ, to be owned and controlled by Him.

The use of Christmas trees has been forbidden in Leningrad, Russia. Offenders are liable to a fine of 50 roubles and the confiscation of the tree.

On his coronation, the Pope is told, as he assumes the tiara, "Know thyself to be father of kings and princes, the ruler of the world."

Do you know a book that you are willing to put under your head for a

pillow when you are dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

A floating church on the River Spree, Berlin, is said to be the only one of its kind in the world. Fishermen and boatmen on the river hold all these ceremonies (including marriages and christenings) in the church.

"The Church can no longer say, 'Silver and gold I have none,' said Pope Gregory to Thomas Aquinas. 'Nor can she say any longer, 'In the name of Jesus Christ of Nazareth, rise up and walk,' answered Thomas."

A very
Happy New Year
to all our readers

Pope Pius XI. celebrated his sacerdotal golden jubilee on December 20. Throughout the Catholic world, with its 500,000,000 people, the anniversary marked the completion of the 50 years of his priesthood and was celebrated in fitting fashion.

"Take the doctrines of the Trinity, of Redemption, of the world to come, of forgiveness, of the character of God. Nature is silent on all this; science has no announcement to make; philosophy confesses her inability to touch these themes, and we are restricted to the pages of the book."

With the object of eliminating an overdraft on the Church account the vestry of St. Hilary's, Kew, Victoria, recently decided to appeal to the congregation for assistance. A "week of prayer" was inaugurated, and special appeals were made with the result that the amount of £200 required was over-subscribed.

It is said that when the judges met to consider their humble address to the Queen of England on the occasion of her jubilee in 1887, not a little opposition was raised to the insertion of the words, "conscious as we are of our shortcomings," and that thereupon Lord Justice Bowen suggested in his gentlest tone that the phrase should run, "conscious as we are of one another's shortcomings."

Susannah Wesley, mother of John, wrote this to her son, who wanted to know exactly what Sin is:—"Whatever

weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things, that thing is sin to you, however innocent it may seem in itself."

One of the most beautiful variations of the Santa Claus legend comes, I fancy, from Russia (says a "Daily Chronicle" writer). It is said that one of the Wise Men who came to worship at the Crib strayed from the road and lost touch with his companions. As he went on with his gifts, doubt assailed him lest when he arrived at the birthplace of the Infant whose coming had been foretold he should fail to recognise the King. He solved the problem by calling at every house, however humble, where children were, and silently leaving his presents beside them. Still, at Christmastide, says the story, this Wise Man goes on his way, and the children have come to call him Santa Claus or Father Christmas.

There comes from China an SOS for prayer against one of the latest devices of the enemy to gain worship. A missionary writes:—"It is now compulsory, in all so-called Christian schools and colleges, to set apart one hour each Monday morning for what is really the worship of Sun Yat Sen. His photograph is hung in the centre of the place of meeting, and three minutes must be spent with closed eyes in front of this picture, and then the audience is requested to stand and reverently bow three times before the photograph of this dead man, and listen while some of his teachings are read or commented upon. Reverence is strictly enjoined in this service. In this Province, all Christian schools and colleges have consented to this service, rather than close their doors."

The well-known Orientalist Posdoyeff describes the migration of Russian children thus:—"Here in the Caucasus I could study the phenomenon of the homeless children in its whole dreadful reality. They live in gangs with their own definite organisations, have their own chiefs, their own language, formed from separate words of different Caucasian idioms—a language absolutely incomprehensible to strangers. They have their own morals, their own unwritten laws. All the empty buildings, barracks, and cellars are occupied by such gangs. They spend their nights there, playing cards, dice and dominoes. They often marry among themselves at the age of twelve or thirteen. Many of the waifs are skilled smugglers who turn gradually into real bandits."

Jesus Shall Reign

Only if every member of the Church takes a share in telling others of the King.

THE CHURCH MISSIONARY SOCIETY

of Australia and Tasmania needs your help to maintain its 100 missionaries in Africa, Palestine, Persia, India, China, Japan, and North Australia.

HELP US TO EXPAND THIS YEAR.

Send your Cheque to the Society at—
242 Castlereagh Street, Sydney.
Cathedral Buildings, Melbourne.
79 Rundle Street, Adelaide.
St. George's Rectory, Hobart.
92 St. John Street, Launceston.

The GOSPEL for the MAN OUTBACK

is the aim of

THE BUSH CHURCH AID SOCIETY.

HELP ITS—

Aeroplane Mission Ministry in Far-West of N.S.W.
Itinerary Mission Vans.
Bush Deaconess Work.
Travelling Padres.
Out-back Children's Hostels.
Mission Hospitals and Nurses.

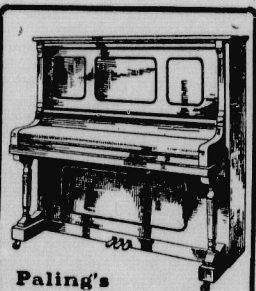
Church people are standing in with this great work. Are you one of them?

Send your gift to—

Rev. S. J. Kirkby, B.A.,
Organising Missioner,
Church House,
St. Andrew's Cathedral,
George Street, Sydney.

Or to—

B.C.A. Victorian Office,
St. Paul's Cathedral Buildings,
Flinders Lane, Melbourne, C.I.,
Victoria.



Paling's Victor PIANO

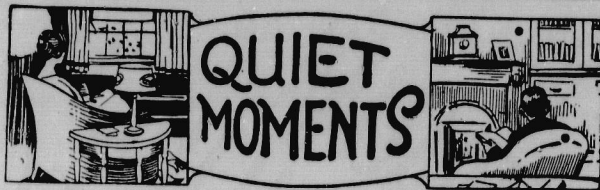
is renowned for its deep rich mellow tone, its responsive touch, its beauty of design and wonderful durability.

It is built specially for the Australian climate.

Let your choice be a Victor.

Sold on Easy Terms.
Catalogues Free.

Paling's
338 GEORGE ST.
and 206 Pitt St.,
SYDNEY



Our Future Day.

(By Grace L. Rodda.)

OUR future day! Longfellow, in his "Psalm of Life," tells us to: "Trust no future, howe'er pleasant." In referring to the future, he voices a thought that finds a lodging in every soul.

Yet notwithstanding his advice, we do—instinctively and inevitably—look forward with trust to each future day. And it may not be otherwise.

Linked within the great trio, hope, one of the sweet graces, lives and thrives with eyes turned towards the future. It may be, perchance, to gaze into the far distance; but the view is also frequently found within the near perspective.

St. Paul reminds us, that our hope is not to be limited to "this life only." But nowhere are we forbidden to "rejoice in hope," over each day's manifold mercies.

Thus, hope shines like a guiding star over every coming moment. It lives in the sparkle of sunshine which is gleaming o'er our pathway; in the radiant hour unfolding before us; in the gladsome task immediately awaiting our attention; or in any of the thousand and one welcome obligations, which fall to our lot in the coming moment.

Though our eyes are holden,

As we onward go;

We may glimpse the sunshine,

Trace the gleam and glow.

Our future day! "Act—act in the living present"; the poet's stirring cry continues; and every heart beats rhythmically to the sound of his clarion drum.

Yet, while the soldier nerves himself for the approaching battle, his thoughts fly onward to the future; to the day of peace; to the hour of rest; to the victory won; and the sword laid down.

Tennyson looks forward with earnest, hopeful eye; while he cries: "Ring in the thousand years of peace!"

And, Whittier, with equal fervour, sings of the day:

"When, war-sick at the feet of Peace,

The hawk shall nestle with the dove."

Tennyson and Whittier, alike, gaze into the mist that shrouds the future; and each one sees, as in a clear vision, the idyll of a coming time:

When darkness and danger

Shall vanish away;

And, flooded with sunshine,

Awake, a new day.

Our future day! Within an art gallery in Italy—the home of art—there may be seen, amongst many other pictures, a beautiful painting by one of the old masters, entitled "Madonna and Child." This painting cries aloud to every listening ear, and proclaims to every discerning eye, of the future that is stored within the loving and expectant heart of a mother.

Therein is written, in letters of gold, a summary of that happy time, which has already begun to reveal itself to her eager gaze.

Glowing pictures arise; nurtured in faith and hope and love. The babe within her arms, the little downy head pillowed upon her breast, the new life committed to her care and keeping, constitute a wealth of treasure for all future time, but especially for the immediately approaching days and moments.

What bright visions the happy mother weaves! What castles in the air she builds, while her baby softly sleeps!

No future pathway is too bright
Whereon His feet may tread;
And hope may never soar too high
To circle round His head.

"Who can tell what a baby thinks?" Yet neither is it possible to fathom the thought that lives within the mother's yearning soul.

Always, and in aught that concerns her child, she, like Mary, will keep "all these sayings, pondering them in her heart."

"While Mary's strong and steadfast faith,

Her hope and love sublime;

Shall prove an inspiration sweet,

To motherhood, through time.

Our future day! The farmer toils, early and late, upon his land. He prepares the soil, and wields the plough, and scatters the seed. Methodically and regularly he labours at his task. Hopefully and reasonably he looks forward to the harvest. The springing blade, the ripening ear, the golden grain, are spread, in glad, successive pictures before his mind's eye, the while he concentrates upon his present labour.

And "in due season" he reaps a rich reward. For, "That which the worker winneth, shall then be his indeed."

Radiant rose, and ripening fruit,

Field of golden grain;

Nature in a bounteous mood,

Harvest-home shall reign.

Our future day! Here upon earth 'tis hidden from our eyes. Only a step at a time are we permitted to take.

The call from above—to cease from our earthly labour, to give an account of our stewardship—may come at any hour of life's brief day. The final summons is heard in youth as in age. None are exempt.

The Reaper gathers the opening rosebud, the dewdrop trembling on its petal; or He garners in the ripened sheaves, at will. Longfellow sweetly sings—

"There is a reaper, whose name is death,

And with his sickle keen,

He reaps the bearded grain at a breath;

And the flowers that grow between."

And thus shall we pass from the "Church militant here in earth," to the Church triumphant in the Great Beyond. Yet the Church below, and the Church above, are indissolubly one; united in Him, Who is "the Head."

And thus, for our future day, whether it live within the passing moment, or throughout the endless ages, His faithful promise: "Lo, I am with you

always," is still our strength and our sustenance, our rock and our refuge.

"I am with you." Crown of blessing.

Treasure past compare;
One Whose grace is all-sufficient,
With us, everywhere."

NEW YEAR.

To-day we turn a newer page of life. Regretfully, and still quite hopefully. The year has given much of joy and love; A greater knowledge of the things of God, And of His guarding care and deep concern in all the tiny details of our life.

Also, we see the coming year will bring us nearer to our final home with Him. Will teach us more of all the things divine If we are but content at His dear feet To sit, to touch His garment's hem, to see Him, Soul of Heaven, walking our tiny earth As we walk it. To hear again His words Of comfort and of love, and strength and rest.

Because in Him all work is lightest task, All labour love and all of earth is Heaven.

—M.



The Rev. P. W. Dove writes:—

Will you, of your courtesy, allow me to add a few words to what I wrote a fortnight ago about this same Stevens case.

The article from which you quote appeared first, I believe, in the "Vigilant," a Secularist Newspaper, which makes it its chief business to attack the Church. And the writer is trying to throw dust in our eyes by mixing up the Stevens Case with a general attack on Ecclesiastical Lawlessness. That Lawlessness is admitted and is deplorable; and it is perfectly true that the object of the New Prayer Book was simply to legalize disobedience which the Bishops have condoned and condoned until now they have lost all power to control it. Just as if our Sydney Police failed to control the underworld gangs, and so introduced a Bill into Parliament to legalize them.

But that has nothing whatever to do with the Stevens Case, which, stripped of complications, is simply this, that Mr. Stevens bought 17 acres of land, on which was a liability to repair the Chancel of the Parish Church. After some years some trifling repair became necessary, and a bill for £9 was sent to Mr. Stevens, who refused to pay. The Court case went against him, but Mr. Stevens still refused to pay; so the Lord Chancellor "as a matter of course" (see the "Vigilant") had no option but to commit him to prison; not for debt, but for Contempt of Court.

Immediately the "Vigilant" raised a cry of Ecclesiastical persecution; and says (among other nonsense) that the Lord Chancellor ought to have resigned before performing such a dreadful duty, etc. etc.; and then goes on to attack the Church about other evils which are indeed grievous enough, but which have no conceivable connection with the Stevens Case.

It seems a pity that the proceedings had to be taken in an Ecclesiastical Court; because it gave the "Vigilant" a handle for complaining about "Ecclesiastical interference with civil liberties." But that seems to be English Procedure where the rights of Churches are concerned. So that the conclusion arrived at by the "Church Times" seems to be perfectly correct. There is much to be said for the desirability of a change of Procedure, but it cannot be said that Mr. Stevens had any practical grievance. All he was asked to do was to discharge a lawful obligation. He said, indeed, that he was unaware of the liability; but the Court found that he did know—not that either his knowledge or his ignorance mattered one iota.

But, anyway, why need we in Australia worry ourselves about English Law Procedure. If it is wrong, let the English Parliament and people set it right.

The Epistle to the Hebrews.

"A Friendly Critic" writes:—

Readers of the A.C.R. owe many thanks to the Rev. E. G. Veal, for his scholarly

article in your last—showing by an elaborate comparison of words that St. Paul and St. Luke were probably the joint authors of the Epistle to the Hebrews, with the collaboration, perhaps, of the learned Apollos.

Unfortunately, however, a full consensus of scholarship in all ages has ruled out St. Paul's claim to the authorship; while many scholars follow Luther in his belief that the Epistle was written by Apollos.

By a further misfortune, too, your learned contributor's conclusion is marred by the inherent improbability that any one of the four whom he so pleasantly pictures as wintering with St. Paul at Nicopolis, was actually there at all.

The summons to Timothy to "do thy diligence to come shortly to me" (2 Timothy iv. 9), had nothing to do with any meeting at Nicopolis; but was an urgent summons to Rome, where St. Paul was enduring his last imprisonment, and was expecting his death. And it was not Luke, but Mark, whom he was to try to bring with him.

As to Zenos and Apollos, St. Paul's words, as translated in the R.V.—are not "Bring Zenos and Apollos on their journey diligently"; implying, apparently, that they are to be helped forward on some journey on which St. Paul had sent them.

So that actually the only one who probably wintered with St. Paul at Nicopolis (to our knowledge) was Titus himself, whom, strangely enough, Mr. Veal does not even include in his list as being there at all.

However, with these little exceptions, Mr. Veal's letter is a very informative and helpful one; and your readers will welcome further contributions from him.

Hymns for Sundays and Holy Days.

It has been suggested to the Editor that it would be a help to many overworked clergymen if the "A.C.R." would provide regular lists of the best hymns for use in the churches each Sunday.

The regular weekly request, "Will you please give me the hymns for next Sunday?" is too often met by a hasty selection from a few of the best-known hymns; so that not only do congregations justly complain of a want of variety, but (which is worse) many of the very best hymns are never sung at all.

The Editor has accepted the suggestion, and has commissioned one whom he knows to a good hymnologist to prepare a list of hymns for the Sundays and the principal Holy Days of the year, and the list will be published regularly in these columns.

A further suggestion, which also seemed reasonable, has been made to the Editor, namely, that since so many of the best hymns have unsuitable tunes attached to them—often making popular singing impossible—it would be a help if, to very many hymns, an alternative and generally an easier tune might be indicated. The Editor has accepted this suggestion also, and, for the use of those who wish to encourage congregational singing, an alternative tune will, in many cases be indicated by the use of the figures in parenthesis. The list will commence with the New Year.

The compiler, however, desires to add a word of warning. The lists for each Sunday will not include hymns for Holy Communion; the times for which vary in different churches. Hymns for Holy Communion must therefore be substituted for the hymns in the list, by each minister at his discretion.

Suggested Hymns from the Hymnal Companion.

Jan. 5—103, 96, 282 (31); 95, 92 (332), 344, 97.
Jan. 12—107, 108 (427), 306; 106, 285, 314, 35.
Jan. 19—17, 241 (279), 304; 400 (255), 287 (309), 118, 21.
Jan. 26—18, 121, 278; 371, 125 (427), 574, 37.
Feb. 2—126 (496), 244, 122 (41); 328 (449), 75, 119 (121), 25.
Feb. 9—277 (424), 129 (49), 289; 377, 121, 131, 38.
Feb. 16—4, 273, 125 (427); 245, 188, 61, 20.
Feb. 23—5, 295, 365 (173); 172, 383, 553, 39 (44).

Suggestions and criticisms will be gladly received. Address "Hymns," A.C.R. Office.

Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
H. W. Longfellow.

ORGANISTS AND CHOIR MASTERS!

WE INVITE
INQUIRIES ABOUT
CHURCH
MUSIC

DIOCESAN BOOK SOCIETY
MELBOURNE

The Home Mission Society (Sydney Diocese.)

Assists growing Parishes—crowded City Parishes—lonely Bush Parishes.

Thinks of the sick and dying by paying towards Chaplains' Stipends.

Helps the Student to pay his fees, and would like to do much more.

Make it possible by doing your share in the great work.

F. P. J. GRAY, Esq., Hon. Treasurer.

REV. J. F. CHAPPLE, Acting-Org.

Secretary.

Diocesan Church House, George-st., Sydney.

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.

You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

THE AUSTRALIAN WHITE CROSS LEAGUE.

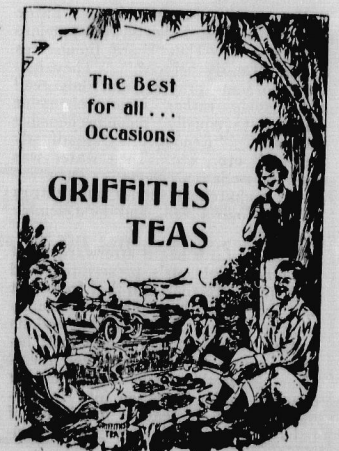
56 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary.

WILLIAM TYAS Town Hall Book Arcade.

558 GEORGE STREET, SYDNEY.

See our Large and New Stocks of Christmas Presents.

Calendars, Diaries, Booklets and Test Cards.
Latest Books and Annals, Promise Boxes,
Autograph Stationery.



Roadside Jottings.

(By "The Wayfarer.")

Wayside Thoughts on Infant Baptism.

THE Wayfarer belongs to a Church which says that "the baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

It would ill become a mere Wayfarer to question, without strong scriptural support, one of the Articles of his Church. He accepts Infant Baptism, then, as agreeable to the institution of Christ. But he sometimes ventures to wonder whether the 27th Article was meant to cover such an indiscriminate baptism of the children of all sorts of parents—as the Wayfarer sees prevailing in the Church to-day.

The Wayfarer was present, one Sunday, in a house where there was trouble. The baby was sick. Not, as far as he could gather, with any definite malady, but it had never thrived; and many tears had been shed by the poor, worried and grieving young mother over the emaciated form—the wasted limbs, the skin tightly stretched over the skull, and the wizened appearance of her first-born.

The young, and perhaps inexperienced, local doctor had been consulted, and he advised inunction of the little limbs with cod-liver oil; and that and many other expedients had been tried and many medicines taken. But all in vain; the baby still wasted, and its chance of life seemed small.

"Why don't you go and have it baptised?" asked a kindly neighbour. "Of course it can't get on if it isn't baptised. You go and get it baptised, and see what a difference it will make!"

"Will you come with me this afternoon, Jim?" she asked her husband. "What do you want me for?" he ungraciously enquired; "can't you go by yourself? I've got a little job I want to finish. You go and get him done if you want to. I don't believe in that kind of thing myself."

"Will you come with me, Mrs. Murphy?" she next asked. "Oh, yes, I'll come with you; though I don't know much about your Protestant way of doing such things. I believe your baby would get on better if you took it to his riverance. Still, if you prefer to go to your own church, I'll go with you."

So they went, and found themselves among a dozen or so of other women, carrying, between them, some half-dozen babies.

No questions were asked. Large printed cardboard sheets were put into their hands. They heard themselves called "Dearly beloved." They listened to some prayers, and duly read aloud some rather incomprehensible answers to equally incomprehensible questions. "Renounce," "steadfastly believe," etc., etc. Then water was used in a Sacred Name. Then followed a churching service; and entries were made in a book, and the assembly dispersed.

The Wayfarer heard afterwards that the kind neighbour's prescription had been quite effectual, and that from that day the baby thrived, and eventually became quite a healthy child; and its mother ceased to worry and fret, became plump herself, and ever thereafter threw the whole weight of her example and admonition into the advisability of the early baptism of babies; especially if they seemed pin-

ing, or had trouble in getting their teeth.

Was there anything miraculous in the cure? Surely not! While the mother was fretting and unhappy how could the baby thrive? A happy and contented mother is the first requisite for the nourishment of a young baby, and the baby's baptism gave the mother fresh hope, roused her expectations, and set her mind at rest, and the baby benefited accordingly; though neither the father nor the mother ever darkened the church doors again, until there was another little one to be "regenerated"; and, then, as before, only the mother went to get the regeneration "done."

Now, the Wayfarer wonders, was this the kind of thing that the compilers of our Prayer Book had in mind when they wrote that "the baptism of young children is in any wise to be retained in the Church?"

In the very same Article do we not read that baptism is a sacrament . . . "whereby they that receive baptism rightly are grafted into the Church," etc., etc.? And in a preceding Article we read "In such only as worthily receive the same (i.e., the sacraments) have they a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation."

What, then, the Wayfarer wonders, do those people receive who get their children baptised in the manner and in the spirit just described? Does not such a superstitious use of a Holy Sacrament come very near to profanation? And what about the ministers of the Church who know (or should know) the state of the parents' minds; and who yet permit or even encourage such superstitious profanation?

Did not that minister know, or could he not have easily ascertained, that neither the mother nor the father of the infant had any vital connection whatever with a Christian Church; and that, in fact, they were living practically heathen lives; and did he feel himself free to accept solemn professions of renunciation and faith from people who had not the least elementary notion of the nature or the meaning of Holy Baptism; nor the slightest intention of introducing into their daily lives even the least element of religion?

The Wayfarer knows at least two ministers who, under such circumstances, declined to administer the sacred sacrament.

"The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ!" Granted! But was it ever meant for the children of heathen parents? Ministers cannot always read hearts. But should there not be, at least, some outward consistency of Christian life manifested; known to the community of church-members, and known, too, to the minister, before parents should be allowed to claim for their children the privilege of participation in a Christian sacrament!

Surely, in this matter at least, the Church of England needs to revise, not perhaps its formularies, but certainly its application of them; and to restrict Christian baptism to Christian people and to their children; as in the first ages of the Church.

But, says a friend of the Wayfarer (one who has imbibed "high" principles), would you punish the innocent child for the ungodliness of its parents? Would you deprive the child of

such a great privilege, the infusion, indeed, of a Germ of Grace, because its parents are unworthy?

In reply, the Wayfarer had to point again to those words of the Article, that "only in such as worthily receive the same have they a wholesome effect or operation."

There is no magic about either sacrament. They must be worthily received before they can do good. And although the Wayfarer believes that Christian parents do right when they claim for their children an inclusion within the Covenant of Grace, yet they can only claim covenant blessings for their children on the ground that they themselves are within that Covenant.

In the case that the Wayfarer has cited, no such pretence existed. And as for an Infusion of Germs of Grace, the Wayfarer knows of no word of Scripture which can even be twisted into conveying such an idea. He has heard of germs of diphtheria and of malaria, but never germs of grace.

However, said the Wayfarer, all this raises some important questions. Perhaps the best thing I can do is to write it down, and submit it all to the consideration of the Editor.

The Story of Jonah.

(By Rev. H. T. Rush, Secretary, Bible Union of Victoria.)

THE story of Jonah and the whale has been subjected to not a little doubt and criticism. And yet for centuries that story obtained almost universal acceptance. When it was questioned, I was usually in the ranks of unbelievers. But to-day that spirit of scepticism has entered widely the Church itself. It manifests itself specially in a distrust of the supernatural elements in the Bible. So much is that so that there are some who put a big mark of interrogation against everything that is miraculous. And yet to take the miraculous out is to take out all, or nearly all, that is unique and distinctive, and to bring the Bible down to the commonplace level of other religious books that do not make the claim that it does to inspiration. But it appears that there are some to-day who would be quite satisfied with this result.

Is there reason to doubt the story of Jonah? Should we relegate it either partly or wholly to the realm of fable? It may be necessary to state here, that while a whale has been generally credited with the feat of swallowing the prophet, it may possibly have been some other great fish. There is a kind of shark in the Mediterranean which has been known to swallow a horse. Or, if a whale is still necessary, then a certain sperm whale has been reported on authority, that in spite of questioning, apparently remains unshaken, to have swallowed a man who was not rescued until after 36 hours had passed. Though suffering much from the shock, he eventually completely recovered.

When we come to the story as we have it in the book of Jonah, we are told "God had prepared a great fish." If God ordained, appointed or prepared that great fish, it must surely have been equal to its task. To some of us that is the end of the difficulty. We have not learned to distrust the supernatural or what appears to be such, in the Bible. We have not yet learned to treat the story of Jonah as a fable. We know that God is; we know that there is supernatural power, or what is regarded as such, in the universe.

Anglo-Catholic Clergy Banned.

THE action of the Bishop of Liverpool (Dr. David), backed by the authority of his Diocesan Synod, makes interesting and refreshing reading, as recorded in the latest copy to hand (dated November 8 last) of the English Church "Record."

Three well-known Anglo-Catholics of the Diocese of Liverpool were involved; they are, Rev. A. E. Wykes, Rev. C. Wilkins, and Rev. R. A. Russell Derham-Marshall.

These vicars have defied the Bishop with regard to Reservation of the Sacraments, Devotions and Benedictions. The Bishop brought the matter before his Diocesan Synod at the beginning of November. There was a long discussion. During the proceedings a statement was read by Rev. C. Wilkins on behalf of the three clergy, formally protesting against the "extra-legal and probably (as we are advised) illegal tribunal."

Acting illegally themselves, they hold up hands of holy horror at the illegality (as they claim it to be) of their diocesan and his synod.

The Synod's Decision.

The Bishop's resolution was carried by an overwhelming majority, out of 322 members present 246 voted in favour of it and 39 against it.

The Bishop's Pronouncement.

The Bishop then pronounced as follows:—"Nothing now remains but that I, as Bishop of this diocese, acting with the consent and support of a majority of my brethren, should declare, and I hereby pronounce that our three brethren, by repudiating the authority in me vested, have set themselves without our ministerial fellowship, and there remain until such time as by giving their lawful obedience they may receive our welcome into it again, which may God grant to our prayers."

What Follows.

What does such a resolution and pronouncement mean practically, will be asked? It is stated that during the application of the ban, the Bishop will not visit the three churches for any purpose, and will not license clergy to serve there, and they will not receive any grant from diocesan funds. The clergy behind the bishop will not assist the offending vicars at any services.

In other words, the three disloyal clergy will be practically boycotted by the bishop and the 246 loyal clergy of their own diocese.

Many Australian loyal church-people will "thank God and take courage." In this action Dr. David is proving himself a worthy successor of the saintly Bishop Chavasse and sturdy old Dr. Ryle—men staunch and true to the Church, Catholic, Apostolic, Reformed and Protestant.—L.G.

"YET NOT FORSAKEN."

A New Year Message.

Never forsaken—
The message of old,
Forever is written,
In letters of gold.

Never forsaken—
In struggle and strife,
"Our Captain" remaineth,
Beside us, through life.

Never forsaken—
Forgetful are we;
"Unthankful and evil;"
Yet "faithful is He."

Never forsaken—
Another New Year,
With "goodness and mercy,"
Unceasingly near.

—Grace L. Rodda.



Canon D. Burns, of Blackwood, Tasmania, has been appointed Archdeacon of Hobart in place of the late Archdeacon Richard.

Rev. H. E. S. Doyle, recently ordained in St. Andrew's Cathedral, Sydney, has been appointed curate of St. Matthew's, Manly.

Rev. W. G. Coughlan, B.A., of Manly, N.S.W., has taken over the duties of Rev. F. Walton, M.A., as Director of Education in Sydney Diocese.

Canon Cakebread, rector of St. Jude's, Randwick, Sydney, left England last month and is expected in Sydney this week. He is travelling via America.

Canon Burns, writing from Nairobi, says that recently he had baptised 118 adults out of 170 he had examined, and that he was receiving 227 more to the Catechuminate.

The Rev. C. E. A. Reynolds, of Leichhardt, Sydney, had his car stolen during the morning service on Sunday last. He had left it outside the church door.

The administrator of the Diocese of Melbourne (Dean Aickin) has recovered from his recent illness. We offer him our congratulations and good wishes.

The Rev. H. F. Goss, Th.Schol., of St. Paul's, Ballarat, will resign, in order to act as locum for Dr. Crotty, at East Melbourne, during his absence in England.

Rev. S. G. Stewart, curate of St. Paul's, Chatswood, Sydney, has been nominated by the Bush Church Aid Society for service in the district of Ceduna, South Australia, in succession to the Rev. A. E. Hodgson.

Canon Snodgrass, of Melbourne, died suddenly on 21st December. He was ordained in 1892. Retired from parish work, he acted as Warden to the Sisters of the Holy Name. We offer our deepest sympathy to his family and friends.

Mr. A. Exley, the able and energetic campaign director of the Church Defence Association, Brisbane, is arranging to visit England next year for a holiday. He will leave in April by the "Orontes" and will be accompanied by Mrs. Exley and his daughter.

After forty years of missionary work in Arabia (1890-1912) and Cairo (1912-1930), Mr. S. M. Zwemer has accepted a call from the Theological Seminary at Princeton, New Jersey, to the Chair of History of Religion and Christian Missions. In extending the call President J. Ross Stevenson, D.D., wrote, "There can be built up here a Department of Missions on a solid evangelical foundation that should command the support of all who are intent on fulfilling the great commission. I need not speak of the special opportunities which offer themselves as a strategic base for the evangelisation of Moslems." The enrolment at Princeton Seminary last year was two hundred and thirty. Dr. Zwemer's new work will not begin until 1930, and his relations with the American Christian Literature Society for Moslems and as editor of "The Moslem World" remain as heretofore. Mrs. Zwemer lived in Sydney for a number of years and trained as a nurse at Prince Alfred Hospital.

THE NEW KIWI TIN OPENS WITH THE TWIST OF
A PENNY IN THE SPECIALLY DESIGNED SLOT

Obtainable in **BLACK**
and all shades of **TAN**

WATERPROOF AND PRESERVATIVE

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. N. B. Newland, 23 Grenfell St., Adelaide, S.A., 13/.

SPECIAL APPEAL FOR CHINA.

Mrs. Newland, Adelaide, South Australia, 10/.



Man's life is but a working day,
Whose tasks are set aright,
A time to work, a time to play,
And then a quiet night.

—C. Rossetti.

"The night cometh when no man can work."—Christ.

JANUARY.

5th—2nd Sunday after Christmas, using Collect, etc., for the Circumcision. Christ was obedient that He might rule the world. Those rule best who best obey.

The Constitutions of Clarendon (16) passed 1164, checking the power of the Pope in England. This led to the murder of Thomas A'Becket.

6th—The Epiphany, or Manifestation of Christ to the Gentiles. Also called Twelfth Day. The old date of Christmas in the Eastern Church. It was called the Day of Lights. The light of missionary effort is shewn thus early in the Christian Year, for our Faith is founded on a missionary, since Christ came from Heaven to save the world.

8th—St. Lucian, a learned teacher, opposed to the heresy of Sabellianism. On the rack his sole reply was, "I am a Christian." His martyrdom occurred in Antioch, where the disciples were first called Christians.

10th—Penny Post first introduced in England.

12th—1st Sunday after Epiphany. Knowing and Doing must go in double harness or we make poor progress towards the Kingdom.

13th—Hilary, Bishop and Confessor. Brought up pagan, he became a great apologist for the Faith, and was in the West what Athanasius was in the East. He died 368 A.D.

15th—British Museum opened, 1759.

16th—Next issue of this Paper.



A New Year's Problem.

ROMAN CATHOLIC GRANT.

PROTESTANTS and others must be prepared to face during this New Year renewed agitation by the Roman Catholic community in our midst for a separate grant in aid of their schools. The plea put forward must be considered calmly and dispassionately.

It is asserted that it is unjust for Roman Catholics to pay twice over for education, through the taxes in support of State or Public Schools, which they use but little, and for their own schools. It is forgotten that not a few Protestants do exactly the same thing when they send their children to any secondary school other than a Government one. They are content to bear the additional impost. At least seldom is heard from them any objection to the double charge. It is cheerfully recognised that the Government schools are provided, and if people do not use them they must abide by the penalty involved.

It is a specious plea that Roman Catholics only want the secular side of their work to be paid for by the State. If the State pays at all it should have some way of ensuring that even the secular subjects are truthfully taught. But a slight knowledge of the contents of the mis-called history taught in

Roman Catholic schools is enough to show that it would be only a matter of a generation before Australia would become intolerable for any but Roman Catholics. In other words, the State grant to schools would be an endowment of Romanism in Australia.

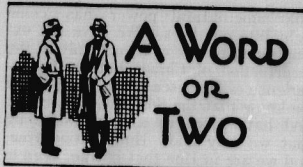
Rome is getting ready to provide schools against the day when the various Education Acts will be in the melting pot, and there will be provided a sufficiency of Roman Schools for the benefit of Protestants to attend, as, at present, the Convent schools attract our children through the supineness or ignorance of our people. Roman teachers are now found in increasing number in the Government schools, and it is plain that it will be easy for Rome to take over the whole plant, and grasp the coveted power of general education in the community.

That no other country withholds education grants to Rome is no valid objection to Australia trying another way of meeting what is a world-wide difficulty. No other country has dealt so stringently with the admittance of aliens into the land as has Australia. We owe much to this that we are so purely a British race, purer than any other in the world, not even excepting England itself. But a boasted Roman Catholic Cabinet has begun to dam the stream of migration against the British, while aliens can still pour into the country from Southern Europe.

In every way it is needful that our people be well-informed and awake. It is idle to say that the only foes we need fight are indifference and unbelief. They are rampant it is true. But the Church of God in these dangerous days has many difficulties.

It is a moot point whether a country would be better under Rome or under Bolshevism. But we may thank God these alternatives do not exhaust the possibilities. We are still Protestant, and it may well be that this crisis is coming upon us to bestir our sluggish energies, and call us to renewed activity and to deeper faith and to more earnest prayer. When the Evangelical virtues fail there is nothing left but to choose between the two extremes. Does it appear as if Australia to-day is falling away from true religion? If so, then the future lies between the Pope and the Bolshevik. It is this plain alternative which makes some people regard Rome as a probable economic safety device, forgetting that there is nothing ultimately for free men and women to choose between the two, King Log or King Stork. It is such a dilemma which Rome is forcing upon our thought, and which Australians must take into most serious consideration, when dealing with the subject of grants to Roman Catholic schools.

The Educational Justice League, which Roman Catholics have started, has already made itself felt at elections, and its activities have become the object of criticism by politicians, and, in Victoria, has caused the origin of legislative attempts to stop abuse at the polling booth. And "lobbying" has become an art. The aims and the various claims put forth by the League demand most careful thought. This is not a matter that is to be readily dispensed with. We need all charity and earnest prayer for national guidance upon such an important question. But this much should be demanded from the start, that if any public money be expended there should be fullest public scrutiny of its administration and use. No public money should be spent without ensuring public control. But this proviso would not suit Rome.



Soviet Persecution.

IT will be interesting to observe how effective will be the agitation begun in London against the Bolshevik persecution of Christians in Russia. The only ways which seem likely to influence the Soviet are commercial or military measures. Mere appeals to reason are not hopeful in the present stage. There are sanguine souls who would see Australia adopt the Russian mode of government, and wild words are said here in favour of it, and wilder projects are considered, which, if fruitful, would turn Australia into another Russia. Whatever Russians may find suitable to themselves in the form of government that they possess, it is abundantly clear that Australians would not abide a minute under it. It was the suspicion of using a gentle kind of political coercion which overthrew the Bruce government. Is it thought that we should sit quiet under another and more stringent form of control? We want no Bolshevik rule here, because it is against all free development of personality as we understand it. So soon as we see our freedom at stake just then will the community realise the close association between religion and true political government. We owe to Christianity what glories we possess as free Brits, and happy Australians.

Our Empire.

WE express ourselves as proud of being an unit in the mighty Empire, "the mightiest ever yet," and to be "mightier yet," we believe, when the present distress has ended in the Providence of God. Just now the Empire is struggling against disruptive elements, and the crux of the position lies in providing liberty to the several parts without disturbing the connecting link between them all. But we in Australia should by reason of our distance from the centre remain under no illusion about our dependence. We simply should not remain free another day were it not for the British Navy, either in being, or by its prestige. We should view with alarm the tendency to cut down the Navy to vanishing point on the specious plea that peace would thereby be promoted. If that were so there would be some justification no doubt. But the very opposite has been proved again and again in our island story. A weak Navy is provocative of war. A strong one exists only to protect the weak, and control the unruly. The Navy has never been used for aggression, but for protection.

Service in a Coal Mine.

On Sunday recently a service was held in a Welsh pit and broadcast by the Cardiff B.B.C. station. The pit was that of Mynydd Newydd Colliery, and the service was similar to that held by workmen at the colliery every Monday morning for the past eighty-five years, when the men descend the pit for several hundred feet and enter a low-roofed airway near the pit stables, where some narrow benches are placed under the overhanging sides of coal and rock. Safety lamps and candles supply the only means of illumination. A miner reads a lesson from a Bible which reposes on a ledge of rock. Hymns are sung and several miners engage in prayer.

The New Year.

IT is natural that we should, at the beginning of a new year, not only review the path we have trod during the past year, but consider what shall be the character of the path we are to tread during the coming year. We may find some help and suggestions if we spend a few moments in reviewing the path of Israel as pictured for us in the thirty-fifth chapter of Isaiah. It is described as the way of holiness. First, the passage suggests certain characteristics to those who walk on this way of holiness. "The unclean shall not pass over it." Surely this points to the fact, the great spiritual rule, that forgiveness comes before holiness, cleansing before sanctification, life before service. That is always God's order. How many forget it! They are striving after holiness before they have sought and received forgiveness. Some would merit forgiveness through holiness. Such must be reminded again that God has his own order. It is only the forgiven man who is in a position to achieve holiness, for it is the forgiven man who comes into touch with the Spirit of Holiness, who alone sanctifies.

Those who walk on the way of holiness bear the mark of the pilgrim, they are wayfaring men. In face, in manner, in mode of living they declare they seek a better country. Their citizenship is in Heaven. The way-faring man sends much ahead of him. He lays not up treasure upon earth, but is rich towards God. The selfish man who lives for the present, and his own personal comfort and ease is the enemy of the Cross of Christ. He has made his god his carnal appetites.

The wayfaring man is reckoned a fool by the world. Such is the estimation of the world of the man who walks on the way of holiness. His acts appear foolishness, for he abhors revenge, retaliation, resentment. His doctrines are ridiculed, because he holds fast by the old paths. He holds by the three "R's."—Ruins, Redemption, Regeneration. His hopes are scoffed at. "Where is the hope of His coming?" says the man of the world. His methods are antiquated. Up-to-date methods are the cry. But the man who walks on the highway of holiness realises that man's heart is the same as in the days of the Apostles and responds under the power of the Holy Spirit to the same methods.

"The redeemed walk there." The man who walks on the way of holiness confesses he is not his own. He belongs to another. He takes up the language of the beloved Bishop Moule—"To Him I belong by purchase, conquest and self-surrender. To me He belongs for all my hourly need."

But how much there is to attract us to this way of holiness! It is above all things a way of fellowship. "He shall be with them." What good company He is. His presence brightens all the path, even the path of the dismal and dark day. He makes our hearts burn within us as He opens to us the scriptures, as He reveals Himself in all His truth and grace. "Truly our fellowship is with the Father, and other His Son Jesus Christ."

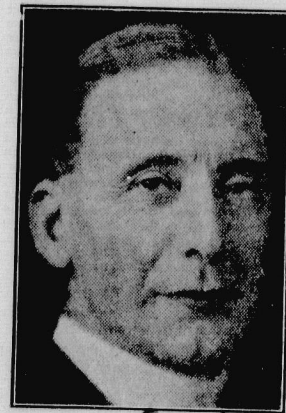
That way of holiness is a path of safety. It may cost much from the worldly man's point of view. But he who walks on it will not err. He will acknowledge at the end all was right. Step by step with Jesus there can be no error. And "no lion shall be there." The lion may seek whom he may devour, but like the lions in Bunyan's

story they may roar beside the path, but cannot touch anyone on it, for they are chained. "Nothing shall by any means hurt you."

It is a path of joy. "They shall come with singing to Zion." Holiness is never equivalent with sadness. Holiness brims over with joy. It is sin, it is compromise, robs us of song. When we are in a strange land we cannot sing the song of the Lord.

And the end! "Everlasting joy!" "Sorrow and sighing shall flee away." "At His right hand there are pleasures for evermore." Just as Jesus, we endure for the joy that is set before us. We joy in God now. We say of God—God my exceeding joy. But the future holds still more.

Follow peace with all and holiness, without which no man shall see the Lord. Take time to be holy. I count not myself to have attained, but press on. Yes, that is the message for the New Year—Press on. We shall be changed from glory into glory as we behold His face.



The Archbishop of Melbourne.

(Written for "A.C.R.")

STEPPING out of the express from Adelaide (where he left his ship), the Archbishop-elect of Melbourne encountered drizzling rain and cold winds. Not so, however, was the nature of the welcome, which surprised him, as he said. More than 200 clergy and many laity were at an early hour at Spencer Street. We already knew the new dignitary through descriptions and photos, and though he will not pose as readily as some do, he by no means avoided the pressing desires of the army of cameras which faced him. Most of the photos are recognisable, which is saying something for newspaper snap-shots. The Archbishop gave a very manly and humorous greeting, and speedily won his way. He does not suffer from nervousness, and is quite ready with his words on every occasion. He attended "incog." as he termed it, the several services in the Cathedral preceding his enthronement. Monday, 23rd, was a really great day, not only for himself, as he stated, but also for us all. The service was admirably arranged, and was not too long. It was a pity the formal certificates could not have been taken as read or curtailed somewhat. They were very lengthy, one taking over five minutes to read, and they were quite inaudible. It gave a start to realise that we still depended on Canterbury

for the authority which constitutes a bishop in the Commonwealth of Australia. The Archbishop's sermon was more in the nature of a talk to the people about his call. He made no flamboyant appeals, but in straight, manly fashion claimed that he was only human.

At the luncheon with the clergy and others in the Chapter House afterwards he again manifested his intention to become one of us. He said he wanted to know the vicarages and their families. He might forget the names of people, but he hoped they would remind him as needful.

There were 14,000 people crowding the vast Exhibition Building at the "Welcome" on the evening after the enthronement. Some folk had attended the two previous meetings that same day, and, like the Archbishop, must have felt some strain. Like him, too, they were delighted. For once the Church of England rose to the occasion. Never before has such an Anglican gathering, and such enthusiasm, been seen in Australia. When one asks the reasons it may be in part attributed undoubtedly to the reputation of the new Archbishop. In part, to the fine organisation under Rev. Eric Thornton and his army of assistants. In part, too, to the feeling of relief, after waiting for the appointment. Those who still believe that Australian interests would have been better stimulated by the appointment of an Australian are not so narrow to refrain from cordial welcome to one from overseas. But, perhaps much of the enthusiasm is due to the rising tide of Protestant feeling in the community, it being recognised that the time is coming near when we shall have to gird up our lax Protestant efforts in order to secure our liberties in this free land. When the Archbishop asserted his catholicity there were few who joined in the general applause who did not continue their demonstration when he went on to say that catholicity included protestantism. It is evident to the Archbishop's mind that he need not apologise for being protestant.

The Archbishop told us that we should look at ourselves, a remark which provoked a laugh, which he followed up. We seemed so very like the people he had left. Perhaps, like a former Governor's wife, he missed what he expected to see of local colouring, such as natives with their boomerangs and a few kangaroos hopping along Swanston Street. However, he will find we have our local defects as well as our strong points. And we have given him as full a welcome as we could, and one in which the "Australian Church Record" desires to have a share, because of the contribution which we believe in the providence of God the Archbishop will make to our common life. As he so well expressed his aim, he will help to keep Australia Christian.

Licensed Victuallers' Harvest Festival

Decanter as Church "Decoration."

A harvest festival service for licensed victuallers and other traders was held in St. Mary Magdalene, Old Kent-road, S.E., recently.

The church was crowded, and among the harvest "decorations" was a decanter of water. The Mayor of Southwark and borough officials were also present, and men and women costers in "pearlies." Donkeybarrows were parked in the churchyard.

One of the Lessons was read by old Jim Duckworth, who was dressed in "pearlie" coat and waistcoat; he also gave a brief address.



NEW SOUTH WALES.

SYDNEY.

Ordination Service.

The ordination service at St. Andrew's Cathedral on St. Thomas' Day was attended by a large congregation.

The following were ordained deacons:—Messrs. K. Brodie (who goes to St. Michael's, Surry Hills), H. E. S. Doyle (St. Matthew's, Manly), R. T. Hallahan (Castle Hill), F. A. S. Shaw (Ashfield), R. A. Ezy (Tasmania), R. B. Dransfield (Northern Queensland).

The following were ordained priests:—The Revs. E. Almond, A. N. S. Barwick (Newtown), H. G. S. Begbie (Eastwood), R. F. C. Bradley (Enfield), A. H. Edwards (Drummoyle), G. R. Mathers (who is leaving Erskineville for Burwood on January 1), E. L. Millard (Wentworth), J. F. G. Olds (St. Stephen's, Willoughby), S. G. Stewart (Chatswood), E. G. Thorpe (Coogee, in charge of Maroubra), and A. P. Wade (Five-dock).

The Rev. S. M. Johnstone preached the sermon.

C.M.S. Summer School.

Arrangements for the C.M.S. Summer School are well in hand, and those already enrolled are looking forward to a happy time at Austinner from January 4 to 11. There are still vacancies for a few more students, and application should be made to the secretary, Rev. F. H. Hordern, C.M.S. 242 Castlereagh-street, Sydney. For the men's camp Mr. S. A. Mainstone, of Moore Theological College, Newtown, is acting as secretary.

St. Michael's, Wollongong.

70th Anniversary Celebrations.

The 70th anniversary celebrations of the consecration of St. Michael's Church were carried out from December 8 to 16, with much enthusiasm. The two Sunday services were splendidly attended and the gatherings through the week also found large and interested numbers of people present.

The rector, Rev. E. Walker, and his band of workers are to be congratulated on the fine and successful carrying through of the celebrations. Among the preachers and speakers were: Bishop Gilbert White, Revs.

Dr. Micklem, S. J. Kirkby, J. Bidwell, D. J. Knox, F. W. Tugwell, R. B. S. Hammond, S. M. Johnstone, Canon Langley, R. B. Robinson, H. W. A. Barder, and Professor Lovell.

At the garden party on Saturday afternoon the Premier of the State (the Hon. T. R. Bavin) was present and offered congratulations to the parishioners.

On Monday evening, December 16, a parish tea and social gathering brought the proceedings to a close, when some happy speeches were made from visiting clergy from Sydney, and a vote of thanks was accorded to the rector for organising so successfully all the services and gatherings.

St. John's, Rockdale.

On Saturday, December 14, Archdeacon Charlton dedicated the recently acquired rectory. There was a large gathering of parishioners and friends. It will be a great asset to the parish to have a rectory, after paying rent for so many years. The house is very comfortable, without being too large and expensive. The purchase price was £1475, with alterations, additions, legal fees, etc., there will be added about another £100. The situation of the property is good, being a corner block with 50 foot frontage, and a good depth of private garden. Half the money is in hand; towards the remainder a loan of £500 from the Church Buildings Loan Fund has been made, and the remainder, with the loan, will be gradually paid off. The acquisition of the rectory is another distinct step forward in this parish. It was a happy coincidence that the day was the silver wedding day of the rector and Mrs. Gabbott.

VICTORIA.

MELBOURNE.

Bishop Armstrong dedicated and unveiled two brass tablets in All Saints' Church, Koo-yong. The first tablet commemorates the service to the Church of Mrs. Kate Ayers, Mrs. Therese Torode, and Mrs. Emily Sharp, who were associated with the work of the parish from its inception in 1916 until their deaths, which have all occurred within the last 12 months. The second tablet has been erected to the memory of the late Mr. F. V. Barry, a former vestryman.

Two missionaries were given farewell greetings at a service in St. Peter's Church,

Eastern Hill. The service was arranged by the Australian Board of Missions, under whose auspices the missionaries will serve. Miss Irene Cobb returned on December 23 to her work in Fiji, and on Sunday Mr. Arthur Eldridge will leave for the Commonwealth Mandated Territory of New Guinea. The farewell sermon was preached by the Rev. Maurice Jones, and the charge was delivered by Canon E. S. Hughes.

During the absence of the Rev. W. G. A. Green, vicar of Christ Church, Brunswick, who leaves for England on January 14, the Rev. C. H. Murray will take charge of the parish. Mr. Murray will relinquish his present work as director of religious education on January 31.

In St. Paul's Cathedral, Melbourne, on 22nd December, Bishop Stephen ordained the following candidates, who were presented by Canon Sutton, examining chaplain, the place of appointment in each case being given in brackets:—Priesthood: the Revs. M. C. Battarbee (Merlynston), T. E. Cox (St. George's, Malvern), H. Host (St. Jude's, North Carlton), C. W. Kong (Mission of the Epiphany, Little Bourke Street), F. Porter (Belgrave), J. J. Tempary (St. Mathias's, North Richmond), and N. Waugh (Diocese of Riverina). Diaconate: the Revs. J. C. B. Brown (St. George's, Malvern), W. J. B. Clayden (Christ Church, South Yarra), O. Muspratt (St. Mary's, Caulfield), and R. Stephen (Diocese of North Queensland).

At the close of the school year at the Geelong Grammar School the scholars, through the head prefect (J. Chester Guest), said farewell to the headmaster (Dr. F. E. Brown) and presented him with a large volume of school pictures, a blackwood writing desk and chair carved with Australian emblems, and a gramophone.

A stained glass window, the work of Mr. N. Waller, has been placed in position in St. Matthew's Church, East Geelong, as a memorial to the late Mrs. W. E. Tozer. The window was dedicated on December 22.

BENDIGO.

The Rev. G. D. Frewin resigned from the rectoryship of Rochester recently, owing to ill health. He is still very ill and residing at Brighton. His place is to be filled by the Rev. W. A. Wilson, who is at present acting as a locum at Leongatha, Gippsland Diocese.

The Rev. B. T. Syer, Raywood, has been transferred to Malmesbury, into which parish he was inducted on 6th December. Both Mr. and Mrs. Syer were recipients of appreciative tokens on leaving Raywood district.

An Ordination Service was held at All Saints' Pro-Cathedral on the 21st December, St. Thomas' Day, by Dr. Baker, Bishop of Bendigo. The Rev. Canon T. Langley was the occasional preacher. The ordinands were: Revs. H. S. Kidner (for the Bishop of Tanganyika), C. R. Myles, and S. S. Viney, as Priests; and Messrs. A. A. Radford, H. Jones, W. W. A. Tyler, and A. E. D. Youles, Deacons.

QUEENSLAND.

BRISBANE.

C. of E. Defence Association.

The November meeting of the Church of England Defence Association was well attended. The secretary read a letter sent, at the unanimous request of the association, to Archbishop Sharp, asking him to set aside a Sunday in November to commemorate the 400 anniversary of the Diet of Spires, and the Archbishop's reply to the effect that the appointment of such a day of commemoration was not desirable, as it might have the effect of arousing controversy among members of the Anglican communion in Brisbane.

A long discussion took place upon Archbishop Sharp's address to Provincial Synod, especially with regard to the statements regarding "Unrest in the Church," and the matter of a statement in reply was referred to the council.

Protest against the Archbishop's Statements.

The December meeting of the Church of England Defence Association was well attended, several members journeying from Ipswich to be present at the last meeting of the year. A protest from the C.E.D.A. concerning certain statements in the address of the Archbishop of Brisbane to the Provincial Synod was considered, and was approved unanimously. The secretary was instructed to send a copy for publication to the paper in which the Bishop's address appeared—the "Church Chronicle." Opportunity was taken to meet and greet two visitors to Brisbane—the Rev. R. B. Robinson, of All Souls', Leichhardt, business manager of the "Aus-

tralian Church Record," and the Rev. D. J. Knox, rector of Chatswood, Sydney. The visitors, at the invitation of the president, Mr. C. Elliott, addressed the meeting.

Two Addresses.

The Rev. R. B. Robinson spoke of the early days of the Church of Australia and of its great progress, which was being hindered by the practices of the Anglo-Catholics. He instanced the staunch determination of the parishioners of Port Lincoln, South Australia, who, rather than submit to practices contrary to their consciences, travelled some miles to attend Communion service in another parish, and had started a lay Sunday School with 50 attendant scholars, rather than send their children to be taught by one whose teachings they could not trust. Mr. Robinson commended the "Church Record" as the organ of the Evangelical Church in Australia. He concluded his remarks with an account of the great success attending Reformation Sunday services in the diocese of Sydney, and of the enthusiastic and crowded meeting on the following Monday.

The Rev. D. J. Knox congratulated the C.E.D.A. on its formation, and expressed his admiration of its aims and objects. He exhorted his hearers to seek for spiritual expansion, and commended the Church Missionary Society as being worthy of support. He pointed out how supremely foolish it was of any one to further with monetary assistance any cause of which conscience disapproved. He invited his hearers to make a close study of the beginnings of the Christian Church, as set forth in the New Testament, and to do their part in the continuance of the good work.

The addresses were listened to with great pleasure, and at their conclusion a hearty vote of thanks to the speakers was passed by acclamation.

SOUTH AUSTRALIA.

ADELAIDE.

League of Youth.

The "Adelaide Church Guardian" gives an account of the merger of the C.M.S. League of Youth into the Church of England Missionary Fellowship of Youth.

The movement began in 1928 and was constituted as the C.M.S. League of Youth. Quarterly rallies were held and considerable enthusiasm was shown by the members. On May 18 a rally was held at Glen Osmond, and before the next rally negotiations, which had been going on for some time towards change of name and constitution from "C.M.S. League of Youth" to "Church of England Missionary Fellowship of Youth," had borne fruit. Several of the members had felt strongly that this movement should be inclusive of all C. of E. missions, so as to make it a united fellowship for all C. of E. Youth. The proposed alteration was approved by the A.D.M.A., the C.M.S., and the Standing Committee, and at the second business meeting of the League of Youth at St. John's, Halifax-street, on September 7, was unanimously passed by the members of the League. Diocesan recognition for the Fellowship was granted, on condition that there should be four older councillors, appointed by Standing Committee, on our general committee in addition to the actual member under 25; and we are pleased and proud to have the Bishop as our president. Our present councillors are Archdeacon Moyes, Canon Docker, Rev. C. W. T. Rogers and Mrs. Radcliff.

TASMANIA.

Canon D. B. Blackwood, M.A., M.C., rector of Holy Trinity, Hobart, has been appointed to the position of Archdeacon of Hobart, rendered vacant by the death of Archdeacon R. H. Richard in October last.

Canon Blackwood, whose father was a well-known State schoolmaster, has had a brilliant scholastic record. After varied experiences in town and country parishes, and as a war chaplain, he filled the post of Warden of St. Wilfrid's Theological College for three years before becoming rector of Holy Trinity, Hobart.

The senior Archdeacon, Rev. H. B. Atkinson, will still remain in the north of the island.

The Rev. C. Allen is resigning from the parish of Kempton for reasons of health and will reside in Newtown, Hobart. As an evangelical, Mr. Allen had done many years of faithful and appreciated work in several of our country districts. He is also the hon. secretary of the Church of England League.

The Rev. F. L. Wyman has been appointed rector of the parish of Glenorchy, which cure became vacant through the death of Archdeacon Richard. Mr. Wyman has

done excellent service both as curate of St. George's, Hobart, and as locum tenens at St. John's, Launceston during the absence of the Rev. Ross Hewton. When on a visit to England last year he took up work at St. George's, Brookley, South London, a parish with a population of 30,000. Quite recently Mr. Wyman gave a most interesting lecture to the Church of England League on the conditions prevailing at some of the best known London churches where extreme Anglo-Catholic practices prevail.

Melbourne Anglican Church League.

Catholic. Apostolic. Reformed. Protestant.

CONSTITUTION OF THE LEAGUE.

Adopted at General Meeting in Chapter House, Melbourne, November, 1929.

President: Dr. G. B. Bearham.
Hon. Secretary: Mr. J. A. Thick, 3 Chaucer Avenue, East Malvern, S.E.5.

Objects.—To maintain the Doctrine and Practice of the Church of England in its Catholic, Apostolic, Reformed, and Protestant Character, as set forth in the 39 Articles, and to maintain the Principles of the League.

Activities.—(1) By Lectures, by distribution of Literature, and by other means, to spread a knowledge of the said Doctrine and Practice of the Church of England.

(2) To stimulate the Spiritual Life of the Church of England by holding Conventions, and by other suitable means.

(3) To take any steps that may be deemed necessary to counteract attempts to alter the doctrinal character of the Church of England as determined at the Reformation, and to promote the purposes of the League.

Membership.—Open to members of the Church of England, above the age of 18 years, who are in sympathy with the object of the League, and approved by the Executive Committee.

Officers shall consist of President, two Vice-Presidents, Honorary Secretary, and Honorary Treasurer. The Executive Committee shall also include six Clerical and six Lay members to be elected at the Annual Meeting of the League.

The Executive Committee shall have power to take any action it may deem necessary in support of the objects of the League.

The League shall meet quarterly, and the Annual Meeting shall be held in the month of August in each year.

The Annual Subscription shall be a minimum of Two Shillings (2/-).

This Constitution shall not be added to or altered unless notice of resolution to that effect be given to the Honorary Secretary, (Continued on page 11.)

NORTH SHORE RECTORY, Middle Harbour, available in return for Sunday duty, January 27th to February 21st. Apply to Rector, Northbridge.

WANTED Position as CATECHIST in or near Sydney, by a young Graduate of Sydney University. Apply "Graduate," 188 Forbes St., Darlinghurst. Phone, F 3279.

All Saints' College, Bathurst

(Founded 1872)

(Registered under the Bursary Endowment Act.)

President:

The Rt. Rev. the Lord Bishop of Bathurst.

Headmaster:

The Rev. L. G. H. Watson, B.A.
Magnificent Buildings; ideal dormitories and class rooms; electric light, sewerage and all conveniences; extensive grounds and excellent playing fields.

A competent staff prepares boys for all examinations. The individual requirements of each boy are carefully watched. Special subjects and classes are arranged for boys going on the land.

Boys travelling by the Harden-Blayney line are met at Blayney and motored direct to the College.

Illustrated prospectus and all particulars will be forwarded on application to the Headmaster.

The Liverpool and London and Globe Insurance Company Limited

"KNOWN ROUND THE WORLD."

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN AND SURVEYS made Free of Charge.

ASSETS EXCEED £23,000,000
Chief Office - - - 62 PITT STREET, SYDNEY.

The Dawning of that Day.

"The Church Gazette," the official organ of the National Church League, London, in its October issue, says:—"We have received a copy of a book by Rev. H. G. J. Howe, L.Th., Rector of Christ Church, Gladsville, N.S.W., entitled 'The Dawning of That Day' (1/6 net) and we will stock it in our Book Room. It has already reached a fourth edition, has had a large circulation in Australia, and is strongly recommended by the leaders of the Advent Testimony Movement in this country. It is a clear, moderate, and uncontroversial presentation of the case for the Pre-millennial Advent of our Lord, and it is presented with very considerable ability. The writer is a careful student of prophecy and of contemporary history, and we think that many people in this country will be glad to have this clear and concise statement."

Lancaster House School Lindfield

A Preparatory School for Day Boys and Boarders between the ages of about 8 and 13 years. Boys are prepared specially for Navy, the G.P.S. and English Public Schools.

Apply for further particulars and Prospectus to:—

Major L. J. DANBY, M.C.,
7 Grosvenor Road,
Lindfield.

Tel. J 6494.

Church Furniture and Interior Woodwork.

If you desire something distinctive, pure in design and Artistically Carved.

FREDK. TOD & CO.

43 Dawson Street, Surry Hills
South Sydney

Specialists in Ecclesiastical and Architectural Joinery, Cabinet Work and Wood Carving.

Will be pleased to forward Designs and Prices.

Note the only address, 3rd stop past Central Station on Rosebery Tram, off Elizabeth St. Red. 1186.

BROOKS ROBINSON & CO. LIMITED

STAINED GLASS STUDIOS

Memorial Windows

Opus Sectile Mosaic Memorial

Tablets

Designs and Prices submitted.

ELIZABETH ST., MELBOURNE



Wood, Coffill Ltd. Funeral Directors

SYDNEY AND SUBURBS
Head Office—810 GEORGE STREET, SYDNEY Phone M4611 (5 lines)

THE KING'S SCHOOL PARRAMATTA.

FOUNDED 1881.

Council: The Most Rev. the Archbishop of Sydney (Chairman); The Right Rev. Gerard A. D'Arcy-Irvine, Bishop-Coadjutor; The Ven. Archdeacon Charlton; Rev. Canon A. H. Gansey, M.A.; Rev. S. M. Johnstone, M.A.; The Very Rev. A. E. Talbot, M.A.; Rev. W. T. L. A. Pearce, B.A.; Mr. F. A. Bland, M.A., LL.B.; Mr. S. G. Boydell (Hon. Sec.); Mr. M. M. D'Arcy-Irvine, B.A., LL.B.; The Hon. Sir Albert Gould; Mr. W. J. G. Mann, M.A.; Mr. Kelso King; Mr. Macartney Abbott; Mr. G. W. Ash (Hon. Treasurer); Mr. C. M. Gunther, Mr. A. F. Manchee, Mr. G. P. Stuckey.

Headmaster: The Rev. E. M. BAKER, M.A. (Oxford), assisted by a Staff of Masters, Graduates of Australian Universities.

The School provides Classical, Mathematical, Scientific and General Education of the highest order. The Religious teaching is in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are Classical and Modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

Every facility is offered for a healthy outdoor life. WILKINSON, 10 Bligh Street, Sydney, or to Chairman of Council: Hon. F. S. Boyce, K.C. C. C. THOROLD, M.A. (Oxon), Headmaster

China & Glassware

Always Low-Priced,
and good at the
price, at

Nock & Kirby's

Big New Store,
GEORGE STREET (Circular Quay)

Parish Bookstall Society.

(By the Rev. A. Law, Th.Schol., D.D.)

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £2500 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Clippisland, wrote:—"I consider the Confirmation Booklet 'From Baptism to Communion' (6d.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, writes:—"I consider this new publication. He writes:—"

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those about to take the holy estate of matrimony upon them, for the wise counsel and advice."

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a font of suggestions for those 'fatherly' talks which any true pastor gives to his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebb, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

IN THE VALLEY OF THE SHADOW.

Words of Comfort in Sorrow.

Form of Memorials of one departed. Short letter of sympathy for signature. The Burial Service. Words of Comfort: Hope, Preparation, The Next World. Foundation of Joy. Illustrated, with Antique Cover, 2/-.

PRAYER AND THE PRAYER BOOK.

An illustrated history of the History of the Prayer Book and its Revisions. 3rd Edition, 15,000. Original Diagrams, 1/-.

"Attractively published, with a number of very interesting and exceedingly helpful diagrams. An astonishingly clear and lucid account, and we heartily recommend it to everyone as a splendid text book."—Ridley Collegian.

"An excellent summary concise and clear... popularly written. This little book should be in the hands of all thoughtful Christians."—Church Record, 1928.

"It has taught me much that I did not know before. I wish every member of the Church of England could read it."—A Churchman in New South Wales writing to a Friend.

William Andrews Printing Co. Ltd.

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL

CLARENCE ST.

YORK ST.

Q.V. BUILDING.

GEORGE STREET

Phone - MA5059

The New Constitution.

(By Mr. W. J. G. Mann.)

THE Bishop of Newcastle has published a letter on "Constitutions" in the "Newcastle Diocesan Churchman" of the 2nd December instant, and I have received a copy.

There is much in the letter which commends itself generally, but my interest naturally centres on its application to the proposed new Church constitution for Australia.

The illustration of a cricket club for Merrylands is useful and will be followed out later.

The first point which strikes me is the statement that originally the right thing "was for all churchmen in Australia to meet together and decide upon a constitution... in Australia." The constitution now proposed was inaugurated in General Synod, which, as the letter says, was "a General Synod in nothing more than name," and again "this quaint General Synod." It was inaugurated by bishops, and the committee which evolved the proposals was proposed on the part of bishops and largely composed of and dominated by bishops.

Is it surprising that the rights and powers of bishops provided and protected in it should be such as they are? In the promotion of the proposals the interest of "all churchmen in Australia" has never been aroused. Indeed, whenever a discussion of the proposals began to develop in the newspapers (at least in Sydney), it has been dropped suddenly by those advocating the proposals. And when alternative proposals were prepared by Sydney churchmen for consideration at the Synodical Convention, the promoters opposed and succeeded in excluding this alternative from consideration, and instead received it for reference.

The second point which strikes me is that sometimes the letter seems to confuse by comparing the two matters of the constitution of the Holy Catholic Church and the constitution of those members of it in Australia. The two are quite distinct. The Holy Catholic Church is free from the difficulty of having property and of honouring the trusts of property given for specific purposes. The churchmen in Australia must face the question of the existing property and the honouring of its trusts. This is a matter of common honesty as well as perhaps of good policy. It is good when dealing with purely spiritual matters to entirely ignore property, but it is not good to take any action with regard to property which ignores either common honesty or good policy. The distinction has been pointed out from time to time during the development of the proposed constitution, but it has neither been denied nor recognised.

In the third place there is a jibe at a type of lawyer who, it is stated, contends that a constitution creates fellowship. He would be a very shallow lawyer. The lawyer is called in to draft the document which cements an existing fellowship. He is called an expert because the constitution promoter has not always an adequate perception of what is necessary to protect minorities against abuse of power or to protect majorities from the chicanery and manipulation of minorities.

In the fourth place, the letter states with regard to the present position that as Sydney had not accepted the proposals as they stood it was open to the other dioceses "to go ahead with

the work and leave the single dissident diocese outside the organic unity."

What "organic unity" is meant? There is at present an organic unity in faith and practice on the basis of the existing Prayer Book. Plainly this could not be meant because the proposals provide for another Prayer Book. It could mean the organic unity to be established by the proposals. If so, this would be going out of the existing unity and forming a new unity—properly called a new church because of the nature of the proposals. For this effect there is the authority of well-known legal decisions supported by the unanswerable force of reasons therein expressed. This "leaving out" the dissident diocese, which is Sydney, the diocese remaining after all the others were formed out of Australia and which would therefore represent Australia, would raise interesting questions. Sydney would be the only true Church of England diocese in Australia. All the other dioceses historically carved out having together entered into a new organic unity and become a new church, the dioceses carved out as Church of England dioceses might, on ceasing to be truly Church of England dioceses revert to Sydney, and with Sydney be the original organic unity with all consequential rights and duties as the Church of England dioceses in Australia.

In the fifth place, the letter states that the Primate has consented to summon a meeting of Australian bishops in London next year, as the most expeditious way of getting the united counsels of the bishops.

If in this conference the Australian bishops are not to dominate, but to be dominated by, the present constitutional episcopal sentiment of ruling English bishops, what result are we to expect? Will the bishops return with a plan of campaign against constitutional law and order in the Church here? If so, what need is there for any constitution or regular legislation? Let us hope rather that the Australian bishops may lead other bishops back to a proper constitutional respect for law and order in the Church.

Finally, I want to follow out the illustration of constitution making by a reference to the supposed Merrylands Cricket Club. I premise, of course, that—

Merrylands stands for the Diocese of Sydney.

Marvlebone Cricket Club for the Church of England in England.

Australian Board of Control for the Australian Dioceses or General Synod.

N.S.W. Cricket Association for New South Wales Provincial Dioceses.

Cricket Rules for the standard of Faith and Doctrine of the Church of England.

The Bishops of the Dioceses would correspond to the Presidents of the Clubs.

I am not aware of the precise cricket rules, but I feel convinced that—

(1) The Presidents of the Clubs have not the right of veto against all rules.

(2) The Presidents have not the dominating control in all cases of supposed offences, so that the President may direct or authorise a prosecution, sit in judgment on appeal in the case and award and carry out the punishment or not as he pleases.

(3) The Presidents have not the sole right of introducing or allowing the introduction of new rules or the repeal of old or new rules.

(4) The Presidents have not the right to declare any rule to be constitutionally valid and binding for all purposes, although opposed to the written constitutions and to the known rules of cricket.

Other examples might be added. But consider only (4), which is the last mentioned. Under this power a rule could be declared valid if to the effect that cricket balls might be larger and of different composition, that the stumps might be hoop-shaped, that bats might be in the form of mallets, and that the rules of scoring might be changed, so that, in fact, croquet could be played under the name of cricket, and then, or before then, a rule changing the name could be declared valid. Would cricket players or members of the clubs agree to such a constitution?

Add to this that the Presidents are not even bound to play the game.

And yet the above and similar dominating powers of bishops are provided for and protected in the proposed new constitution.

The letter says, indeed, that the proposed new constitution "begins with a chapter of fundamental declarations. The first five of these declare the rules of cricket, which are beyond its own jurisdiction as they belong to the higher unity of the Holy Catholic Church throughout the world. These the Australian Church pledges itself to accept and never deviate from them."

The contention on behalf of Sydney has been that the pledge is in form only, with methods provided by which the pledge can be ignored with impunity or removed altogether from the constitution by amendment.

In deference to objections on behalf of Sydney, correction has been made, but at the same time other methods of avoiding the pledge have been introduced by the promoters into the proposed constitution. Sydney has always been criticised by the promoters when these things have been pointed out. And Sydney's amendments making the pledge effective have not up to the present time been left without further suggestions on behalf of the promoters.

Dec. 22, 1929.

Melbourne Anglican Church League.

(Continued from page 9.)

signed by at least six members, not less than twenty-eight days previous to the next Annual Meeting, and the proposal be supported at that meeting by at least two-thirds of the members present.

Principles.

(1) We believe that the Church of England is not only part of the living Church which our Lord founded, but is also the National Church of the English people, dating back to the earliest days of British History.

(2) We believe that at the Reformation the Church of England was set free from many errors associated with the Church of Rome. At the same time there was no break in her historic continuity. She is not a new body formed in the 16th century, but the ancient Catholic Church of the English people.

(3) In view of the desire in some quarters to go back to the practices of pre-Reformation days, we believe it is necessary to affirm:—

(a) Our refusal to place tradition, however venerable, on the same level as the mind of Christ revealed in the New Testament.

(b) The relative unimportance of externals either in worship or in Church polity compared with that personal loyalty to Jesus Christ which is the essence of true discipleship.

(c) The priesthood of all Christian people.

(d) The testing of the doctrine of the Sacraments of Holy Communion by the circumstances of the institution as revealed in the New Testament.

(e) Our refusal to narrow the word "Catholic" in a way that will exclude any baptised person who loves the Lord Jesus Christ in sincerity.

(4) We are convinced that so long as the Church of England holds firmly to these principles she has a great contribution to make towards establishing the Kingdom of God in this young nation of Australia, and in the world.

Further supplies of this Constitution may be had on application to the Hon. Sec.

Church Overseas.

(From our Exchanges.)

Mayor Turns Evangelist.

There are certain features that make this Evangelistic Campaign at Rochdale unique. First the fact that its inception is due to the Mayor of the Borough. It is not a "stunt" on the part of a particular Church or denomination, engineered by the clergy or ministers. Its aim is to serve the highest interests of the whole community, irrespective of church or party.

Bishop Inhibits Rector.

The rector of Rock Bewdley has been inhibited by order of the Bishop of Worcester from conducting any services in his parish. He has been committed to the Winchester Assizes for alleged defamatory libel on a girl of eighteen.

In a letter to his parishioners he writes:—"I should be glad of your prayers at our Lord's own service, when we believe He is especially present. Oh! don't—the pleading comes from a broken heart—let my sin be a hindrance to your religious lives."

A Complete Disgrace.

In London.

"While the church bells were ringing in West Bromwich on Sunday morning recently, thousands were crowding into the hall of the Rink Athletic Club to see Bert Kirby, a Birmingham boxer, and Jackie Brown, of Manchester, contest the first British championship ever held on a Sunday.

"It is estimated that 12,000 spectators saw the fight, but many others were locked out. Brown knocked out Kirby in the third round."

A well-known writer on sporting topics, Mr. L. V. Manning, writing purely from a secular point of view, declared in the "Daily Sketch" for October 14: "No other British athletic body has ever sanctioned a Sunday morning sports meeting, or a championship event of any kind, and even on the Continent no sporting fixture is staged until the afternoon."

Evening Communion.

Rev. S. J. Kirkby writes:—

A small group is giving renewed study to the question of Evening Communion, and wish to ascertain the objections which lie against the practice. With your permission I should like to ask your readers to express any such objections which they may hold. It is not intended to "start up" a newspaper controversy on the question. We only want the facts. Such may be sent to me at my office address, Church House, George Street, Sydney.

A GENEROUS GIFT TO C.M.S.

A generous donation of £10,000 has been given to the funds of the Church Missionary Society, London. The "Record" says that the money came from one who had wavered in allegiance to the Society, owing to causes which had been overcome.

ON THE BLUE MOUNTAINS. STRATFORD

A CHURCH OF ENGLAND SCHOOL FOR GIRLS.

LAWSON.

Chairman of Council: DR. E. MORRIS HUMPHREY.

Hon. Secretary: S. RADCLIFFE, Esq.

Head Mistress: MISS WILES.

Telephone: Lawson 18.

Recent Publications.

Devotional Studies in the Holy Communion. By the Rev. A. St. John Thorpe, M.A. Cloth 1s., paper cover 6d.

Confirming and Being Confirmed. A Manual for Confirmation Candidates and others. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s.

Helps to the Christian Life. A Manual for Communicants. By the Rev. T. W. Gilbert, D.D. Third Edition, 1927. 1s. 3d.

The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people. By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

A Communicant's Manual. By Canon C. W. Wilson, M.A., Second Edition. 1d.

All Prices are net.

To be obtained from—
The Office of "The Australian Church Record" and The Church Book Room, Dean Wace House, Wine Office Court, London, England.

Trinity Grammar School

Summer Hill, Sydney

A GREAT PUBLIC SCHOOL FOR BOYS.

On the Heights of Hurlstone Park, surrounded by 27 acres of land.

An Ideal situation for Health and Recreation.

The School is divided into three sections, Junior (ages 7 to 13), Intermediate (13 to 16), Senior (16 to 19). A thorough English Education is given. The Curriculum follows the High School Course up to the Honours Leaving Certificate.

Boarders are under the care of an experienced Matron and Nurse.

Headmaster:

REV. W. C. HILLIARD, M.A.

Write for Prospectus to the Headmaster

An Ideal School where Parents can have the guarantee of home influence for their boys.

Caulfield Grammar School

Melbourne.

DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural or Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

Arnott's

Famous

Biscuits

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer:
Mr. F. G. HOOKE, C.A. (Aust.),
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, St. Hilary's, East Kew.
REV. A. C. KELLAWAY, M.A., All Saints', Northcote.
REV. W. T. C. STORRS, M.A., St. Matthew's,
Prahran.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKE, 31 Queen St., Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian
Work, may be placed in the hands of the Trust for
Administration.

A SECOND VOLUME. JUST PUBLISHED Evangelical Sermons

By a Layman

25 Short Interesting Sermons on vital
subjects helpful to all Clergy or Laymen

1/6 All Booksellers 1/6
and "The Australian Church Record"
Office.

Every Protestant

should subscribe to

"The Protestant"

The official organ of the Loyal Orange
Lodges of Queensland; one of the best
Protestant publications in the Empire.

Office:

T. & C. Building, Albert St., Brisbane

Sample Copy sent post free from the
Publishers, Brisbane, or

The Manager,

"The Australian Church Record," Sydney.



YOUNG RECORDERS.

Aims:

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

Mt. Dandenong, Vic., Jan. 2, 1930.

"Be kind one to another."
Eph. iv. 32.

My dear young people,

Christmas Day and New Year's Day are so close to one another, and this is such a happy time of the year for us all. It is good to be happy and to make others happy, and in the midst of our happiness and pleasure don't let us forget what these two days stand for.

Christmas Day is the birthday of our Lord. For hundreds of years people all over the world have set it apart as a day of joy and thankfulness—it is a birthday which thousands and thousands of people remember every year. A week later comes the first day of the New Year, 1930 this time, and we count our years from the time our Lord was born. Some of you have only spent a very few years in this world as yet; to-day I was visiting an old gentleman who has had more than eighty years of life. What a lot of New Year's Days he has seen, and some of us may do the same.

A Birthday and a New Year. Why, every birthday each of us has is the beginning of a new year for us. I remember as a child being told that whatever I did on my birthday I'd do all the year round—that isn't, of course, quite true, but it has some truth in it. On a New Year's day or on a birthday we need to cultivate good habits not bad, we need to think of Him Who was born on that long ago Christmas Day, and whose New Year then began. Think of what we know of His kind and helpful ways, His compassion for the sick and suffering, His pleasure in what was good and true. If we thought like that, then we'd want to be more like Him, and that would be a good habit of thought for a birthday.

There is a story told of a very poor boot-mender. He lived in a great big city, his home was in a dark cellar right under the pavement; he lived all alone, and through his window all he could see were the feet of people passing by. He loved his fellow-men. One night he had a dream, he thought Jesus Himself spoke to him and said, "Keep a good look out to-morrow, my friend; I will be passing by." He woke, and because of his dream watched everyone that passed. It was the middle of winter, snow was everywhere, it was bitterly cold. He saw nothing much out of the usual. A poor woman with an ailing baby in her arms passed by, the cobbler called her in, sat her in front of the fire, gave her food and an old coat in which she could wrap the baby. An old man came along, weak and ill, he too was called into the cellar and given hot soup. In the evening the cobbler thought, "Well, nothing

happened, my Lord did not pass by." Suddenly he thought he heard a voice like that of his dream saying, "I did come, you did help Me, for as much as you have done it unto one of the least of these my brethren, you have done it unto Me."

Wishing you a very happy New Year.

I am, yours affectionately,

Aunt Mat

FAIREST LORD JESUS.

Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son;
(Thee will I cherish,
Thee will I honor,
Thou my soul's glory, joy and crown.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring.
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling, starry host;
Jesus shines brighter,
Jesus shines purer,
Than all the angels Heaven can boast.

—Exchange.

Opinions on Books.

Tucker of Uganda, Artist and Apostle.—
By Arthur P. Shepherd, M.A., B.D., published
by the Student Christian Movement. Our
copy from Messrs. Angus and Robertson,
Booksellers, Castlereagh-st., Sydney. Price
5/-.

Those who have been interested in the life of Bishop Tucker, the third Bishop of Eastern Equatorial Africa, will find their hearts stimulated by reading this sketch of the Bishop's life. The author says: "Behind the thing done to find the man. This is the aim of this book. If we find him we shall get the inspiration of a life lived in the clear consciousness of being summoned to a task and thereto offering unstintingly all its resources. A rare strength of body, a supreme love of God and Man."

Tucker was an artist of great ability and a sphere was open to him which would have carried him far—but he heard the Call, the Call of Christ—the Call of Africa, and he responded, and what God enabled him to accomplish is recorded in this book in a compelling and fascinating manner.

After the murder of Bishop Hannington and the sudden death of Bishop Parker, both of whom had failed to reach Uganda, Tucker's name was submitted to the Archbishop of Canterbury for the vacant bishopric. He accepted the high responsibility and for twenty years he gave himself to a great task—the task of consolidating and building up the Church in Uganda. How he succeeded is well known. His great gift of leadership; his sound judgment; his sanctity, his consecration, are points well emphasised by Mr. Shepherd. Tucker, too, walked the lonely path, for his wife and son were not able to share with him in his work in Africa. He was to have fellowship with them only on furlough. He died suddenly in London on 1914, in the shadow of Westminster Abbey, within a stone's throw of where lay the body of Africa's great pathfinder—David Livingstone. After reading the bishop's life we can agree with the author that Tucker had been one of Africa's master builders. We urge all who can to read this book—it will be a tonic, and an inspiration for work.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC & REFORMED"

Vol. XV. 54. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JANUARY 16, 1930.

[Issued Fortnightly.] Single copy 3d. 9/- per year, post free



A Column for Women.—"Love, Honour and Obedience."

Antinomianism.—By Rev. A. P. Chase, B.A.

Illustration.—Mr. A. Exley, Campaign Director of the Brisbane Church Defence Association.

Leader.—We've Done it Before, or Compromising our Catholicity. Lambeth and the South India Scheme.

The Bishop of Truro and the New Prayer Book.—A Strong Protest.

The Problem of the Changed Times.—Written for the A.C.R. by the Wayfarer.

The Stevens Case.—A Letter to the Editor.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS—

N.S.W.—Sydney, Manager, 242 Pitt St., Sydney. Tel. MA2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay, Launceston East, Mr. C. H. Rose, 11 Raymond Street.

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



WE would ask our readers to please note our change of address to the Bible House, 242 Pitt Street, Sydney. Our Secretary, Miss Bayley, is in attendance Mondays to Fridays from 10 a.m. to 4 p.m.

We can never heal the needs we do not feel.

Jews of America have given 100,000,000 dollars for European Jewish relief.

A man of one book is invariably a man of power.

"We are witnessing the suicide of a social order, and our descendants will marvel at our madness."—Dean Inge.

Roman Catholics raised over a million pounds in the last four years in Victoria towards new buildings.

Archbishop Head has confessed to the seamen that he wanted to be a sailor. Instead of that he became a Sky Pilot.

The Romish Church, at the Reformation, in the language of the late Principal Lindsay, was "a superstitious religion based on fear."

The Apocalypse completes the Canon of Scripture; and with reverence be it said, the sacred Canon would be imperfect without it.—Wordsworth.

1928 was a record tourist year, 63,000 having visited the Holy Land. One million pounds was added to the railway revenue alone.

Hymns were played at a funeral in Geelong last week on mouth organs. This is the first time such an orchestra has performed in this way.

St. James' Old Cathedral, Melbourne, has been chosen by the Institute of Architects as the subject for the Bronze Medal Competition.

A Referendum is to be taken in Victoria on March 29 to determine whether Licences shall be granted or not for the sale of intoxicating liquor. It is not the same as total Prohibition. Voting will be compulsory.

The Prohibition League has to pay extra rates in advertising in order to get from the BOASTED FREE PRESS of Australia any sort of reply to manifest misrepresentations of the Liquor position.

No Roman Catholic representative was present at Archbishop Head's welcome. This, despite the fact that Dean Aickin went out of his way to show courtesy to the Papal visitors, and was praised by R.C.s for being "broad-minded."

God has no afterthoughts; he knows no surprise; the unexpected can never happen to him; the end is as plain to God as the beginning; He knows what will be a hundred thousand million billion trillion years from now, as well as He knows what is happening at this moment.—Dr. W. B. Henson.

Statistics (not the latest, which we do not possess) report, among Ameri-

can assemblies, that 2000 Congregational churches give nothing to missions; 2700 Presbyterian churches; 5000 Baptist churches; and more than half of the Episcopal churches of the United States.

A wireless operator, a Presbyterian youth from New Orleans, having just read the Twenty-third Psalm and having no business to transact, suddenly thought he would send the psalm out over the water. As he issued the last word sixteen ships sent a wireless Amen.

The Hogan Ministry of Victoria cancelled the promise of their predecessor in office to extend hospitality to representative State teachers of the Commonwealth. Perhaps the Cabinet was economising to pay for the grant of £10,000 given to a Roman Catholic Children's Home.

"O why should the spirit of mortal be proud?
Like a fast-fitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave."

—Knox.

Forty years ago anyone who denied the infallibility of Charles Darwin was ridiculed by the whole hierarchy of science. But to-day scientists themselves compare the theories of Darwin with the ideas of Lucretius. Science is thus a chameleon that can change its colours as change the fashions. It is, in the main, concerned with industrious correction of its own mistakes.—P. Whitehall Wilson.

Diderot said: "When I can see without eyes, and hear without ears, and understand without a brain, I shall be more disposed than I now am to believe in my existence after my eyes and ears and brain have been destroyed by death." "His belief would have been somewhat disturbed by the experiments of his fellow-countryman, Charcot, who has exhibited persons under trance conditions, as actually performing these impossibilities; reading print applied to the knee, or in telepathy beholding scenes and events far beyond the reach of bodily vision."

WE would ask our readers to please note our change of address to the Bible House, 242 Pitt Street, Sydney. Our Secretary, Miss Bayley, is in attendance Mondays to Fridays from 10 a.m. to 4 p.m.