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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.

Toorak, V.

"For good ye are and bad, and like to coins,
Some true, some light, but every one of you
Stamped with the image of the King."

(Tennyson.)

My dear young people,

To-day I want to have a little talk
about coins. Some of you have per-
haps been given money for a Christ-
mas or New Year present; anyway, I
am sure that all of you have been buy-
ing presents for other people and so
spending and handling money. It is
only a very small child who likes a
penny better than a sixpence, because
it is bigger, isn't it? We all learn very
quickly for which coin we can get the
most in return. Then again many of
you have money boxes, probably quite
a number of you are saving for some
special purpose. You put in pennies and
half-pennies, and sometimes a silver
coin, and every now and then someone
may come along and put in even a big-
ger coin. It's fine getting the box
fuller and fuller, and heavier and heav-
ier, and lovely when the day comes to
have the box opened and you know
how much is in it. Looking at a num-
ber of coins, the very first thing we
notice is that all our coins are stamped
with the King's head—of course, other
nations have their own King's picture,
or if there is not a King, as in France,
then a symbol of the Republic. Even
bad coins are stamped just the same.
We always hope we won't get one of
them. I did the other day, a two shil-
ling piece, and never noticed till some-
one refused to take it, someone who
looked at it more carefully than I did.
Have any of you even been to the Mint
and seen how the coins are made and
weighed, and how beautifully clean
and bright they look to begin their
work in the world. I love to get some
nice new money, don't you?

Well, Tennyson, who wrote the
words at the top of this letter, reck-
oned that we are all like coins, and
whatever kind of a coin we are all
marked with the King's head, by which
he means that we are all made in the
image of God, and that the Bible tells
us.

Do you remember where Jesus talks
about the money of His time? The
Pharisees asked Him if it was right to
give tribute to Caesar. He looked at
a penny and said, "Whose image and
superscription is this?" Three of the
Gospels tell the story, can you find the
places for me?

When in Church we stand up for
praise, that is for the hymns and
chants. Why?

Doris Larcombe, Barbara Clarke and
Jean Campbell are the three "Young
Recorders" who sent in the most
regular replies to my questions, and to
each of them a book was sent from
the "Australian Church Record." I
hope they have enjoyed reading them.
Next Christmas I should like to have

many more books to send. Now, I
want to wish you all a very happy New
Year; let us all be "true" coins.

I am, affectionately yours,

Aunt Mat

Correct answers to last week's questions:
St. Luke II, 11.

Amien means "so be it" after a Prayer,
"so it is" after the Creed.

A small award will be given at the end of
the year to all who send in a sufficient num-
ber of answers.

WE MUST HAVE THESE.

Without an ear you cannot row,
Without a seed you cannot sow,
Without a flame there is no fire,
Without a song there is no choir,
And this is true, I'll undertake,
Without some water there's no lake.

In things like this all men agree,
But miss some truths as plain to see:
Without some love you are not blest,
Without some work there is no rest,
Without some thought there is no light,
Without some prayer there is no might.

If men could rise without these things,
Then birds could fly without their wings.
(The Children's Newspaper.)

BIRD THOUGHTS.

(C. B. Jordan.)

I lived first in a little house,
And lived there very well;
I thought the world was small and
round,
And made of pale blue shell.

I lived next in a little nest,
Nor needed any other;
I thought the world was made of straw,
And brooded by my mother.

One day I fluttered from the nest
To see what I could find.
I said, "The world is made of leaves;
I have been very blind."

At length I flew beyond the trees,
Quite fit for grown-up labours;
I don't know how the world is made,
And neither do my neighbours.

THE OPEN DOOR.

Do we always realize, in the hour of dark-
ness, our Father's wonderful nearness?

There are few who have not trodden, at
some time, perilously close to the precipice
of despair. And in these times of doubt,
has it not seemed that the whole future is
blotted out?

Sheer before us, rises a high, strong wall
of masonry, insurmountable, impassable.
Yet nearer and still nearer we must ap-
proach that massive pile.

To scale it is impossible—to travel around
it equally so.
When, lo! just as another step forward,
is all but impossible, the eyes of the soul
are sweetly directed to a bright shaft of
golden light, which streams in pure radiance
through a small open door—a pathway of
safety provided, as ever when the need arises,
by our Father's constant care.

These times of deliverance reveal afresh
the love of One Who "knoweth our frame,"
and Who "shall fulfil every need."

GRACE L. RODDA.

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A Word or Two.—Helpful thoughts on
weighty problems.

Flashlights from the Past.—Interesting his-
tory from the pen of Rev. A. J. H. Priest.
From Suffragette to Evangelist. By the Rev.
A. S. Devenish, M.A., whom we heartily
welcome as a new addition to our staff
of regular contributors. His able schol-
arship and wide reading will be of dis-
tinct gain to our readers.

Leader.—Some Useful Thoughts on Mis-
sions.

T. A. Golden Rule in Church Life.—Words
that may profit if carefully read.

The New Constitution.—Thoughts by the
Primate.

The Bishop of Mombasa.—The purpose of
his coming.

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later than Monday morning in the week of
publication.



"Interest in what Christ was and
said and did exceeds the interest
shown in all other historical personages
put together," said Dr. R. J. Camp-
bell recently in C. of E. Newspaper.

The Rev. C. H. S. Matthews is pub-
lishing his Australian experiences. He
founded the Bush Brotherhood at
Dubbo.

No collections at services at All
Souls', Sandringham, V., in future.
Necessary funds being contributed by
direct giving. Happy people that are
in such a case!

Doctor's services refused by a
"Christian Scientist" led to her death.
A case from New Zealand reported in
the papers. How many cases are not
reported?

Six thousand one hundred and
twenty-eight motor fatalities in 78
cities in U.S.A. last year. Sydney and
Melbourne are nearly as bad in com-
parison, it is alleged.

Dean Inge says we need a Puritan
revival. Yes, both in Church and
State.

For the second time St. Cuthbert's,
Yarrowonga, V., has been ransacked
by a vandal. What such demented per-
son sees in damaging a church passes
comprehension.

On any given day there are on the
seas, counting the value of ships over
3000 tons and the cargoes borne, no
less than £700,000,000 worth of trade
under the British flag.—First Lord of
the Admiralty.

India is not a lost Dominion; India
has a great future under British rule.
—Maharajah of Burdwan.

Emigration is the one hope of this
country. Our population is 2,500,000
more than before the war, but emigra-
tion is infinitely less.—Sir Robert
Horne, M.P.

It is in a great consolidated Protes-
tant Church that we can alone meet
the onslaught of the various influences
at work undermining religion.—Lord
Carson.

Information has just been received
by the British and Foreign Bible So-
ciety, Victoria, from the Headquarters
of the Society in London, that it is still
impossible to send Bibles from outside
into Russia, but there is now a set of
plates from which Bible can be printed
in Russia, and the Bible Society can
now provide Bibles printed from these
plates within the country. One permit
has recently been given for the send-
ing in of some Scriptures in other lan-
guages than Russian, but no money is
permitted to be sent out of Russia in
payment for them. The outlook in
Russia is still very dark.

Mr. Bruce asserts that the only hope
of the world lies in an Anglo-Saxon
alliance. Many religiously minded
people believe that the Anglo-Saxon
has a divine purpose for the good of
all the nations of the world.

An Italian scientist forecasts that
this year will be marked by abnormal
earthquake disturbances.

Mr. Well predicts that the average
human life will shortly be prolonged
to a very great extent. It has already
been increased by twelve years. Is
there not a verse in Isaiah which says
a child shall die a hundred years old?

Australia has received early in the
year nearly one million pounds of
German reparation money.

Signor Mussolini declares he is in-
tolerant of vacillation. What would
he say and do were he a churchman—
say, in Australia?

Change of Address, Sydney Office.

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Harvard House (4th floor), 192 Castle-
reagh Street, Sydney, one floor below
the C.M.S. Depot. Our Secretary,
Miss C. Bayley, will be in attendance
Monday to Friday, from 10 a.m. to 4
p.m. Will our friends and correspon-
dents please note the change. Tel.
MA 2217.

New Year Resolutions.

New Year Resolutions!

Good intentions!

Unwavering purpose!

How frequently we hear the words at this
season of the year?

They are spoken in deep and earnest
reality. They fall from the lips in idle jest.

And again, we hear them as a bitter jibe.

Good resolves, we are told, are like pie-
crusts, made to be broken.

And we find it difficult to endure—be-
cause bordering on the truth—the covert
sneer, or the cruel taunt.

To those who are known to make a prac-
tice of New Year resolutions, have failed to
keep them—and signally failed at times.

But this should spur us on to renewed
effort, and to closer concentration.

We need to remember that disgrace is ours
if we fail to rise again; if we refrain from
fresh and further resolutions.

"Rome was not built in a day," and per-
fection is not attained at one great bound.

If we will put into considered, daily prac-
tice the same resolve of dwelling less upon
our own feelings, our own woes, our own
attainments, and more upon the trials, the
joys and the sorrows of our neighbour—
we shall find that the thrust may be given,
but there is no wound now.

The sneer may be launched, but it passes
harmlessly over our head.

Aye, and even the poisoned shaft of ridi-
cule will overshoot its mark, and lie buried
in the earth.

Let us therefore decide, during this new
and gracious month of January, that weal or
woe, our resolutions shall abide with us
throughout the coming year, and let us firmly
resolve to cultivate the habit in life, of ever
"looking unto Jesus."

—Grace L. Rodda.

The World Call to the Church.

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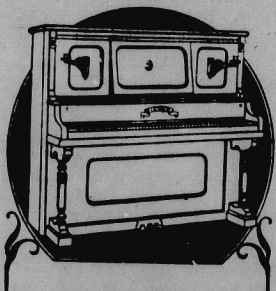
At present there are 23 Workers in the field supported wholly on in part by the Society, also 13 Students in training. It maintains its Mission Hospital, Children's Hostel, two Motor Mission Vans (for far country), Sunday School by Post, and other Missionary activities in lonely Australia.

The B.C.A. depends upon the voluntary giving of people.

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PALING'S

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From Suffragette to Evangelist.

(By the Rev. A. S. Devenish, M.A.)

THE appearance of Miss Christabel Pankhurst, LL.B., on the distinctly Christian platform, having divested herself completely of her political associations, and preaching the doctrine of the Second Advent may be regarded as a marked sign of the times. No doubt such a volte face will be regarded by many with suspicion, if not with anathema. That is to be expected. No one who comes out boldly and broadly as Miss Pankhurst has done on the grounds of conviction, and takes an unpopular line, can expect to escape criticism or even calumny. St. Paul was said to have been mad. The Apostles were described as drunk—and that early in the morning. Christ Himself was credited with possession by a devil. History is full of similar incidents, and probably will continue to be until the end of time.

Miss Pankhurst herself describes the beginning and course of the change in her convictions. In many ways it is a very modest Apologia pro Vita Sua, and at this time of day of far greater interest than the well-known book of that name. "This faith, that Jesus will soon come, again, first dawned on me in 1918," says the aforetime militant suffragette, and the state of Miss Pankhurst's mind was as follows:—Like many others she had been living in the atmosphere of illusion, thinking that once certain obstacles were removed, especially the disfranchisement of women, it would be full steam ahead for the ideal social and international order. The War, however, had broken in on this march of progress, and on really facing the facts, and considering the issues, events, currents, and cross-currents of the War, and relating to it, also, the history of times past, she realised as never before, to use her own words, "It is not laws, nor institutions, nor any national or international machinery, that are at fault, but human nature itself." She says, "I had a sharp and terrible vision of the fact that the same passions, greeds, ambitions that caused past wars, including that of 1914, would continue to rend and tear the nations. The lust for power, especially for world-power, would, I saw, be a continuing curse—world-empire being devised and contended for by one claimant after another, whether by some class, some nation, or some race, and whether led by an individual or prompted by a collective will-to-power." Miss Pankhurst saw that the war would end, not in peace, but a truce, and a troublous one at that; and further describes her outlook as follows:—"Dark, dark was the future as I looked into a vista of new warfare, with intervals of strain, of stress, and international intrigue, of horrible preparations and inventions for slaughter—times of so-called peace that would be hardly less terrible and no less demoralising than actual war—not to speak of all sorts of accompanying economic troubles and social and political decadence."

Such was Miss Pankhurst's state of mind when, she says, "I came, by what seemed a chance discovery in a book-shop, upon writings on Prophecy which pointed out that in the Bible there are oracles diagnosing and foretelling the world's ills, and promising that they shall be cured." Until then Miss Pankhurst had taken the Prophetic Scriptures (see Acts iii. 20-21) no more seriously than a great many other people still do take them. She says she had simply ignored them. Now she eagerly followed up the clue provided by the bookshop. She discovered that God foreknew, and has foretold in the Bible, the evils of this present evil age and their gathering and darkening as the age draws to its close—above all, that He has promised the Return of Jesus Christ to Whom He has reserved the Imperial Sceptre of the world. "My practical political eye," she says, "saw that this divine programme is absolutely the only one that can solve the international, social, political or moral problems of the world." It seemed too good to be true. "I believed not for very joy," like the mourning disciples. Would this same Jesus really come and break the vicious circle of history? Too good to be true!

Beginning, however, with this early and chill winds of opposition and scepticism, Miss Pankhurst travelled and studied. She abandoned the pre-occupations and activities of the past. A graduate in law, she brought her trained mind to her new task of investigating the actual conditions of the world, and, Europe in particular. Above all, she says, "I studied more profoundly what the Bible has to say." Eight years have now passed since the erstwhile suffragette became evangelist. They have been eventful years, and as they have come and gone Miss Pankhurst has found her faith grow with her knowledge of the Prophetic Scriptures, and these in turn have been confirmed by the uneasy condition of the world.

Within the last two years Miss Pankhurst has written three books setting out the change in her views of the world and its future. The first of these is a slight volume entitled, "The Lord Cometh—The World Crisis Explained." What strikes the reader at once on reading these volumes is the writer's grasp of Scripture. Miss Pankhurst has studied her Bible from end to end and to some purpose, and therein lies her strength. She has an acute mind, and sees the real issues where oftentimes the speculative theologian loses his way. Moreover, her political past and her firsthand knowledge of conditions as they exist in the world to-day give her the advantage of making prophetic Scripture and actual present-day facts appear so harmonious that they amount to almost a new note in writing of this kind.

A great advance on this preliminary sketch of her new-found belief is a second volume entitled, "Pressing Problems of the Closing Age." Speaking of men are not a separate species, they are exactly the same as other men, no Labour Government can regenerate human nature or even restrain its working, whether in the sphere of morals, or economics, or international relations." This point runs through all Miss Pankhurst writes. Her answer invariably is: No! not as long as passion, prejudice, greed, caprice, and the long list of ills which infect the heart of humanity remain. When these are conquered there may be hope, not before. Meantime the emphasis falls on the promise, "Behold I come quickly." Readers of this book recall Spengler's recent speculation that Western civilisation is passing. At the most, 200 years will see its course run. All civilisations reach their climacteric, shows signs of decay like plants and trees, then begin to lose vitality and decline, and lastly attacked from without drop into dissolution.

In her last book, "The World's Unrest—Visions of the Dawn," we find a large advance on the two preceding works. Here Miss Pankhurst appears at her best. Her acute mind brings to bear on Scripture and world happenings the philosophies and science of the last few years. She discusses the prophetic future from every angle. Great minds like those of Newton, Bacon and Butler are quoted in reference to prophecy, and stand out in solid contract to the vague and their prophetic apologies or denials of many modern speculative theologians. The chemist and his ultimate atoms, the philosopher and his ideas of dimension and time, the physicist, the relativities of Einstein and other speculative thinkers, are all pressed into the service of this new outline of prophecy. It is amazing how much our author seems to have read, and the use to which she has put her omnivorous reading.

Meantime, Miss Pankhurst is using her platform gifts to herald her new convictions. She is described as a forceful and logical speaker, which may be easily assumed from her legal training and education. Large audiences assemble, numbering thousands, to listen to expositions of prophecy that must be perfectly new and strange to many who hear them for the first time. But, based on Scripture, backed up by conviction, and supported by the latest philosophy and science, Miss Pankhurst's testimony is invaluable; and whether accepted or rejected by the church authorities of the day, this remarkable and gifted woman is following the apostolic injunction in "doing the work of an evangelist."

THE SACRAMENTS OF LOVE.

Love is the Sacrament of Sacraments; For God is Love, and Love is God. Who loves knows Him, and in Him all the heights. And depths of those high rapturous delights Which, for love's soul are very soul of life; And through the troubled ways, through stress and strife, Bear the soul upward to that final goal Where life and love make one full rounded whole.

Love tints the gayest life with rose;
Love kindles fires mid winter snows.
Love draws the fallen from his sin;
Love helps the sinner grace to win;
Love lifts the fringes of the night;
Love gifts the eyes of faith with sight.
Love to all loveliness in kin;
Love moulds all life, without, within.
Love is the mightiest power in earth;
Love to eternal hope gives birth.
Love—the beginning and the end—
All life and death doth comprehend.
Love lived in death upon the tree;
Love lives again for you and me.
Love through eternity endure.

For GOD IS LOVE,
And Love is God.

Thank God for love—His first—then yours.



New Leicester Diocese.

It was announced in Leicester that the Privy Council have prepared an order by which the Diocese of Peterborough will be divided and a Diocese of Leicester created. An announcement to this effect will appear in the "London Gazette." The sum of £65,000 has been raised locally for the creation of the new Leicester Diocese.

Paganism in the Cities.

Speaking for the Board of Evangelistic Work, Canon J. S. Crissall said that in the Church itself they had very big problems to face. To see modern civilisation "with the lid off" was to get a very uneasy feeling indeed. There could be no optimism when they knew what was leering out of the depths of many modern cities. As yet there was no such thing as a Christian nation, though there was Christianised individuals and groups. Paganism had no geographical limitations; it was as much in the West as in the East. The microbe that inoculated a man with a mild form of Christianity made him immune from the real thing.

"Something for Daddy."

The Bishop of Liverpool was in his happiest vein when asking the Diocesan Conference to change the name of "The Bishop of Liverpool's Fund" to "The Liverpool Diocesan Fund." Explaining how the old title gave rise to misunderstanding, Dr. David recounted a personal experience.

"I was in the Cathedral not long ago," he said, "when a small relative of mine, catching sight of a collecting-box labelled 'Bishop of Liverpool's Fund,' caught me by the sleeve and said, 'Here's something for you, Daddy!'" Dr. David added that many older people in the diocese had shared that view as to the destiny of the fund, and the change of title would make its purpose clear.

Companion of Honour—Rev. Hugh Sheppard.

The Rev. Hugh Richard Lawrie Sheppard was the vicar of St. Martin's-in-the-Fields, W.C., from 1914 to 1925. He was educated at Marlborough and at Cambridge, and he was deputy priest-in-ordinary to the late King Edward VII., and also to King George V. He held several important ecclesiastical appointments, private chaplain to the Archbishop of York. In 1921 he was select preacher at Cambridge.

Badly-Paid Clergy.

Religious Apathy in a Liverpool Parish.

At a sale of work the Rev. Samuel Barrow said that there were in the parish over 10,000 people, many of whom seldom entered a place of worship, although they were visited by a splendid staff of voluntary workers. The chairman said one thing that staggered him in the Liverpool diocese was the poor salaries paid not only to curates but to vicars, compared with what employers of labour paid to second-rate men.

Prayer Book Revision.

A press cable contains the following:—Another acute stage began on January 12, when the bishops assembled at Lambeth Palace to draft the new Prayer Book.

The Daily News says the bishops are likely to adopt a compromise regarding the reservation of the sacrament, but surprises are expected in other directions. Consequently both the extreme wings of the Anglo-Catholic and Evangelical are prepared to engage in a life and death struggle.

It is expected that the bishops will refuse to legalise the adoration service, to which 4000 Anglo-Catholic clergy attach the utmost importance. If that is done those clergy will be faced with the alternatives of retreating or quitting the church. Retreat would damage the Anglo-Catholic case beyond remedy, because the persons concerned would no longer be able to practice the doctrines as heretofore, because the new ecclesiastical courts will be empowered to deal severely with transgressions.

"But," says the Daily News, "Evangelicals are prepared to secede, even if a compromise is finally adopted. They feel that these are Roman Catholic tendencies, altering the character of the Protestant Church, and must be rejected at all costs.

"They have organised throughout England a pilgrimage for February and March to secure the support of the laity in resisting concessions.

"The future process of revision requires, firstly, a convocation and then a Church Assembly to consider the Bishops' proposals, which can only be accepted or rejected, not amended. Hence, the danger of the Church arriving at the greatest crisis in its history since the Reformation, with results impossible to foresee. But the Evangelicals, as a last resort, intend to appeal to Parliament.

A Wonderful Conversion.

BY WIRELESS.

I will always treasure the remembrance of the day of my conversion, as the great outstanding happening of my life.

It had been my custom to "listen in" for an hour after dinner every day, and one day in late July I took up the headphones, expecting to hear the usual news and musical items. I was surprised to hear of a mid-day service by Gypsy Smith being broadcast, although I had heard he was holding such services in Sydney at the time. The Gypsy appealed to me strongly, both his preaching and his singing, together with the playing of Mr. Young. I was very interested and next day I listened in again.

The Gypsy was certainly inspired, and his sermon stirred me strangely. I had listened intently to the wonderful hymn singing and the opening address of some city clergyman, but I seemed to be waiting for the sermon. The Gypsy unfolded his beautiful message in his own powerful way. He began to tell us (I quite regarded myself as one of the congregation) how we were sealing our hearts to God with a covering of sin and selfishness. He seemed to open up the very depths of my heart for God's inspection—I did not know before that the heart fulfilled any other function but keep up the circulation of the blood—and I realised just how powerless I was to go through life without giving way to sin. I realised how utterly unclean I was, and without that perfect self-respect that makes one feel a man within.

Then it was that the most wonderful thrill that I have ever experienced came over me, and I know now that it was Christ coming into my heart to live there for ever.

Realisation of the meaning of the crucifixion in all its fulness came over me. I saw the poor, suffering Saviour, scourged and bleeding, nailed to the cross and suffering indescribable agony for me.

I felt I was the lowest creature on earth; but the glorious feeling I had was a wonderful, warm glow—I cannot describe it—that I knew was Jesus Christ who had washed away my sins, by His supreme sacrifice upon the cross. From a sinner I was transformed in a moment to a subject of the Kingdom of Heaven.

The Gypsy concluded his sermon with a prayer, and I went down on my knees (at a strange thing to me) and thanked God with all my heart; I have done this daily since and always will.

The gift of Jesus Christ is the greatest gift upon this earth, above all riches and any pleasures the earth can give.

My conversion has left me with a great longing to show Jesus how He has made me love Him. I can never repay the debt, but I have given myself to Him heart and soul and will serve Him faithfully as long as I breathe.

What is worth doing is worth doing well; and with little more trouble at first, much trouble afterwards may be avoided.—Max Muller.

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GRIFFITHS TEAS



From a Missionary's Journal.

(By the Rev. T. L. Lawrence.)

We (my wife and I) have started a new mission station. We have charge of a district of 250,000 people. There are four native clergymen (two priests and two deacons), 179 teachers and 150 village schools. There are about 4000 people attending our schools and over 2000 of these are reading for baptism.

I have four schools for a little higher education, with 200 scholars. Most of my time at present is taken up with building. I am building a permanent house, school and bookshop.

Friends of the British and Foreign Bible Society in Victoria, it will interest you to know that during the last two years I have sold over 15,000 Gospels (four in one), besides 20,000 first reading books, prayer books, etc. We have sold 1000 first reading books and 500 Gospels during the last two months at this new station.

We have good roads all over our district, which is about 70 miles by 70 miles, so we can get about in "Henry" to visit our village schools.

All the native work is self-supporting; this is due largely to the cotton crop. The Lango people grow hundreds of tons of cotton yearly.

We are hoping to build a good church here, and am sure the natives will give liberally. We have started to collect. I expect to put up a building that will cost £1000.

We urgently need a motor lorry—a great labour-saving device to carry thousands of bricks that we have made from the brickfields to the buildings. Donations may be sent to me by draft or through the C.M.S., Melbourne.

This is rather scrappy, but I know you can make use of it.

My wife is doing her best to start a girls' school like she did at Gulu, but the girls are very shy at present. She has three regular ones, but on occasions gets 12 or more. We have great dreams of boarding schools for girls and boys, normal school, technical school, and above all a strong church of thousands of virile Christians.

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The first suffragan bishop of Middleton, Manchester, Dr. Parsons, is described as a first-rate scholar and a non-party man.

The Rev. H. E. Hayes, padre of Melbourne Toc H., has been temporarily appointed to the Church of England, Mernda, Vic.

To show their appreciation of his efforts in connection with the establishment of the new school, parents and old boys of Brighton Grammar School, Victoria, on Christmas Eve presented to the headmaster, Mr. H. E. Dixon, a blackwood roll-top desk and study chair.

Sir Lyttleton Groom has also had to resign his lay canonry in Melbourne. He will take up residence at Canberra.

Mr. E. Lee Neil, well-known in connection with Myers of Melbourne, has resigned the position he has held for nearly 18 years as honorary organist and choirmaster at St. Hilary's, Keok.

The Rev. G. E. Weeks, M.A., B.D., LL.D., who contributes to our column of Quier Moments, has been absent on holiday in New Zealand.

The Rev. W. Backholer, Th.L., assistant at All Saints', St. Kilda, is to take charge of the parish of Kallista, to which are attached the congregations of Sassafra and Monbulk.

Mr. Theodore Saunders, who has been for 23 years superintendent of St. Peter's Sunday School, Ballarat, has resigned. Altogether he has been 50 years in Sunday School work.

The Rev. Thomas and Mrs. Quinton, of St. Mark's Church, Leopold, Geelong, recently celebrated the golden jubilee of their wedding. They were married in All Saints' Church, Geelong, by the Rev. Canon May. Mr. Quinton a few years ago celebrated the jubilee of his ordination. He is the oldest vicar in the Melbourne archdiocese, and has been stationed at St. Michael's, North Carlton, Mornington, Drysdale, and has been at Leopold for 21 years. Both Mr. and Mrs. Quinton's parents lived to celebrate the golden jubilees of their weddings.

Lady Bowser, of Wangaratta, is the wife of Sir John Bowser (newly knighted). Speaker of the Legislative Assembly. She acted as organist in Holy Trinity Church prior to the erection of the Cathedral. She still interests herself among the choir boys.

We regret to hear of the death of Canon George Watson, Th. Soc., formerly of Kyogle, N.S.W. He founded the Bush Brotherhood there in 1915. He has suffered for some years from ill-health. He was a staunch Evangelical.

The Rev. T. Quinton and Mrs. Quinton, of Leopold, Vic., celebrated their golden wedding on 4th inst. A crowded church at the thanksgiving entertainment in the hall. 250 letters of congratulation, an arm chair and a cheque presentation, were among the items of felicitation, in which we join. Mr. Quinton is the oldest clergyman in Victoria in active work. He was ordained in 1872.

Bishop D'Arcy-Irvine unveiled two stained glass windows at St. Paul's, Lithgow, New South Wales, on Sunday, January 9, to the memory of the late Rev. D. H. Dillon, who was rector of the parish for 10 years.

Rev. L. Daniels, who has a parish as big as England in the north-west corner of New South Wales, 100 miles from a railway, and who is at present on a visit to England, hopes to bring a D.H. "Moth" light aeroplane with him when he returns. He will use it instead of a motor car in journeys to scattered sheep farms and isolated homesteads. Mr. Daniels was a pilot in the Royal Air Force during the war. His work at Wilcannia is in connection with the Bush Church Aid Society.

Bishop Long, in his Bathurst diocesan paper, refers to the retirement of Rev. Tristram Davis Dunstan from the active ministry of 45 years' service. For the past seven years he has been rector of South Bathurst. "It is just 54 years since his elder brother, Ephraim Dunstan, joined the diocesan staff, and during that long period we have always had one of the Dunstons with us," Dr. Long writes. "At one time the four brothers—Ephraim, Charles, William, and Tristram—were working as priests of the diocese." Rev. Charles C. Dunstan has been the rector of Bondi for some years.

Rev. H. N. Baker, rector of St. Thomas's, North Sydney, who left for England by the Jervis Bay on Tuesday, will represent Australia as a delegate at the World Conference on Faith and Order, to be held at Lausanne, Switzerland.

Bishop Trainer, of North-West Australia, has resigned his See, where he has been bishop since 1909. After 25 years a bishop he has accepted a parish in the Isle of Wight. The appointment of his successor is in the hands of the Archbishop of Perth.

A farewell communion to the Rev. and Mrs. F. S. Rogers was held at St. Andrew's Cathedral, Sydney, on Monday, January 10. Mr. and Mrs. Rogers and their young family, are leaving Sydney on January 21 by the "Bendigo," for their Mission Station in Uganda.

The Bishop of London will be welcomed in Sydney at the Town Hall on February 17, and will preach in St. Andrew's Cathedral on Sunday, March 20.

Archdeacon Barry Brown completed his 38th year as rector of St. John's, Wellington, N.S.W., on New Year's Eve.

The Rev. W. G. Marsh, of Adelaide, who is 86 years of age, is temporarily filling the pulpit of Mt. Gambier, S.A. Mr. Marsh was for many years rector of St. Luke's, Adelaide, and is well known in Y.M.C.A. circles. He is still very energetic.

The Reformation Settlement.

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

If the letter of Guest refer, as it is generally with reason supposed to refer, to the Elizabethan Settlement it offers ground for explaining the rapidity with which agreement was secured amongst the committee appointed to provide a form of service. It may be well to summarise the contentions of Dr. Gee in favour of an early date for this document of Guest's before we suggest the explanation it affords of the apparently sudden decision of the committee. Dr. Gee fails to find any contemporary evidence identifying Guest with the revision. But we have already seen that he was deep in the counsels of Parker; not very long after that he was elevated to the episcopate and had a share in revising the Articles. If evidence of every stage of revision were abundant the objection might have weight, but in view of the admitted fact quoted by Dr. Gee himself from Dr. Frere that "In the case of the Elizabethan Prayer Book the facts are still scantily known," this objection can have no weight as it possesses in a priori probability. Nor can we lay much stress on the difference in handwriting, as it is at least conceivable that Guest took particular care to render legible the document prepared by him. The internal grounds of objection alone need occupy us, and in relation to these Mr. J. T. Tomlinson has adequately met every objection. Dr. Gee assumes that the most important change in the 1559 Book, the amalgamation of the words of distribution in the First and Second Prayer Books, must have been the subject of prolonged controversy and must have been suggested prior to the draft which Guest defends in his letter. Neither of these assumptions fits the facts of the case. We know from the much later proposals of Baxter that the Puritan party was anxious to insist in the words of distribution an explicit reference to the significance of the act of reception. Baxter's form reads, "Take eat. This is the body of the Lord," exhibiting that very complication of ideas reflected in the 1559 Book. Again, a change of this nature may easily have found admission at a later stage of the proceedings than those to which Guest's letter refers. He failed in the proposal to make the position at Holy Communion optional. He failed in securing that the Nicene Creed should follow the Offertory. If the issued book differed in two respects from his draft, it is hazardous to say that it could not differ in a third. In two particulars Dr. Gee misreads the evidence of the Elizabethan period.

(Continued on page 10.)

Flashlights from the Past.

By Rev. A. J. H. Priest.

THE COMING OF THE ANGLO-SAXONS.

HERE is abundant evidence that early in the 4th century the Church in Britain was firmly established, with the three orders of Bishops, Priests and Deacons. For another 100 years all went well, Britain being a Roman Province, and the Roman Government now favourable to Christianity.

Departure of the Romans.—But in 410 A.D. the Emperor decided to abandon Britain; the Official Staff, and the garrison of 20,000 soldiers departed. The Britons, under Roman protection for 350 years, had lost their warlike character, and, left to themselves, they were an easy prey for any invader.

The Anglo-Saxon Invasion.—Pirates from the coasts of Denmark and Germany soon took advantage of this splendid opportunity, and invaded Britain. The first Saxons came in 429; others followed, also Jutes and Angles. Different leaders landed with their followers in various parts of Britain, and established seven independent kingdoms, afterwards united in the Heptarchy. The Angles gave their name to the whole country, Angle-Land (or England). Within 150 years after the first invasion the Britons were all driven westward to Cornwall, Wales and South-west Scotland, the rest of England being in possession of the Anglo-Saxons.

Religion of the Anglo-Saxons.—This meant that Britain had again become heathen, for the Anglo-Saxons were pagan, worshipping many gods, such as Woden, Thor, the Sun, Moon, etc. Traces of their pagan religion are seen still in the days of our week—Sun-day, Moon-day, Woden's-day, Thor's-day, Saturn's-day. The Anglo-Saxons utterly destroyed all traces of Christianity in the country they occupied; they were barbarous and illiterate, and their arrival seemed to be an unmitigated calamity for Britain.

The British Church in the West.—The British Christians in Cornwall, Wales and Southern Scotland, remained true to their faith, and they showed a great missionary spirit. It was not to be expected that they would at once preach the Gospel to their cruel enemies, the Anglo-Saxons, who had driven them ruthlessly from their homes, so they looked westward, to Ireland, which was still heathen.

St. Patrick.—We all know that St. Patrick was the Apostle of Ireland. He was a member of the British Church, and both his father and grandfather were clergymen. He was born in Scotland, near the Clyde, and when 16 years old was taken prisoner by an Irish raiding party, spending seven years in Ireland as a slave. Patrick was so sorry for the heathen Irish that when he escaped from slavery, he resolved to go back to Ireland and preach the Gospel. He began this great work when he was 42 years old, and continued it for many years, with the result that a vigorous Christian Church was established in Ireland.

Open Doors.—We learn from the British Church to enter the doors of opportunity which God opens to us. The door of access to their Anglo-Saxon conquerors was for the time closed, but the door to Ireland was open. The evangelisation of Ireland led, as we shall see later, to a great

Christian work among the Anglo-Saxons themselves.

God has opened doors for the Gospel all over the world to-day; are we doing our share in entering through them and claiming all the nations for Christ?

Changing Places.

The Golden Rule in Church Life. (Contributed.)

OUR Lord's perfect rule of conduct calls for an effort of the practical imagination. In thought at least we have to put ourselves in our neighbour's place and let our own selves dictate what our conduct should be. Take just one application of the golden rule. Have you ever put yourself in your minister's place?

(1) When you are sick, or someone near or dear to you is seriously ill, and what would you wish if you were the vicar? Surely that someone would make certain that the vicar knows, and not leave him to find out your anxiety and trouble, by accident, if at all, and probably too late to be of real service.

(2) When you are not visited as often as you expect, what would you wish if you were the absent pastor? Many things, perhaps. That days were longer and interruptions fewer. That weeks might be lengthened and streets shortened. That people would not wait to be reminded before doing their duty to God in the matter of public worship. That those unvisited might recollect the invitation God has already given and which the church bell is ever ringing out.

(3) When you are absent from the Holy Communion what would you feel if you were officiating as the parish priest? Would you feel disappointment at the failure of many to keep their vows; shame for the Church's weakness just where numbers count for strength; grief that the Saviour's loving and bountiful provision should attract his people less than the weekday feasts of mere earthly pleasure?

(4) When you attend church, what would you have of yourself and others if you were at the Prayer Desk or in the Pulpit? A prayer for grace; a desire to see Jesus; a joy in the company of the saints; a mind free from care and criticism; a humble expectation of learning more of the way of life, a loyal love for your Saviour, and a pride in your church.

(5) When you hear that workers are wanted, would you think "that is the vicar's concern," if you were the vicar? You would wish for volunteers for the Sunday School, the choir (in "places where they sing," as the rubric has it), C.E.M.S., Boys' Work, Working Bees, and a hundred and one avenues of service which will present themselves if we view the church through a minister's spectacles. You would wish that old parishioners would call on new ones, and regular attenders would invite regular abstainers, and never lose a chance to speak a word for the Church, its ministers and its Lord.

(6) Workers too would think twice before being absent from duty, and would put their whole hearts into every detail that makes for success in church work if they asked themselves, "What about this if I were in the minister's place?" He can't take up my task in addition to his own. It would worry me to see things going wrong as they must do if work is not done at once and done well. On the other hand, nothing would please me more if I were the minister in charge of the parish than to see everyone keen on their job, and ever ready to put them-

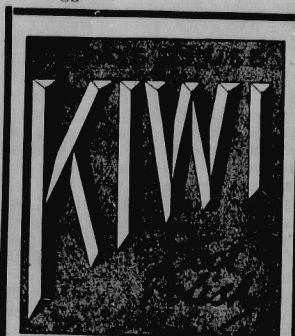
selves out that the church might be put in.

(7) And so on. The golden rule, like a gallant ship, will carry us far, all together for the voyage and a safe landing at last, if we are open to make fresh applications to new situations. Even the sordid question of finance is transformed when we ask what view would I take of my missionary box if I were the missionary? What amount for the Home Mission Fund if I were like the Bishop, responsible for church extension? Wouldn't I wish parishioners to subscribe regularly to church and give more liberally week by week if I were the church treasurer or a member of the vestry. These and many other questions would finally issue in the greatest of all such questions. **What would Jesus do?**

Treasures of Giza Tomb.

(Contributed.)

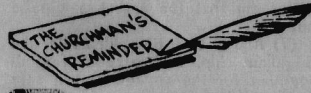
UNDER the above caption the "Times" of November 18th gives an account of discoveries, at the Royal Tomb, made during 1925 by Dr. Reisner and Commander Wheeler, of the Harvard and Boston expedition. The tomb has been identified as belonging to Queen Hehnefer, consort of Seneferu, and mother of Cheops, and therefore 1500 years prior to the time of Tutankhamen. Inscriptions in gold hieroglyphics, four in number, support the conclusion as to the date. The inscriptions on the gold-cased box of anklets and other material discovered afford further confirmation. The date of this find therefore is roughly 3000 B.C. Three gold cups have come to light, 25 vessels of alabaster, a quantity of pottery, and thousands of small inlays and other objects found on the floor of the tomb. These appear to be representative of the Third and early Fourth Dynasties. The "Times" account of these finds concludes with the following:—"The most impressive discovery was the gold-cased jewel box bearing the Queen's name. This contained 25 silver anklets, ten for each angle, graduated to fit the leg as it increased in size upwards. Each anklet is ornamented with four conventionalized dragonflies inlaid in malachite, lapis lazuli, and cornelian, separated by red cornelian discs." Flinders Petrie would make the discovery of these priceless relics of an ancient civilisation as indicating the art and culture of about 4000 B.C.—a thousand years earlier than the "Times" correspondent suggests.



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January 20, 1927.



"Our happiness mainly depends on the freedom that reigns within us; a freedom that widens with every good deed and contracts beneath acts of evil."—M. Maeterlinck.

JANUARY-FEBRUARY.

21st—Friday—St. Agnes, Virgin and Martyr.

Another child martyr of Rome in Diocletian's day. She refused to burn incense to Vesta and was beheaded.

22nd—Saturday—St. Vincent, Martyr. The martyr of Spain, whose fortitude inspired many people to loyalty to the faith.

23rd—3rd Sunday after Epiphany.—Christ manifested as the Healer. A day for teaching the distinction between "Faith Healing" and "Mental Healing," and between Christianity and "Christian Science."

25th—Tuesday—The Conversion of St. Paul.

26th—Wednesday—Australia Day. God bless our land.

30th—4th Sunday after Epiphany. Christ manifested as Saviour in His people's dangers. Also called King Charles day, and he wrongly entitled "martyr," unless it be that he tried too late to stand for the Church of England.

2nd—Wednesday—The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin. It was plainly the intention of the revisers of the Prayer Book that the Title should be expressed in distinctive manner as above, and not as in most Prayer Books. There is little in the Collect or Epistle, and but little in the Gospel referring to the Purification. All is about the Presentation of Christ. Inference is important, even here. "Commonly called" means the old title which it was intended should be altered.

3rd—Thursday—Next issue of this paper.



MISSION IN ORDINARY.

AT this time of session of various Missionary Summer Schools it will not be amiss to draw attention again to the mistake made by so very many of our best people, that Church is one thing and Missions another.

Whether one means by Missions the Home or Foreign departments of Christian activity, the matter is the same. The Church is missionary in every way. She was originated by the most far-reaching Mission ever known among men, by the sending of the Son of God from Heaven. She was founded in the first days of earthly life by a wondrous power of extension, which reached our Home Land perhaps as soon as any other. From Old England streamed a radiant influence which conquered the German and other European paganism. Even amid the dullness of the Middle Ages the perception of the missionary character of the faith animated most exaggerated movements, such as the Crusades, and even the Inquisition made as one of its excuses the conversion of the Heathen. The Evangelical revival, which is too seldom referred to, manifested its vigour and its rightfulness through a marvellous increase in missionary effort, from which is traced up to this day the sense of direction and much of the enthusiasm for missions which has affected more than Evangelicals in the Church of England.

It is not too much to affirm that it is now generally recognised that the test of a healthy parish lies in its missionary achievement. Does it support an O.O.M., thus identifying its clerical staff with active work beyond the seas? Does its congregations enjoy hearing missionary appeals, and more, do they respond by providing not only money but personal workers in the greatest of all adventures? There was a time when Vestrymen could be found who regarded the money spent on Missions as sheer waste. It would be difficult to discover many office-bearers who would dare to say that much to-day.

Perhaps the Bishop of Salisbury, speaking recently in England, advised parishes to send money to Missions instead of spending it on improvements to the fabric of parish churches; he is not to be taken literally. At least, when we have so much in Australia that is patently unworthy of the Name of God erected for His worship it becomes of missionary moment to improve the parish church. But it should be done in a missionary spirit and intention. The beautiful parish church will reflect its beauty in its works. Its very adornment should be conditioned by a zeal for extension of the Gospel both at Home and Abroad. It may truly apply that both Home and Foreign equipment are needful, as a prominent missionary once said in one of our most beautiful city churches. "These ought ye to have done, and not to leave the other undone." There is plenty of wealth for all necessary calls if all church members would give according to their blessings.

But that is just the crucial point. It is impossible as yet to gain from the average member of the Church sufficient response to the urgency of the Missionary call. Until it is realised that it is only the ordinary call of Christ for service, that it is the normal way in which the Church can justify, and also continue, her existence, and that every one is expected to be a Missionary at heart, things will not be right. Each one, the very humblest and poorest member of the Church, must manifest as much zeal, and feel as much personally responsible for the work of the Church, as the highest dignitary. One of the most urgent needs to-day is the propagation of the truth of this general responsibility.

When we think of the impact of the missionary upon the modern world we see the force of the contention that Missions belong to the every-day interest, not only of the Christian, but of the citizen. We wish we could always identify these two classes of people, but, alas! we are precluded, if Christian means a Missionary enthusiast, and it ought to, as we have just claimed. Lord Inchcape might resent this inference, and we need not stop again to split a lance with him as to whether or not Missions have contributed to the unrest of the East. But what Missions have done is to uplift the degraded life of millions of people, to open dark minds to the light of the love of God, and, incidentally, to general knowledge of God's grand universe. They have made commerce possible, and they have cemented masses of the nations into a common imperial outlook, binding them together in the tender but unbreakable tie of Christian Brotherhood. They have stretched chains of hospitals across every continent, not excepting our island-continent of the Southern Cross. They have created written languages by the hundred, and illumined ancient literature. And with all these achievements, and many more untold,

can there remain one person so ignorant, or so obtuse, as to assert that Missions have no connection with the life of the world to-day, and of the Church in general, and of each and every individual member of Christ's flock in particular?



Bishop Heywood.

WE welcome this distinguished missionary bishop on his second visit to our shores, and we trust the inspiration he brings will lead to reciprocal help to him in his large task. We too often forget the imperial character of the work of missionaries, and while no one wishes them to pose as political agents, as certain nationals did during the War, yet from the nature of their task political import is inseparable from its successful execution. The Bishop desires to weld Australian interest most closely to his diocese in East Africa, and we shall hear shortly of practical steps to ensure permanent recognition and participation in a way that will commend itself to the imagination and the sympathies of all missionary enthusiasts. When this is effected let us hope that the influence of the missionary abroad will be still more deeply felt in our land. We at home owe more than we can think—certainly much more than we generally admit—to the reflex effect of the work of the missionary abroad.

Modern Novels.

THE question, if it be any question at all, of the pernicious effect of certain novels, has again come to the front in a newspaper discussion. To say that there are novel writers entirely free of suspicion is not to prove the contrary to the assertion that a mass of putrid literature is pouring from the modern press. Where it is not absolutely offensive in matters of sweet thinking, it offends too often in trespassing upon fields better left unexplored by a penman who writes for gain, and not primarily for the good of the minds of his readers. The nasty inuendo against missionaries, for instance, so commonly met with is mean because there is chance of reply. Worse than all is the general lowering of taste, which vitiates the mind and destroys both desire and ability to read anything of a serious nature. This is a reason why, to-day, people can only read light literature. It is abused by being made the end of reading, and not, as it ought to be, a laxative to enable the mind to turn itself afterwards to the exercise of deep thought. It is thought that makes character. "As a man thinketh in his heart so is he," was long ago said, and to-day it is as true. What, then, must be the character of a people, or of a church, too, when the religious book-shop cannot exist without stacking its shelves with literature of a more or less frivolous type, and when the majority of Sunday School prizes are flippant stories? Not that we wish to make Jack a dull boy, far from it. He is likely to become dull if he atrophies his finer powers.

January 20, 1927.

The Australian Church Record.

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Modern Plays.

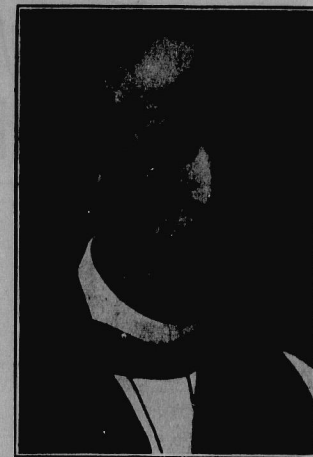
WHILE it is not at all necessary for any Christian person to sample at first-hand what is produced upon the stage, it is quite impossible to be deaf to what one hears, or blind to what may be read, concerning the very low moral character of too many plays. What the direct moral or immoral influence must be upon young girls and boys who are taken for amusement (?) to certain plays is beyond comprehension. What is patent is that there is here another of those factors which unfit the mind for religion, and account for much of the lack of conviction regarding sins, which too often have been held up to be laughed at. How different this from some of those more moral dramas which could be instanced. When a person like Mr. Alan Wilkie speaks as he did recently on his return from London on the decided decadence of the stage, and on the low character of many plays; and when a writer like Mr. R. Wreford, on "Nineteenth Century and After," can from another viewpoint condemn the modern stage, there is some justification for rousing people's conscience, and at least, impressing upon parents a little more control over their children's enjoyments. More effective than forbidding certain plays is the inculcation of a taste which would shrink from anything vulgar and profane. Recently in Sydney, Melbourne, and other cities, was running for a long season a most abominable play, which every decent journal denounced, but the putting on of which showed that we cannot trust those managers who stage plays for the sake of gain. Only a strong and healthy public spirit can counteract this lapse in any final way. It is a reflection upon our generation that bad and grossly immoral plays can be presented.

Australia's Population.

WE now number over six million people, British subjects under the Southern Cross. But it is slow growth, perhaps too slow to forestall those troubles which will come in consequence of a handful of people trying to hold a vast area when other nations are crowded out of their own domains. Another recognised evil is that half of our population is in a few large cities, though it has debated whether it is good or bad. Professor MacBride, in the Educational Congress, London, has just stated his fear for civilisation because of this rush to the city. Certainly the Church has little to gain from the gathering of people into masses. It does not simplify the problems. For we find that the larger the centre the fewer the number of folk attending church. The distractions are more, and the inclination is less, in the city than in the country. To the latter we look for re-invigoration of both Church and State.

A PRAYER FOR OUR PAPER.

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



The Bishop of Mombasa, East Africa.

"My object in coming to Australia, and my most earnest wish, is to so interest the people of this country in the missionary work in East Africa that my present diocese may be divided into two, and that an Australian may come to Africa as Bishop of Tanganyika," said the Bishop of Mombasa (Dr. Heywood), who arrived by the Ormuz from Africa recently.

The idea of inviting Dr. Heywood to come to Australia was conceived by the Archbishop of Sydney (Dr. Wright) and the call was issued by the Federal Council of the Church Missionary Society. Some time ago it was decided by the council to confine the major missionary efforts of Australia to one field, so that more constructive work might thus be achieved, and East Africa was considered a suitable diocese on which to concentrate.

Dr. Heywood said that Mombasa was a very extensive diocese, embracing not only the whole of Kenya colony, with 15,000 white inhabitants in addition to accounted natives, but also a very large section of the neighbouring territory of Tanganyika, which contained many thousands of white people. The population of the diocese included more than 28,000 Indians. Parts of the territory had been set apart as native property, and were inalienable. The country was young, Nairobi, the centre of the diocese, and the principal town in the territory, was founded less than 20 years ago. Efforts were being made to take advantage of the experience gained in other colonies, and to guard against the mistakes made by them. The training of the natives, who were for the most part very "raw," was taking place along vocational lines, to guard against giving them the impression current among many native tribes that reading and writing were the basis of Western civilisation.

Dr. Heywood is a scholar of Trinity College, Cambridge, where he completed his university course with Archbishop Lees. He visited Melbourne on a vacation tour in 1890, and went to India as a missionary in 1894. From there he went to his present diocese of Mombasa, where he has been for eight and a half years. He suggests that a division of the diocese into a Kenya and a Tanganyika diocese would stimulate development, and he expressed confidence that the efforts of the Church Missionary Society in Australia would make this possible.

The New Constitution.

The Primate wrote as follows in his Diocesan Magazine:—

On Friday night, October 22, the Convention made its last decisions in compilation of the formidable document which is to be offered to the dioceses as the new constitution for the better government of our Church in Australia. That is a great historical document, and the occasion of its completion was historical, and I do not think that anyone joined with greater fervour than I did myself in singing the Te Deum as an acknowledgment of thankfulness to Almighty God for the issue to which He had led us in our labours.

I do not think that any one of us had attained everything that at one time or other we could have wished to attain. There were few of us who had not sacrificed for the common good some conception that had been dear to our heart. But yet there was a universal chorus of thanksgiving that, as a result of our efforts together, we had reached an harmonious and concerted agreement along the lines of which our beloved Church can advance as a united whole for the greater good of our children's children, and for the continued building up of the Kingdom of God in our Australian continent.

The document must be considered in its fulness, and not in isolated sections, if its real value is to be discovered. Its balance depends upon its unity, and this unity must be interpreted by the principles that inspired it. These principles are the preservation of the basis of doctrine that has been the foundation of our life since the Reformation, and, secondly, the adaptation of our activities to the new needs and ideals of a new age. But the greatest gain has been a full realisation of the underlying brotherliness which exists in Christ Jesus amongst the members of His flock, by Whom the vision comes coloured differently by individual traditions and idiosyncracies. There is now little danger of our Church in Australia splitting off into separate sections to the loss of the efficiency of our witness as a whole for the ministry of the faith in our day and generation, which sorely needs the message of our Master.

I ask that the new Constitution, which will be shortly published and

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put on sale, should be carefully studied by all church people. It has yet to be submitted to the dioceses for acceptance by the Synods, and then it has to run the gauntlet of the Parliaments in the various States. But I anticipate no danger if we consider it with hearts free from prejudice and prepossession, as well as free from ignorance of its details.

Several strange notions are abroad. One man said to me, "I see that you have been creating a new Church." I replied, "Quite the contrary. We have been furnishing the old Church with an instrument to do its work the better." Another man said to me, "I see that you have been cutting yourselves adrift from the old Church of England." I replied, "The real fact is that we have been establishing our link with the old Church on a more satisfactory and permanent basis." As you have supported us by your prayers in the past, I ask you now to continue your intercessions that our labours may not be in vain in the Lord, but that they may be carried to final fruition through the stages that yet remain.

AUSTRALIAN SUNDAY SCHOOL CONVENTION.

Very thorough preparations are being made for the first Australian Sunday School Convention, which will take place in Sydney, March 28th to April 4th. Some of the subjects are: "The Actual Sunday School Situation in Australia," "The Modern Child and his Environment," "Special Problems of Youth Work among our Scattered Populations," and the "Missionary Responsibilities of our Australian Schools."

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NEW SOUTH WALES. SYDNEY.

From the Archbishop's Letter. (Diocesan Magazine.)

"Several important events await us in the New Year. We look forward to the visit of the Bishop of London in February or March. It is a unique occasion. Never yet has a Bishop of London been able to make the far journey to the Antipodes beneath the Southern Cross. We can assure him of a most hearty welcome, both for the sake of his high office and also because of his magnetic personality. A visit such as his is one of the ties of Empire, and we value it as such.

Later on comes the opening of Parliament of the Commonwealth in its new home at Canberra, within our Mother-State of New South Wales, and with it the presence of their Royal Highnesses the Duke and Duchess of York. We rejoice to have them in our midst, and nowhere within His Majesty's Dominions will they be greeted with greater ardour than in Sydney. The Duke of York is honoured and respected wherever he goes. He has given many proofs that he has the best interests of the people at heart, and he has done much to promote the unity of national life, especially by his work amongst boys. The Duchess has a natural charm of sweet simplicity.

"It is a personal regret to me that I am compelled to be absent from these historical occasions. But my most trusted counsellors have advised that I ought to make my journey to the Old Land at the date arranged. I shall, therefore, sail from Sydney by the 'Naldera' on February 9.

In our Diocesan life also 1927 will, in all probability, be an important year. Certainly it is the year in which a new Synod is elected. Before that Synod matters of deep gravity will come up for consideration. We need to pray that all members of Synod may approach their solemn duties with minds receptive of the guidance of Almighty God, free from prejudice or prepossession, far-sighted, able to distinguish the less from the greater, not afraid at times to take risks of the unforeseen, knowing that there are moments in which God calls us out to a spirit of adventure, and also that fear has before now shortened vision.

"During the coming year we hope to hold a United Missionary Campaign, jointly conducted by the Australian Board of Missions and the Church Missionary Society. I trust that it may produce an increased stimulus in that resolve to extend the blessings of the Gospel to those who are yet without them, which is the truest way of developing spiritual life by transferring it into spiritual effort free from all selfishness."

Wahroonga.

A Schoolboy's View of Missions.

The following extract from a recent letter of the rector (Rev. Stephen Taylor) is very interesting, and deserves a wider circle of readers:—

"Every Christian man or woman should be sharing in this sacred privilege of extending the Master's Kingdom in the regions beyond. The reasons should be apparent to every one of us. They were exceedingly well summarised in one of the recent Barker College examination papers. The question set was, 'Why should we preach the Gospel to the Coloured Races?' One of the boys, Champion L., gave this excellent answer:—

"Firstly: We owe our knowledge of the

Gospel to a coloured race, the Jews, and Christ Himself was a coloured Person. Without the Gospel the European people would never have reached their high standard of civilisation. Secondly: We are taught, to expand the Gospel all over the world, and if we do not do so we are neglecting our duty towards God. Thirdly: We are taught in the Bible to be unselfish, and we are extremely selfish if we make use of the Gospel for our own benefit, and do not let the coloured races enjoy its privileges."

The Missions to Seamen.

The Missions to Seamen in all its 117 stations throughout the world gave hospitality and entertainment to visiting seamen during the Christmas and New Year holiday period. The Sydney station, under the direction of its chaplain (Rev. A. L. Wright, M.A.), made a valuable contribution to this end. On Thursday evening, December 23rd, at the invitation of the ladies' committee, over 200 men enjoyed a delightful "spread." Following this was a very fine programme of musical items by the students of the Kingsley-Graham studio, which quickly won their way to the hearts of the men. On Christmas Day another big crowd of men welcomed "Father Christmas," who made his entry by an upstairs window, climbing down a ladder into the main hall. Here he presented each man with a useful gift from a well-laden Christmas Tree. Later the company adjourned to the chapel for a carol service. On Christmas Eve men were entertained at tea and an evening of Yuletide games and amusements, finishing up with some old Christmas hymns and carols in the chapel. Boxing Day was wet and stormy but a large party enjoyed a river trip with lunch and tea at the Institute. Each evening during the week groups of men were entertained in many and varied ways.

New Year's Eve was a great night. Joviality predominated, refreshments were provided, and a close of the year service in the chapel was of a particularly helpful character. New Year's Day was "a day to be remembered." A picnic at Lyne Park, Rose Bay, proved most enjoyable. Games and sports, with abundance of "eats," and the company of members of the Ladies' Harbour Lights Guild gave evidence of the work of the "Flying Angel" Mission on its social side. The members of these Guilds rendered fine service throughout the whole period of entertainment.

GOULBURN.

St. Saviour's Cathedral.

William Tombs Memorial.

On Christmas Day the Bishop dedicated a beautiful silver and enamel mace subscribed for by friends of the late William Tombs, for many years verger of St. Saviour's Cathedral.

The mace is a beautiful piece of work from the design of Mr. Louis R. Williams, architect, and the studio of Mr. W. Marks, Melbourne. It is in hand wrought and pierced silver with the arms of the diocese in coloured enamel on a Queensland black-bean staff.

The Bishop dedicated the staff at the Offertory, using special dedication prayers commemorative of the man and his work.

VICTORIA.

MELBOURNE.

Early in the new year the officials of the Highton Methodist and Anglican Churches will consider the question of rebuilding the churches which were damaged in a tornado on July 22. The St. John's Church trustees have received more than £1000 for the purpose, and the Methodist Church more than £900. It is intended to make a State-wide appeal through the Methodist Church for funds for the work. Mrs. Leigh of Highton, has offered the trustees of the Methodist Church stone similar to that used in the church for rebuilding. Both buildings

were regarded as among the finest specimen of church architecture in the Geelong district. Mr. F. C. Purnell has prepared plans for rebuilding both churches, and has so far acted in a honorary capacity. It is estimated that the cost will be more than £2000 for each church.

A public welcome was extended to the members of the 17th annual Church Missionary School by the residents of Bacchus Marsh. Speeches of welcome were delivered by Councillor W. P. Robertson, the shire president, who presided; the Rev. R. W. McLean, president of the Bacchus Marsh Ministers' Association; and by the Rev. E. J. Durance, vicar of Holy Trinity, Bacchus Marsh. Messages were also received from the Archbishop of Melbourne and from the Tasmanian branch of the Church Missionary Society.

In reply to the welcome the Bishop of Mombasa, East Africa (Bishop Heywood), said that the motto of the school was "Go Forward." He delivered an interesting address on the progress of the Gospel and concluded by saying that the sequence of life was, first, the progress of the Gospel; second, the progress of other people; and, third, the progress of the individual.

Dr. Heywood was the preacher at the morning service at Holy Trinity Church. The service was attended by members of the Summer School.

QUEENSLAND.

BRISBANE.

Debentures or Not.

The Synod of the Diocese of Brisbane at its last session gave preliminary consideration to the question of obtaining legislative authority to raise money by a scheme of debentures. A motion was passed to enable a Bill to be submitted to next session. This, if passed, will be introduced into Parliament for passage as a State Act. The Diocesan Council has been considering the scheme and the legal committee is busy at work framing a bill. Closely allied to this question is the question of pooling funds. In introducing the motion to Synod the analogy of a company, which raises loans by debentures, was used. It was sought to impress upon churchmen that the Church could easily raise money by such a device.

Perhaps, however, one of the surest roads to reckless expenditure is easy borrowing. But, will borrowing be easy under the scheme? Surely a debenture issue will be charged on church properties and incomes. That may be all right once, but what is to happen as the church grows and more money is required? Then, too, under a debenture scheme one of the greatest safeguards of the lender is the power to appoint a receiver to get in property and income.

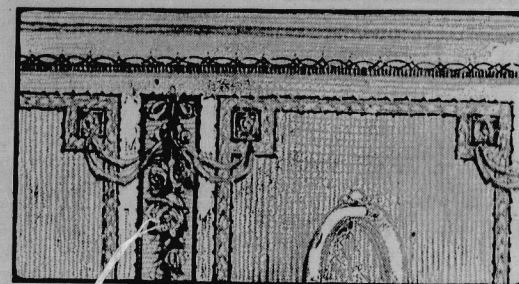
Now, just precisely that is church income—eliminating for the moment that portion produced by rents? And what would be the value of the security?

It was moreover proposed that the debentures of the church should be made trustees' authorised securities, so that executors and trustees would invest in them? Will Parliament do this? And if it does will trustees invest? Will lawyers and sharebrokers advise such securities, especially in these days of good public securities. Parliament might—and trustees probably would—require public listing on the Stock Exchange. When church debentures are listed, what will be the feeling of churchman, if they find a slump in Church of England debentures, which incidentally cannot always be kept in the hands of favourably disposed and sympathetically inclined lenders.

The scheme is fraught with tremendous difficulty and danger, and Synod will be wise to step warily. Failure in a scheme of this nature would be far-reaching and too terrible for words. It may, even in successful operation, kill local financial enterprise. It is just as well to realise that there are fundamental differences between the Church and a joint stock company, and although the Church might well be more businesslike in many things, it cannot be conducted as a business. Its income is mostly produced by voluntary action, and to choke local charitable efforts is dangerous in the extreme. There will certainly be strong opposition to the design.

Marriage and Divorce.

The question of marriage and divorce is becoming a very live one here. The laity particularly are sitting up and taking notice. One C.E.M.S. has placed the question on



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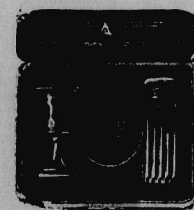
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its syllabus for a lecture and discussion, and certain parish papers have published articles on the question recently. We read in the current press of the wise words of the Bishop of Hobart and the Bishop of Gippsland at Hobart recently. The matter is one for serious thought and it is high time the Church generally gave public utterance to its law and feelings on the subject.

It is pleasing to note that the Courts of the State are becoming increasingly stringent in the administration of divorce law, and this is especially marked since the appointment of Mr. Justice Macrossan to the Supreme Court Bench of this State.

Christmas.

Generally speaking, Church services were wonderfully well attended and the Christmas Day Communion were well attended, but in many cases choirs were sadly thin.

Bundaberg.

The town of Bundaberg has a most beautiful new church now nearing completion. It is high time the little old wooden structure, which has done duty for so many years, was superseded, in such an important and wealthy centre. The new building is of brick and is adorned with a most beautiful tower.

The Archbishop hopes to dedicate it on February 2 next, when it is hoped that the Bishops of Grafton and Tasmania, two former rectors of Bundaberg, will assist in the service.

THE REFORMATION SETTLEMENT.

(Continued from page 4.)

He suggests that the questions concerning the limits of ceremonies and also concerning processions "had been settled in King Edward's reign." This statement strangely ignores the fact that the Marian reaction had set in. Guest himself, as Mr. Tomlinson points out, refers pointedly to "ceremonies once taken away," a position that does not accord with the ritual changes in 1552. The injunctions of 1559 forbid "Processions" equally with those of 1547.

Bishop Sant, for the Papal faction, complained "In the administration of divers of the sacraments, excommunicates, exorcisms, injunctions, praying towards the east, invocation of saints, prayer for the dead, with such others, this book taketh away either in part or else clearly, as things not allowable." There was occasion, therefore, to argue against the retention of ceremonies. Dr. Gee looks too exclusively at the members of the Revision Committee and forgets that the secular promoter of a bill must be furnished with arguments against the Roman party as well. The second blunder of Dr. Gee is to assert that there was no controversy concerning kneeling at Holy Communion as early as 1559. Fixing a particular date for innovations in the absence of full particulars is always hazardous. In this instance we know that one of the diversities noted in 1564 for repression was receiving the Holy Communion standing. Having in view the troubles at Frankfort prior to 1559 it is almost impossible to contend that this diversity did not exist at the beginning of Elizabeth's reform. It is not surprising, therefore, to find that a pamphlet issued in 1608 entitled "A dispute upon the question of kneeling," asserts that Parker himself administered to people standing, and that Her Majesty's Commission sanctioned standing at Coventry.

As these are the main grounds that Dr. Gee urges for ante-dating Guest's letter and putting it in 1552 the original position concerning it has not been altered. Camden, Keylin, Burnet, Stype and Collier are justified in regarding it as an Elizabethan document. The fact that Cecil found the document amongst his papers, though not conclusive, points strongly in the same direction.

Here, then, is an issue. A committee has been appointed and has entertained some proposals for revision. Guest has taken an active part either as a member of the committee or as one who is in touch with a leading member. He contributes a reassured defence of a service Book, the draft of which is subsequently modified in certain particulars. Suddenly all suggestions of revision disappear and the Second Book is restored with only three specified alterations. How can we account for this?

Two forces are evidently at work. The Romanising party have entrenched themselves in the House of Lords. The Queen is anxious concerning the bearing of reform on the foreign political situation. Lutheranism had won for itself a measure of immunity from outside attack. Calvinism is still unrecognised as a national religion.

what the immediate future holds is minimised. Thanks be to God!

But the English Reformers will have nothing to do with Lutheranism. Guest may or may not be an exception to the general company, but the later proceedings by Parker against Cheney for Lutheran opinions proves that there is a resolve to exclude this form of belief from the comprehension of the Church of England.

There was one common halting ground. Nearly all, if not all, the Revisers were committed to the 1552 Book. Cox had been its sturdy defender at Frankfort. Whitehead supported him. Parker had been Dean of Lincoln in 1559 and used the book. May and Guald were connected directly or indirectly with the work of revision. In addition to these facts the book of 1552 gained in popularity because it was the book of the martyrs. Several dying public testimonies had been given to the truth of its doctrine. What more natural than to assume that wise statesmanship suggested that here was a base for common agreement. The advantage of meeting the scoff of Abbott Feckenham that every other year a new book is devised (which had evidently been a commonplace objection urged in form by him later) would not be overlooked. If we are to take this view then the course of the history is plain. The Reformers under Elizabeth were determined to fix the doctrinal standard of the Church in accordance with the precedent of 1552. Here they had a common meeting ground and here they remained. The three alterations would then appear as concessions that might be admitted without altering the doctrine of the Church. The Erastian party (to use the popular phrase) would have gone further. The Bishops in the matter of the cross showed that the limit of their submission had been reached. "We beseech your Highness most humbly not to strain us any further; but to consider that God's Word doth threaten a terrible judgment unto us, if we, being pastors and ministers in His Church, should assent to a thing which in our learning and conscience we are persuaded doth tend to the confirmation of error, superstition and idolatry, and finally, to the ruin of the souls committed to our charge." (Parker, Corr., p. 94.) By a strange irony of circumstances the civil modifications of the episcopal decisions on doctrine are made the base of claims to-day by those who most earnestly deprecate an Erastian policy for the Church.

An Impression of a London Church.

(Rev. A. Pelham Chase, B.A.)

Chapel of the Ascension.—This is a beautiful little building belonging to the Church of England. It is situated in Bayswater Road, at the entrance to the burial ground of St. George's, Hanover Square, and faces Hyde Park. It was founded by the late Mrs. Russell Gurney, not for service, but expressly for "rest, meditation and prayer." At the entrance gates, and repeated by the sides of the entrance door, are the words—"Passengers through the busy streets of London, enter this sanctuary for rest and silence. Let the pictured walls within speak of the past, yet ever continuing ways of God with man." And—"Is it nothing to all ye that pass by, Commune with your own hearts and be still. Jesus Christ the same yesterday, to-day, and for ever."

Also on the front wall of the church are two small pictures, one of the Prodigal Son in the far-off country and the other of his return to his father. On passing through the porch, which is also adorned with mural paintings, one enters through curtains into the chapel itself, and is immediately impressed by its beauty. The walls, from the roof downwards to within a few feet of the floor, are covered with paintings of Scriptural subjects. On the East wall there is a specially fine painting representing in gorgeous colours the Ascension of our Lord. The seats are placed three rows on each side, reaching the length of the chapel. The people who enter from time to time move silently about or kneel in prayer. The paintings are by Frederic Shields, who died in 1911, just after completing the work. They are full of character and originality in this conception.

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All particulars may be obtained from the Headmaster, or from Major R. S. Coates, Clerk to the Council, M.U.I.O.F. Building, 160 Castlereagh Street, Sydney.



Question Box Answers.

The Rev. F. Lynch writes:—

I thank the Rev. S. J. Kirkby for his kind and well-informed (and humorous) references to my "Question Box" answers. He asks why I cited Watts Ditchfield? Well, on hearing him speak with a provincial accent I concluded that he had had few opportunities for culture. Mr. Kirkby proves that my reference to him was inept. Old Tupper says there is "good in things evil." I get good out of my mistake, in that I learn new facts about the good bishop departed.

About my relation to criticism. I do not want to "stifle" nor "fob" it off. I in a fairly long experience have learned how to "agree to differ." I am not so cocksure of my own wretched modicum of theology as to think that Bright may not be nearer the truth than I am in his hymn, "And now, O Father."

I implied that if time-honoured words could be used equally by those who might differ about their meaning, it is well. But, as I never said that about any language except certain words in Bright's hymn, I do not think there is danger as Mr. Kirkby hints, of my encouraging the general abolition of definite meanings to words. Nor do I use, or wish others to use, language to conceal thought.

Mr. Kirkby was taught that to express religious truth, particularly of language was needed. I supplement that tenet with this one: When we have done our utmost with the inadequate instrument of human language we yet have fallen far below the full expression of divine truth. For, after all, we do not know a great deal about things spiritual.

Mr. Kirkby speaks about "such jealous care of our credal definitions." Dare I say that I consider a good portion of the time spent in the ancient councils was occupied in groping in the dark? Do we really attach clear meanings to certain critical expressions in our creeds such as "begotten, not made"? Are we not here in a region where all is mystery? Must we not tread it, if at all, with very timid steps? Do we not here, if anywhere, need the modesty of true learning?

"Why canonise Athanasius for boggling over an Arian diphthong?" (Why canonise anybody for that matter?) Well, regarding the Arian controversy, had it arisen to-day, it might have taken a course differing, at least in spirit, from that which it so bitterly and wickedly ran. At Nicea there was not much evidence of the presence of the gentle spirit of Jesus. And I have a doubt whether expressions coined by uninspired men are worth shedding rivers of blood over them. "Ousia" and "substantia" and "essentia" when used of the Godhead, with other words of the period, cannot be understood clearly enough to make men hate and kill each other on account of differences in their definitions.

Wouldn't poor Peter and John have got a shock if confronted with fourth-century terminology?

Non-biblical language like "Catholic," "Protestant," "Homoousia," does not impress me as Bible words do.

Now, lest my friendly critic should petition for my "unfrocking," I beg to say that I, at this Christmas time, rejoice in what I can understand of this wonderful pair of Bible phrases, "The Word was God," "The Word became flesh."

"Closely examine his words": Well, if Mr. Kirkby does that with me, he will find plenty of room for criticism! Let me see—there is not a Latin phrase, "currente calamo"? Yes. I have just looked it up in Larousse, who defines it thus: "ecrire rapidement et sans beaucoup de réflexion."

That is exactly how I usually write, being (a) Irish, and (b) busy, and (c) lazy.

But I am not anxious to have my poor conclusions accepted, nor my expressions taken for gospel. It is something to provoke clever letters like the Rev. S. J. Kirkby's.

Scouts' Federation.

Rev. A. J. B. King, of the Rectory, Clovelly, writes:—

I am writing on behalf of a large number of Church of England people who are interested in the Boy Scout movement, particu-

larly in the formation of "Closed" or "Church" Troops. We feel that the time has come for the Church of England to form a federation to have our own boys' under definite religious influence as are boys in the Roman Catholic and Jewish Troops. It has happened that some Church Troops have recently been disbanded by the Chief Commissioner on the flimsiest pretext and without any enquiry whatever. Friction has sometimes developed between the Clergyman and the Scoutmaster because the latter has been disloyal to his Church and has taken Church of England lads away from their own church or to week-end camps without permission. Under the Victorian Constitution the S.M. of a "Closed" Troop is nominated by the Rector or Head of the Institution concerned and is removed after a full enquiry by the same. I intend to work until such a constitution or charter is granted to the Church of England.

Possibly there may be other Protestant denominations who feel that they are working under the same disability. I shall be pleased to hear from anyone, either clerical or lay, who is interested in either a "Church of England" or a "Protestant" Scout Federation. I have the Scout movement at heart, but feel that our Church lads should not be left to the unrestricted influence of a S.M. who may not even be a Christian. I am writing with the full approval of the Archbishop of Sydney.

On the Eve of New Knowledge.

Psycho-Therapy Lecture at the Cathedral.

"I believe we are on the eve of the unfolding of knowledge in the psychical sphere as great or greater than any in the physical," said Dr. Albert E. Davis, of Liverpool, in the first of three lectures on "The Principles of Psycho-Therapy," in the Lady Chapel of the Cathedral.

He believed the time was coming, continued Dr. Davis, when the origin of mental ailments and distresses of all kinds and degrees would be as fully, nay, more fully understood than bodily ailments. The time was coming, though he might not live to see it, when many of our asylums would be closed. The present tendency towards dividing the mind into two or three more or less distinct and separate compartments was wrong, and made for confusion. In a normal person there was healthy interaction between all levels of mind.

The "Bolshevism of Psychology."

Dr. Davis entered into a detailed and vigorous criticism of Freudism, which he described as "the Bolshevism of psychology." He considered it his duty to oppose the dissemination of psycho-analytic literature because it might do harm to sensitive, impressionable persons, of which he had seen many instances, and it tended to obscure the simple natural laws of psychic healing. When, however, psycho-analysts attained to a truer sense of proportion in sexual matters, they would become valuable allies in psycho-pathology. He did not believe that motives and conduct were decided for us by an unconscious mind. So soon as we de-throned reason and the power of reasoned control over our actions, let us be consistent and close all our prisons. Laws and morals must go by the board and every man must be a law unto himself. That was anarchy, chaos, and worse than Bolshevism. The basic cause of neurasthenia was introspection or a too selfish outlook on life, and its cure was to give the patient, if possible, an ideal to strive for—in other words, to translate thoughts into actions and so allow them to work themselves out.—Liverpool Post.

In all things throughout the world men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—Ruskin.

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Aims.

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

Toorak, V.
20th January, 1927.

"Wise men from the East."

My dear girls and boys.

Don't you think that these words at the top of this letter have a wonder-
fully story-book sound? What do they
make you think of? They speak to me
of people with darker skins than ours,
of palm trees and marble temples, of
bright colours, of vast deserts and
ancient cities covered by the ever-
shifting sands—each one of you will
have other pictures in your mind.

Some of you who have left England
lately will have come out by the Suez
Canal, and so have seen a little of the
East at the various ports. Passing
along the Canal you will have seen the
desert stretching away on both sides
of you—great spaces of sand. Every
now and then there are people, Arab
boys, running along the banks of the
Canal, an encampment perhaps, and if
you were very lucky, you may even
have seen men of the desert riding on
camels.

Most exciting of all the ports is
Colombo. Here we seem to step into
a real fairy-tale land, so different to
anything we have any of us ever seen
before, in England or in Australia.
The sea is calm and clear and a won-
derful green colour, covered with little
native boats with such queer-shaped
sails. We go ashore and are at once
among a crowd of people whose col-
our and clothing all seem strange to
us. A shouting, excited crowd, all
wanting to show us something or guide
us somewhere. In the air is a scent of
cloves and other spices, and of strange,
sweet-smelling flowers that hang from
the tall trees. Yes, it is all very won-
derful and new, and we feel all the
time that this really is the East.

Now in this season of Epiphany we
remember that time, so long ago, when
these wise men from the East saw the
star and followed it to Bethlehem.
Imagine the journey they must have
had and the faith that made them
undertake it! Mounted on the backs of
camels, with bales of costly gifts
tied to their saddles, they had come
from far eastward, probably from be-
yond the Caspian Sea. They had
passed over those two great rivers, the
Tigris and the Euphrates; they had
crossed the wide desert peopled only
by a few wandering and warlike tribes;
and had travelled along the shores of
the Dead Sea. They came to worship
a King, they found a little Child,
meanly clad, and born in a stable.
They fell on their knees and worship-
ped Him and spread before Him their
treasure, gold and frankincense and
myrrh.

It's a wonderful story and I should
like you all to look it up in one of the
Gospels, read it, and tell me where
you have found it. Will you also look
up in your Prayer Book and tell me
what are the Venite and Gloria.

I was very pleased to have a letter
from Phyllis Ives, her name has gone
down in the list of Young Recorders.

I am, yours affectionately,

Aunt Mat

Correct answers to last week's questions:
St. Matthew xxii. 20; St. Mark xii. 16; St.
Luke xx. 24.

Why do ye stand for praise? To mark
our feeling of joy to God for His love and
goodness.

A small award will be given at the end of
the year to all who send in a sufficient num-
ber of answers.

A LITTLE TALE OF A GREAT CITY. (From the Children's Newspaper.)

In the middle of the great city an
open space with trees and lawns and
beds of flowers stands like a refuge
from the clamour of the passing traf-
fic, and the tramp of feet, and the
blended murmur of a million voices.
To anyone with the time to listen
there are sounds that rise above the
rest. There is the shrill tweet-tweet
of the sparrows, and there are the
voices of the newsboys crying the
evening papers. Sparrows of the city,
both of them!

The hurrying crowd sometimes stops
for the newsboy, but never for the
sparrow. They are too busy to hear
it's tweet-tweet. Did we say never?
It was a mistake. Out of one of the
plane trees a baby sparrow which has
not yet taken out its certificate as a
flier launches itself too freely, flutters
down in a falling-leaf spiral, and finds
itself in a new, strange world on one
of the hard concrete walks. In the
twinkling of an eye some of the hur-
rying city workers see it's plight and
stop to watch it, not knowing what to
do. It flutters so feebly that everyone
is afraid to go nearer for fear of hurt-
ing it.

In a few minutes there is a circle of
hundreds of people looking helplessly
on, while up in the tree the distressed
parents set up louder tweets of dismay.

But on the edge of the throng is
one of the little newspaper boys. He
understands at once all about his fel-
low sparrow. He cautiously slips to-
wards the fluffy baby and puts a dirty
hand round its soft body. It flutters
and lies still. And then the newsboy,
tucking it inside his ragged coat,
climbs up the trunk of the plane tree
and lays the sparrow in the nest.

The crowd, enthralled, watches the
proceedings, and when the boy
swarms down again the hundreds melt
away. The sparrows in the nest say
tweet-tweet louder than before; the
newsboy, slipping back to the kerb,
says, "Paper—Evening paper!" and
so the story ends.

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Leader.—"The interest manifested to-day in
the celestial empire provides instance of
the close connection between the life of
nations and the extension of the faith of
Jesus Christ."

Australian College of Theology.—Examina-
tion Results for 1926.

Beravements.—The late Canon Bellingham
and Mrs. Harrington Lees. The
"Record" conveys prayerful sympathy
to relatives and friends and pays warm
tribute to their life and work.

**Simple Thoughts and Teaching on the Holy
Communion.**—By "Nomen."

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cause in the Church of England by
gaining a new subscriber to this paper.**

Mr. Winston Churchill has had an
audience with the Pope. With what
result, we wonder?

The Federal Council of C.M.S. will
meet in Melbourne on 10th and 11th
February.

**There is no other paper in Australia
which is designed to publish informa-
tion concerning the Evangelical Move-
ment.**

The Archbishop of Perth has decided
not to appoint another Dean for the
diocese, but to have a sub-dean, who
will act under the Archbishop.

It is reported from Rome that the lat-
est Fascist crusade is against music
halls. Some in Rome have already
been ordered to close.

A lady has paid for this paper to be
regularly sent to some friends as a
present from herself. Quite a good
way of making a gift!

Says one: "Why do not the clergy
take greater interest in daily matters?"
Says another: "Why do the clergy
meddle in things that are not their con-
cern?" What are we to do?

A boy landed in Adelaide 46 years
ago with 2d in his pocket. He is now
employing 500 persons. One kind of
result of being faithful over a few
things.

Mussolini claims to be protected by
"a benign spirit." He certainly has
passed through terrifying experiences,
and is laying foundations of Italian
predominance in the Mediterranean.

Ultra-modern Art is denounced by
Mr. Will Ashton on his return from
Europe as "Sheer Vulgar Bolshevism."
Some of the recent work exhibited
looked as of a tar-brush, a rake or a
spade had been utilised to paint with.

Our Mr. Bruce has gained admirers
through his outspokenness. "We
Englishmen like a man who knows
when to hit out, and to call a spade a
spade." Yes, but is it so of church-
men?

A Sydney person has sent £1500,
representing hard-earned savings, to
the Fairbridge Farm for Overseas Chil-
dren in Western Australia. "I am
poor, and this represents the savings
of a life-time." What an example to
Christian givers.

Inferior concrete used by a Church
contractor in Melbourne. He was fined
£20 by the Borough Council. Both
architect and builder were blamed for
carelessness in supervision. Not all
careless work in church can be so sum-
marily dealt with.

Britain has five million too many
people at the heart of the Empire.
They should go forth to the ex-
tremities. Australia could do more to
bring and to welcome some of the sur-
plusage, and then she would be better
enabled to hold this great island con-
tinent.

Some English vicars appear to be
rather restive regarding girls' and wo-
men's hair. Says one: "Bobbed at fif-
teen, bald at fifty." Another: "No-
body but a Philistine can say a wom-
an's appearance is enhanced by shav-
ing her neck." What would St. Paul
have said. 1 Cor. xi. 15, 16.

"The people of China," said the Rev.
C. M. Chavasse, at the Clerical Con-
ference, "are only trying to be yellow
and not red. They purchased 4,000-
000 copies of the Scriptures last year,
therefore it seems as if China is against
Lord Inchcape and not against the
Lord Jesus. The Eastern races are in-
clined to reject Christ because we
clothe Him in the Union Jack."

A Toronto lawyer has recently be-
queathed a fortune of 2,000,000 dollars
to persons of a carefully chosen inap-
propriateness. Valuable brewery shares
go to strongly prohibitionist Metho-
dist ministers on condition that they
play their full part as directors. Shares
in racing courses are allotted to well-
known opponents of the Turf, on the
same terms of active participation. If
the bequests are refused they go after
nine years to whichever woman in
Ontario has had the largest family in
the meantime.

A gathering of the leaders in religi-
ous education of all Churches and from
all States will provide a unique oppor-
tunity for ministers and Sunday School
workers to get the best and latest sug-
gestions concerning their work and its
progress. The first Australian Sunday
School convention is to be held in Syd-
ney, March 28 to April 4. Amongst
those who have given early intimation
of their intentions to be present, from
Melbourne alone are: Rev. J. Mac-
Kenzie, President National S.S. Union;
Professor Smyth, Melbourne University;
Rev. J. V. Patton, Director of
Religious Education (Diocese of
Melbourne); Revs. W. Goyen and
J. C. Jamieson, Presbyterian De-
partment; Rev. H. H. Williams, Metho-
dist; Mr. A. McLennan, Diocesan
Registrar. Besides the help given by
these and other leaders the inspiration
of the great evening gatherings will
be worth the trip to Sydney. Registra-
tion through the Superintendent of the
School or the officer in charge of the
department should be made at once.
(See advt. on another page.)

This world is God's workshop for mak-
ing men in.
You open the hearts of others when you
open your heart to them.—P. Quesnel.

Good actions crown themselves with lasting
days.
Who well deserves needs not another's
praise.—Heath.