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Archbishop Lees.—Photo and Word-sketch.

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

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

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

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

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

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

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

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

"THE CHURCH RECORD" BUSINESS NOTICES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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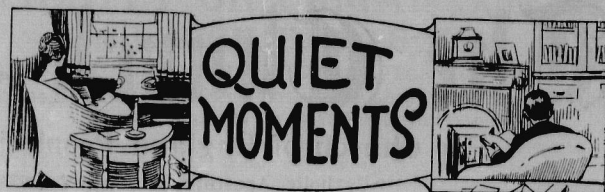
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QUIET MOMENTS

Christ's Ideal for Christian Character.

"The people were astonished at His doctrine, for He taught them as one having authority."—Matt 7: 28.

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

The text quoted above is the Evangelist's comment upon the Sermon on the Mount, by common consent the loftiest specimen of ethical teaching. And because the standard is so high there is always the danger of a wrong emphasis. "That," exclaims the man of the world, "is my idea of religion! Nothing here of creeds and doctrines. No stress here on the mystical or miraculous! This is eminently practical." It must be pointed out to such that on the contrary, no utterance could be more dogmatic—witness St. Matthew's words above. The Sermon is not an isolated section of the Gospel; since it lays down principles for disciples, discipleship must have been previously established. The Sermon on the Mount begins at Chapter 5, but who begins to read a book at the 5th chapter? The first verse of that chapter opens up many questions and implies more. It implies for instance

A Sovereign Personality,

for before the ascent into the mountain there is the record of the Teacher's advent to the world. He is a divine-human Saviour, born a King, one in Whom the Father is well pleased. Divine and human, and therefore bridging the gulf between God and man. Guard both truths! "A Saviour not quite God is a bridge broken at the further end."

A New Life.

The speaker is the Supreme Person. There is a supreme life He expects His followers to live. And elements in that life are seen in His own experience, as His victory over temptation and His anointing with the Holy Spirit and with power. As Dr. Dale remarks, "The ethics of the Sermon on the Mount have

their root in the mystical relation between Christ and His people.

A Believing Church.

The Sermon was spoken to disciples, and treasured up in memory by those who heard. Before it was committed to writing a Church had come into being, created by the Cross and all that followed. The Preacher of the Sermon created the Christian Church, and the faith of the Church gave that Sermon its place in the Gospel.

Note well, then, the Sermon is not a summary of the Gospel. In it is found no word of atonement, forgiveness, regeneration, all vital truths set forth elsewhere. It is the charter of the Kingdom of God, that order of things in which God is effectively sovereign.

In the Beatitudes we have

Christ's Ideal for His Disciples.

In ten short verses the ideal life is described. There is depicted the ideal man whom Christ is to make actual. At once we are struck with the remarkable fact that a new standard of life has been erected, no longer success, but character. It requires us not to do such and such things, but to be such and such persons. The ideal life is seen to be a life of perfect relationship with man and nature, based on perfect fellowship with God.

Eightfold But One.

As the facets of a diamond contribute each its own share to the total radiance, so these eight phases of Christian character combine to make the life which serves men and glorifies God. The result of Christian culture is not a prodigy, but a natural, or rather supernatural, development in beauty and strength. Above all, it is

Embodied in a Life.

For the Speaker of the Beatitudes is Himself the great Exemplar, indwelling every Christian and conforming him to the same likeness, a likeness daily developing now, and to be fully consummated at His Coming.

THE WORLD CALL.

The Voice of the Lord was in mine ear. Like the sound of a trumpet loud and clear, It spoke of the nations and their quest; It came to my heart and I found no rest. For the Voice was urgent, it called, "Arise, Behold, the peoples with searching eyes From age-long slumber awake, and keen For the light of the truth now dimly seen." And I saw the Christ with arms spread wide To receive the nations for whom He died: And I thought of all He had been to me And longed that those others the light might see, From the bondage of sin find sure release. And in Calvary's Cross the token of peace. Joyfully then I answered, "Yea, To Thy feet, Lord Jesus, I bring to-day The blessings on me Thou hast outpoured, That the nations may walk in the light of the Lord;

In Thy service of love doth my heart rejoice, "The Voice of the Lord is a glorious Voice," Walter H. Kay.

Say not what you know, but know always what you are saying.—H.F.



A Plea for Tolerance.

Bishop Gore has written to the "Guardian," and has been well answered. It read rather familiarly when he called on readers to "agree with me in desiring that the Church should be putting the first things first, and in viewing with horror the danger of our attention being concentrated on such a matter as the Reservation of the Sacrament or the use of 'Devotions,' when it ought to be directed towards matters of supreme importance and urgency, of which the World Call is only one instance. I suppose they would agree with me also in accepting it as at least inevitable that the Church of England should comprehend schools of thought or parties, markedly different in doctrinal emphasis and practical tendency, and that amongst these parties the Anglo-Catholic has its legitimate place."

"An Unhyphenated Catholic" aptly writes:—"To oppose a plea for tolerance is always a thankless task. Yet Dr. Gore's plea for the Anglo-Catholics is not one that can be taken at its face value. In the first place, what is an 'Anglo-Catholic'? In the second place, how far are we to stretch tolerance in the direction of providing or allowing for the spread of what we regard as not true?"

Prebendary Carlile Resigns his Benefice.

Prebendary Carlile, C.H., D.D., has resigned the living of St. Mary-at-Hill, Monument, a benefice he has held since 1891. In point of length of service, he is the senior incumbent in London. He has always shown the prayers, psalms, and other parts of the Church Service on a Lantern Screen; and many years before the advent of "Picture Palaces" cinematography was a regular feature of the services in St. Mary-at-Hill Church. Prebendary Carlile, who is in his eightieth year, feels that this will allow him to give more of his remaining time and strength to the work of the Church Army. The Prebendary is still "going strong," and the Church Army is more vigorous and effective than ever.

Anglo-Catholics and Non-Conformists.

A prominent Non-Conformist preacher is reported thus:—"Anglo-Catholicism had no sympathy whatever with true Protestantism. On the contrary, it was Romish in doctrine and practice, holding and displaying the superstitions and errors that essentially belonged to the papal system. Anglo-Catholics were now setting forth upon an attempt to 'convert England,' and, therefore that they had become an open menace to the

country's welfare. He was positive that England would still remain Protestant, but it would be necessary for them to fight for their principles. He then declared that in this conflict Protestants in the Church of England could rely upon all Free Churchmen—half the religious people of the land—to come to their aid."

Unique Petitions.

Surely the petitions (one with over 1,500 signatures) sent from the dockyard of Sheerness praying the Admiralty to allow the Dockyard Chaplain, the Rev. R. J. Peyton Burbing to remain for a further term must be unique.

A Charming Story.

A pretty tribute to Mothering Sunday comes from a Sussex parish. "Father and mother had gone to early service. On their return they found breakfast waiting for them and a lovely bunch of flowers on the table (brought with the children's own pennies). The elder girl was preparing for dinner, while the little ones were very busy upstairs, trying to make the beds. 'You must do nothing to-day Mother,' they said, so Mother had a quiet, restful day and the children one of the happiest of Sundays. 'Who goes a Mothering finds violets in the lane.'"

Notable Parish Clerk.

It is not often that a Parish Clerk lives to within a few months of his centenary and actually to have accomplished 50 years service in that capacity, yet such is the record of Mr. George Foxell, Parish Clerk of St. Laurence's, Reading, who recently passed away. He was buried in his Vergers' robes and the silver mace was placed upon his coffin at the burial service. It was his custom always to precede the preacher from the Vestry at the bottom of the Church to his place in the sanctuary and to escort him before the sermon to the pulpit. As St. Laurence is the Municipal Church of Reading, Mr. Foxell must have had the privilege of "verging" many distinguished preachers.—"Church of England Newspapers."

Holland and the Vatican.

Holland is well known as a Protestant country, but for some reason it has, until recently, kept a representative at the Vatican, and with this as an excuse, Britain has retained its envoy to the Pope. That excuse, whatever it was worth, has now been destroyed, for the Dutch Parliament has passed a resolution abolishing their legation at the Vatican.

The Reformation Settlement.

(By the Rev. T. C. Hammond.)

(Continued from last issue.)

GARDINER, while entering a plea on behalf of Transubstantiation and the doctrine of the Real Presence, based on the language of the then new liturgy, makes no claim whatever that it supports the sacrificial idea of the Mass. His silence is significant in view of his persistent effort to embarrass Cranmer wherever possible by quotations from the service book. Unstated, the most moderate of the non-reforming bishops, to whose glory it redounds that he never once stained his hands with blood in the period of the Marian persecution, never avowed any sympathy with the First Prayer Book, nor contended that it met the requirements of the school of thought that looked to Rome for guidance and direction. The whole weight of negative evidence is against the theory. And there is much more than absence of evidence or mere indications of disavowal.

There are serious structural alterations in the First Prayer Book, which places the matter beyond dispute. Luther, in his review of the existing service of the Mass, has the comment: "Then follows the abomination called the offertory after which the whole thing smells of oblation." Now "The Offertory" is one of those portions of the Communion Service which persists under varied guises through the centuries. In the time of Irenaeus it certainly had reference to the free-will offering of the people. Luther's

objection may be better understood when it is borne in mind that in the Sarum Missal the Offertory consists of a portion of Scripture which is immediately followed by a rubric and prayer indicating the reason for applying the name to the Scripture portion: "After the Offertory the Deacon presents the chalice with the paten and host to the priest. The priest places them in the middle of the altar and repeats the following prayer: 'Receive, O Holy Trinity, this oblation which I, unworthy sinner, offer in honour of Thee, and of the Blessed Mary and all the saints for my sins and offences and for the salvation of the living and the rest of all the faithful departed in the Name of the Father, and of the Son, and of the Holy Ghost.'" Some editions of Sarum add, "be this new sacrifice accepted of Almighty God." In the First Prayer Book this whole section is omitted and the word Offertory is directly related to the singing of portions of Scripture "whilst the people do offer." There can be no mistaking the alteration. The offertory is not related to the action of the priest, but to the free-will gifts of the people. In this place, but the sense of 1549 is more explicitly given, "earnestly exhorting them to remember the poor." A later rubric in 1552 prescribes collects after the Offertory, and in both revisions provision is made for "Collects to be said after the Offertory when there is no Communion," which definitely establishes the character of the change.

The Sarum Canon.

Again in the Sarum Canon of the Mass, in the portion which now forms the prayer for "Christ's Church Militant here in earth,"

the words "all these standing around . . . for whom we offer to Thee or who offer unto Thee this sacrifice of praise for themselves and all that belong to them for the redemption of their souls, for the hope of their salvation and safety and who render their vows to Thee the everlasting and true God" occur. They were altogether excluded from the 1549 book and never restored. In a later portion of the Canon now appearing as the Prayer of Consecration an entirely new section was added, setting out the positive doctrine which forms the counterpart to any theory of oblation. "Who made there by His one oblation of Himself, once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute and in His holy Gospel command us to continue a perpetual memory of that, His precious death, until His coming again." The language was contradicted indeed by the former sentences which spoke of another offering at the hands of the priest of Him Who offered Himself on the Cross. The Reformers cut out the reference to a continued offering and inserted a whole paragraph declaring that there was but one oblation "of our Lord Jesus Christ once offered."

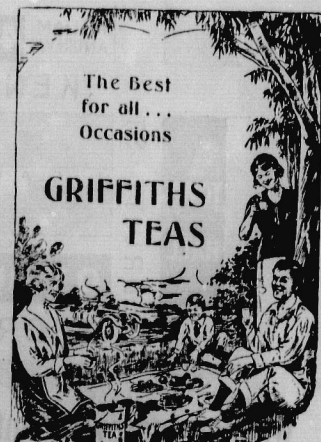
When the Canon referred later to the oblation praying "that it may be made to us the Body and Blood of Thy dear Son Jesus Christ," the book of 1549 studiously omits any reference to an oblation and words the petition "With Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ." Further, as if to fix the altered conception, the priest was ordered to take the paten into his hand when consecrating, "with any elevation or showing to the people." Elevation, which is sometimes now claimed as a "Catholic" practice, appears first in the constitution of Otto, Bishop of Paris in 1197. The Sanctus Bell is still later. Guido Papal Legate, of Germany, being the first to enjoin its use. The Reformers swept away these mediaeval accretions and returned to a more primitive use that knew nothing of elevation or oblation in the Roman sense.

No Sacrifice of the Mass.

The introduction to our Prayer of Consecration, which in 1549 appeared as a new interpolation in the long prayer of the Canon, necessitated some qualification of the words of distribution. The people had become accustomed to the idea that they received the literal Body of Christ with their mouths. The old custom of placing the consecrated bread in the mouth was retained, but the words of distribution received a most significant addition. "The Mass had so overshadowed the Communion in the Church that Sarum provided no special form of distribution. The Missal in most extensive use in England contented itself with the laconic observation 'The communion follows,' and left the matter at that. But it is possible to restore from tradition the usual words of distribution, and it is now generally accepted that they followed closely, probably accurately, the modern Roman form, 'The Body of our Lord Jesus Christ, preserve Thy body and soul unto everlasting life.' But had already dealt with these terms and had interpolated a phrase which directed the worshippers to the 'One Offering, once offered' on Calvary. Our Reformers adopted this interpolation from Herman's Consultatio, and made the words read 'The Body . . .

The Best
for all . . .
Occasions

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which was given for thee preserve . . . unto everlasting life." Thus a past giving for the sinner is substituted for a present giving to the sinner. This significant change is one more blow at the theory of the sacrifice of the Mass. Not here and now by the hands of the priest, but in the long past by his own hands, was the body of our Lord given, which is to preserve our body and soul, against these admitted deviations from the old order of Sarum. Absolutely nothing can be placed on the other side. There are no new prayers presenting the theory of oblation in a new setting. There are no references to sacrifice that cannot be satisfied by Cranmer's secondary gratulatory sacrifices of laud, prayer, and thanksgiving. The conclusion is irresistible, that the scholar and divine to whom the matchless phrasing of our liturgy is due, succeeded in imposing upon that work of creative genius the stamp of his own theological thought in which the offering of the Body of Christ for the sins of the living and the dead by the hands of the priest is regarded as "the greatest injury and blasphemy that can be against Christ."

From a pure heart proceedeth the fruit of a good life.—Thos. à Kempis.

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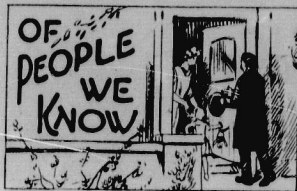
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The Governor-General, Lord Stonehaven, has accepted the office of Patron of the British and Foreign Bible Society in Australia. Last year the income of the Society here was £23,196, of which Victoria topped the list with £3853.

The Rev. W. A. Fletcher, Th.L., Acting Rector of St. Paul's Cathedral, Rockhampton, Q., has been appointed assistant minister to St. John the Baptist Church, Canberra.

The Rev. N. Haviland, of B.C.A. fame in the Far West Mission of S. Australia, is now on the way to recovery from a very severe and prolonged illness due to tooth troubles.

After but three hours illness the Rev. Tilley, died of cerebral hemorrhage. He was ordained a permanent deacon by the Bishop of Bendigo.

Mr. W. Raynes Dickson, of Toorak, has been elected president of the Old Melbourne Association, of Old Boys of Melbourne Grammar School.

The Rev. Canon H. K. Archdall, M.A., Headmaster of Armidale School, has been appointed to the Headmastership of King's College, Auckland, New Zealand.

Mr. Herbert Turner took his place duly arrayed in wig and gown at the recent Synod of Gippsland, at Sale.

The Very Rev. James Cropper, Dean of Gibraltar, was among the passengers on the Maloja. He is travelling to New Zealand to visit his son, who is in business in Auckland.

The Ven. Cecil Cherrington, Archdeacon of Mauritius, has been appointed the first bishop of the newly created diocese of Waikato, New Zealand.

Archbishop Delany, the Roman Catholic head in Tasmania, has died at the age of 73 years, beloved by all denominations. Both Bishop Hay and the President of the Council of Churches deplored his death. He united all denominations in the common good, and attended meetings at the Hobart Church of England registry, where he would stand with others while the Salvation Army officer gave the blessing. How different would our world be were there more like what the prelate was in his life, imparting such a great example of love and breadth of sympathy.

Mrs. Maund, wife of the Rev. L. T. Maund of London, and formerly vicar of Hawksburn, Melbourne, and Christ Church, Ballarat, is revisiting Australia. She is staying with her parents, Dr. and Mrs.

Drummond, in Adelaide. While ashore at Capetown Mrs. Maund had her skull fractured and her back injured in a motor smash.

Rev. E. R. Elder, B.A., Tutor at Moore College, has been appointed rector of Holy Trinity, Erskineville.

The Rev. H. S. Begbie conducted a Retreat for Mr. G. Coughlan, B.A., at Austinmer, last week, prior to his ordination to the diaconate at Holy Trinity, Dulwich Hill, on Whitsunday.

The Rev. W. H. Irwin, of St. Peter's, Col. Jege, Adelaide, has been elected Hon. Secretary of the Church Missionary Society of South Australia in place of the Rev. C. W. T. Rogers, of St. Luke's, Adelaide. Mr. Rogers has done yeoman service to the missionary cause in South Australia and will still continue on the Committee.

The Rev. F. A. Walton, Director of Education, Sydney, gave an address on "Development of School Spirit" on Tuesday, May 18, at Holy Trinity, Dulwich Hill, to the S.S. teachers of the West Sydney district. A Teachers' Training Class will begin at Holy Trinity for the district on Wednesday, August 25.

The Bishop of Nelson, N.Z., hopes to sail from England by the "Tainui" on May 28th, arriving in Wellington about July 5.

A Sydney Churchman, Mr. N. G. McWilliam, B.A., LL.B., has received appointment from the Government as Chairman in the Industrial Court. The Rev. H. McWilliam, rector of Lawson, N.S.W., is a brother.

The late Mr. C. E. Bowen, the genial and kindly secretary of the N.S.W. Auxiliary of the British and Foreign Bible Society, who died recently, was not unknown in Anglican pulpits. His death will mean a big loss to the Bible Society's work.

We learn that Canon Bellingham, rector of St. Philip's, Sydney, is very far from well. We trust the Canon will soon be on the way to recovery.

Bishop Gilbert White is ill in St. Luke's Hospital, where he underwent an operation this week. It is hoped the Bishop will soon be well.

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

Sunday, May 30, 11 a.m., All Saints', Woollahra; 7.15 p.m., St. Stephen's, Woollahra.

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

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

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

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

Sunday, June 6, 11 a.m., St. James', Croydon.

Sunday, June 6, 3.30 p.m., St. Stephen's, Newtown.

Sunday, June 6, 7.15 p.m., St. Matthew's, Manly.

Tuesday, June 8th, Lecture, 8 p.m., St. Peter's Hall, Mortdale.

Wednesday, June 9th, Lecture, 8 p.m., St. James', Croydon.

Thursday, June 10th, Lecture, 8 p.m., St. Matthew's, Manly.

Sunday, June 13, 11 a.m., St. Augustine's, Neutral Bay.

Sunday, June 13, 3 p.m., St. Thomas', Enfield.

Sunday, June 13, 7.15 p.m., St. Luke's, Concord.

Monday, June 14, Lecture, 8 p.m., St. Thomas', Enfield.

Tuesday, June 15, Lecture, 8 p.m., St. Augustine's, Neutral Bay.

Wednesday, June 16, Lecture, 8 p.m., St. Luke's, Concord.

Thursday, June 17, Lecture, 8 p.m., St. Stephen's, Newtown.

Last year on April 1, Lord Balfour opened the Hebrew University on Mount Scopus, Jerusalem. Those who connect the return of the Jews to Palestine with our Lord's Return, regarded this event as of outstanding importance. It was probably on April 1st, in the year A.D. 44, that St. Peter was delivered from the prison by the angel (Acts xii.). At any rate the Passover (see R.V.) occurred on April 1.

A Great Statesman.

William Wilberforce.

(By Rev. C. Hedley Raymond, Th.L.)

THE hand that struck the shackles from the British slave was the hand of a hunchback. One of the triumphs of statuary in Westminster Abbey is the seated figure, which, while faithfully portraying the noble face and fine features of William Wilberforce, skilfully conceals his frightful physical deformities.

William Wilberforce was born in 1759. His parents were wealthy and gave him all the advantages of education. As a boy, he was sent to the Grammar School at Hull, and when his school days were over, he went to St. John's College, Cambridge. He was clever and wealthy and in London became very popular in drawing rooms, because of his boyish spirits and unceasing merriment. But from infancy he was an elish, misshapen little figure. At the Grammar School other boys would lift his tiny twisted form on to the table, and make him go through a round of tricks, for though so pitifully stunted and deformed, he was a born actor, a consummate mimic, and accomplished singer and a perfect dictionist. Every day he delighted both scholars and tutors by the introduction of some fresh antics.

He is the most striking illustration history can afford of a grotesque, insignificant form glorified by its consecration to a great and noble cause. His hearers universally declare that when he pleaded the cause of the slave, his face became like the face of an angel, and the ugliness of his little frame seemed to disappear. He rose like the dwarf of the fairy tale, but sat down like the giant of the same tale.

He became a member of the House of Commons when only 21 years old, and soon made his mark. When 26, a change took place in his life. He heard the voice of God calling him to give his great gifts to His service. He remained bright and merry, but a new purpose entered his life, and regularly he gave one-fourth of his income to the poor. It was just at this time that Wilberforce read Thomas Clarkson's great essay concerning the Slave Trade. He questioned him closely in regard to his statements, and then made his great resolve: "God Almighty," he wrote, "has set before me the great object of the suppression of the Slave Trade."

Now, what was the spring of Wilberforce's great life's work? It shows itself clearly at the beginning of his career and again at the close. As a young man, he toured Europe thrice, once with William Pitt, and twice with Isaac Milner. Milner and he made a practice of carrying a few books with them. Among these was one, Dr. Doddridge's "Rise and Progress of Religion in the Soul." It set Wilberforce thinking. One overpowering emotion drove out all others. "My sin!" he cried, "my sin, my sin, my sin," and he implored "God be merciful to me a sinner." On receiving an assurance that his prayer was heard, he said further, "What infinite love that Christ should die to save such a sinner." That was in 1785.

Wilberforce then stood at the dawn of his great day. For the second scene we must pass over nearly half a century. His career is drawing to its close. His twisted little body is heavily swathed in wrappings and writhes in pain. Hearing of his serious illness, his Quaker friend, Mr. Joseph Gurney, comes to see him. "He received me," says Mr. Gurney, "with warmest marks of affection . . . He unfolded his experience to me in a highly interesting manner. With regard to myself," said Mr. Wilberforce, before taking a last farewell, "I have nothing whatever to urge but the poor publican's plea, 'God be merciful to me a sinner.'" "These words," adds Mr. Gurney, "were expressed with peculiar emphasis and feeling." It was the cry of his heart in 1785, as his life lay all before him. It was the cry of his heart in 1833, as his life lay all behind him. It was the well spring of his life's work. I like to think of that memorable day when the two friends, Wilberforce and Pitt, lay on the grass under the old oak-tree in the beautiful park at Holwood in Kent. A solid stone seat now stands beside the tree, bearing an inscription commemorative of that historic occasion. For it was then and there that Wilberforce solemnly devoted his life to the emancipation of the slaves. He had introduced the subject with some diffidence, found Pitt evidently sympathetic, and springing to his feet, he declared that he would work immediately and untiringly to abolish the iniquitous traffic, which had assumed immense proportions.

After 20 years of unceasing and difficult work, Wilberforce and his companions were successful, for in 1807 Parliament agreed to the abolition of the slave trade. The members of the House of Commons rose and again, he and cheered Wilberforce again and again.

It was the greatest moment in his life. He sat in his seat, holding his head in his hands, with the tears streaming down his face. No wonder he was overcome. Africans would never again be borne away from their homes as slaves in a ship under the British flag.

But slaves already in bondage had received no release. A quarter of a century later, as Wilberforce lay dying, messengers from Westminster entered his room to tell him that, at last, the Emancipation Bill had been passed; the slaves were free. "Thank God," exclaimed the dying man, "Thank God I have lived to see this day." It was the year 1833. The funeral procession was such as London had rarely witnessed. He was borne to his last resting-place by Peers and Commons, with the Lord Chancellor at their head. All London was in tears and one person in every four was garbed in deepest black. In imperishable marble it was recorded of him that "he had removed from England the guilt of the slave trade, and prepared the way for the abolition of slavery in every colony in the Empire."

Some Stray Shots.

(By Juvenis.)

IN a recent issue of the Church of England Newspaper just to hand, the Editor discusses with great wisdom and insight the observance of Lent. After emphasising the right use of this sacred season as a time of systematic study, spiritual stocktaking, fresh resolve and renewed effort, he goes on to discuss the reason why Lent has largely lost its power of appeal in this twentieth century. He traces the cause of such deplorable loss to the fact that the average Englishman has an ingrained objection to having his religion imposed on him from without, and then goes on to stress the danger of over emphasising the outward form to the neglect of the inward spirit. He quotes Francis De Sales who long ago wrote "I have never been able to approve of the method of those who when they are going to reform a man begin with the outward part—with his face—his clothes—his hair, etc. The Church should rather stress the penitent spirit—the torn heart rather than the rent garment, as does the epistle for Ash Wednesday. Such penitence and self-denial would then lead not only to personal sanctification but also to whole-hearted service to God and man. One could not help contrasting this article with the following which appeared recently in an Australian Churchpaper from the pen of its Melbourne correspondent! While there is much that is depressing in the commonly current ideas of Good Friday observance, there is much to encourage churchmen who earnestly desire a proper regard for the day. The secularisation and misunderstanding of the day hits one hard when one sees the picture of a little girl in one of Melbourne's leading daily papers eating and enjoying a chocolate Easter egg on Good Friday, and when one hears on that afternoon "3 A.R. speaking—Good afternoon, children, I hope you all enjoyed your Easter egg this morning."

A layman, in another church paper during last Lent, described how his soul was stirred when he found confetti on the footpath in front of his parish church! Whether the sin lay with the priest who performed the ceremony or the folk who threw confetti was not clear. Possibly the vicar of the parish allowed marriages in Lent, but banned all "extras," a compromise that sometimes has curious results. A well-known organist whose vicar made this distinction reminded the said vicar that the self-denial that he (the vicar) practised was to accept the marriage fee and deny the organist the right to his! It is obvious that a large number of people, even those who aspire to be leaders, have a shockingly inadequate conception of the relative value of things. They would strain out the gnat and swallow a camel. Their is the mind that would like mint and rue and all manner of herbs and pass over the weightier matters of the law. It is strange how such a mind persists in these modern days.

There are innumerable flagrant sins in the community to grieve and anger the righteous soul without descending to Easter eggs and confetti. On this particular Good Friday there were more drunkards in the streets of Melbourne than the writer has ever seen in a single day before. Unrighteousness is rampant in our midst, not only blatant and visible, but subtle and unseen. To grapple with these strongholds of evil in the human heart, and the world about us, is the Church's immediate and pressing business, but this tremendous task is not going to be accomplished by tinkering with men's "faces, clothes and hair," but by the living power of Christ in the central citadel

of the heart. The Church that is more concerned with the "jots" and "tittles" of its own rules and ceremonies than with these infinitely more important issues will not only fail to gain the hearts and minds of thoughtful men, but will lose all right to represent in the world that "Kingdom of God which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

Hebrew Christian Union.

It is proposed to call together the Hebrew Christians of Sydney to arrange an effort to extend the message of Jesus as the Messiah to the Jewish residents. Mr. G. E. Ardill, hon. secretary of the All Nations Missionary Union supplies the following list of proposals for this work.

1. Hebrew Christians be invited by advertisement to attend a Conference at some central and neutral place.

2. Object—Hebrew Christians re-union and to form themselves into a Nucleus for an Australian Hebrew Christian Gospel Extension Union, in co-operation with other evangelical bodies for the evangelization of the Jews in Australia.

3. At the said Conference, a number of Hebrew Christians form themselves into a Committee, and invite as many non-Jewish evangelical Ministers and laymen as would be considered helpful. This Committee to be the Nucleus of a large body which shall control the work throughout Australia.

4. When the Committee is formed, it immediately apply to the leading Missionary Societies of Europe and America for tracts and other literature suitable for distribution among the Jews both Hebrew and English, but chiefly the latter.

5. That until the Lord shows the way for engaging a consecrated, capable and permanent worker among the Jews, these tracts be sent out monthly or quarterly by post to definitely ascertained addresses. Along with each such missive should be included a printed invitation to a meeting or meetings which are to be held at times and places arranged for.

6. Believing that this work is in accord with the mind of the Spirit of God, it should be our privilege to carry on this work on trust in God, who will own and bless His work and supply all the needs of the work which is undertaken in His own dear Name.

St. John's College, Morpeth.

Our contemporary, "The Church Standard," in its report of the opening of the above college, states, "It was determined to make it a college for the whole province."

St. John's can never be a College for the whole province with Moore Theological College, Sydney, in existence and doing the splendid work it is at present. Twenty-six candidates for Ordination are in residence at Moore College, and some fourteen others are being directed in their studies by the Principal and the teaching staff. Over 400 men have been trained for the ministry at Moore College during its 70 years' history, and no new establishment can ever take the place of Moore College so deeply embedded through its ex-students in the life of the Church in Australia.

"There were gasps of admiration as the six Bishops, each in cope and mitre, with attendant chaplains, passed along."—Extract from "Church Standard" report of opening of St. John's College, Morpeth.

"KIWI" Polishes

BLACK AND VARIOUS SHADES OF TAN



MAY-JUNE.

- 27th—VENERABLE BEDE.
 28th and 29th—EMBER DAYS—of Prayer for Clergy.
 30th—TRINITY SUNDAY. The Festival of the Catholic Faith. A special use in the English Church. Rome dates from "after Pentecost."
 31st—Union of South Africa, 1910.
 1st June—NICOMEDE. A friend of Martyrs and a Martyr, i.e.
 3rd—KING GEORGE born, 1865.
 "God Save the King."
 5th—BONIFACE, Bishop and Martyr. Apostle to Germany from Britain. Died A.D. 754.
 6th—FIRST SUNDAY AFTER TRINITY.
 10th—Next issue of this Paper.
 11th—ST BARNABAS. Apostle.



AUSTRALIAN CHURCHMANSHIP.

AUSTRALIAN Churchmen throughout the Commonwealth should be keenly interested in present-day movements in their Church, for these movements portend drastic change which must affect the life and character of both Church and people for ever after.

Unfortunately, it is too true that there is a prevalent apathy regarding these vital issues, and a much too trustful readiness to leave their consideration and settlement to those who are called leaders of the Church. It is one of the hardest, yet most necessary, of tasks to try to instil into the mind of the average member of the Church that it is his or her right and responsibility to exercise both intelligence and will at this important juncture of our local Church experience.

What we sorely need in Australia is a greater Church consciousness. At present, to too many people, we are but a transplant of an Old World growth, devoid of any real identification with the land of our adoption or birth. It is to create or develop this local sense in a right and healthful way that we invoke history and inculcate the duty of studying those pressing questions of Autonomy and Prayer Book Revision.

Despite what may be said to the contrary by those who have their own theory to oppose, there is much in favour of the Branch Theory of the Church. That is to say, that in each Nation or Race, the Church is to be considered as a separate and self-contained entity, with its own individual right of government and teaching, limited to the sphere of the Universal or Catholic standard of the Bible and the Creeds. In fact, we cannot escape utilising this theory when we discuss such a matter as autonomy. For what does it mean but the right of the local Church to self-determination within the prescribed limits? This is all that is asked for when the demand is made for the right of the Church in Australia to settle for herself the involved problem of Prayer Book Revision.

However much Australia owes to England, and surely the daughter is ever grateful to her mother, there comes a

time when for the sheer sake of individuality, a distinction, we will not say division, must appear in life and decision, as in their respective interests and character. As at present we appear to be but an appendage of the Old Land in our churchmanship. And as things go in England it does not now seem to us to be very clear what the Church in England stands for. At least, in this land of free development we should be able to stretch our new and youthful powers as opportunity allows, without feeling that we are tied and bound by a more or less dubious relationship with certain traditions of an older land.

Indeed, we are forced in this matter by the uprising of a very solid body within the Church of England in Australia to import a peculiar kind of Catholicity branded with certain historic limitations, while claiming right to monopolise that broad and all inclusive term. This is just where an Australian Church consciousness should interpose itself as a corrective. Just here, too, it is an absolute necessity if we are to survive the coming shock of battle, for the Church in Australia is drawing near to one of the greatest crises in her history. To save us from an exotic and specious Catholicity it is needful that the lay membership throughout the whole Commonwealth be aroused, and directed in a self-expression that will leave no doubt in the minds of our church legislators just what kind of Catholicity we want perpetuated here in our midst.

Whatever the new name may be, it is the nature of the Church which matters more than aught else. If we are for ever to be compelled to echo what is said or done in England then the Church here must of necessity appeal less and less to the genius of the future generations of Australians. If we would have a strong Church here it must be an Australian Church in essence; it must identify itself more and more with the life and character of the people.

When once the laity have been roused there will be little doubt of the verdict. We have in Australia an inherent independence, and a general love of freedom, which hardly fits in with a tradition which was born of slavery of mind and often of body. It is not unfair to describe that Medieval Catholicity, which it is sought to impress upon the English Church of our day, in such terms. It is just what St. Paul, in effect, would have said again to-day, as he said it to the Galatians and the Colossians. We do not desire to be in bondage to weak and beggarly elements, and, what is more, there is small prospect in this new land for churches which identify themselves with such. At present they may thrive by virtue of importation from Old Lands. But it is to the future of this great and growing nationality of the Australian Commonwealth that we must take heed. Medievalism will always be out of date here.

One has only to live in clerical circles to be conscious of the defects of certain attitudes of mind inherited from old tradition. Some of our ecclesiastical terminology and habits place us at a disadvantage in a vibrant and developing democracy. And these small features are significant of that deeper estrangement between the Church and Australian life which must be rectified before the Church in Australia can be the Church of Australia in a real and beneficial sense. There is too wide a gap between the average cleric and the average layman. And we must try to make the latter realise

that he is as much the Church as the clergy are. But when you hear some misinformed cleric claiming that ecclesiastical questions should be settled by the clerical vote, as they mostly are now-a-days, more's the pity, you have one real and valid reason why the laity take so little interest in church affairs, and why they keep at a distance from the clergyman. In the great Church of Australia yet-to-be, laity and cleric must meet on equal footing, servility or false regard must be substituted for real respect for Holy Orders. The assimilation of the distinctive clerical garb to that of the ordinary layman's attire may be taken as a hopeful gesture, and a symbol of that desirable and complete identification of the Church with the daily life, which will save Australia from narrowness and clericalism, and enshrine the Church in the heart of the people of the land of the Southern Cross.

A Word or Two.

A.B.M. and C.M.S.

Or, if seniority counts, the heading should be reversed and read C.M.S. and A.B.M., but it is right to defer to the "official" first. Many are the efforts being made to obtain closer interaction between the two missionary societies. These efforts include the well-known one of the lion's desire to lay down with the sheep—the latter "inside." Absorption has often been clearly asserted as the objective of some people's ideas of unity, which means the extinction of C.M.S. as at present, and, undoubtedly the formation of another society in a short time to take its place. There are C.M.S. members who could not be satisfied with any closer association with A.B.M. than pertains now. C.M.S. is fully recognised as part and parcel of the Church's "official" missionary activity, of which A.B.M. is the machine. C.M.S. ever works in close conjunction with the episcopate, both at home and abroad, and no changes here can make that working closer. Also C.M.S. people, rightly or wrongly, view with doubt some of the teachings fostered under A.B.M. auspices, and would not care to subscribe for their propagation among the native converts. And it is very doubtful if any real financial economy would ensue by closer amalgamation. Let us have, as we should have, every charitable feeling towards those who differ from us, and let us have all possible friendly relationships, and even some "official" connection such as exists already. And, for the sake of unity, let us make the best of the present position by the common exercise of kindness and zeal. However, our columns are open for the discussion of this question.

The Congregational Church, Melbourne, held a meeting in connection with its college. Archbishop Lees spoke. In the course of his remarks he said:

"The Christian Church has washed its dirty linen in public too much. I do not believe the Church has failed."

"We are not aggressive enough in the way we think and talk of the Church," he said. "It is no use standing before the world and saying how much the Church has failed. Last year, in England, returns showed an increase of 129,000 in the Anglican Church alone, and these were not stolen from other churches."

The Rev. A. C. Stevens, of Adelaide, advocates men serenading their wives

with hymns to make life real. Mr. Stevens, who is chairman of the Congregational Union, stated at the half-yearly meeting of the Union recently, that it would perhaps be a little better for the world, and the wives too, if men would sing a song more often.

He referred to an old Sankey hymn entitled "A Model Church," the first line of which was, "Well, wife, I've found the model church." It was the only occasion he knew where a man sang a hymn to his wife.

The British Coal Strike.

Doxology follows Miserere. The whole Empire was threatened at its heart, and a marvellous deliverance has been accorded. The lesson will not be lost on that Bolshevik section, who, professing to uplift the masses, do more than any other class to hinder the true development of the worker. No one, least of all, a Christian thinker, would wish for continuance of sweating conditions in any trade. But no one should seek the wrong way out of the industrial complex. There is a Christian way, and there is the Devil's way. And it often seems as if in the Bolshevik opposition to religion (although in Russia the latter be in a debased form) there was something Satanic. We should, therefore, be the more grateful that now, as so often, our Empire has been saved from impending disaster. This deliverance means more to-day than it would have meant decades ago. It means that the modern intelligence of Britain will have none of Revolution as a panacea for the social ills that beset us. There is therefore all the more call to us to seek the right way out of labour troubles, to pray for those in authority in Labour and in Capital, and especially to be thankful that such a man as Mr. Baldwin is at the helm of state.

Wireless Plebiscite.

Both in Sydney and Melbourne the press has conducted a plebiscite among the "listeners-in" to gauge their preferences in the programmes submitted from time to time. In both Capitals the verdict has swung strongly in favour of the broadcasting of Religious Services, and they came at the head of the voting lists with substantial majorities. What can the Rationalistic Lecturer say to this? It certainly shows that despite falling-off in church attendance there is a widespread desire to have the benefit of religious ministrations in some form. Does this mean that another sign is written against what is called institutional religion, that people may be religious and yet neglect the outward forms and ceremonies? Undoubtedly, that may be so in individual cases, but it is impossible for the general sense of religion to prevail devoid of the strength of some kind of institutional backbone. We should like the preachers who speak into the microphone to remind their hearers occasionally of the Apostolic injunction not to forget the assembling of themselves together. Not all those who "listen-in" are invalid, or at a distance. To the others "listening-in" may be a form of laziness which must react unfavourably upon both individual and church. In olden days it was a penalty imposed on a backslider prior to re-admittance to full privilege of church to be for a season a probationer as a "listener." It must be remembered that "listening-in" is not the ideal of worship, which requires communion and unity with a congregation to provide a proper sphere for the operation of the Holy Spirit in the Church.

Children's Appeal.

When an enthusiast proposes yet another Sunday for a collection in church for some special cause it gives rise to wonderment regarding his identity. When such advocate is found to be a cleric the wonder ceases, because he of all men ought to be aware of that infinite harm is done to the ideal of worship, as well as to the actual number attending church, in the innumerable begging appeals made from time to time. People do not go to church primarily to be a target for a pathetic call to their charity. We have already too many Sundays "ear-marked" for compulsory collections. In these days of "sweated" clergy the way is made even harder by these added demands for vestries to do a fair thing in the matter of stipend to their clergyman. The office of the pulpit is to teach charity with every other virtue, and it could well be content to leave it to people to make their charitable contribution outside of the church collection plate. This would be quite in keeping with the place of the church as teacher and spiritual guide to the people, and her method in other duties.

A Munificent Gift to the Presbyterian Church.

Sir Alexander MacCormick, the eminent surgeon of Sydney, has given "The Terraces" Private Hospital to the Presbyterian Church. This is a most valuable property and is well known throughout the State as a first-class institution. When are the rich members of our own Church going to endow the various institutions of our Church. Moore College, Sydney, Ridley College, Melbourne, the Glebe Point Homes, Trinity Grammar School, Sydney, have been making recent appeals with what result? Are Presbyterians more generous than Anglicans?



Archbishop Lees.

Archbishop Harrington Clare Lees came to Australia in 1922, and has quickly become "acclimatised"; with his rapid uptake he soon recognised that old world customs may not quite fit into new conditions of life.

His motor car costs prove his ceaseless rush, and his is known throughout Melbourne, as well as beyond, as brimful of life and brightness. Dulness is one of the unpardonable sins in his opinion.

Newspapers are specially fond of "snapping" him, and through this means, and the wireless, he has speedily become familiarised throughout the State. At present he is absorbed with the Spires, for to him they represent a triumph for the Church.

He was born in 1870 and was ordained in 1893. He was chosen to preserve the sober, broadminded interpretation of the Prayer Book, at a time when Melbourne revolted

from the threatened dominance of an extreme section. He has tried to be a good friend to all sections, as evinced in his "catholic" choice of chaplains.

In Mrs. Lees he has a wondrous help, who shares with him, among other things, the gift of remembering names and faces, and the smart management of meetings. The Archbishop proved his worth in this way at the late Church Congress, when his "summings up" were masterpieces. But his chief strength lies in his evangelistic message, which is always clear and forceful.

The Archbishop is noted for the liberal use of most apt and original sermon anecdotes and illustrations.

Our Printing Fund.

REASONS FOR ASKING YOUR AID.

1. This is the ONLY independent non-official paper of the Church of England in Australasia which stands for the Prayer Book as we have it to-day in its Reformed and Protestant character.
2. There is owing on past issues the sum of £600. This debt is of long standing. It hampers extension of the paper.

WHAT YOU CAN DO.

1. Send a Donation, as many have kindly done. This will be gratefully acknowledged in this column.
2. Organise an effort in your district for the paper.
3. Procure new subscribers by asking your friends.
4. Pray for the paper, that it may be inspired and read.

WHAT WE HOPE THEN TO DO.

1. Improve the appearance and contents of the paper.
2. Increase our circulation until we reach thousands of Australian Churchmen with information at this time of urgent need to defend the Protestant Faith within the Church of England.
3. Make the paper pay its costs without appealing for help.

Seventy Years a College.

1856-1926.

A Few Interesting Facts for Church People.

Did you know these facts?—

1. That Moore College has trained over 400 candidates for the Ministry of the Church of England, including two Australian bishops and many other clergy in leading positions, not only in Australia but in other parts of the Empire.
2. That there is a great demand for more, and more highly-trained men in Holy Orders; and that the requisite candidates are available.
3. That the Peace Thanksgiving Fund some years ago gave such help to Moore College that it has grown too large for its present building.
4. That the site has been greatly extended and new buildings are urgently needed.
5. That a comprehensive scheme of rebuilding and extension is being prepared.
6. That the College can supply the men if the Church-people will supply the money for buildings and for endowing the teaching staff.
7. That your prayers and sympathy are more useful than your money, but we want both to do our work effectively.

St. Francis of Assisi Stamps.

Others besides philatelists will be interested to learn that a new series of stamps—five in number, ranging in value from twenty centimes to five lire—have been issued by the Government Post Office in Italy, in commemoration of the seventh centenary of the death of St. Francis of Assisi.

Education in Uganda.

The latest Intercession Paper from the C.M.S. at home gives most interesting information about the desire of the people for education, and the means being taken to meet that desire. It says that a craving for religious education is spreading like a mighty flood throughout the Protectorate, and the opportunity for moulding the national character on a truly Christian basis, through the individual scholars, is unique in the history of missionary enterprise. To make a beginning to satisfy this craving the (native) Diocesan Board of Missions is sending clergy, evangelists and teachers northward to the Southern Soudan, Karamoja, and Gulu; westward to the pygmies of the Congo forest; southward to Kigeri and Ruanda; and to Kaviondo in the East.

As regards literary education the British Government is showing its confidence in Christian Missions by leaving, under the Education Department's new scheme, in the hands of the missions, nearly the whole of the education work, and it has agreed to finance seven boys' and eight girls' schools for the C.M.S. The Bishop of Uganda and the secretary of the Society in Uganda have been placed on the Educational Advisory Council to the Governor.

Then the Baganda chiefs are very keen, and those belonging to the native Anglican Church are raising, by a voluntary tax on their incomes, a sum of £28,000 with which to build a school, to be run on public school lines, with house masters and prefects; and the native parliament has granted a sum of £600 with which it has sent three carefully-chosen Baganda schoolmasters to England for a further course of education, so as to fit them for teaching in the new school, under the missionary staff. The school will be controlled by a board of governors comprised of missionaries and native chiefs, with King Daudi as chairman.

The prayers of God's people are asked that great wisdom and foresight may be given to all those who are formulating this new scheme for the Protectorate, and also for those who are labouring to build up in the power of Christ, the characters of the future leaders of this group of infant nations. It is hoped that some teachers from Australia will answer this challenge.

Our Reviewer's Opinion.

The Southern Cross, or The World Unseen, by Farelle Thornton.—A slender booklet, which takes its title from the first set of verses, and which consists of devout aspirations expressed in rhyme.

"The World Unseen" refers not to the spiritual realm, but to the world subjective: "There is an unseen world within the soul, Where Christ is heard to speak, If we will let Him have control, And for His guidance seek."

Neither thought nor expression rises above the commonplace, but the writer's devotion to her Lord is evident throughout. (Our copy from the Methodist Book Depot, Sydney.)

Received April copy of "The Churchman," the Evangelical Quarterly, containing very interesting and informative articles, especially the Evangelical Interpretation of Anglicanism by Rev. George F. Irwin, B.D., and some new stories about the wonderful Dean Swift.

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NEW SOUTH WALES.

SYDNEY.

Ladies' Home Mission Union.
(Communicated.)

The Corporate Communion Service of L.H.M.U. was held in the Cathedral at 11 a.m., on April 30th, the Rev. Robert Rook being the preacher. The fifteenth Annual Meeting of the Union was held on the same date. His Grace the Archbishop presided. Those on the platform included Mrs. J. C. Wright, President, the General Secretary, and members of the Executive Committee, Canon Charlton and the Rev. Eric Elder. After the Annual Report and Financial Statement had been read, the Archbishop addressed the meeting. Speaking of the work accomplished by the members of the L.H.M.U., he congratulated them on what they had accomplished. The sum of £10,000 had been raised during the fifteen years they had been working. He emphasised the need for supporting the Home Mission Society and the Mission Zone Fund, and told many instances where growing country parishes needed financial help to erect churches to take the places of tumble-down wooden structures at present in use.

Mrs. Wright spoke a few words, encouraging members to go forward in their good work. The Rev. Eric Elder spoke of the work in the poorer parishes, where the members gifts of new garments were such a great help in supplying the material needs of the deserving poor.

Canon Charlton moved a vote of thanks to the preacher at the Corporate Communion Service and to the speakers at the meeting. After the meeting afternoon tea was provided by the members of the Executive Committee and Branch Secretaries.

The Report showed that members' gifts during 1925 numbered 2,290. Beside these many second-hand clothes have been received and much good has been accomplished.

Convention.

A Convention for the deepening of the spiritual life will be held at St. Paul's, Chatswood, on Monday, June 7 (the King's Birthday holiday). There will be sessions morning and afternoon. The Convention will provide a profitable way of spending the holiday and friends are asked to bring their picnic baskets. Hot water will be provided.

From St. Paul's there is a beautiful and extensive view over Lane Cove right to the Blue Mountains.

Brahm's Requiem.

St. Andrew's Cathedral was crowded, many standing, on Sunday afternoon, May 16, when Brahms's Requiem was rendered by the Cathedral Choir with full orchestra. The

conductor was Mr. F. Mewton, the Cathedral Organist. The Precentor was also present. There were a number of expressions of appreciation of the rendition of this beautiful work.

Obituary.

The Rev. G. North Ash, M.A., late of St. Augustine's, Neutral Bay, passed away in a private hospital on May 9, at the age of 77. Mr. North Ash was a graduate of Cambridge University, and came to Sydney in 1884. After acting at All Saints', Woollahra, for two years he became Rector of St. Augustine's, Neutral Bay, where he remained till 1924.

The funeral service was held at St. Mary's, Waverley, the Dean of Sydney giving the address. At the graveside the Rev. E. North Ash officiated.

Church of England Men's Society.

Mr. H. C. Byrne has again undertaken the duties of hon. lay secretary, which position has been so ably filled by Mr. T. Brown for the past three years. The Provincial Council of the Society, at its meeting last Tuesday, decided on a definite advance movement, and adopted as its slogan "6000 Members for New South Wales."

The Zenana Mission.

The Rev. Dr. Thos. Carter, London secretary of the Zenana Bible and Medical Mission, is expected in Sydney early next month. He is at present visiting Melbourne, where he is not only furthering the interests of the society, but is also lecturing on Old London, Scotland in Song, Scene and Story, and on Shakespeare.

Dr. Carter has visited all the Society's stations in India, so is personally acquainted with the problems which to-day are confronting our Indian sisters.

Before returning to London in December the Doctor will also visit Queensland and New Zealand.

Rev. T. C. Hammond, M.A.

The following lunch-hour addresses will be given in the Vestibule of the Town Hall, Sydney, 1.20 to 1.55 p.m., on "The Reformation and Modern Life."

Tuesday, June 15, "The Reformation and Conscience."

Tuesday, June 22, "The Reformation and Commerce."

Tuesday, June 29, "The Reformation and the Social Order."

Tuesday, July 6, "The Reformation and the Spiritual Ideal."

C.M.S. Notes.

Rev. J. W. Ferrier, General Secretary of the N.S.W. Branch of C.M.S., is at present on a deputation tour of the Goulburn diocese. During the latter half of June, Mr. Ferrier, accompanied by Dr. John Bateman, of Old Cairo Hospital, Egypt, will pay a visit to the Brisbane diocese, to take a deputation tour on behalf of C.M.S.

Rev. Paul B. Nagano, who has spent nearly four months in Australia, at the request of C.M.S., will leave on his return to Japan by the "Aki Maru" on May 29. During his stay in this country, Mr. Nagano has created a wonderful impression by his simplicity and earnestness, as he tells the inspiring story of his conversion from heathenism, and the growth of the Christian Church in that great land of Japan.

Kenya.—A letter has been received from Rev. C. C. Short, in which he tells of a conference of the Protestant Missionary Societies, which is held every four years at Kikuyu. At the conference one of the biggest questions dealt with had reference to the unity of missionary effort, and the great question of the development of the African Church.

Mr. and Mrs. Short and children are in good health, and ask for the prayers of the people at home that the vacancies in the staff of the Mission may soon be filled.

Miss Winifred Foy writes urging the offering of educationalists for the work in Kenya Colony, where the Government is prepared to give subsidies to help the mission schools if only the teachers are available.

The great need of Africa to-day is for Christian education, and the Australian mis-

sionaries out in the field are looking to fellow Australians with the necessary qualifications to answer this great call.

Induction Service.

On Saturday, May 1st, the Induction took place of the Rev. R. F. Tacou, to the Cure of Souls of the Parish of Pictou. The Rev. G. A. Chambers, M.A., B.Ec., acting on behalf of the Archbishop, formerly inducted the new Rector at an impressive service in the parish church at 2.30 p.m. Preaching from the text 1 Thess. 5: 12 and 13, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves." Mr. Chambers emphasised the relation of sympathy and co-operation that should exist between pastor and people and urged the parishioners to provide in every way for the happiness and contentment of their Rector.

After the Service the Congregation went to the parish hall where refreshments were provided by the ladies of the parish. The new Rector was welcomed by Mr. R. H. Antill, one of the parochial nominators. The Rev. G. A. Chambers spoke warmly of the help Mr. Tacou had been as a colleague in the parish of Dulwich Hill, and wished him God-speed in the new work. Words of welcome were also expressed by visiting clergy and wardens of the Church.

NEWCASTLE.

St. John's Theological College, Morpeth.

The first part of the new building of the Theological College at Morpeth, N.S.W., transferred from Armidale, was dedicated to the Bishop of Newcastle on Thursday, May 6, in the presence of a large number of clergy and laity. Sir Mungo MacCallum, Vice-Chancellor of the University of Sydney, with a golden key, given him by the contractor, opened the buildings, after which the Bishop of Bathurst moved a vote of thanks, and in so doing made reference to the purpose of their gathering together. The collection taken amounted to £210.

VICTORIA.

MELBOURNE.

The young men's Bible class of St. Stephen's Church of England, Richmond, is holding a concert in the parish hall. Archbishop Lees is patron of the class, which claims to be the largest Bible class in Australia.

Rev. H. S. Hughes has been appointed to the newly created Anglican parochial district of Altona.

Prior to his departure for St. Matthew's parish, Prahran, after six and a half years' ministry at Heidelberg, the Rev. R. J. Brady and Mrs. Brady were given a farewell in the Recreation Hall, Heidelberg. Bishop Green presided and Mr. H. Scriven arranged a musical programme.

The vestry of St. Augustine's Church of England at Moreland has notified the Brunswick Council that it is proposed to remove the fence around the church property, and have the grounds laid out in garden form.

A "Queen" carnival was held at Christ Church of England, Essendon, in aid of the building fund.

The Rev. R. E. O. Finger has been appointed to the parish of Emerald and Gembrook.

The Hawthorn branch of the Ladies' Harbour Lights Guild held a Jumble fair in St. Columb's Hall, Burwood Road, Hawthorn, on May 14. It is hoped that by this effort the remainder of the money required to build a tennis court at the Seamen's mission, for the use of men while in port, will be obtained.

As a result of the dramatic performance given at the Playhouse on May 3 by the girls of St. Catherine's School (Misses Langley and Templeton), Toorak, Melbourne, a cheque for £80 has been sent to the Children's Hospital Appeal, and £10 each to the Sandringham and South Yarra branches of the auxiliaries.

Several parishioners of All Saints' Church of England at Preston have made gifts in aid of the church. A sum of £1,000 was bequeathed by Mr. C. Stanlake. Mr. and Mrs. H. P. Zwar have contributed £250, and Mr. and Mrs. E. Tomkins a like amount. Thomas Broadhurst Pty. Ltd. has given £120 for a memorial pulpit, the ladies' guild has raised about £90 for a communion table, and the latest donor is Mrs. Braithwaite, who has contributed in all £500. It is intended to erect a new church on the corner of Murray road and High Street, Preston, at a cost of £5,000.

The vicar of the parish is the Rev. T. Wilkinson.

The Archbishop laid the foundation stone of a new church at Aberfeldie on 15th May. A fete will be held in November at St. Catherine's, Elsternwick, to pay off the debt on the church building.

State Electricity officers gave a dramatic performance of "Mr. Pim passes by," on 18th May, in aid of the debt on Christ Church Hall, S. Yarra.

The A.B.M. held its annual festival in the Independent Church on May 17, the Archbishop presiding. Miss Hardacre, who has laboured for 30 years in the New Hebrides, Dr. Ochial, Canon Hughes, and Mr. M. G. Pascoe were the speakers.

The C.M.S. Centenary.

A united service will be held in the Cathedral on Tuesday, June 22, at which the preacher will be the Right Rev. the Bishop of Bendigo. C.M.S. clergy will be present in their robes and a C.M.S. choir will sing. The Women's Missionary Council has arranged its annual meeting for Wednesday, June 23, at 2.45 p.m.

On Wednesday, June 23, a conference of secretaries and office-bearers of the Missionary Service League and the Young People's Union will be held in the Independent Hall, Collins Street, at 7.30 p.m. The chair will be taken by Mr. E. Lee Neil, C.B.E., The Rev. A. Wesley Amos, General Secretary of the Methodist Missionary Society, and Mr. W. M. Buntine, M.A., will address the conference.

The Birthday Gathering will be held on Thursday, June 24, in the Independent Church, Collins Street. The chair will be taken by Mr. E. Lee Neil, C.B.E., and the speakers will include Bishop Baker and Archdeacon White, of Gippsland (late of Western China).

Brighton Grammar School.

The foundation stone of a fine large pile of buildings was laid on Saturday, 1st May, by the Archbishop. He emphasised the fact that there could be no true education without religion, nor religion without education. And he traced the development of modern church schools from Winchester, which was first to fill the gap left by the Castle School, and the Monastery, the one purely secular, the other religious. We must have both together. Reference was made by both the Archbishop and Dr. Stanley Argyle, the State Chief Secretary, an "Old Boy" of the School, to the founder, the late Dr. G. Crowther. Dr. Argyle handed to the Archbishop a card from an anonymous donor promising £500 to the building fund.

The new buildings will cost £23,000, the sports oval £5750, and furnishings £1250, making a total of £30,000. In answer to the public appeal for funds, £8300 has been donated, and £2600 has been loaned to the school.

Brighton Grammar School was founded by the late Dr. G. H. Crowther in 1892, and he acted as headmaster until his death in 1918. Lieut-Col. H. A. Crowther, M.A., D.S.O., carried on the headmastership for five years, and in 1924 the school was incorporated as a public school, with Mr. H. E. Dixon as headmaster. Mr. Dixon has been associated with the school since 1903.

C.M.S. Summer School.

Plans are already being made for holding a Summer School from 8th to 15th January, 1927. A strong committee has been appointed, which is busily engaged in the choice of site and the many other details of organisation. The need for such an inspirational effort at the beginning of the year has been keenly felt by the leaders of the C.M.S. work, and it is to be hoped that a fine response will be made to the Committee's endeavour to make the forthcoming school a landmark in the history of the Society.

SOUTH AUSTRALIA.

ADELAIDE.

Re-Ordaining a Deaconess.

Miss Mildred K. Magarey was admitted to the office of deaconess some three years ago at a solemn service in the Adelaide Cathedral and she has just been re-admitted. The Bishop conducted the ordination and laying on of hands. He charged her with her duties and, having blessed her, handed her a Bible and then her badge, saying "Receive and wear this badge, a symbol of thy profession as a deaconess. Be not ashamed to confess the faith of Christ crucified, and ever bear thy heart the remembrance of His love who died on the Cross for thee." Apparently a woman can be re-ordained though a man cannot. The reason for the re-ordination is said to be a (Continued on page 10.)

CHURCH OF ENGLAND GIRLS SCHOOL.
Centennial Avenue, Chatswood.

BOARDING AND DAY SCHOOL FOR GIRLS.

Visitor: His Grace the Archbishop of Sydney.
Warden: The Rev. D. J. Knox, Th.L.
Headmistress: Miss Elkinton (Melb. Univ.).

The School is conducted by a Council, of whom T. A. Strudwick, F.I.A.A., Endeavour House, Macquarie Place, Sydney, is Hon. Bursar. The object of the Council is to provide a sound education combined with religious instruction.

In the Upper School girls are prepared for all examinations. The Preparatory School includes a Kindergarten.

The School is conducted on the three-term system. There are ample playing grounds. The Health Record is excellent.

Next term begins on Tuesday, 1st June. Prospectus and other particulars are obtainable from the Head Mistress (Tel. J1200) or the Hon. Bursar.

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ASSISTANT MINISTER.—Wanted for St. John's Church, Parramatta, earnest, energetic colleague. Stipend £300 per annum. Apply Rev. S. M. Johnstone, The Rectory.

ASSISTANT PRIEST WANTED, Parish of Tamworth, £250 per annum. Apply Canon Fairbrother, Tamworth.

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To Parents and Guardians

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

THE AUSTRALASIAN WHITE CROSS LEAGUE.

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desire to fall into line with the decisions of the other bishops. The incident is an instructive illustration of the fluidity of opinion about orders in the primitive church. Doubtless then, many experiments were made until a regular system was established. Archdeacon Moyes, who preached the ordination sermon, expressed the belief that the fuller acceptance of the service of womanhood was going to result in truer moral standards in the life of the community and perhaps a truer realisation of what the Gospel of Jesus Christ was meant to bring to the world.

C.M.S. Demonstration at Adelaide.

The annual Demonstration of the Church Missionary Society was held at Holy Trinity, North Terrace, Adelaide, on May 6th, when a large and happy party of friends enjoyed the tea prepared by members of the Women's Missionary Council. Divine Service was held in the Church, at which the sermon was preached by the Rev. C. W. T. Rogers (Hon. Sec. of the Branch) who took his text from 2 Cor. 6: 14, "For the love of Christ constraineth us."

A public meeting in the Church Hall followed, presided over by Mr. H. M. Mudie (President). An attractive pageant was given by girls from Girton House School, under the guidance of Miss Russell of the Zenana Bible and Medical Mission, India, demonstrating what is done at a dispensary in one of the country districts, where the women may not see a man doctor. Whilst medical attention is given to each patient, those waiting, hear the Gospel story told by the Biblewoman, who always accompanies the doctor and nurse, for medicine for the body is never given without something being told of the Healer of souls. Miss Russell also told of the many and varied experiences, often under most trying and dangerous circumstances, of those who go about

healing the people. It is a most important work for it makes way for the Gospel. Hundreds of men and women daily attend the dispensaries, who know nothing of the Lord Jesus, but learn to know Him through the means of medical work.

Of greatest interest to his hearers, was the other speaker at this gathering, the Rev. A. Riley, Th.L., he being the first male missionary to represent the S.A. Branch of C.M.S., and having been located to the Sudan, is now very joyfully preparing to leave for that country. Speaking from St. Matthew 15: 30, Mr. Riley referred to the work which had been done by missionaries to bring the multitudes to Jesus for healing, but much more needed to be done. The greatest need of the world to-day was a more vivid knowledge of the Lord Jesus Christ, for He only can satisfy the multitudes and the individual. Only when the individual comes face to face with his Lord does he satisfy that craving for something which previously he felt he had found in an ambitious desire to succeed in some undertaking, either in profession, pleasure, or even a quiet domestic life.

A vote of thanks to Miss Russell and other lady helpers was proposed by the Chairman, and warmly seconded by the Rev. W. G. Marsh.

Oceanic Missionary Fair and Exhibition, June 17th to 26th.

Rev. F. H. King reports that His Excellency the Governor has consented to open the Exhibition on the first day. Others who have promised to open it on subsequent days include the Lord Bishop, the Premier, the Lord Mayor, and the chairman of A.B.M. Amongst those who will lecture on the various Courts are Mr. and Mrs. Jack Gribble (Forrest River), Rev. F. Ramsay (New Guinea), Deaconess Mary Cook (India), Miss Halley (China), Revs. W. H. Sage and A. Webb (Melanesia).

Mothers' Union.

The Mothers' Union throughout the world this year celebrates its golden jubilee. Throughout Australia the month of June will be specially marked by the observance of the golden jubilee. In this diocese every branch will hold special services and meetings, a quiet day for women at Christ Church, North Adelaide, on Wednesday, June 2, being the preparatory observance. During St. Peter's-tide the M.U. will present to the Cathedral a beautiful banner as a thankoffering for the work of the M.U. in this diocese, this being the first M.U. corporate gift to the Cathedral.

A Missionary.

Miss Coleston, who was for 25 years engaged in missionary work in Fukien, China, paid a visit to Strathballyn recently as the guest of Mrs. Wood. In the afternoon a gathering of ladies was held in Christ Church schoolroom, when Miss Coleston gave a most interesting address on her experiences and work in China, and over £10 worth of needlework and brass work was sold in behalf of the Mission. A collection taken up proved more than sufficient to cover all expenses connected with her visit, and Miss Coleston returned to the city the same evening very well pleased with the result of her work. Afternoon tea was served and an interesting and instructive time spent by all present.

The Dean of Adelaide, the Very Rev. G. E. Young, before leaving for a trip to England by the "Narkunda" on April 15, received from his many friends a handsome travelling rug and also a wallet containing a substantial cheque, as a token of love and esteem, for which they received his grateful acknowledgment.

TASMANIA.

Farewell to a Missionary.

Miss Dorothy Peck, who has evidently found her vocation in mission work, was farewell recently at Launceston prior to leaving for India. Miss Peck, who is a Sydney girl, was dispenser at the Launceston Hospital for six years, and made many friends here, who wish her happiness and the blessing of good health in her new sphere. Miss Peck is now on her way to India to join up as Medical Missionary at Peshawar, one of the most extensive missions of this great country. For some time Miss Peck has been keenly interested in missionaries and their activities, and last year when the C.M.S. Summer School was in progress in Launceston, she volunteered for active service. She sailed from Hobart in the "Narkunda" and will proceed direct from Colombo to her field of operations. To farewell Miss Peck a "dismissal service" was held at St. John's Church, conducted by the Rector (Rev. D. Ross Hewton), assisted by Rev. W. Greenwood, Rev. W. R. Barrett and Rev. T. Carr. Afterwards the clergy and a large number of friends assembled at the Missionary Tea Rooms, St. John Street, for a social hour, and to say goodbye to Miss Peck, good wishes and kindly farewells being general. Before supper was served Miss Peck was asked to receive practical tokens of esteem in the form of a leather travelling cushion from the Mothers' Committee of the C.M.S., and from St. Aidan's Missionary Service League, a basket of useful articles. A big crowd assembled at the Station, including many nurses of the hospital staff, who gave their friend a great send off. News of Miss Peck's arrival at Peshawar and subsequent accounts of her experiences will be awaited with keen interest. Miss Peck will be one of three missionaries in the field supported by Northern Tasmania.

Mother.

(for the "Church Record.")

YOU CAN ONLY HAVE ONE MOTHER.

You can only have one Mother—Patient, kind and true,
No other friend in all the world,
Will be so true to you,
For all her loving kindness,
She asks nothing in return,
If all the world desert you—
To Mother you can turn.

Many tears you've caused her,
When you were sad or ill,
Maybe, many sleepless nights,
Though grown, you cause her still,
So every time you leave her,
Or when'er you come or go,
Give her a kind word or a kiss,
'Tis what she craves, you know.

You can only have one Mother—None else can take her place,
You can't tell how you'll need her,
Till you miss her loving face.
Be careful how you answer her,
Choose every word you say,
Remember—she's your Mother—
Though she's old and grey.

You can only have one Mother—Oh! take her to your heart,
You cannot tell how soon the time,
When you and she must part,
Let her know you love her dearly,
Cheer and comfort her each day;
You can never have another,
When she has passed away.



St. Andrew's Cathedral.

The Rev. G. A. Chambers writes:—

It is to be hoped that the site chosen by the recent Synod will be spoken of by its full title—"District Court and Mint" site. The District Court is a necessary integral part of the site, and facing the top of King Street would give visibility to the proposed new Cathedral from the other end of King Street as well as from Hyde Park and its vicinity. To have on the site of the present District Court two towers in the new Cathedral similar to the towers at the western end of the present Cathedral would be a most striking witness and adornment. Their beauty would be the joy of the whole city.

There is a widely spread feeling that should the Cathedral be removed there ought to be a Chapel or Church close to the present Cathedral site, preferably in George Street, to provide facilities for worship and spiritual work in the ecclesiastical district of St. Andrew. Such a Chapel could be a centre for a very real ministry to the business people of the district during the week days besides the regular congregation that could be gathered from visitors and lodgers in that part of the city. It need not be a large building, nor have a very wide frontage, but it should be beautiful and have its own attractiveness both without and within so that passers-by might go in for peace and quiet and refreshment of soul, and it might be a witness in that part of the city where so many wish the Church's central witness in the Cathedral to remain.

Mr. Halcombe's Article.

Scrutator writes:—

In your current copy of "The Record" I read with pleasure an article by Mr. Halcombe. I may say with many others that as a rule I have not time to read long articles, but I feel that all those dealing with the fate of our Church command attention. While I agreed in the main with what the writer put before your readers, I think in his summary he was rather drastic and to my mind missed a point. He said, "an antiquated Prayer Book makes no appeal to the present generation." Is he quite right? And is it not rather how the Prayers are read which makes the difference? I know it is so to me. Recently I attended a church in which the beautiful petitions were mumbled and gabbled, and might have well been in Latin. On the following Sunday I went where they were reverently and expressively said rather than read, and I can assure you that made all the difference. While I agree that some words are out-of-date, and might be replaced with their modern equivalents, I should dread any rough and revolutionary method of trying to improve what does appeal to many when fairly presented.

He is a hero who has learnt to live Above his own concerns, and bear his part In all the burdens of the world's great heart, And to his fellow men himself to give.

Mothers' Day.

(By Rev. A. A. Yeates, M.A.)

(Delivered Y.M.C.A., Sydney, and Broadcasted.)

GOD could not be everywhere, and so He gave us our mothers. This is the happy phrase chosen to strike the note of world-wide Mothers' Day. I should like to go a little deeper, and perhaps get even nearer to the heart of truth by suggesting some such phrase as: "God has taught us that His love surrounds us everywhere, because He gave us our mothers." For the world upon which we first cast our wondering gaze, was a world entirely presided over by a mother's love. In her loving arms, nestling close, we felt quite safe and happy. The love of our mother helped us to take our first toddling steps in that way of faith which pushes out into an ever-widening world, with the brave and happy assurance that one's life is encompassed by a love even more perfect than a mother's love. Her love was to us as the rays of soft light strengthening our eyes to gaze upon the dazzling light of God's forgiving and redeeming love that shines from the glory of the Cross of Calvary.

Deserted in the hour of trial by His band of disciples, left to face alone the mocking contempt of His gloating enemies, Jesus could see at the foot of the Cross a tiny company of four people, not afraid to brave the fury of the mob, standing there in silent, tearful sympathy. There is the beloved Apostle John—the friend who leaned upon His breast at the Last Supper; and there are three women of whom one is His mother. St. Peter had boastfully said, "Though all should deny thee, yet will not I," but the crisis found him cravenly disloyal to the claims of friendship.

The mother of Jesus had made no such boast, but no threats of a hostile crowd could keep her away from her dying Son. "Perfect love casteth out fear." That truth is never more deeply realised than in the love of a mother. Other earthly friendships may disappoint us and fail us in our hour of need. Our mothers never "let us down." We may take our life upon the mother who risked her life to bring us into the world.

No true man will ever forget the claims of his mother upon his grateful love. It will be his joy to show tender consideration and filial respect in things both great and small. The fine courtesies of life are hers to enjoy at his hands, while he will feel himself bound to make the most generous provision in his power to give her security and comfort. Such a spirit was manifested by the only perfect man this world has even known as amidst all the agonies of the Cross, the Saviour of the world said, "Women," using a word that sounds harsh in English, but in the original language was a term of profound respect, "Woman, behold thy son; and then turning to the Apostle John standing by and pointing him to the Virgin Mary, "Behold thy mother." His last thought expressed for any human being before He closed His eyes to the scenes of earth was a thought of tender sympathy for His mother.

Think a little more deeply into that scene from the mother's point of view. Was it not the fulfilment of those prophetic words, "A sword shall pierce thine own heart"? Will any less poignant phrase than that describe the anguish that tore her breast as she watched helplessly beside His uncomplaining sufferings. Right through her life had there not been the secret stab of the consciousness that she must surrender Him to the claims of His Saviourhood.

In her case it was supremely so. But in all essential elements it is true also of every mother. With tender care she builds the home-life for her children that they may in their turn build homes for themselves, leaving her with a home that is empty indeed unless it be filled with the sunshine of the grateful love and remembrance of her children. If you have left-home, and are still blessed with a mother, see that nothing interferes with your regular visits; let nothing hinder you from writing that regular weekly letter. The costliest gift in all the land will not be as welcome to her as this token of your remembering love.

Mothers' Day should remind us of the reverence we owe to the motherhood of the world. Every true man reveres his own mother with a reverence that approaches worship. He will also respect the potential motherhood of every woman he meets. It is not too high a standard to set before our young men, that we should treat our young women friends with the same respect that we should like to think was shown to our own mothers by the young men of their time. Shall we barter away by any act of ours, the rights of some son yet unborn

(Continued on page 12.)

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Chatswood Convention.

Holiday, June 7, 1926.

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"A little week, a little play."

Toorak, V.,
May 27th, 1926.

My dear Girls and Boys,

I suppose that quite half of you who read my letters are now enjoying your holidays. Wouldn't it be nice for us who are still at school or have to stay in town to know what all the holiday people are doing? Some of you who are at boarding school, will have had long train journeys home into the country. I know two or three young people who had to start for home early in the morning when it was almost dark and very cold. But it is a lovely feeling to know that that night you will be at home with your parents, your brothers and sisters. Many of you go to school every day. For a few weeks you won't have to be in such a hurry in the morning, no trams or trains to catch. For all of you there will be such lots of lovely things to do. You will have time to help mother in the house or father with his jobs outside. There will be books to read and games to play and lots of visits to make to your friends. Yet, at the end of the holidays I believe you are nearly all glad to get back to your school friends, to the teachers who are so kind to you, to the school games and to lessons.

Next Sunday will be Trinity Sunday. Will you all, whether at school or on holidays, answer a question for me? Every Sunday, in our service, we listen to some words written by St. Paul in which he asks that the love and comfort of the Holy Trinity may be with us always. Can you find these words in the Prayer Book? and also tell me whereabouts in the Bible they are to be found.

With good wishes to you all,
I remain,

Affectionately yours,
AUNTIE MAT.

ST. FRANCIS AND THE WOLF.

On a time when Saint Francis was dwelling in the town of Gubbio, there came to the countryside a great grey wolf, which was so savage that the people were afraid to go abroad and

wished someone would kill the wolf. Wherefore Saint Francis, putting his whole trust in God, went out with his friends as far as they dared go, and when they were afraid to go further, he left them, and went onward, all alone, to the place where the wolf lay.

The wolf rushed out at him with open mouth, but Saint Francis waited and called to him kindly saying, "Come hither, Brother Wolf. In the Name of Christ, I bid you do no harm, neither to me, nor to anyone else.

Hearing the kind voice, the wolf closed his jaws and stopped running, and came to the Saint, as gentle as a lamb, and lay down at his feet.

Saint Francis told him it was wrong to kill God's creatures—men and beasts. "But fain I would make peace," Brother Francis said, "between you and these townsfolk. If you promise them that you will do no more harm, either to man or beast, they will forgive you all the harm that you have done, and no man will trouble you any more. And I will look to it that you shall always have food, as long as you abide with the folk of this countryside."

Then Brother Wolf bowed his head, and wagged his tail, and showed that he would do what Brother Francis said. For a sign that he would do this, he gave the Saint his paw, and followed him to the town of Gubbio. When the people gathered together, wondering at the sight, Saint Francis told them how, when he had spoken kindly to Brother Wolf, he had promised to do the people harm no more. Then the people promised that they would be merciful and kind to the wolf and that they would not longer try to kill him. When they had so spoken, the wolf again gave the sign of putting his paw in the Saint's hand to show that he, for his part, promised to do the people no harm.

For two years Brother Wolf lived at Gubbio, and went as a friend into the houses of the people, going from door to door without doing harm to anyone, or anyone doing harm to him, and was fed daily by the people.

And all the people praised God for sending to them St. Francis.

MOTHERS' DAY.

(Continued from page 11.)

to lay his tribute of reverent love at the feet of a mother whose purity is unsullied? Shall we not rather restrain those of our young women inclined to irresponsible frivolity, who would lightly barter the privilege of answering with a clear conscience the look of that son who in the days to come will tell her with proud and loving eyes, that he is prepared to stake his life that she is the purest woman on earth.

There are not wanting ominous signs of the need of a clarion call to awaken us to a renewed vision of the glories of motherhood. There is the influence of a new philosophy which challenges all accepted moral values. There is the constant stream of fiction of the kind that pollutes the minds of our young people, and invests with a halo of glory the intrigue of illicit love affairs, and points the degrading allurements of the flesh in golden colours that charm and attract. There is the growing frequency of divorce and the corrupting influence of a

certain section of the press in giving undue publicity to what to any decent mind, are the nauseating details of the whole sordid business. The question as to what we are to do to counteract in an effective way these sinister influences on the mind of the rising generation should be engaging the thoughts of the whole Christian community and especially the parents.

I do not wish to underestimate the sinister signs and the pernicious influences that are at work to-day to degrade the ideals of motherhood, but I believe our young women have only to be awakened to the seriousness of the issues involved for the future of the nation and the race to make them rise to the heights of all the sacrifices involved in the maintenance of a noble standard of Christian motherhood.

Often have my prayers been brought to my remembrance by their fulfilment.—Life of Lady Colquhoun.

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The old Bible Christian Church, in Young Street, Adelaide, is now being used as a biscuit factory.

The C.M.S. Federal Council will meet in Sydney in the Cowper Room, on Tuesday, June 15th, at 12 noon.

The Rev. T. C. Hammond, M.A., will lecture in the Vestibule of the Sydney Town Hall on Tuesday, June 15, and three following Tuesdays, from 1.20 to 1.55 p.m., on the Reformation.

It would be interesting to know what are the opinions of other Bishops with regard to reordaining of Deaconess Margaret in Adelaide Cathedral recently.

Every Bishop should be delighted with the B.C.A. and its effort to rouse

the cities to help the people in the bush with the ministrations of the Church.

To Church people who believe in the Protestant character of the Church of England—this is your paper. If this is your paper—push it among your friends.

The village blacksmith of Egginton, England, recently died. In accordance with true blacksmith tradition all his daughters, six in number, were members of the village choir.

All Saints', St. Kilda, Melbourne, have arranged to send the choir boys to Wesley School, which is presided over by Mr. L. A. Adamson, M.A., a Church of England member and a prominent synodman.

It was an apt comparison of the growth of the B.C.A. with the wonderful expansion of the Salvation Army which the Rev. T. C. Hammond made at the annual rally. If this movement of God nothing can prevent it becoming a mighty power in home evangelisation.

May 22 is a memorable day in the annals of the Independent Church of Victoria.

On this day, 88 years ago, the Rev. Mr. Waterfield, Melbourne's first Independent Minister, and the first clergyman to take up his residence on the banks of the Yarra, reached the then struggling three-years-old township.

The Organising Secretary of the Bush Church Aid Society, the Rev. S. J. Kirkby, is to be congratulated on the splendid success of the annual rally in the Sydney Chapter House on May 31. The presence of the Governor-General and a large audience showed the grip the Society has upon the community and the Church.

The Rev. R. G. Nichols, of St. Mark's Church of England, Fitzroy, has no sympathy with appeals for higher salaries for clergymen.

"The poor parson who is held up as deserving of greater financial support should realise that the man with ideals should be prepared to make sacrifices," he told the Legacy Club at the Victoria Coffee Palace, Melbourne.

In replying to a letter from the prayer committee of the Sydney Campaign, Gipsy Smith says "His heart greatly rejoices to know that so much prayer is being offered on behalf of the work, and believes that if the Churches continue in prayer we shall see a revival such as the State has never experienced. He reminds us that prayer changes things, changes persons and communities, and that revivals are prayed down. He exhorts the Christian people to be much in prayer."

"I have known a man boast that with his wireless receiving set, he has sat comfortably at home and listened

to a church service broadcast," says a writer in the Footscray "Mail" (Melbourne). "For years he has never, to my knowledge, gone to a church or contributed towards one. When he was asked about the collection, he replied, 'Gosh! I beat them for that.' He could afford a wireless installation, a motor car, and golf, but he could not afford even a 'thruppence' for the church on which he sponged."

The Sydney Broadcasting stations put four services on the air each Sunday, and despite what the Melbourne writer says, the attendances in Sydney do not suffer in consequence.

At the dedication of St. George's Church, Bentleigh, Melbourne, were several notable revivals of interest—we must not say of ancient history. The building was old St. George's, Royal Park, in which the Bishop of Wangaratta served apprenticeship under Canon Potter, then of N. Melbourne. The old original organ was said to be the one in use, and the organist at the dedication was the Rev. A. J. Pearce, who years ago was organist and choir-master at St. George's. Former vicars of St. George's were also present, the Revs. Hedley Raymond, Th.L., and R. H. Simmons. A syndicate is about to erect 150 homes in the vicinity.

Remarks that amounted to a direct attack on non-Catholics, caused the officer in charge of 2BL broadcasting station, Sydney, to cut short the transmission of a sermon by the Very Rev. Father McCarthy on Sunday night, 23rd May.

"All other religions than the Roman Catholic were a sham," 2BL officials declare Father McCarthy said.

They also assert he said that intelligent people who denied the true apostolic authority of his church would be sent to hell.

The managing director of Broadcasters Ltd. (Mr. MacLardy) expressed deep regret that the remarks had been broadcast from his station, and said that steps would be taken to prevent a repetition.

The question of the Rev. P. B. Nagano at his farewell at C.M.S. rooms, Sydney, on Friday, May 23, will linger as a memory in all who heard him: "What is going to happen to my fellow countrymen whom I have met in Sydney?" Mr. Nagano had frequent interviews with other Japanese, and at a social gathering in C.M.S. rooms he preached Christ to the Consul-General and a very distinguished company.

"My Japanese friends say," remarked Mr. Nagano, "that the Christians they meet in ordinary society in Sydney are no better than we are." The trouble is, said Mr. Nagano, that the people they meet are not Christians. The challenge is for Christian people to search out Japanese and become friends with them and reveal Christ to them.