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Vol. XIII, No 8

APRIL 15, 1926.

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Current Topics.

The departure of Lord Stradbroke, Governor of Victoria, occasioned a very genuine expression of regret. With Lord Stradbroke, he maintained the best traditions of Imperial representation, and they both evinced the liveliest personal interest in every laudable movement. They were, moreover, great travellers through the Commonwealth as well as the State. As a Churchman, the Governor has been criticised for expressing himself regarding a liberal utilisation of the Lord's Day, but it should be noted that in practice he was far from secularising the day, often attending church twice, and that apart from any official necessity. Though he would not transgress in stating his private preference it was observable that he did not incline particularly towards the extreme so popular to-day. Both the Governor and the Countess will be greatly missed, and we join with the community in wishing them safe voyage home, made happier with the assurance of a high duty well performed.

We are sorry to see that the Administrator of the diocese of Willochra has made an arrangement in connection with the Enthronement of the new bishop quite out of harmony with the teaching and practice of the Book of Common Prayer. In the printed instructions there occurs this paragraph:—

"The new Bishop having been enthroned will preach and immediately afterwards proceed to celebrate the Holy Eucharist for the first time in his Diocese. He will be assisted in the Sanctuary by the Rural Dean of Peterborough and the North as Epistoler, and the Rural Dean of Port Lincoln as Gospeller. The service will be rather long and it is particularly to be noted that no one will communicate at this late service but the celebrant and his assistants in the Sanctuary."

We ask in all sincerity what is the purport of such a service. It is certainly not the sacred meal of fellowship enjoined by our Lord, and it seems altogether incongruous that at so solemn and interesting a time the bishop and his flock should be prevented from joining together in that sacred feast. This provision seems to us to entirely mar the significance of the ceremony as a whole. A real Communion Service, as opposed to a Show Service, would provide a happy inauguration of the relationship of bishop and people. Is it too late to make an alteration?

With the arrival of Captain Watson in Australia, this excellent system of Church finance will be well advocated, and many more parishes will realise the tremendous value of a system which inculcates and exercises systematic and thoughtful giving for the work of God. We notice that our Willochra brethren are eagerly welcoming a visit from Captain Watson and are confident that his special system is going to place their church finance on a business basis. Meanwhile the monthly journal of Prahlan (Vic.) gives tangible evidence of the value of such a system. We cordially advise clergy and church officers to give the system a good trial—remembering always that the system demands system in its management.

How few people are familiar with this excellent association, whose slogan is "Be Kind to Animals." Next Sunday, in N.S.W., is "Humane Sunday," when ministers of all denominations are asked to bring before their people the work of the "Royal Society for the Prevention of Cruelty to Animals." The activities of this society are manifold in the direction of the protection of our dumb friends. Four inspectors are constantly at work. Convalescent homes for horses and dogs are maintained: four lethal chambers for painless destruction of unwanted and diseased cats and dogs are provided: besides other methods of caring for the condition of dumb animals. It is a worthy society, maintained entirely by voluntary subscriptions, and its hon. treasurer is Mr. W. H. Brown, 543 Kent St., Sydney.

The eccentricities of casuistry are notorious. Even in the Christian Church there are to be found systems of casuistry which outrival the Pharisees and Scribes of old. It is passing strange that their vagaries are even tolerated, and even followed by grown men and women who profess the freedom of the rule of our Lord Jesus Christ. And yet such is the case. Just note an item of news from a New Zealand Church paper. It of course has its humorous side as the editor observed, but it also has a rather sad aspect. Here it is:

A Problem.

An Australian Bishop was unable, not being a biologist, to decide the question as to whether a dugong, which comes between salmon and beef steak, was suitable food for use during Lent, so people please themselves.

What an exemplification of the puerility and servitude of a system that sets out to provide such regulations for the government, or even guidance, of

men and women professedly Christian. With freedom, Christ has made us free. Why be entangled in such a mesh of bondage to artificial regulation.

The clever negro who is said to have christened his beef steak fish in Lent had a much better sense of the fitness of things.

In our last issue we referred to the "Jewish Herald" in error for the "Hebrew Standard" in calling attention to the exercise of Godly consideration on the part of our Jewish brethren and fellow citizens in their observance of the Christian Sunday.

We are glad to note that in spite of objections from the club in question, the editor of the "Hebrew Standard" keeps to his protest and deprecates this lapse on the part of some of his coreligionists from the tradition of sweet reasonableness which the Jewish community in our midst have built up. We appreciate very highly the kindly feeling so manifested.

We must apologise to some of our readers for the inverted commas, but "Christian Science" like "Anglo-Catholicism," sails under false colours, and gains the majority of its adherents by the game of "bluff." It is certainly not Christian if Christianity has any real relation to Christ, and its science is a gross absurdity. One of our N.Z. contemporaries calls attention to what it terms "an instructive controversy" which has been carried on recently in "The Auckland Star." Says the editor of the "Church Gazette":—

"The recent controversy on Christian Science in the correspondence columns of the 'Auckland Star' was both amusing and instructive. The discussion took a turn that was not anticipated by Miss Madge Bell (representing the Christian Science Committee on Publication). She got badly tangled up, and finding that she was being carried out of her depths, she wisely decided to withdraw from the debate just at the most interesting stage. The pleasant little controversy showed that the Scriptural foundations of Christian Science are very flimsy, and just as flimsy is the philosophy on which Christian Science is based."

"The Christian Science doctrine of Creation is quite a queer riddle. Mrs. Eddy's teaching is amazingly crude, incoherent, and illogical. Miss Maria Sturge (Moral Sciences Tripos, Cambridge) states that 'the want of ordinary logic, the strange inconsistency of one part of the book ('Science and Health') with another, even sometimes of one sentence with another on the same page, are such as often to render it unintelligible.'"

"Mrs. Eddy declares that 'Men are incapable of sin, sickness, and death.' Yet all men commit sin, get sick, and die. Mrs. Eddy herself died. The last of them died of valvular disease of the heart. The doctor is alleged to have shown Mrs. Eddy the heart, but she insisted that the man died of 'malicious mesmerism' or 'arsenical poisoning mentally administered.' But in any

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case he died, though 'man is incapable of death.'

"The Christian Science Committee on Publication does not seem at all anxious to wrestle with these riddles. Miss Bell says the answers are to be found in 'Science and Health.' But it's the book that makes the riddle."

"Why did Miss Bell decline to answer the simple and very pertinent question as to what she would do if she fractured her skull? Would she send for a doctor or would she mend her skull by right thinking?"

From another angle it might be termed a rather "impertinent" question!

A case of unusual interest has occurred in Christchurch, New Zealand, concerning the responsibility of an incumbent in Parish Halls.

The relation to the use of the Parish Hall. The "Auckland Gazette" thus refers to it:—

"A petition arising out of the recent legislation of General Synod by which it was enacted that the vicar of a parish shall have the keys of the parish hall, implying thereby control, with a right of appeal to the Standing Committee, was considered by the Christchurch Standing Committee last month, and, as this is the first occasion of local action under the statute, it is of wider than parochial interest. The vicar in question has ever since his taking charge of the cure forbidden dancing in the parish hall, on conscientious grounds. Recently some strong feeling has been engendered on the matter by a section of the congregation which disagreeing with the vicar, wished to have some dancing permitted at Church socials; the vicar on being approached stated that he could not go back on his long-established ruling. On the matter being referred by Standing Committee to the vicar in question, the reply given was that it was a matter of conscientious objection to dancing in the parish hall. Standing Committee decided to reply to the appellants that in its opinion the vicar must be allowed to exercise his own judgment in a matter of this nature. The statute makes the Standing Committee's decision final."

Of course this is only a common-sense view of the position. The man who is charged with the spiritual oversight of a parish must, in common fairness, have the determining voice in the use of a building whose relationship to the church is such that a wrong use of it might very seriously affect the spiritual life of the people committed to his responsibility. Too often lay folk forget this very important aspect of a minister's functions, and press for powers that would in no few cases conflict with the spiritual aims of the clergyman in charge.

AN AUSTRALIAN ANTHEM.

In songs of gladness—hymns of praise,
Our grateful hearts, O God, we raise,
For Thy rich gift of this fair land,
O, bless our King and Empire great,
The Commonwealth and every State—
O, guard and keep us with Thy hand.

For splendid mines that yield us wealth,
And for the climate dowered with health,
O'erflowing hearts to God sing praise,
For flocks and herds—for wool and grain,
Prosperity on hill and plain,
Well may we all an anthem raise.

From laws that older lands deplore,
Our home is from His golden shore,
Nought can disturb but greed and sin,
The Golden Rule in thought and will,
Will guard our heritage from ill,
By foreign foes or foes within.

Lord, grant us noble minds that we,
May in our fellow-creatures see,
Blest temples where Thy Spirit dwells
And when good men shall seek these shores
To share in Austral's boundless stores,
Treat them as Christian love compels.

O, may our race be multiplied,
May Peace and Industry abide,
With Love and Honor hand in hand.
O, give us rulers wise and just,
And brave defenders we may trust,
Bless, Lord, we pray, this sunny land.

—BERTHA E. PHELPS.

The Church Overseas

Varia.

Trinity College, Dublin, expects to welcome a party of students from the American universities next summer for a vacation course of lectures lasting six weeks. It is anticipated that about one hundred will come over. They will be drawn from a number of universities, largely from those of the South and Middle West. Trinity College is doing a new thing in opening her doors to a party of ordinary undergraduates from another country and the experiment will be watched with interest.

One of the results of the great Missionary Convention recently held at Westminster recently has been an anonymous gift of £6,000 to the Church Missionary Society.

A Bazaar Abandoned.

A striking example of what is possible comes from the parish of St. John, Waterloo, Liverpool. To mark the diamond jubilee of the Church, it was decided, early in the present year, to hold a bazaar to meet the cost of painting and repairs in church and hall and schools, and to augment the Endowment Fund of the benefice. This scheme was abandoned later in favour of an appeal for voluntary offerings. The sum asked for was £1,000. This venture of faith met with a remarkable response from the members of the congregation. Gifts poured in, and even the children and the very poor contributed gladly. Sunday week was Thank-offering Day. After the evening services a crowded congregation remained for an organ recital at the close of which the vicar announced that over £1,800 had been received. The three largest single amounts sent in were one of £60 and two of £50. All gifts were anonymous.

Bearing Witness.

(The substance of a sermon by the Bishop of Edinburgh.)

When the Advocate is come . . . even the Spirit of Truth, He shall bear witness of Me, and bear ye also witness.—St. John xv., 26, 27.

The words were spoken at the close of the greatest life the world has seen. Even now, with nearly 2,000 years of thinking and writing, only a comparatively small part of its meaning has been caught. But then, before a line of the Gospels had been written, the question must have arisen in the mind of every disciple as to how its most elementary principles were to be made known. What was to be the sequel of that life? Who could tell? At first there must have been an expectation of some great vindication of the claims of Christ which had been so dramatically trampled under foot. The humiliation had been most marked and public; so too the triumph, that must be equally distinct. Justice demanded that the defeat of the Cross should be met by a great open reversal. But as we know, nothing of the kind happened. Christ's Triumph took place in private; no human eye ever saw it: it took place when Jerusalem was asleep. That, evidently, was not to be the path along which God would manifest Himself. Then came the second thought. Though Christ would not shew Himself to His enemies, yet He might build up His Church by a series of appearances which would shew His nearness and also His affection for His people. . . . In weak ones of faith Christians have longed for such helps as sanctuaries, shrines, tabernacles, with the assurance that He is there in a fuller, more open way than in the hearts of His redeemed.

Witness, Not Revelation.

But this which would seem to our blinded vision so effective a means for the propagation of His Faith was not that which was adopted by its founder. In place of an open manifestation to groups of believers according to their needs, there is only the record of the Gospel as to what He said and did. In place of that compelling force which the supernatural appearance of the Christ would necessarily have, not only on those who saw it, but those who heard of it, there was only the fallible and varied testimony of His friends. In place of definite instruction given by the Master in His risen glory and with His unique authority there was only the testimony and reasoning of weak human beings. In place of revelation, clear and full, there was only witness.

Now witness seems such a weak instrument for the conversion of the world. Even with the best intentions it is hardly ever strictly accurate. Our own testimony, as we

know, is necessarily warped by our feelings. We are prone either to exaggerate or to understate what we see and hear. How then can testimony avail for the true knowledge of the greatest and most mysterious events the world has seen? You will remember that it was just this unreliability of human testimony that was the foundation of the book "Robert Elsmere," that created such a sensation about forty years ago. It was the Squire's treatise, the History of Testimony, that led to the eclipse of the Vicar's faith.

The Imperfection of Human Statements.

Now no one knew so well as Christ the imperfection of human statements—how easy it is to exaggerate, how difficult to be quite true; so He provided against its errors. He had prefaced the command that the disciples were to be His witnesses with the promise of supernatural help. "The Comforter, even the Spirit of Truth, shall bear witness." There was to be a concurrent testimony of the Spirit and of men, not a separate divine witness, but a reinforcement of human witness. It is as though some person in high position whose character had been maligned and misunderstood had said to his friends on the eve of his death, "One thing I lay upon you is that you clear up my character, that you remove the obstacles which have prevented people from knowing what I am, that you speak plainly and boldly of me as you have known me. You will find this difficult, as you will meet with much hostility, be closely questioned, argued with and ridiculed. But I have provided for this. I have secured the ablest living barrister to be your constant companion, and he will not only tell you what to say, but how to say it. He knows your adversaries through and through. By means of his able advocacy you will convince them not only of the folly of their opposition, but of the truth of your testimony." Now so it was to be with Christ's disciples. They would always have an Advocate or Reader with them, the Very Truth itself, and therefore they were not to be anxious how or what they should say—it would always be given to them what they should speak. "For it is not ye that speak, but the Spirit of My Father speaketh in you." All that was imperfect in their testimony was to be done away with. Not only would the truth be said, but it would be said in the best possible way. The proof of this supernatural guidance and care lies before us in the New Testament, especially the Gospels. Its amazing simplicity, its natural eloquence, its brevity and yet descriptive power, its manifestation of truth, proclaim to all but unwilling ears that the Spirit speaks through the simple witnesses.

What Christ Relied Upon.

Now it is on this that Christ relied for the propagation of the Faith, and as we regard its use in the world we are not surprised. For it is used in every department of human life. No progress in business would be possible without it. So necessarily indeed is it that large fortunes are spent to obtain the best and most attractive methods. No human endeavour could make any way were it not for advertisements, placards, press notices, and above all, men and women ready to state publicly or privately the claims and advantages of what they press on our attention. And if this be true in the use of testimony to things, it is still more true when it refers to persons. If a person desires to get forward in his profession he necessarily depends on what others may be good enough to

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In 1925

The Centenary of the Australian C.M.S. is being celebrated, and a new station for Aboriginal work at Oonipelli, in the Northern Territory is being opened.

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Rev. F. C. Philip, M.A., Principal of St. George's Grammar School (C.M.S.) Hyderabad, together with Mrs. Philip and family, left Sydney on April 7 for England, where he will spend a few months prior to his return to India. Mr. Philip generously devoted a portion of his last Sunday to work in the parish of Wahroonga, N.S.W., of which he is "O.O.M."

In the Newcastle branch of Toc H, the name of the late Lieutenant Noel Stretch, M.C., son of the late bishop, has been selected as the local saint. A memorial portrait was recently unveiled in the Newcastle Anzac War Memorial Hall.

At Cambridge on February 13, the honorary degree of Doctor of Science was conferred on Sir Edgeworth David, Emeritus Professor of Geology in the University of Sydney.

An exchange of parishes has been arranged between Rev. W. T. C. Storrs of St. Matthew's, Prahran, and Rev. R. J. Brady, of Heidelberg (Vic.).

Sydney's G.O.M. of Churchmen, Archdeacon Boyce, celebrated his 82nd birthday last week. At luncheon in the Chapter House last Tuesday week he received the congratulations of the Primate and others.

Another veteran clergyman of the Sydney diocese has been visiting a former parish after 50 years. Rev. Joshua Hargrave was incumbent of Shoalhaven, N.S.W., in 1876. On March 21, 1926, he was preaching in All Saints' Church, Nowra, within his old parish.

Illness is at present very prevalent amongst the clergy. Canons W. L. and H. T. Langley are reported ill. Rev. F. Cash, of North Sydney, had a serious breakdown, from which we are glad to hear he is recovering. Rev. H. W. Doudney, of Balacava, Vic., met with a serious bicycle accident. The Ven. Archdeacon Regg was recently taken ill, and Father Kelly, of the Community of the Ascension, in Goulburn, is said to be dying. Our sympathy with the sufferers.

The death is announced of Miss Florence Emily Green, only surviving sister of Bishop Green. Miss Green was associated for many years with Church of England education for girls. In 1895 she founded the New England Girls' School in Armidale (N.S.W.). Since it was purchased by the diocese of Armidale in 1907 she had been living in retirement in Victoria.

Rev. T. C. Hammond, who is on a visit to Australia, and who will lecture throughout Australia during the next six months, addressed between 70 and 80 of the clergy at breakfast on Thursday morning. The visit of this distinguished churchman is attracting much attention.

Rev. E. Howard Lea returned to Sydney by the Oronsay, and has resumed his duties at St. Mark's, Darling Point. Rev. A. G. Rix has acted as locum

tenens during his six months' absence in England.

Dr. Cecil Gill arrived in Sydney a few days ago on his way to New Guinea, where he will take up medical work for the Australian Board of Missions. A brother, the Rev. R. M. Gill, is a missionary in New Guinea.

Rev. W. J. Reboul, assistant minister at St. Peter's, Sydney, has been licensed as locum tenens during the visit to England of the rector.

Rev. E. C. Coleman is leaving the parish of Ryde, and is undertaking work in the parish of St. Matthew's, Manly, N.S.W.

Rev. Baldwin Hammond, M.A., a veteran Indian Chaplain, who at the age of 86 years, is making an unaccompanied voyage for the fourth time round the world, visiting relatives in Brisbane and Sydney, was a guest at St. John's Vicarage, Toorak, Melbourne, as he passed through the southern capital.

The parochial farewell to the Rev. A. G. Kellaway, of Northcote, Melbourne, took place on 12th inst. The Rev. A. Brain, who will act during the interval, was welcomed at the same meeting.

Mrs. Stephenson, wife of Professor Stephenson, of Winnipeg, Canada, is on a stay of 12 weeks in Victoria, having arrived on 7th inst., and is a guest of Mrs. Buntine, of the Caulfield Grammar School.

Rev. A. H. B. Riley, the first holder of the Lyle-Buntine Scholarship, and recently assistant at St. Stephen's, Richmond, Melbourne, left on the 12th for Adelaide, whence he goes on to his appointed sphere of labour in the Sudan (Yambio).

As Lord Stradbroke, the departing Governor of Victoria, passed on his way to the station a small choir boy of St. John's, Toorak, presented him with a bouquet. The bells chimed, and St. George's flag waved from the tower. The Governor and members of his family frequently attended St. John's, though it was not the "official" church. It is a point of interest that St. John's was erected some 70 years ago for the convenience of the State Governor, Government House then being in Toorak.

Rev. F. A. Walton, M.A., modern language master at Trinity Grammar



School and Curate at Holy Trinity, Dulwich Hill, for the past five years, has been appointed director of education in the diocese of Sydney.

Rev. V. H. Jenkyn, of Kurrajong, having obtained 12 months' leave of absence, will shortly pay a visit to England. The Rev. C. R. King, late curate at Hurstville, will act as his locum tenens.

Rev. W. J. Edwards, B.A., who has been rector of St. Augustine's, Bulli, N.S.W., for the past three years, and acting-director of education, has been appointed headmaster of the Monaro Grammar School, Cooma.

Rev. T. P. Wood, rector of Strathalbyn (S.A.), has accepted the incumbency of Gawler parish, and will take over his new charge, with St. George's Church as headquarters, at the end of May, after being rector of Christ Church, Strathalbyn, for sixteen years.

Rev. Dr. A. Law has been elected a vice-president in Victoria, of the British and Foreign Bible Society.

Archdeacon and Mrs. Hindley received many felicitations on their golden wedding, celebrated recently.

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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.
40 Elizabeth Street, Sydney.
W. E. WILSON, Hon. Sec.

The Melbourne University Tennis finals were played on Good Friday!

The Bishop of Gippsland, during March, conducted successful parochial missions at Pakenham and at Wonthaggi, in the diocese of Gippsland.

THE NEW BISHOP OF WILLOCHRA. CONSECRATION SERVICE.

The Consecration of the Ven. Richard Thomas, Archdeacon of North Queensland, took place on Easter Tuesday in St. Andrew's Cathedral, Sydney. The Primate was assisted by the Bishops of Bathurst, Goulburn, Riverina and Bishop Gilbert White, formerly Bishop of Willochra. A good attendance, including very many of the clergy of the Sydney diocese, in robes, took part in the solemn service.

The sermon was preached by the new Bishop of Riverina, Dr. Halse, who referred affectionately to the personal friendship "undimmed by time," which for 20 years had existed between the bishop-elect and himself. Dr. Halse

took his text from St. John xxi. 5: "Simon, son of Jonas, lovest thou me?" He briefly explained the significance of our Lord's threefold question and the varied terms for love upon which his message was based. Love to Christ was the one essential for the Christian ministry, "The constraining love" that alone provided a sufficient motive for the carrying out of the great commission, "Feed my sheep." The bishop-elect was presented to the Archbishop by Bishop Gilbert White and Bishop Long. The service was full of solemnity and the musical portion was extremely helpful in its devotional character.

Through a misunderstanding, many intending communicants missed the opportunity of partaking, which was regrettable, for the sense of fellowship in a large attendance is of especial value.

After the service the Primate and Mrs. Wright entertained the visiting bishops and clergy at lunch in the basement of the Chapter House. The Primate, after calling for the loyal toast of the King, proposed the health of the new bishop. The Bishop of

The Clergy are asked by the R.S.P.C.A. to
remember that

Next Sunday, 18th April is HUMANE SUNDAY

and that Congregations and Sunday Schools be urged
to promote the more humane treatment of
the domestic animals and birds.

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1895.

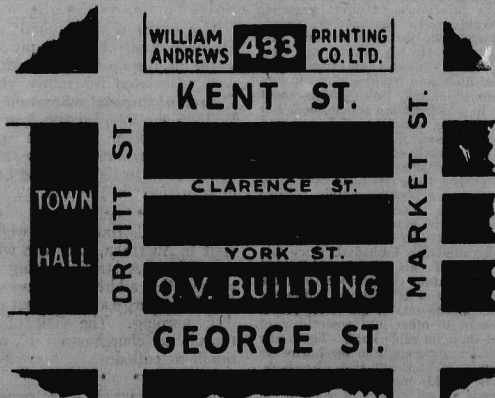


The School stands in its own grounds on the heights of Darlinghurst.
Religious Instruction throughout the School. Chaplain, The Rev. Canon Beck

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OUR NEW ADDRESS



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Bathurst, in a partly humorous speech, supported the toast. His speech, like that of the Primate, was full of affectionate sympathy for Bishop Thomas. The toast was very enthusiastically received. In his reply, the bishop expressed his appreciation of the kindness he had received in Sydney. He made a welcome reference to the character and work of his saintly predecessor. Both the Bishop of Bathurst and Bishop White paid a graceful tribute to the Primate for the unfailing courtesy, kindness and sympathy always experienced by them on their visits to Sydney. The Primate expressed a grateful appreciation of the work of the Rev. the Precentor in connection with the service, and the ladies, who, with the assistance of Canon Charlton, carried out the luncheon arrangements. The ladies responsible were Mesdames E. Bragg, E. H. Russell, Gray, and Miss Scott.

Enthronement.

The Enthronement Service will take place at St. Paul's Church, Port Pirie, on April 21st, 1926, at 10.15 a.m.

Rev. T. C. Hammond, D.D.

Several meetings of welcome to the Rev. T. C. Hammond, D.D., have been held in Sydney. A large gathering of clergy at Sargents' Ed. Refreshment Rooms took place at 8.30 a.m. last Thursday. Towards the end of breakfast several addresses of welcome were delivered by the Ven. Archdeacon Boyce, the Dean of Sydney, Rev. S. J. Kirby, Rev. A. A. Yeates and Rev. G. A. Chambers.

In the course of his reply Mr. Hammond acknowledged the warm welcome he had received and proceeded to indicate the aim of his lecturing tour. He urged the clergy strongly to get back in their study to original sources as far as possible. He referred to the unreliable nature of many of the text books dealing with Reformation questions, and suggested that a study of the works of men like Cranmer and Jewel would convince them of the massive learning that had been brought to the compilation of the Book of Common Prayer and the extraordinary tact and wisdom shown in meeting the errors of Romanism.

Those present were very interested in what Mr. Hammond had to say and impressed with the opportunity his visit afforded them of getting some solid teaching on Reformation principles amongst church people. Our visitor is evidently well equipped for the task for which he has been selected and well accustomed to methods of controversy that cannot fail to impress his hearers with his sweet reasonableness. As one of the brethren put it, "He makes the most provocative statements in such a sweet manner." We hope the clergy will not fail to make full use of Mr. Hammond's presence and gifts.

A List of the Rev. T. C. Hammond's Sydney Engagements.

- April 18—Sunday, 11 a.m., St. Paul's, Chatswood.
7.15 p.m., St. John's, Parramatta.
19—1.25 p.m., The University.
20—Lecture, 8 p.m., St. Paul's, Chatswood.
21—Lecture, 8 p.m., St. John's, Parramatta.
22—Lecture, 8 p.m., St. Paul's, Chatswood.
22—Lecture, 12 noon, Moore College, Newtown.
25—Sunday, 11 a.m., St. Bede's, Drummoyn.
7.15 p.m., St. Luke's, Mosman.
26—Holiday (Anzac Day).
27—Reception, 8 p.m., Chapter House.
28—Lecture, 8 p.m., St. Luke's, Mosman.
29—Lecture, 8 p.m., St. Bede's, Drummoyn.
May 2—Sunday, 11 a.m., St. John's, Darlinghurst.
7.15 p.m., St. Clement's, Marrickville.
3—Present at C.M.S. Annual Meeting.
4—Lecture, 8 p.m., St. John's, Darlinghurst.
5—Lecture, 8 p.m., St. Clement's, Marrickville.
6—Lecture, 8 p.m., St. Alban's, Five Dock.

May 9—Sunday, 11 a.m., St. Chad's, Cremorne.
4 p.m., All Souls', Leichhardt (Men).
7.15 p.m., All Souls', Leichhardt.
11—Lecture, St. Saviour's, Punchbowl.
12—Lecture, All Souls', Leichhardt.
13—Ascension Day, St. John's, Rockdale.

The Eastward Position.

(Communicated.)

When a clergyman whilst consecrating the bread and wine in Communion interposes his back right in front of the table with his back towards the congregation so that they cannot see what he is doing, and with his face to the east, he is said to be adopting the "Eastward Position." Is this quite a trivial matter? No, the posture generally is intended to imply that the clergyman is a sacrificing priest, that the table is an altar, and that a (material) sacrifice is being performed, some mysterious change taking place in the bread and wine. Archbishop Temple said in 1893 that there could be no doubt that the Eastward Position and the sacrificial aspect went together. Now and again, it is true a clergyman has been led into the adoption of it merely as a mode of symbolising that while his congregation addresses itself to God he, in Eastern shepherd fashion, takes his stand at their head. Even with this purpose the practice is unwarrantable in that it suggests a localized Deity.

But the "Ritual Reason Why" plainly affirms that the priest stands before the "altar" at the prayer of consecration because it is the position of a sacrificing priest, and a statement to the same effect on the part of Pusey is on record. If we read Ezekiel viii. 16, we see that it is a relic of ancient fire worship. "Any plain unprejudiced man," says Bishop Ryle, "reading the simple narrative of the New Testament for the first time would say unhesitatingly that whatever our blessed Lord did when He broke the bread and gave the cup was done before, under the eyes, and in full view of the whole congregation of the Apostles. Why are clergymen to appear to make a mystery where our Lord made none? Did the Reformers mean nothing in their cancelling in 1552 of the terms 'before the midst of the altar,' which had stood in the rubric of the 1549 Prayer Book? Does the North side mean the West side? In the early Church the Christian minister never took up such a position at Communion. For many centuries the table stood away from the wall, the Bishop's throne was placed behind it, with seats on either side for the other clergy; and when Communion was being celebrated the officiating minister stood forth on that further side, looking over the table towards the people. Abundance of frescoes of ancient date illustrate this. Dr. Miavert, once a recognised ornament of the Roman Church, points out this feature as having had existence in the ancient Ambrosian rite at Milan and Cardinal Lorenzana mentions the same as having been a characteristic of old Mozarabic usage in Spain. The Italian and Spanish Old Catholics have resumed this primitive feature, and a member of the former, Signor Ugo Janni, writes to the following effect:—"The position . . . according to the use of the Roman Church, signifies that the priest who puts himself between the people and the altar, turning his back to the people, is a Sacerdote, a mediator, in virtue of the sacrifice of the body and blood of Christ, which he offers on the altar. This is the reason why some Romanizing Ritualists who would cancel the glorious page of the Reformation, hold to this position as a thing of vital importance. For the opposite reason, we are firm in retaining this most beautiful practice of the ancient Catholic Church" (Labor, June, 1899). Our Lord has said, "Where two or three are gathered together, there am I (not at the east), but in the midst of them."

MY SANCTUARY.

"The cup of blessing which we bless, is it not the Communion of the Blood of Christ; the bread which we break, is it not the Communion of the Body of Christ."—1 Cor. 10: 16.

"Pink dawn—

The still cool silence of an autumn morn.
A stretch of dew-drenched grasses,
And a path o'erhung with roses
Leading through a gate. Then it passes
By the resting-places of our sacred dead.
Rich melody of song-bird in the branches
Overhead;
The clanging tones of church bells from a tower;
The scent of sweet, white flower.
A harmony of music soft
From an organ loft
Steals through the open door.
A shadowed, holy trysting-place
Where God, the Three in One,
Doth deign to meet with those who come
To meet with Him; and to outpour
From burdened hearts their sacrificial prayer;
And join with all the Heavenly Host
In praise before His throne.
To drink the wine, and eat the bread
In memory of Him Who did atone
For all our sins. Who suffered death instead,
And lives again, that we might live and
none be lost.
A sense of inward Peace.
Fresh beauties sparkling in the morning
light.
Our love increase
O God of Might!

—Dulcie B. Goldsmith.

"THE CRY OF THE MOTHER."

My life is so narrow, environed by four
square walls,
And ever across the threshold the shadows
of duty fall.
My eyes wander off to the hilltops, but ever
my hearts stoops down
In a passion of love for the babies that help-
lessly cling to my gown.

In the light of the new day dawning I see
an angelic band,
And to fields that are white for the harvest
I am lured by a beckoning hand;
But I have no place with the reapers, no
part in the soul-stirring strife,
I must stay with my babes by the hearth-
stone, and teach them the lesson of life.
I must answer their eager questions with
God given words of truth;
I must guide them in ways of wisdom
through childhood and early youth;
I must nourish their souls and their bodies
with infinite watchful care,
Take thought of the loaves and the fishes
and the raiment that they must wear.

Dear Lord, when I stand with the reapers
before Thee at set of the sun,
When the sheaves of the harvest are gathered
and life and its labour is done,
I shall lay at Thy feet these my children,
to my heart and my garments they cling;
I may not go forth with the reapers—these
are the sheaves that I bring.

A Generous Benefactor.

By the will of the late Mr. J. W. Marsden, of Stoke, in the diocese of Nelson, the Nelson Diocesan Trust Board has had large areas of land and some £14,000 in various stock placed with it in trust for certain church activities in the diocese, besides being given a moiety of the residue of the estate. The Melanesian Mission receives some £4000 stock for its work from the same source.



EDITORIAL NOTE.

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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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With our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3046.

The Church Record.

April 15, 1926.

The Reformation Settlement.

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

The Churches that emerged into new conditions as a result of the Reformation, were for the most part, originally possessed of liturgical forms. The Anglican Churches, using that term as a convenient title for the different communions in corporate fellowship with the See of Canterbury, have preserved the liturgical system of worship. For more than three hundred years the English Book of Common Prayer has satisfied the religious aspirations of these English speaking peoples, so far as the needs of orderly public devotion are concerned. Its rich treasury of ancient media of worship and its dignified presentation of great Reformation ideals have made it a spiritual manual worthy of the great people from which it sprang. Up to comparatively recent times no serious hostile criticism has been levelled by members of the Anglican Communion against the Book of Common Prayer. The various schools of thought in the Church of England professed to find spiritual satisfaction in its pages. But this condition of affairs prevails no longer. The Book is now regarded by many as inadequate. In the minds, for example, of one who has recently been appointed Bishop in England, its prayer of Consecration in the Communion Service is "jejune and unsatisfactory." Whence this change? It is to be feared that the answer must be found in the fact that the section which most earnestly exclaims against the existing Prayer Book has executed a complete volte face in relation to Reformation doctrine. Some are earnestly inviting the Church of England to return to Roman Catholicism. A few years ago it might be said the invitations contemplated a return to Roman Catholicism without the Pope, but now even that qualification does not express the real situation. The success and failure of the Reformation itself must be reckoned amongst the causes of this change of attitude. The Reformation succeeded in bringing a new spirit into European politics. The failure of the Roman communion to suppress or re-capture dissentients made religious persecutions on an official scale practically impossible. On the other hand the failure of the Reformation to dislodge the Roman Church altogether presented to the incoming generations the spectacle of two competing forms of religious belief. When the life and death struggle ceased the consequences of this double influence appeared. Late in the seventeenth century politics ceased to actively consider church relations. It was inevitable that a more sympathetic attitude towards the Church of Rome would awaken. Tolerance has its counterpart in indifference. The general public accepted at length the principle that a man should not be penalized for his religious opinions. With the inconsistency that characterizes the mass of men, the general public more and more tended to draw the erroneous corollary, that as no penal restraint has been laid upon any religious opinions, it did not really matter what religious opinions any man held. Side by side with this apathetic attitude, nourish-

ed in it as in a favourable soil, sympathetic appreciation of the Roman Communion has progressed so far that it is now firmly asserted that the whole Reformation Movement was a mistake. Many who are not prepared to assent to this opinion are yet willing to concede that the actual Reformation was an ill-considered revolt that issued in a breach of Catholic order, that might easily have been avoided and ought now to be repaired. The Romantic movement in which Sir Walter Scott played so great and honourable a part contributes its own share to this altered attitude. Human thought exhibits certain phases at certain times. It has frequently been pointed out that the study of natural beauty for its own sake is comparatively modern. John Calvin spent a great part of his life in Geneva. Yet there is scarcely a line in all his writings that affords any evidence as to the impressions made upon him by the matchless lake and mountain scenery with which he was surrounded. In this particular he forms no exception to his contemporaries, but stands in marked contrast to the widely differing genius of Rousseau. Similarly the line of antiquarian research developed in connexion with Romanticism has but a short history. The particular branch of it that closely relates to the topic under consideration is little more than two hundred years old. Commentaries on the Prayer Book first saw the light in the period of the Restoration. Sparrow and L'Estrange are the pioneers of this line of study. The Bishops who considered proposals for Prayer Book revision at the Savoy Conference had little or no detailed knowledge of the previous history of the Prayer Book. We can assume this with a measure of safety in view not only of some of the answers to the Puritan objections, but from the remarkable mis-statements of fact that appear in the "Notes on the Prayer Book," popularly, though almost certainly erroneously, attributed to Bishop Cosin. The names of Palmer, Scudamore, and Maskell serve to indicate the astonishing strides that have been made in this direction in the nineteenth century. To-day manuals dealing with the more primitive liturgies pour from the press. Any attempt to extend and systematize our knowledge deserves commendation. Yet there always exists the danger that the proper boundaries of a new line of study may not be duly observed.

There is much said to-day about a science of liturgiology and there is the English assumption that liturgiology has, as it were, an inherent system of laws governing its development and that any violation of these is a departure from a providential code of divine worship. The demand is made that all changes shall follow a recognized order deduced from a study of the direction taken by liturgical changes in the past. All such reasoning is fallacious. There is no independent science of liturgiology in the sense indicated. Liturgiology follows doctrine, and not vice versa. The service books of the Christian Church indicate the prevailing tendencies of Christian thought at any period. One qualification, however, must be imposed on this statement. There is a great conservatism noticeable in connexion with liturgical forms. Time honoured pledges are but slowly surrendered. Jerome, in his translation of the Vulgate, substituted "hedera" for "circutritu" in the passage concerning Jonah and the gourd. We have his own and Augustine's testimony to the fact that the use of the unfamiliar word "gourd" in place of the familiar word "gourd" in their Latin equivalents caused riot and commotion in some places. So it is that old pledges representative of earlier conceptions of truths linger long in the Church's forms and can be traced, for example, in the modern Roman canon of the Mass. When Gregory the Great inserted the Lord's Prayer in the actual Canon of the Mass, his action provided considerable controversy and he felt compelled to defend the alteration by claiming that the Apostles consecrated by using the Lord's Prayer only. He is the precursor of all who invoke antiquity in favor of innovation. It was Micrologus in a much later age who gave to the service of the Mass its present character. Liturgiology can only depict the actual changes that have taken place. It cannot of itself offer any adequate explanation of these changes. But the forms of a people's worship afford a suitable indication of the people's spiritual ideals if sufficient lapse of time be allowed between the formulation of new religious concepts and their embodiment in forms of Christian worship. To attempt to explain sixteenth century formularies by supposed resemblances to fifth century formularies is a mistaken order of thought. If the meaning of any ritual pledge is to be elicited it must be by a study of the religious thought of the age in which it found expression. It belongs to a secondary stage of the inquiry to establish the fact of a certain continuity in ritual order. Should this investigation be undertaken before the usual loquendi of the age of origin is determined apparent resemblances will be mistaken for real resemblances, and

the whole question become involved in confusion. There is continuity of ritual thought. There is also great variety of expression. The continuity is explicable by reference to the fact that liturgies were framed by those who recognized a common standard of doctrine in the sacred Scriptures. The varieties of expression are explicable by reference to various modes of interpretation due to the growth of traditional teaching, embodying, not only curious misconceptions as to the meaning of the individual passages, but varying canons of exegesis. In establishing continuity regard must be had to all such mental characteristics as well as to those social and political circumstances inseparable from church conditions in any particular age, which modified, and were also modified, by the Christian conceptions existing in the community. Mr. Bishop, for example, clearly shows that much of the ornateness of the modern Roman service is traceable to Gaulish additions, clothing the severer standard of Roman preciseness with the rich imagery of the Celtic imagination. Two consequences follow from the acceptance of the principle here laid down:—(1) It can no longer be accepted as axiomatic that there is a definite progress in correct ritual expressions uninterrupted by misleading canons of worship. Due regard must be had to the possibility of erroneous interpretations of Scripture or inferior political or social conditions, modifying liturgical usage in a direction contrary to truth. A period of ignorance may be as clearly traceable as a period of enlightenment and retrogression may appear instead of progress. (2) Regard must be had not only to ritual changes, but to changing concepts associated with identical ritual expression. "The Oblation" in Holy Communion, for example, persists through many centuries, but it has not the same significance in each of them. The natural conservatism already noticed, tends to retain the old form of words, importing into them the new ideas that have arisen. This feature creates a necessity in days of reform of eliminating words and phrases originally quite in harmony with true spiritual ideals, but so corrupted in process of time as to convey a wholly erroneous view of divine truth. Incidentally, it may be remembered that some enthusiasts forget that liturgies are educative as well as devotional and that, therefore, it is better to sacrifice an ancient phrase than to perpetuate an untruth. Scholars have always tended to assume that their correct reading would dominate the situation. Experience has proved that popular notions, however erroneous, hold their ground tenaciously. If, therefore, the sanction of continued devotion is to be given to a form of words that the popular mind has invested with a particular meaning, scholarly glosses may prove ineffectual in the effort to undo the mischief caused by the prevalent interpretations. On the other hand, research may recover a primitive meaning to a certain expression and, therefore, the sanction of continued devotion may also be given to a form of words that the popular mind has invested with a particular meaning, scholarly glosses may prove ineffectual in the effort to undo the mischief caused by the prevalent interpretations. On the other hand, research may recover a primitive meaning to a certain expression and, therefore, the sanction of continued devotion may also be given to a form of words that the popular mind has invested with a particular meaning, scholarly glosses may prove ineffectual in the effort to undo the mischief caused by the prevalent interpretations. On the other hand, research may recover a primitive meaning to a certain expression and, therefore, the sanction of continued devotion may also be given to a form of words that the popular mind has invested with a particular meaning, scholarly glosses may prove ineffectual in the effort to undo the mischief caused by the prevalent interpretations.

ANZAC DAY.

April 25th this year falls on a Sunday. The Governmental heads have requested the Churches to have memorial services as usual in celebration of a day for ever sacred to Australian people, especially to those who suffered loss in the Great War. In his communication to the heads of the Churches the Prime Minister of the Commonwealth Government says:—

"As Anzac Day falls on a Sunday this year, the Commonwealth Government is desirous that in arranging for the services for that day the Churches should remember the Anniversary and that the Morning Services particularly

should take the form of a Memorial Service so that the celebration may be in keeping with the solemnity and national significance of the event which the day commemorates."

We have no doubt that, generally, the wishes of the Prime Minister will be regarded in this matter, and the Morning Services of April 25th will be Anzac Memorial Services.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.E.M.S. Luncheon Rooms—Voluntary Helpers.

The Committee of the Church of England Men's Society Club Room would be glad of the assistance of more voluntary lady helpers at the Society's Luncheon Room at Baret House (Top Floor), 42 George Street, opposite the O.V. Markets.

The room forms an excellent meeting place for Churchmen and Churchwomen, and was established with the idea of providing for a paid secretary to more actively carry out the Society's work among men.

Miss Smith, the manageress, will be glad to see and receive the names of any ladies willing to help in the luncheon room. Phone City 1892.

Retirement of Rev. Joseph Young.

The Rev. Joseph Young, of Beecroft, after 23 years faithful service in the parish of Beecroft cum Carlingford, Thornleigh, Pennant Hills and Cheltenham, has resigned his position through advancing years and failing health. At a farewell gathering in the Beecroft School of Arts on Wednesday last, the parishioners showed their high appreciation of his long and faithful ministry by presenting him with an address and a draft for £475, which the address stated "contained more than its face value." Mr. Holcombe, one of the oldest members of the Church, who welcomed Mr. Young on his arrival, presented the address, after giving a few reminiscences. The speakers were confined to the Rev. A. M. Ogilvie (Presbyterian), as it was thought unwise to prolong the formal part of the meeting. Mr. Young suitably replied, expressing his high appreciation of all that had been done for him, especially during the last few months. Expressions of high appreciation to Mrs. and the Misses Young were given for the work they had done during the past years. The meeting resolved itself into a social evening, there being musical items and refreshments.

Education Convention.

Under the auspices of the New South Wales Council of Religious Education a great Sunday School Convention is to be held from April 12-19. The following Churches are co-operating: Anglican, Presbyterian, Methodist, Congregational, Baptist, and Church of Christ. The Convention, which is the first of its kind, will have its home in St. Barnabas' Church, George Street West, near Grace Bros. The official opening will take place on the 12th inst., at 7.30 p.m., under the chairmanship of Mr. A. L. Haddon, M.A., President of the Council, who will also give the address. Each afternoon and evening of the week sessions will be held, with special speakers, including the leading ministers of the Churches named. Sunday, the 18th, will be Convention Sunday, the Convention culminating in a Great United Demonstration in the Sydney Town Hall on Monday, the 19th, at 7.30 p.m., when His Excellency the Governor will preside. Music by church choirs, and an address by the Rev. R. B. S. Hammond. Elaborate souvenir programme obtainable at our Young People's Department.

Centenary Preparations.

"The Parish Council met on March 9th and formed a sub-committee, consisting of the St. Paul's Churchwardens, with Messrs. E. Cross, H. Lowe, O. Dowle, and the Rector to work on the details of the celebration of the centenary of the formation of the parish to be held on April 1st and 3rd, 1927. We hope to include some fitting addition to the Church, such as the erection of a porch to the main entrance to commemorate the occasion. It is also our hope to get out a subsidiary list of suitable gifts which might appeal to individuals to donate in memory of their faithful departed. The first meeting of this com-

mittee was fixed for 22nd March, and we hope to give progress reports from time to time." (Cobbity Church News.)

Missionary Educational School.

The Rural Deanery of Petersham has completed arrangements for a Missionary Educational School to be held at St. Andrew's, Summer Hill, on the evenings of May 4th, 5th, and 6th. The Missionary problem from various aspects will be considered and delegates from all parishes in the rural deanery are expected to be present.

The school will open with a social tea at 6 o'clock on the evening of Tuesday, May 6, to be followed by evening prayer at 7 o'clock.

The Rev. G. A. Chambers, M.A., Rural Dean, will preside at the Gatherings, and the chosen speakers will be the Revs. S. H. Denman, W. G. Hilliard, and J. W. Ferrier.

Fete at St. Paul's College.

St. Paul's College, founded by members of our Church more than 70 years ago to represent at the University of Sydney all that the Church of England stands for, and to care for her sons, is making an effort to secure funds for the completion of the oval, which was begun a few years back, and for the Building Extension Fund, which is always in need of help. The students of the College, backed by their relatives and friends, are working hard for the success of this fete.

The fete will be opened by His Excellency the Governor of New South Wales (who will be accompanied by Lady de Chair) at 2.30 p.m. on Saturday, the 17th April, and will be carried on through the afternoon and evening. Full information may be had from Rev. A. H. Garnsey, or from the hon. secretaries at St. Paul's College, Newtown.

All church people should be interested in their University College!

The "Edith Badham" Memorial.

A chapel in memory of the late Miss Edith Badham was dedicated on Friday at the Sydney Church of England Girls' Grammar School, Darlinghurst, by Archbishop Wright. Miss Badham, who watched the school grow for 25 years, always wished that the girls should have a chapel, and she spoke very often to them of this. She designed to call the chapel—If it were built in her lifetime—the Wilfred Docker Memorial Chapel, in memory of the first honorary treasurer of the school council.

When she died, however, old girls of the school thought a chapel would be the best manner of perpetuating the name of their late mistress, and they set about gathering the money necessary for the work.

When the school was extended recently, the long-desired chapel was achieved by converting the room previously used as a school hall. And on Friday this was crowded with old girls and pupils and schoolmistresses, who had come to see it dedicated in the name of their old principal.

A short service of dedication was held, and the Archbishop delivered an address tracing the steps by which the chapel had come into existence.

"It will have a worthy atmosphere of reverence, and will serve well to remind pupils of the good woman who went before," said Archbishop Wright. "Here members of the Old Girls' Union will be able to hold their anniversary services, and at certain other occasions we shall be able to arrange Holy Communion. In this chapel a part of the school is set aside for prayer and worship."

The Missions to Seamen.

Advantage was taken by the Chaplain—Rev. A. L. Wright—of the Missions to Seamen in Sydney to bring before his men the important lessons from the life and death of our Lord during the recent observance of Holy Week and Easter. Each evening during Holy Week "The Story of the Cross" was sung in the chapel with short evensong. On the Thursday night the Choir of St. Philip's, Eastwood, rendered the Oratorio "The Crucifixion" before a splendid congregation of the Chaplain conducted a lantern service illustrative of the closing scenes in the life of the Saviour. These services proved to be of a helpful character to the men. On Easter Day the Chapel was beautifully decorated by several members of the Harbour Light-keepers and the services during the day were brightened by the hearty singing of the old and favourite Easter hymns.

NEWCASTLE.

Extracts of Interest.

St. John's College at Morpeth will be dedicated and opened on Thursday, May 6. Sir Mungo MacCallum, Acting Chancellor of the University, has kindly consented to perform the opening ceremony. Although it is

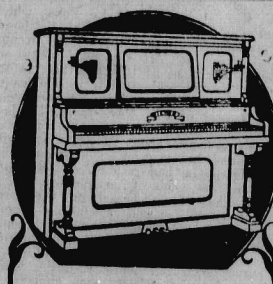
not directly connected with the University, it is an attempt to raise the standard of education, and we are glad to have the approval of the University authorities. All the Bishops of New South Wales, with the possible exception of the Primate, will be present on this great occasion.

Dr. Ochial has nearly finished his work in this diocese. Wherever he has gone, he has interested our people, and given them food for thought. We have learned much of Japan and the Japanese point of view, and, I hope, have gained a wider vision of the mission of the Church. At a meeting of the Rotary Club in Newcastle, Dr. Ochial told us something which was not reported in the press, but which ought to be widely known. Most of us have suffered in the past from the imperfection of articles made in Japan, and the reputation of her producers and merchants has been injured accordingly. But of late years the larger firms have set their faces towards reform. When a man applies for employment by them, he is given a list of questions to be answered. Amongst them is one: "Do you profess any form of religion?" If the answer is in the negative, he is at once rejected. If he professes some religion, he is then asked: "Will you try to live up to the teachings of your religion?" If he makes the promise, his claims for employment are then considered. Evidently the Japanese industrialists and merchants have come to see that character really counts for more than brains or efficiency. All of us in this country have yet learned this lesson.—(The Bishop's Letter.)

St. Philip's, Waratah.

The annual meetings in connection with St. Philip's were held on February 17th, the attendance being fair. The Treasurer's Report and Financial Statement revealed a satisfactory year's work. Assessments were met for both Home and Foreign Mission Work, £102 odd having been forwarded altogether. Apart from money in hand towards the pulpit fund, the balance sheet showed a credit balance of £4 8s. 1d.

The pulpit given by the parishioners and relatives in memory of the late, Thomas Alfred Braye, was dedicated by the Lord Bishop on Sunday, February 28th, in the presence of a large congregation. The Bishop delivered a most helpful address based on St. Paul's argument in 1 Cor. xv. The preacher referred to the life, work, and Christian example of the late Mr. Braye, a servant of God, faithful indeed unto death. The memorial is of chaste design and is made of Pacific Oak, a splendid example of local craftsmanship, the work of Messrs J. Mackie & Co., of Newcastle.



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Heralds of the King.

We have in Bullahdelah a flourishing branch of the Heralds of the King—it is about 40 strong. The time has come to form a senior branch to which young people over 14 years may join. Both branches shall work, pray, and maintain missionary interests. They are missionary bands and work as Heralds of the King in order that His Kingdom may spread all over the world.

The Rector has appointed Miss Cooper as secretary of the senior branch. This branch will do sewing, basket-work, and art-work, and later on in the year the goods will be disposed of for the benefit of Missions. The senior Heralds will meet on the second Wednesday in each month, at 3 p.m. (Church News.)

SOUTH AUSTRALIA.

ADELAIDE.

Appeal Fund. Munificent Gift from Sir Langdon Bonython.

When this appeal was first opened Sir Langdon Bonython gave £1,000 and earmarked it for the Choir Stalls. Sir Langdon has now offered to defray the whole cost of the stalls, for which plans have been prepared by Mr. Walter Bagot. The work includes twelve stalls with canopies for Dean and Chapter, Bishop's Stall and Canopy, Precentor's Stall, seats for choir men and boys, and canopy for the pulpit. The eagle lectern will be moved to the other side of the choir. The work will be carried out in oak.

Cathedral Jubilee.

St. Peter's Day, June 29th, will be the fiftieth anniversary of the first service held in the Cathedral. It was an evening service, and Bishop Short preached. It will be observed therefore as the Cathedral Jubilee. Special services will be arranged, and it is hoped to hold a Cathedral Jubilee at Home later in the Exhibition Building in connection with the meeting of Synod.

QUEENSLAND.

BRISBANE.

The Late Mrs. Le Fanu.

The many friends throughout Queensland, as well as in the other States of the Commonwealth, will mourn the death of Mrs. Le Fanu, wife of the Coadjutor Bishop, the Right Rev. Henry Frewen Le Fanu, which occurred in St. Martin's Hospital, Brisbane, on Sunday, February 28th. The circumstances of the late Mrs. Le Fanu's death are rendered more sad by the fact that, in addition to her five elder children, she leaves an infant son. The late Mrs. Le Fanu, who was daughter of the Rev. J. M. Dredge, rector of Mawthly, Great Yarmouth, England, came to Australia about 20 years ago with her husband, but save for an occasional visit to England, she had resided in Brisbane practically the whole of her married life. In Brisbane she endeared herself to a very large circle of friends, as well as winning general admiration for her many accomplishments. While in London she had studied painting at the Slade Art School, and in addition to the many social and domestic duties which she performed so efficiently as mistress of the Deaneys, she never neglected her art, and the products of her brush were awarded many prizes at last year's Exhibition in Brisbane. An accomplished musician, Mrs. Le Fanu held the position of deputy organist at St. John's Cathedral, and frequently presided at the organ in the absence of the Cathedral organist, Mr. George Sampson. Her artistic instincts also found scope in beautiful needlework, and she was among the prize winners for specimens of needlework at the Brisbane Exhibition, and more recently at the Jubilee Exhibition conducted by Finney's. On the practical side, her knowledge of house-keeping was extensive and practical, and in the care of a large family she found her nursing course through which she had passed at Guy's Hospital, of the greatest value. With so much to occupy her time and energy, Mrs. Le Fanu nevertheless took an active part in a number of patriotic efforts, and after the war her activities were directed into many useful channels, for she took an active part in all the philanthropic work of the diocese of Brisbane. One of her big efforts was a most successful Eastern bazaar, as a result of which funds were raised to erect a chapel at Albion.

Among other big efforts in which Mrs. Le Fanu was keenly interested and took an active part, was the building of St. Martin's Hospital, while she was a member of the council, and held official positions with the following movements: The Ladies' Harbour Lights

Guild, the District Nursing Association, the Mothers' Union, the Girls' Friendly Society, St. Martin's League, the Diocesan Committee of the Women's Auxiliary of the Australian Board of Missions, the Girl Guides Association, the Soldiers' Church of England Help Society, and numerous other Societies. She was also the Queensland representative for St. Barbara's Nurses' Guild. She is survived by her husband, Bishop Le Fanu and six children, of whom the eldest, Miss Mary Le Fanu, is eighteen. The eldest boy, Stephen, is at King's College, Parramatta, and the younger children are Claire, Francis, and Helen. Mrs. Le Fanu was a most devoted wife and mother, and her death has cast a gloom throughout the diocese. At a special celebration of the Eucharist held in St. John's Cathedral, on the morning of the funeral, there was a very large attendance, and the service was a most impressive one. There was an appropriate hush within the walls of St. John's Cathedral in which the deceased so often had worshipped, and the organ over whose key-board her fingers so often had swept, seemed to mourn the loss it shared with the bereft family and her many friends down below. The hearts of those who took part in that beautiful service, went out unmistakably to the stricken family, and even strong men, in some instances, were unable to restrain their emotion.

Proposed Memorial.

In response to a widespread feeling that some permanent general Memorial to Mrs. Le Fanu should be secured, a meeting was held at Church House, Ann Street, Brisbane, on Tuesday, March 23rd, at which the Dean of Brisbane presided.

The following Executive Committee was appointed:—The President, the Archbishop of Brisbane; Chairman, the Dean of Brisbane; Joint Hon. Secretaries and Treasurers, Mrs. A. B. Stark and Miss Bruce-Nicol; Executive, The Rev. Mother Superior, the Rev. W. H. W. Stevenson, Mrs. de Witt Batty, Mrs. P. A. Blundell, Matron Macgregor, Mrs. J. B. Price, and Mrs. W. H. W. Stevenson.

It was resolved to invite representatives from the various organisations to be associated with the Memorial. Many suggestions were made with regard to the form the Memorial should take, and it was decided to carry out the three following schemes—

- (1) Place a Memorial Window or Windows in the South Chapel of the Cathedral.
- (2) To establish a Music Scholarship (to be called after her name) at St. John's Cathedral Day School, to which Mrs. Le Fanu gave much valued help, especially in connection with the music.
- (3) To endow an Annual Art Prize at St. Margaret's School, Albion, where Mrs. Le Fanu acted for many years as examiner in Art.

It was arranged that all those wishing to share in the Memorial may send their subscriptions to the Joint Hon. Secretaries and Treasurers, Mrs. A. B. Stark and Miss Bruce-Nicol, "Church House," Ann Street, Brisbane.

CARPENTARIA.

News of our Missionaries.

"Since my last letter I have had many travelling experiences, but only such as one may expect in a diocese of the area of Carpentaria. On November 20th I left Thursday Island with Rev. H. E. Warren on the mission ketch "Holly," bound for Groote Eylandt. We anchored under the North Eastern Islands on the morning of November 23rd; here we and the crew went ashore for a walk-about, and because from the boat we had seen many interesting turtle tracks going up the beach; four or five nests were found later; one had fresh eggs, which the white men appreciated—the crew appreciated also those not quite fresh.

After a very happy week, I left with Rev. H. E. Warren for Roper River, per "Holly." We expected no difficulty on this trip in finding the bar and passage into the Roper River, as I had been told that the entrance was now buoyed (the mission was not responsible for this buoying). We found the outside buoy alright about five miles out from the mouth, the bar itself is about four miles. Following our instructions, we sailed on for No. 2 buoy, but half-way between these buoys we found ourselves running on to a sand-bar. Fortunately we did not go hard aground and were able to swing off to what our Aboriginal crew had assured us all along was the correct channel. Trusting from then on to the Aboriginal crew and not to buoys laid by white men we got into the river without difficulty. On December 3rd we arrived at the Roper Mission: here we were welcomed by Rev. R. D. Joynt, and the crowd of full-blooded Aboriginal inmates of the mission. Here Rev. R. D. Joynt showed me the provisions he had made to isolate the lepers. The Government, by the way, when they found we were in earnest about refusing

to hand over these lepers, told the mission that they could keep them, but asked for them to be isolated and given the medicine which, with instructions as to use, would be sent. The medicine was sent to one mission and instructions to the other, only 200 miles apart, with the further difficulty that the subsidised coastal steamer refused to carry mails from the Roper Mission to the Groote Eylandt Mission, even though they had to pass by Groote Eylandt, because the Government had not issued instructions to the captain of this steamer to carry mails to Groote Eylandt. Whilst at the Roper, one candidate, Deborah, was confirmed—one more Aboriginal member of our Church. On December 7th, Rev. R. D. Joynt took me in his small motor boat up to the Roper River Police Station, where he had arranged for horses and pack mules to meet me, to be my means of transport to the head of the line at Katherine. My visit to these two missions was to me a great inspiration. One realised the power devoted lives have of triumphing over all difficulties and bringing joy into the lives of less fortunate beings; certainly the happiest Eurasian children in the Northern Territory whom I have yet seen are those on Groote Eylandt. One asks, What help and assistance is given by the Government? and one is told the Medical Officer sends drugs, etc.; the Government gives a subsidy of £250 a year to the Roper Mission, nothing to Groote Eylandt; reports sent in about the exploitation of natives or their ill-treatment by whites—sometimes some notice is taken of these but others seem to disappear. The coastal steamer service? Yes, it is subsidised by the Government to bring supplies from Darwin to the Roper, but in the past this service has been so unreliable that we now have our own ketch; it entails hard and dangerous work crossing the Gulf to Thursday Island, but we should have been left to starve in the past if we had not had the boat and taken the risk, and then we can very often help our neighbours when their supplies get reduced owing to the irregular running of the coastal service. And so on. What a triumph! protecting as far as possible and building up havens of refuge for outcasts in face of all difficulties."—From the Bishop's Letter.

Gipsy Smith at Work.

(As seen by "The Age," Melbourne.)

As the hour of one approached a vast congregation thronged the auditorium of Wirth's Olympia, and on the stroke of the hour Gipsy Smith stepped briskly on to the platform, from whence he gazed in silence for a few moments at the expectant multitude before him.

Prior to the evangelist's address Canon Baglin gave a short address from the fifth chapter of St. Mark, verses 18 to 20, laying particular emphasis on those words "Go home to thy friends and tell them how great things the Lord hath done for thee." "If anyone," he said, "were to ask him what in his opinion was the greatest weakness of the organised Church in Australia he would emphatically say that it was the failure of the individual Christian to bear witness to the love of Christ. This was an age of propaganda, and everything was being pushed, but religion was not being pushed enough. We want plenty of spirited barrackers," declared the speaker.

At this point Gipsy Smith took up the thread of the discourse. They did not get enough to talk about, he told them. If they struck oil in business they did not hesitate to tell everyone about their good fortune. When a baby was born they even went as far as to advertise the fact in the newspapers. (Laughter.) "Why, then, all this false modesty about telling of Christ's bounty?" he asked. On that matter he spoke with authority, for did he not live in Cambridge? (Loud laughter.) Such modesty was false, and it was also a manifestation of base ingratitude. It was of use their being but nominal Christians, they should be real enthusiasts. He could not but appreciate God's goodness, for he so loved Nature. "I pity you who were born

(Continued on p. 10.)

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under brick and mortar. I was born under Nature's canopy. I early caught the anthem of God's choir in the morn, and the vespers in the evening. Get out into the open and let God's wind blow about you. Did you ever watch the sun kiss the earth into beauty, or see the suspicion of the rainbow in the willow. When God touches the earth everything moves, and when God gets into your heart you can't keep it down." If some of them were to be saved they would go home and kiss their wife. (Laughter.) Some of them had been so busy making money that they had forgotten the common courtesies of life. If they were to be saved it would make new men and women of them, they would be thrilled through and through."

Concerning religion they did not say much. That was strange, because they went to theatres and spoke about the plays for a week or more, and likewise with a tennis match, and in the case of horse racing they spoke about it till it was absolutely heart-breaking. And the latest scandal they would talk about for any length of time, but of religion—no, they were silent. Surely it was a thing to be proud of, and therefore a matter to speak about.

The Evening Meeting.

Outside Wicks' Olympia that night thousands clamoured round the doors, which were closed a considerable time before the meeting was timed to commence. Indeed, by 7.30 p.m. the great building was more than filled to capacity, and hundreds were obliged to remain standing throughout the meeting. It was a most inspiring spectacle. On the platform the choir of about a hundred clerks; on the little dais sat Gipsy Smith, and in the tremendous auditorium there were some 5000 people. In the forefront of the assemblage were cripples, who waited silently in their cots and chairs for the famous evangelist to give utterance to those thoughts which have and do inspire thousands with a noble hope for a brighter future.

Believing that music brings the soul into touch with the infinite, the evangelist led the choir in some beautiful hymns prior to giving his address. He exhorted the people to join in the singing, and some 6000 voices were raised in unison, and Gipsy Smith smiled his approval. Then silence, and he slowly walked to the front of his platform. For the space of a few moments he keenly regarded the vast, unturned faces, and, with a slight tremor in his voice, he said, "When the last day comes I shall be sorry to leave you. For the past thirty-two years I have been longing to come to you again." (Applause.)

He has a subtle sense of humour, this compelling gipsy, and he knows full well the human value of a laugh. With a refreshing originality, quite characteristic of him, he softly commenced by telling his hearers that if they had any desire to write him letters they should put their names to them. A great laugh greeted this remark. Quickly he stepped back a pace or two, and from that moment onward he fought vigorously with the glove off. "The meanest thing you can do is to send an anonymous letter. You must be a dirty, mean person to do such a thing," he passionately burst forth, and his remarks were cheered to the echo. "If any of you who send me letters have got a better gospel to teach, I say go and take the Exhibition Building, and get your own crowd." (Cheers.)

Then quietly he opened his Bible and read from St. Luke xii, 22, 23, and read, "Jesus went into the cities and villages teaching and journeying toward Jerusalem. And one said, are there few that be saved?"

The Human Side.

Some people had accused him of laying too much stress on the human side and of demanding too much from human nature. "I can't help it if you did get angry," he declared, "I let down the bucket, and apparently stirred the mud, but, please remember, it was my bucket and not my mud." (Applause.) The New Testament did not teach the gospel that they had nothing to do, and the man who said that it did was teaching a mongrel gospel. Jesus never made it easy for people to be saved. He knew too much about it for that. Jesus never lowered the standard to compromise. Passionately he said, "I'd sooner lose my soul in keeping up the standard too high than lose my soul as to suit the standard of some people." (Applause.) He had no time for the man who held up the cross on Sunday and the devil's black power during the rest of the week. No soul was ever saved this side of the gates of peace who did not seek Christ deliberately.

And thousands answered, "Yes!"

They should surrender, for it had been written that the soul that trusted and obeyed was happy in Jesus. Some so-called great people thought it was unbecoming to be an evangelist. "There is no incompatibility between those of the highest culture and the leading evangelist," he explained amidst applause.

Jesus was an evangelist, and He knew a little more than most of them. (Laughter.) Doubtless the Lord could not do much for some of them, they were so very clever, "I knew nothing. I did not come to Him on stilts. If you want to know Jesus get off your stilts," he declared. They should be converted.

Then with dramatic suddenness he said, "God help Australia if you put teachers into your schools who are unconverted. The blind would lead the blind into a ditch." Deafening applause greeted this remark.

He exhorted them to give up their old ways and thoughts. It was more difficult to get rid of a way, a habit than a thought for thoughts stuck fast.

He paused, and with uplifted hands asked the great multitude to pray. Slowly they rose, and with bowed heads repeated softly the well-known prayer, "I am coming Lord." "All I get out of you," he whispered in broken accents, "is the joy of helping you—Amen."

And they echoed one great Amen. Then the choir sang, and Gipsy Smith sang a solo; then the people sang the last verse of a tuneful hymn, the whole terminating in a mighty inspiring crescendo.

Mr. Young played Lead, Kindly Light, and the silence that lasted till the final chord had died away told eloquently of the appreciation of the people.

Gipsy Smith then led the singing again, after which he pronounced the benediction. For a few seconds there was silence, broken with an occasional sob. And then the mighty concourse of people softly melted away out into the night.

On the platform the evangelist remained for some time—a man with a hundred per cent. compelling personality.

Correspondence.

Religious Education.

(The Editor, "Church Record.")

Sir,—It surprised me to read in your last issue the remarks of the recent acting Director of Education. We have encouraged the Board of Education in its endeavours to improve the methods for religious education and have used the "Proxlin" but experience teaches us that it is not all that it should be. While it has some excellent features there lacks the one thing needful to make it perfect. It is therefore necessary to warn teachers of the dangers, not conspicuous, but which lurk there nevertheless. We cannot help being conscious of the fundamental error of "modernism" that crops up now and again. The criticism of some of our best teachers is of value in improving the attempt of junior editors, and should not be resented for we want to be loyal to our Church, but our first duty is to the Divine and His infallible word. He taught the value of the Old Testament Scriptures which He proves are inspired of God and are able to make even children wise unto salvation. It is interesting to notice recently that a great educationalist, visiting our land, held up the old fashioned Sunday School as examples of educational methods to be copied now. Only converted teachers will get the best results in any Sunday School work. To get numbers to a parish dance or gambling competition

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The Proposed New Constitution of the Church.

(The Editor, "Church Record.")

Sir,—I am sure that Evangelicals throughout Australia will be thankful for the clear and able criticism which Canon Langford Smith made of the proposed new Constitution in the last issue of the "Church Record." There is not, I think, much difference in essential aim between the Canon and myself. We both wish to preserve the Protestant character of the Church of England and to increase its efficiency. From the Canon's article I gather that he is by no means entirely opposed to the policy of reorganizing the Church in Australia, but that he objects strongly to certain features of this proposed Bill. Such was practically my own attitude when I suggested that Evangelicals should approve of the general principle of the measure. I thought the Evangelical procedure at the Convention should be this. Vote formally in favour of the second reading. Strive in the succeeding committee stage to make desired alterations in the provisions of the measure. If unsuccessful in this, vote for the rejection of the measure on the third reading. I still think that this is our best policy and that it respects our convictions. My second article shows that the Canon and I are in agreement regarding the necessity for preserving the essential doctrines and liberal character of our Church. It did seem to me that if we got a right start in this respect the safeguards provided in the measure were sufficient, but if they are not, let us insist upon more rigorous ones.

The Canon asks why we MUST take the risks involved in the measure. First let me point out that Evangelicals cannot be coerced into adopting this Constitution. I do not think that the majority of High Churchmen wish to do so. But even if they have such a desire, they have not got the power. Should the Bill be accepted by a majority of the Convention, it is so much waste paper until it is passed by the State Parliaments and no State Parliament will dream of passing the measure, if there is at all a strong opposition to it. Vigorous Evangelical opposition to an objectionable Bill can most certainly be developed in New South Wales and Victoria, and I think we can guarantee sufficient opposition in South Australia. Quite plainly any strong Evangelical opposition is the death-knell of the Bill, and unless the Convention meets our reasonable demands its labours will be so much ploughing of the sands.

In the second place the reason why I wrote that we MUST take the risks in the Bill is that by doing so we avoid greater risks. When considering the risks taken under this measure, we should begin by deducting the risks and disadvantages under which we now labour, and from which this new Constitution offers an escape. Of course this balancing of risks is difficult and gives an opportunity for greater variety of opinions. But take two only of our present risks. A distinct centrifugal movement is observable in our Church. The present trend is towards the gradual isolation and alienation of dioceses. Here is a serious risk of a disaster which we cannot avoid by merely preserving the status quo. Again, there is a great danger lest Anglo-Catholicism destroy the Church

or even to churchservices that do not touch their consciences and change their lives is of no value from a Christian point of view. The greatest teachers of the past were men full of the Holy Spirit. We pray, therefore, that those responsible for appointing a Director will be guided by the Holy Spirit to select one not only educationally efficient, but, above all, one spiritually endowed with the gifts of faith in God's word and methods.

A WATCHMAN.

of England. Not the shadow of a shade of evidence exists that this school of thought will ever capture the two or three million nominal adherents of our Church in Australia. On the other hand the Canon's quotation from the "Church Times" shows how strong is the possibility that they will capture the bishoprics one by one and thus secure control of the machinery of the Church. The success of this policy spells disaster. Already communicant Church members are drifting away from us, owing to the spread of Anglo-Catholicism, and when our laity realise the true inner meaning of Anglo-Catholicism, viz., that it is not merely a question of vestments or ritual, but Roman Catholicism without the Pope, this drift will become a landslide. The proposed Constitution gives a chance of saving us from this disaster by putting an end to the present state of "lawlessness" in the Church of England, which plays directly into the hands of the Anglo-Catholics.

Might I say in conclusion that the "Church Record" is proving of inestimable value to the Evangelical cause at the present juncture by enabling Churchmen throughout Australia to discuss the present proposals and the frank expression of opinions is especially beneficial to those of us who live at a distance from the large Evangelical centres and so suffer from isolation. It was a cynical Prime Minister who said to his Cabinet, "It does not matter what we say, provided we all say the same thing." Without cynicism one may say that if Evangelicals are united upon a common policy, they have nothing to fear at the coming Convention or after.

WM. H. IRWIN.

March 26, 1926.

Gipsy Smith Mission.

(The Editor, "Church Record.")

Sir,—Would you kindly allow me, through your columns, to remind all ministers and Christian workers, who are willing to act as Personal Workers in the forthcoming Mission, and who so far have not sent in their names, that it is important that they do so immediately, as the first meeting of Personal Workers is arranged for Tuesday evening, 13th April, at 8 o'clock, in the Baptist Church, Bathurst Street, Sydney, when Rev. H. S. Begbie will address the meeting. All workers are urged to enroll at once. Badges will be issued.

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Young People's Corner

SUNG FU.

Sung Fu whistled as he ran home from school. He had had his remove from the lower to the upper third form, and was in a hurry to get home and tell his mother all about it. He pulled up the belt of his cub uniform, tilted his hat a little more on one side and ran.

He rounded a corner and dashed into the open door of the two-roomed house he called home. Opening his mouth ready to call "Mother!" he stopped short, his mouth still open, and his almond-shaped eyes opening to their fullest stare. Whose pack was that lying on the floor?

"Father," he shouted, and ran in to find himself encircled in his father's arms and hugged, uniform school books and all, with a smiling mother looking on.

"When did you get in, and where have you come from?" Sung Fu asked after he had knelt to his father in the real old polite Chinese fashion. "We didn't expect you home for another week."

"That is a long story," answered his father. "After rice, I will tell you. Now tell me about your school. How did you like the exams? And what is that you have on?"

Proudly Sung Fu displayed his uniform. "I'm in the second troop at school," he said. "Ours is the wolf pack."

"Good," laughed his father. "I wish you had been with me when—but I'll tell you after rice. What class are you in at school?"

"We call them 'forms' in our school," said Sung Fu, a little shocked at his father's ignorance. "I'm in the upper third now." He began to tell about the gym and the new English lessons he was taking, and showed his books.

"Well," said his father, as they all gathered round the heaped-up bowls of rice and savoury dishes on the low table, "when I was a boy, school was very different."



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"Yes, I know," laughed Sung Fu. "You learned everything in Chinese, didn't you?" "And my schoolmaster made all his scholars back the book," said his father.

"What for?" Sung Fu asked. "So that no one should cheat. When a boy thought he knew his recitation, he brought the book to the schoolmaster to hold. Then he sat or stood with his back to the schoolmaster and to the lesson book and tried to repeat his lesson aloud. He learnt it by heart, you see."

"School must have been dull," said Sung Fu. "No gym lessons or nature work or story-time. Our school is much nicer."

"So it is," agreed his father. "Most of the schools in China are like yours. There are still some like the other kind. I've seen them when I've been selling my Bibles."

"And the boys get no stories there?" Sung Fu asked. "None; as for the girls in those parts they get no school at all. Many of them will never be able to read. I have been to some places where only a few of the men could read even a little."

After rice was eaten, Sung Fu sat down for the promised story. "Now tell me," he said, "all about where you've been, and what you saw. You haven't got very many books in your pack. Did you sell a lot?"

Sung Fu's father picked up the big canvas bag that was indeed almost empty. He put his hand within and brought out small books made of thin Chinese paper and printed in Chinese characters. "Even the men who have only been to the old kind of school can read these." They are copies of the New Testament.

"I know," said Sung Fu. "Four different writers tell the story of Jesus and the things He did. Did you find anybody who couldn't read at all?"

"Why, in the villages where I've been, Sung Fu, there are more people who can't read than those who can."

"Well, you wouldn't sell many Bibles there. What would you do?"

"Sometimes the innkeeper where I stayed would invite his friends in. Then I would tell them stories, these stories of Jesus that they couldn't read for themselves. Sometimes I stood under a tree where all the people could see me and read aloud. Then one who could read would buy a copy and promise to read it to the others. And boys came with their little bundles of cash tied on a string. Their pocket money, you

know, Sung Fu, and they would buy the little penny Gospels."

"Oh, yes," said Sung Fu, "and they would take them home to read just like I do with my school books. Then the whole house would know those stories, too, wouldn't they? I am glad you are a Bible seller."

"There's a great army of us, Sung Fu, in China, and all over the world. Instead of guns we all carry packs and boxes and bags, filled up with books. And we go everywhere, in towns and villages, over hills and down valleys, carrying our Bibles to people who would not get them otherwise."

"That's a fine army to belong to," said Sung Fu. "Bible Sellers of the World!"

The next day Sung Fu's thoughts were busy. He was thinking of that great army in which his father was serving. Did he want to serve too?

He had always wanted to be a schoolmaster. By the time school was over that morning he knew what he would do. Teach, yes, of course, for it was only when people could read that they wanted to possess a Bible for their very own. He would have to hurry up and get higher than the upper fourth! He ran to tell his father of his new idea.

Mary Entwistle.

THE NEW LECTIONARY.

April 18, 2nd Sunday after Easter.—

M.: Pss. 120, 121, 123; Exod. xvi. 2-15 or Isa. lv.; John v. 19-29 or 1 Cor. xv. 35. E.: Pss. 65, 66; Exod. xxxii. or xxxiii. 7 or Isa. lvi. 1-8; John xxi. or Phil. iii. 7.

April 25, 3rd Sunday after Easter.—

M.: Pss. 124, 125, 126, 127; Num. xxii. 1-35 or Isa. lvii 15; Mark v. 21 or Acts ii. 22. E.: Pss. 81, 84; Num. xxii. 36-xxiii. 26 or xxxii. 27-xxiv. end or Isa. lix; John xi. 1-44 or Rev. ii. 1-17.

May 2, 4th Sunday after Easter.—

E.: Pss. 128, 129, 130, 131; Deut. iv. 1-24 or Isa. lx.; Luke xvi. 19 or Acts iii. E.: Pss. 145, 146; Deut. iv. 25-40 or v. or Isa. lxi.; Luke vii. 1-35 or Rev. ii. 18-iii. 6.

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