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YOUNG RECORDERS.

Aims.

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

Toorak, V.
20th January, 1927.

"Wise men from the East."

My dear girls and boys.

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

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

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

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

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

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

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

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

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

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

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

Our Printing Fund.

RECEIVED WITH THANKS.

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Mrs. Noel Boothby, £2/2/-.

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

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

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

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

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**You can best help the Evangelical
cause in the Church of England by
gaining a new subscriber to this paper.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Simple Thoughts and Teachings on the Holy Communion.

(By Nomen.)

V.—The Tone and Temper of our Coming.

WE have now given consideration to several lines of teaching touching the Holy Communion. These we believe were in accord with Holy Scripture and the Book of Common Prayer. What we have said is not to be regarded as exhaustive of the subject, but only as helping towards a practical understanding in our approach to and use of the Holy Supper. It now remains that we should say something in regard to the tone and temper of mind in which we should come. We have need to bear in mind that the Holy Communion is not a magical or mechanical rite—helping and blessing us independently of our state of mind and feeling. Those who hold the mechanical view of the Sacrament often think it necessary to "stage" the service with a gaudy ritual suggestive of the stage setting for the performance of a drama in the theatre. To many minds this is offensive inasmuch as it tends to obscure the divine simplicity of the ordinance as a means of spiritual communion of the soul with Christ. "The effectiveness of the Sacrament as a symbol and channel of Divine Grace does not, and cannot, depend upon any prescribed formulae, or any exclusive human agency. It does depend upon the measure of Faith, which, in conscious response to the communication of God's Grace, receives the life which is offered." This does not mean that we are not to have a background of beauty for the service, such as beautiful flowers, beautiful music, valuable sacred vessels and finest of linen: but it does mean that we regard the "fussiness" of the officiating clergy in changing vestments and in incessant bowings and crossings, the tinkling of bells, and swinging of incense as irrelevant, irreverent and vulgar, quite alien to the spiritual conception of the sacrament.

Having said this, let us now think briefly of the spirit—the tone and temper of mind—in which we should endeavour to participate in the Holy Supper.

1. First, we ever need to come to the Communion in the **Spirit of self-examination and repentance.** "There is no man upon the earth who doeth good and sinneth not. Probably every day we do, think, or say something—consciously or unconsciously—contrary to the love and holiness of God—something which tends to dull our spiritual conception and conscience. Self-examination therefore becomes a necessity that we may come to Him again, and yet again, with "nothing between." We are not advocating a constant introspection which, if indulged in, is in danger of bringing about a morbid and unhealthy state of mind. But self-examination with a view to self-knowledge has even been found useful to a right reception of Holy Communion because it leads, or should lead, to a turning away from whatever has marred the peace of our lives and kept us from the "joy in God" which is to be ours through our Lord Jesus Christ. A detachment of our very selves from our sins and failings and a turning of our hearts to God—surely this is the repentance that need not be repented of.

2. We must exercise the **Spirit of active faith and trust** in Him Who delights in mercy. All through the Gos-

pels we find our Lord always honouring the faith of those who came to Him. Men and women bowed down with infirmities, and whose lives were marred by sins, never looked to Him in vain. He ever delighted to pardon, save and bless. The moment of Holy Communion is pregnant with blessing and life, and tends to call out a lively faith in Him as our Friend and our God.

3. Again, the **Spirit of Goodwill** is an essential factor when we come to our Communion, for there if anywhere we are brought face to face with Him Who came that He might express by Word and exemplify by His life and death God's good will to men. In the twilight of this world it is not easy to maintain this beautiful spirit. The jostlings that we get on life's highway often irritate, and it is so much easier for fallen human nature to remember and retaliate what it does not like. But as Christian believers we must by obedience, faith and love, ever seek this blessed joy giving and joy distributing spirit of goodwill. This is largely our business as the kings redeemed children. At the Holy Table we cannot fail to remember the Master's beautiful spirit of love and goodwill, and this will tend to produce the same in our hearts for the practical purposes of our life and work.

4. Lastly, we plead for the **spirit and practice of quietness** in coming to the Holy Communion. This is not always easy, but it's worth while. "Be still, and know that I am God," is deeply appropriate to the occasion. There are silences in the field of Nature when, we have somewhere read, the flowers and shrubs develop and grow more definitely than at other times. Whether this be so or not, we feel sure that a quiet, restful, reposeful spirit at the Lord's Table will help to a clearer vision of the Master's devotion and give a deeper reality to devotion and worship. In the process of the actual service we are speaking to Him. In the great moments of silence let us listen while He speaks to us—

Hark, my soul! it is the Lord;
'Tis the Saviour, hear His Word;
Jesus speaks, and speaks to thee,
"Say, poor sinner, lov'st thou Me?"

Lord, it is my chief complaint
That my love is weak and faint;
Yet I love Thee and adore;
O for grace to love Thee more.

THE GARDEN OF THE LORD. (Septuagesima.)

Oh mystical meaning—the garden of God!
A picture of beauty serene,
Where fruits that are wholesome and flow'rs
that are sweet,
In gracious abundance are seen.

Oh mystical meaning—neglected the land,
All poisonous and rank is the weed,
The enemy soweth the tares while we sleep,
And bitter the harvest indeed.

Oh mystical meaning—the fruits that abound,
And thrive in the garden of grace,
All fragrant with love, and with patience and joy,
While kindness and peace grow apace.

Oh mystical meaning—the garden of God!
The "river of water of life,"
The tree that is constantly "yielding its fruit,"
With leaves for "the healing" of strife.

—Grace L. Rodda.

FURS.

The Duchess of Hamilton was the first woman of high title and position to abandon the use of furs and of such feathers and other articles of clothing and ornamentation as involve cruelty to the creature from which they are secured. A few months ago a well-known London firm held a mannequin parade to show how entirely effective the substitutes could be.



The Bishop of Birmingham's Appeal.

The Bishop of Birmingham has sent the following letter to Canon A. G. Lloyd, vicar of St. Augustine's, Edgbaston, acknowledging the receipt of a memorandum signed by a number of clergy in the diocese belonging to various schools of thought:—

"I thank you for sending me a copy of the memorandum in which a number of the clergy of the diocese repudiate ideas to which erroneous sacramental teaching can lead. In the address to which you refer I pointed out that when superstition enters into sacramental doctrine, and with it the belief that a consecrated wafer has spiritual properties, we enter a region of pagan custom and fancy. I gave examples of that sort of degeneration which is associated with this range of fancy, and these you rightly find shocking to faith and reason. This repudiation has, as your covering letter hopes, my cordial sympathy. I rejoice that you and your co-signatories should thus affirm the position of the Church of England, which at the Reformation protested against certain errors and absurdities of medieval Catholicism. It is possible that all those who joined with you in your memorandum will go further and dissociate themselves from other errors which have the same root? Am I, in fact, in a position to hope that those clergy in the diocese who in November, 1925, refused my request for loyalty to our Prayer Book and Articles will at length reconsider their action?"

"You will remember that at the close of a pastoral letter on Devotions I then said: 'As Bishop I have promised to banish and drive away erroneous and strange doctrine. It is my duty to establish law and order in the diocese. I must therefore ask that illegal services, such as Benediction, Exposition, Devotions, Procession of the Host, etc. shall cease, and that no consecrated bread and wine shall be kept in receptacles placed in those parts of our churches to which the public are admitted.' You are aware that such practices are copied from Roman Catholic usage, and that they are meaningless unless some erroneous belief analogous to that of transubstantiation is held. With them is associated the teaching that the consecrated bread and wine are changed in substance, so that spiritual properties are conferred upon them. In language which to me is extremely repugnant, it is sometimes said that Jesus is the prisoner of the tabernacle. Simple people are encouraged to pray before, and even to, the reserved elements. There is grave danger that as a result of such a belief in a mechanical transformation one who receives the consecrated elements will assume, with a logic as impeccable as it is disastrous, that he thereby automatically gets Jesus.

"It pains me even to mention such degradation of belief, associated as they are with a part of the worship of our Church which ought to be a great incentive to righteousness of life. Clearly, however, any overgrowth of sacramentalism which appears to divorce God's favour and help from a struggle to serve Him worthily ought not to be countenanced by our Church, and for that reason I appealed, and I appeal again, for loyalty to our historic sacramental position. There is no mechanism of salvation in the sacrament of Holy Communion to those who rightly, worthily, and with faith receive the same. The bread which we break is a partaking of the body of Christ. The prohibition of those illegal practices which I ask to be brought to an end rests on a principle which we must preserve if we are to keep free from superstition and to make our worship promote moral conduct. Disobedience to my efforts to secure loyalty has led to what is virtually schism. Cannot you and your co-signatories follow up the disclaimer of your memorandum and unite on a basis of sound doctrine to establish law and order in the diocese? The coming of Christmas ought to make us renew our efforts to seek peace through truth." "The Times" (London.)

Pleasure Seeking Sundays.

"The whole country at present needs to be most gravely warned that the price of the multiplicity of facilities for Sunday pleasure-seeking will be deplorable," said the Archbishop of Canterbury (Dr. Randall

Davidson) in a message to a meeting in support of the observance of Sunday.

Sir Harry Lauder, the comedian, writing from a Pullman car travelling in West Virginia, declared: "I've told fellow artists that if we fail to uphold our religion and our Sunday, men will scorn us, women will weep for us, and children will be taught to hate the theatre's name. The curses of future generations will be eternally at the stage door."

The Leader of the Labor Party (Mr. Ramsay MacDonald) said: "We are too superficial and thoughtless. Unless we accustom ourselves to draw inspiration from deeper silences within we will be unable to face the problems of modern civilisation."—"Herald."

Undergraduates as Missionaries.

Ten Days' Campaign at Lancaster.

The Bishop of Manchester will commission, at Lancaster, on Saturday next, a body of thirty Oxford undergraduates who are holding a "world call" missionary campaign in the town and district. They are members of the Student Christian Movement in Oxford, representing all denominations, and for ten days will address the congregations, schools, and organisations of the churches and chapels, closing with a mass meeting on Monday, December 20th.

The Rev. C. M. Chavasse, rector of St. Aldate's, Oxford, and son of the ex-Bishop of Liverpool, will lead them, and the secretary is Mr. M. Milford, of Magdalen College. Several of the campaigners have already volunteered for service abroad. This is the fourth campaign undertaken exclusively by Oxford undergraduates since the war, the previous ones being held at Carlisle, Rugby, and Cheltenham.

Elocution for the Clergy.

The Bishop of Liverpool has appointed the Rev. H. Dams, Vicar of Knowsley, to be Bishop's Messenger. This is the second appointment to this office. Mr. Dams will be in charge of the elocution and voice production of the younger clergy and ordinands. It is interesting to note that at the last session of the Church Assembly, this particular part of clergy training was under criticism, and a resolution was passed that the attention of the church authorities should be given to the matter—"Liverpool Post."

Revolution Seekers.

Speaking in London, Mr. T. P. O'Connor, M.P., said:—"There is a disastrous school among the miners and some of our working people who want a revolution in this land, and, if need be, a bloody revolution. I denounce that doctrine as treason to our traditions, to the character of our people, and to the future of our country."

"We have among our working people a minority that does not count, but which thinks you should resort to the sword and bloodshed, when all you have to do is to take a small piece of paper and put it into the ballot box. I am more a Radical than ever I was, more a democrat than ever I was, and my chief criticism, and my burning hatred of these appeals to force are largely due to the fact that I am such a democrat. In God's name let us give up this disastrous and mad method of class war, which leaves the nation poorer and weaker at the end."

TASKS FOR ALL. (Septuagesima.)

In the vineyard will be found,
Tasks for all supplied;
Ev'ry hour the Master calls,
Labourers to His side.

Earnest workers there are seen,
Who from early dawn,
Through the busy day have toiled,
Heat and burden borne.

Hearken! All ye laggard souls,
Who neglect His grace,
"Standing idle," "all the day,"

"In the market place,"
Hasten! And obey His voice,
'Tis a clarion call;

In His vineyard will be found
Tasks for one and all.—Grace L. Rodda.

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The Rev. C. C. MacMichael has been appointed Canon-Resident of Christ Church Cathedral, St. Arnaud.

Mr. J. Carter, well-known in C.M.S., Melbourne, had an operation for appendicitis, immediately after leaving the Summer School at Bacchus Marsh.

The Rev. David Creighton, of Helensburgh, has resigned for the purpose of visiting England. He will leave Sydney during February.

The Rev. F. A. Walton, diocesan director of Education, has been attached to St. Andrew's Cathedral and district as assistant minister.

The daughter of the Premier of N.S.W., Miss Lang, was married at St. Barnabas' Church, George-st., West, Sydney, last week. Archdeacon Charlton officiated.

The Rev. Neville Haviland will act as locum tenens for nine months from February 1, for the Rev. C. M. Thomas, rector of Sutton Forest.

Archdeacon Charlton will conduct the services at St. Philip's, Sydney, during the vacancy caused by the death of Canon Belingham.

Canon and Mrs. Clayton returned to Sydney from England last week. We regret to hear of the Canon's illness and of his resignation from the parish of St. Luke's, Concord on the ground of ill health.

The Archbishop (Dr. Wright) has approved of the formation of a new parochial district to be known as St. Paul's, Harris Park and Rosehill, and the Rev. Frank Wilde has been appointed curate-in-charge.

The Rev. W. Green, M.A., Dip.-Ed., son of Bishop Green, has been appointed to the parish of Christ Church, Brunswick, Melbourne. He has been incumbent of Murrumbidgee since 1917.

An exchange has been arranged between the Rev. John Boardman, rector of St. Alban's, Five Dock, and the Rev. W. T. Price, rector of St. Peter's, Sydney. The Rev. John Boardman was inducted by the Dean of Sydney on Thursday, February 3.

Mr. L. V. Biggs, up till now a lay canon of St. Paul's Cathedral, Melbourne, and formerly chief of staff of the "Age" newspaper, has been appointed editor, and we wish to congratulate him. Mr. Biggs has proved himself an eloquent speaker, and he will take to his new task, with other gifts, a strong desire for social welfare.

The Rev. F. Brammall, of Holy Trinity, Port Melbourne, spoke of the Rev. G. Goldsmith's work in the port, and unveiled an enlarged photograph of Mr. Goldsmith. He afterwards addressed the men at the service in the Chapel and dedicated the communion rails which have been erected in memory of Mr. Goldsmith.

The Rev. Reginald John Campbell, formerly a famous preacher at the City Temple (Congregational), London, quietly married his private secretary, Miss Ethel Smith. Mr. Campbell, who had been a member of the Congregational ministry since 1895, was ordained into the ministry of the Church of England in 1916, and is incumbent of Holy Trinity, Brighton. He is aged 59 years, and has been a widower since 1924.

The Rev. H. McWilliam, Th.L., of Lawson, N.S.W., who underwent a painful operation in St. Luke's Hospital last November, returned to his parish at the end of January. The services during his absence have been carried on by the two lay helpers, Mr. B. Schleicher, B.A., and Mr. H. J. Ford. The Revs. C. Hughesdon, R. J. Hewett (C.M.S.), W. Gurnett (assistant at Beecroft), and W. R. Brown, of the B.C.A. at Wilcannia, have also taken duty.

The Melbourne Auxiliary of the B. & F. Bible Society reports the election for the ensuing year of the following:—President, Rev. Dr. A. Law; Vice-Presidents, Rev. Thos. Quinton, Dr. Alex. Leeper, Mr. J. S. Walker, and Mr. Fred G. Barley; Hon. Treas., Mr. Jas. Birchell; Hon. Corres. Sec., Rev. C. J. T. Martin; Hon. Minute Sec., Mr. J. S. Walker; Committee, Rev. E. Denton Fethers, Rev. W. A. Holdsworth, Rev. J. W. Jones, Rev. A. C. Kellaway, Rev. G. P. Rees, Rev. B. W. Heath, Rev. F. P. Joseland, Lt.-Col. E. H. Burton, Mrs. Haworth, Mr. F. J. Cato, Mr. C. F. Crosby, Rev. H. C. Matthew, and Pastor A. G. Saunders.

Church of England Men's Society

THE Fifth National Conference was held at the Sisters Collegiate School, Hobart, from December 30 to January 3. Bishop Hay interested himself in promoting the successful carrying out of arrangements, as did many other Tasmanian brethren. "Christian Principles and Modern Life" was the general subject. The Bishop of Gippsland (president) dealt with some of the weaknesses and aims of the society. He gave as a slogan on the initial letters: "Call Earnestly My Servants." Bishop Hay spoke of the sanctity of marriage, deprecating the attempts being made to increase the grounds for dissolution of the marriage tie. He thought we might in future separate the State contract, or legal part, from the Church ceremony and blessing, to leave the Church free from recognition of the lowered State standard.

The Bishop of St. Arnaud introduced the topic of Sunday and Worship, commenting on the confusion regarding Sabbath and the Lord's Day. Mr. G. W. Halcombe (Adelaide) deprecated organised sport on the day. "Modern Youth and the Call of Christ" was opened by Bishop Halse, of Riverina, and in the course of his remarks he showed how the problem had changed during the last 20 years. The Toc H. movement, among other influences, was of service in the religious education of youth. Mr. J. C. McPhee, M.H.R., drew attention to the position of seniors in commercial life, and thought the Society should try to reach men and women in social and business circles. How could a youth go to Church when he saw his elders going off to sport on Sunday? Mr. W. T. Rowe, Chairman in Victoria, urged the primary importance of men being interested in the boys.

"Gambling, Public and Private," formed the theme introduced by the Bishop of Bendigo, who said gambling was the instinct of the savage. Insurance and gambling were shown to be essentially different. The latter dealt with an artificial risk created by man. Bishop Moorhouse was right when he said the gambler's prayer was "Give us this day our brother's bread." Mr. Lee Neil (Melbourne) defined gambling as robbery by mutual agreement. It effectively killed spontaneous liberality. Men who gambled were a menace in business. A serious problem was the private indulgence at card parties, and he roundly condemned raffling and games of chance in church bazaars.

The Mayor and Council gave a civic reception to the members of the conference. On Sunday, 2nd, there was a Procession of Witness on the way to the Cathedral service, in which 200 men took part. Archdeacon Richards and Weir gave the devotional addresses during the conference.

The Bishop of Gippsland was re-elected president, and Sir Littleton Groom and Mr. G. W. Halcombe (Adelaide) vice-presidents.

FLASHLIGHTS from the PAST

(By the Rev. A. J. H. Priest.)

THE ITALIAN MISSION.

WE are now to trace the steps by which the pagan Anglo-Saxons and Jutes became Christians. The honour of sending the first missionaries to them belongs to Gregory the Great, Bishop of Rome.

Not Angles but Angels. Gregory, when Archdeacon of Rome, passing through the slave-market, was attracted by the beauty of some fair-haired boys, who were exposed for sale. Asking who they were, he was told they were "Angles," and replied, "They would not only be Angles, but Angels, if they were Christians." From that time he longed to preach the Gospel in England, but could not go, as he was called to be Bishop of Rome.

After some years he sent Augustine, with 40 monks, to evangelise the English people. They did not go to Northumbria, where the Angles had come from, but to Kent (where there were better opportunities. Ethelbert, King of Kent (though himself a heathen), had married Bertha, a Christian princess, daughter of the King of Paris. She brought a Chaplain with her to England, and worshipped in the old British Church of St. Martin, at Canterbury, which was restored for her by the King.

Augustine in Kent. So Augustine and his helpers went to Kent, landing there in 597. The King received them kindly, but in the open air, lest they might bewitch him. The monks advanced in procession, headed by a silver cross, carrying a banner on which was a picture of the Crucifixion, and singing the Litany. The King gave them permission to live in Canterbury, to worship in St. Martin's Church, and to preach the Gospel without hindrance.

After a short time King Ethelbert, with his nobles and many of his people, renounced paganism, and were baptised into the Christian Church. Then Augustine, in obedience to the orders of Bishop Gregory, went to France, and was consecrated Bishop of the English people, the first Archbishop of Canterbury.

The British Church. Augustine found that there was (as we have seen) already a Christian Church in Britain. Driven westward by the Anglo-Saxon invasion, it was strongly established in Wales and Cornwall, owing no allegiance to the Bishop of Rome. Augustine sought the aid of these British Christians in evangelising the heathen Anglo-Saxons. A conference was held on the bank of the river Severn, but apparently Augustine, lacking in tact, was too autocratic, and assumed an authority over the British Bishops, which they could not recognise. He failed to rise from his seat to welcome them; as a result, they would have none of him, and the conference came to nothing.

A Pioneer Missionary.—To Augustine belongs the great honour of being the first to preach the Gospel to the Anglo-Saxons, though not the first to preach in Britain. In his dealings with the British Church we meet with the first assertion in Britain of independ-

ence of the Church of Rome, which was repeated over and over again in later times, until complete liberty was regained at the Reformation.

Bacchus Marsh C.M.S. Summer School.

January 8 to 14.

A TOTAL membership of 85 indicated that the School idea was welcome again to the C.M.S. friends and right from the commencement a happy and healthy tone was felt amongst the members. There was no doubt about the sincerity of the local welcome from both civic and religious leaders, as expressed at the first gathering, and succeeding events proved this sincerity by the amount of help given to the school by Bacchus Marsh friends, particularly the Rev. L. J. Durance, who spared neither time, pains nor petrol to make everyone feel happy and contented. The weather was the hottest experienced for many years, and the "Marsh" gets very hot without wasting much time about it. Still we were not restricted to a limited number of "showers" per day, and so you could find one cool spot, even if you could not retain it for long. The lovely trees and green patches of thick lucerne were most welcome sights, and from the hills made the place look like a veritable oasis in the desert. The arrangements and appointments for both the School and the Camp were near perfection, and owing to the kindness of the High School authorities and the Agricultural Society, we had the privileges of a good camp without many of the usual camp disadvantages. The programme was thought to be too full by many scholars, yet it was wonderful to see how many stuck to it in spite of the heat and the flies and the dust, etc., etc.

The high order of the papers and addresses made one feel desirous of taking full advantage of this unique chance to learn from experts in their several departments. The daily Bible readings by Principal Wade, of Ridley College, Melbourne, were not only scholarly, scientific and spiritual, but simple enough for the average listener to grasp both the truth of God's Word and its spiritual meaning. He showed how God had always spoken through His prophets of His missionary ideals and of His provision for a salvation which was world-wide in its application.

The whole series was most helpful and met with very hearty appreciation from both the clerical and lay members of the School.

A most valuable hour was spent from 12 to 1 o'clock each day dealing with some phase or other of home organisation. From these discussions many fruitful ideas were evolved which should help to make the work at the home base more efficient. Special mention should be made of a paper read by Mr. W. M. Buntine, M.A., which dealt with the principals and aims of the C.M.S.

A very pleasing feature of this year's School was the fusion of old with new C.M.S. supporters. It was very reassuring to see such names on the list as Kellaway, Barnes, Quinton, Carter, etc. Men who have loved and prayed and worked for the dear old C.M.S. during a long lifetime, and then to find that the youngest C.M.S. recruit, as well as these stalwarts, thoroughly enjoyed a vivid re-statement of the principals and aims of our beloved Society.

Every afternoon was free for excursions, but the most popular pastime appeared to be finding the coolest of

many warm spots and enjoying a "siesta." There were, however, many "restless spirits" who went to view the surrounding beauty spots within reasonable distance.

The evening sessions were devoted to a view of the great "harvest field" and presented by missionaries who had shared in the wonderful ingathering now being experienced in most countries, and much first-hand information was conveyed of work in the various C.M.S. fields.

The closing meditation was given each evening by the Rev. R. J. Brady, vicar of St. Matthew's, Prahran, and one member very aptly described them as "heart searching." With an earnestness that led him to put several times as much value into it as was necessary, Mr. Brady brought home the deeper truths of personal religion and made all feel the urgent need of deeper consecration. Owing to a kind and indulgent chairman (the Bishop of Mombasa), Mr. Brady had to speak when most people were mentally very tired; yet it was easy to understand that a Missionary Bishop found it impossible to stop a missionary when the time was up, for all of them were full of their message. Nevertheless, the devotional messages got home and were most helpful. The chairman "filled the bill" well, and though this is the first Summer School he has ever attended he came to grips with his job, and by his delightful manner and personality won the hearts of all, and his sermon at the thanksgiving service in the church on Friday will not soon be forgotten. He led us on to the point of personally determining to take our full share in both prayer and service in missionary enterprise. By the way, the thanksgiving at this service amounted to £20.

It was a great loss to the school that Mrs. Heywood, wife of the Bishop, was laid aside by illness and unable to attend the sessions at all.

Most efficient arrangements were made by the Rev. Rex Long, whose capacity for detail is marvellous, and the happiness and comfort of the School owed much to his secretariat; whilst camp arrangements were efficiently managed by Mrs. Bradley. A very special feature of the School was the blackboard work of Miss McPhee, a missionary from India, whose artistic ability presented a most attractive daily treat in the way of suitable pictures and texts, which contributed in no small measure to the effective presentation of the daily message of the several countries.



KIWI BOOT POLISH IS WONDERFULLY WATERPROOF AND ECONOMICAL AND POLISHES BOOTS PERFECTLY



I love all beautiful things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honoured for them.

—Robert Bridges.

FEBRUARY.

5th—Saturday. Agatha, V. & M. A martyr of Sicily, who gave up her wealth for the poor, rejecting the advances of the Roman Governor, who rebuked her for making herself a slave. "Yes," she replied, "to the poor as you to sin."

6th—5th Sunday after the Epiphany. Christ the Protector of His Church.

13th—Septuagesima Sunday. The beginning of preparation for Lent. The lessons tell of the Fall of Man (Genesis), and of the need of self-discipline (Epistle and Gospel). The word Septuagesima means seventy, the Sunday being in rough calculation that number of days before Easter.

14th—Monday. St. Valentine's Day. Valentine of preparation for Lent. The lessons tell of the Fall of Man (Genesis), and of the need of self-discipline (Epistle and Gospel). The word Septuagesima means seventy, the Sunday being in rough calculation that number of days before Easter.

17th—Thursday. Next issue of this paper.



THE interest manifested to-day in the Celestial Empire provides instance of the close connection between the life of nations and the extension of the Faith of Jesus Christ. Australia is not unaffected by the happenings among the 300 millions of Eastern Asia. Not only is the trade of the British Empire involved, but we are very near neighbours, being joined by the Pacific waters.

The growth of national feeling, now being exploited by Bolshevik device, can only command the sympathy and encouragement of every true Britisher and Christian. We had hoped to be able to guide that nascent expression into right and noble channels. The Chinese are a marvellous people with an equally wondrous history. They invented the compass, printing and gunpowder, before the West did. They resolutely discarded all dreams of foreign conquest, and have provided a remarkable record which we cannot but admire when we study it.

We witness now the awakening of the East. The modern Press, Cinema, Railways, and the hundred other inventions of recent days have penetrated China and its remote and secluded state has gone for ever. It is idle and narrow-minded to lay the blame for the present upheaval upon the missionary. Said a great Chinese Plenipotentiary in London some years ago: "You will succeed and Westernise us, and wake us up, but you will regret it." The British policy now is very different from what it was seventy years ago, but we have to live down some deeds which the Chinese still remember. The missionary has been employed, among other tasks, in eliminating the bad impression which other whites have given.

That medley of religions which dominate the Chinese should be understood by more than those who go to China. Confucianism, with its 240 million adherents—and adherent is the word to be used of religion in China, let it be noted—Buddhism and Taoism, form the religions which any Chinaman may agree to at one and the same time. He may thus belong to different religions without compromising himself. This has to be taken into account when people point the finger of scorn against some reputed converts and their apparently inconsistent or wavering attitude. It is forgotten that we at home too often try as strenuously as we can to make the religion of Jesus Christ fit in with an absolutely antagonistic worldly code of action. We too have our apostates in abundance, though they are not so advertised in the daily press as is some Chinese General, and maybe, without real cause.

The story of Christianity in China is full of romance from the dim and distant time of the Nestorians to the Christians now being hurriedly expelled at the risk of life and loss of goods. The discovery, in 1620, of that stone in Pekin with its inscription recording the advent of "the Luminous Religion" marked the preaching of the Gospel or the Light of the World in the eighth century by the Nestorians. We know nothing more. Maybe they were quite accepted in court, and that some "foreign devil" agitation swept them away has as happened often in that land of surprising contrasts. The Jesuits in the sixteenth century acquired a strong hold upon China, through their enterprise and ability, being accorded welcome at Court on account of sheer ruling and educational gift. But, as so often happens to Rome, she fails to hold her position. The Dominicans had a nice dispute about the name to be used in translation for that of God. The most possible words (there was no exact equivalent procurable at the time) referred either to an Earthly Ruler, or to a Heavenly Body. Of course the Pope should have decided, and he thought he did. But the Chinese Emperor thought otherwise, and what with the growing stranglehold of Rome upon the Throne, this theological discussion resolved itself into a cause for the immediate and wholesale expulsion of the foreigner. The influx in any number of Gospel messengers, as we understand the term, was the result of the great Evangelical movement and the opening up of the East to Anglo-Saxon trade, for the United States figures in this, too.

Before the latest disastrous happenings the Church of England, or its equivalent, was represented by a dozen dioceses united as the "Chung Hua Sheng Kung Hui," the Catholic Church of China. It is for this infant native Church, for the converts now face to face with cruel persecution, and for the missionaries who are still in danger, that our earnest prayers are needed, we may learn, for our assurance in prayer, that before this, as in the Boxer Riots, has the blood of the martyrs been indeed the seed of the Church.

The Church at Home is more closely involved than many people imagine in the destinies of the Church in China. "Missionary work in China is doomed," wrote a newspaper correspondent. But our hopes are dictated by other scribes.

LATE NEWS.

Owing to the farewell luncheon to the Archbishop having been arranged for Monday next, February 7, it has been decided to cancel the Prayer Union meeting fixed for St. Michael's Church, Flinders-st., Sydney.



Holiday Religion.

THE slack period in parish life is now drawing to its close, and congregations and Sunday Schools return somewhat to their former condition. Not altogether so, for there will be a difference. It is not easy to take on the yoke of daily work after a spell. People speak of being "collar-proud," and it has some relation with religion as well. A Judge of the Supreme Court once admitted that when he went away into the bush for a holiday and found there was no church nearby, he rather resented it at first, then after a while he grew quite used to it. This open confession may be good for other people's souls. Here is a danger which has to be guarded against. It is recurrent danger, and it is the ever-present tendency of our easy-going and luxurious age to regard religion as an unpleasant task. Of course it is, and must be, a task—but a joyous one. Religion will return to us just what we put into it, no more nor less, of earnestness, sacrifice and effort. Faith is a labour and a fight, says St. Paul. And the fruits of peace and joy come only to those who do not allow the holiday spirit to subvert their regard for the grandest relief of mind and of body, too, if we only understood our frame.

Prayer Book Revision.

IT suits some people's book to make light of the agitation against extreme methods in the work of revising the Book of Common Prayer. But if those who have objections to certain proposals of an extreme and party nature do not voice their mind who will be blamed when matters advance beyond the present stage of discussion and suggestion? At the risk of being voted a nuisance, or an agitator, or a protestant, or a propagandist, or some such nice term, we are in duty bound to protest against undue tampering with the ancient landmarks. It is a thankless task, as some of us know well from bitter experience. Bishops mostly frown upon anyone who raises awkward questions. The laity too often want to be left alone to slumber on. It is the revolutionist who is ever alert and pushful, and he reaps more often through sheer persistence than because his cause is just. It is most refreshing to read what the Bishop of Norwich (Dr. Pollock) uttered recently in England: "I have always thought it unfortunate that devout churchmen should hesitate to express their views, and then complain when we do things contrary to their wishes." It is an episcopal justification for the protestant evangelist.

Animals on the Stage.

IT is high time there was fuller supervision of the employment of animals in the amusement of the people. Incidentally, it is rather difficult to gauge just what pleasure there is in witnessing certain animal performances. They are evidently very laboured and are exceedingly poor in presentation. There are "turns" which avoid this criticism, as there are trainers, known to the writer of this note, whose methods are kindness itself. There is so much of the human in all animals besides the monkey, and there is no doubt that some animals, as

led, as we shall see later, to a great person than to see everyone keen on their job, and ever ready to put them-

some people, like to show off. But to exploit them for the sake of the money is to degrade the nature of man as well as of beast. There has been of late some correspondence in the press of one of our cities on this subject, and we can endorse the criticisms levelled at certain kinds of shows. But the difficulty seems to be in finding a remedy. It will be hard to prohibit such entertainments altogether, because the "circus" and the Zoo are involved. The way here seems to be not that of prohibition, but of wiser and more thorough control.

Secularism.

WHAT a bogey this word is to some people! It is in their mouths as blessed a word as "Mesopotamia," that is, it stands for a great deal which no one understands nor wants to understand. A scare was raised by a Melbourne paper over an alleged appointment at Lake Tyers, or, rather, of non-appointment, of an applicant for a Government position at that refuge for our few remaining Aborigines in the south. If it had been known, and enquiry would have revealed the facts, there has been a fine work of long standing to the credit of the Church of England in that sphere, and to have appointed a Roman Catholic over the secular side would have been both an injustice to the Church of England and a peril to the good work accomplished. So much depends upon the harmonious working of the secular and clerical agencies in a mission station. However, it now appears as if it was of the nature of a false alarm, and it is hoped that it will prove a lesson to certain people who allowed themselves to give utterance to unfounded statements.

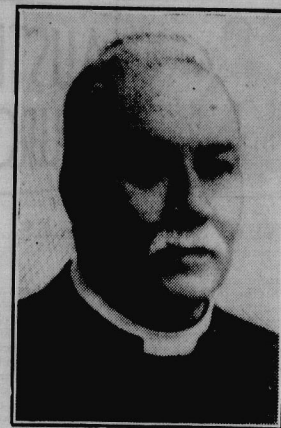
The late Canon Bellingham, M.A.

CANON Arthur Edwin Bellingham, rector of St. Philip's Church of England, Church Hill, who died on January 19th, was one of the best known clerics in the diocese of Sydney.

Of 39 years' ministry in the diocese of Sydney, he spent 16 years as rector of St. Clement's Church, Marrickville, and 19 years in the office which he held at the time of his death. For several years after leaving school he was on the staff of the Bank of New South Wales in Sydney, and the experience gained in that capacity was of great value in the solving of many financial problems connected with his subsequent church work. In 1883 he went into residence at Corpus Christi College at the Cambridge University, where he obtained his B.A. degree three years later. After additional study at the Ridley Hall Theological College, he accepted an invitation from Bishop Barry, of Sydney, to return to Australia, and he was ordained a deacon in 1887. A year later he was ordained priest, and in 1892 the M.A. degree of Cambridge was conferred through Ridley Hall.

Immediately after his ordination as deacon, Canon Bellingham was appointed curate of St. Stephen's Church, Newtown, and he remained there until 1891, when he became rector of St. Clement's Church, Marrickville. To him much of the credit for the erection of the handsome edifice with its commanding spire belongs, for he inspired his parishioners in the work by personal example and organisation. In that parish he is said to have really performed the most notable work of his life. Apart from spiritual ministrations, he interested himself keenly in social welfare, and determined for many young men the professions and trades which they adopted. As a result of his advice, many men were influenced to join the ministry. Keen interest was also taken by him in several forms of sport, and he was primarily responsible for the creation of the Western Suburbs Churches' Cricket Union, of which he was the first president. During his stay at Cambridge he rowed in the inter-university boat race against Oxford.

Upon his advancement to the rectoryship of St. Philip's Church in 1907, in succession to Archdeacon Langley, who had resigned to become Bishop of Bendigo, he worked in a wider sphere. He was closely identified with many diocesan and general church movements, but he retained a close touch with the



The late Canon Bellingham, M.A.

affairs of the parish, as he had done at Newtown and Marrickville. He was particularly enthusiastic in his work for the British and Foreign Bible Society, of which he was the honorary clerical secretary. He was also a trustee of the Church Missionary Society, a director of the Clergy Provident Fund, and a member of the Council of Churches, and he interested himself in the management of several church educational establishments.

He was made a canon of St. Andrew's Cathedral in 1907, Rural Dean of West Sydney in 1910, and Commissary in Sydney to the Bishop of Grafton in 1910. Many people will remember him for his kindly work as chaplain of the Royal Prince Alfred Hospital during the two years he worked in the parish of St. Stephen's, Newtown.

The Archbishop of Sydney and Bishop D'Arcy-Irvine took part in the funeral service and a large number of clergy were also present.

Canon Bellingham will be greatly missed in Sydney where he lived and worked so long and loyally for his Master. We express deep and prayerful sympathy with the bereaved.

The late Mrs. Harrington Lees.

INTENSE sympathy is felt for the Archbishop of Melbourne, together with an equally widespread sense of the loss to the Church by the passing away of Mrs. Harrington Lees on Wednesday, January 26, at Bishops-court, Melbourne. Mrs. Lees first became seriously ill in September, but it was generally thought that she had made a good recovery after an operation for internal trouble. However, a relapse set in, and early in January it was recognised that there was little hope. She made a valiant rally, but it was only temporary, and she gradually grew worse until death brought an end to her pain, and to one of the finest living influences in our midst.

Mrs. Lees was a strong character, and possessed an outspoken though tactful mind, and her energy and devotion were well-known. She was a prompt and business-like president at those gatherings over which she sat, and she was also an inspiring speaker. She evinced no fondness for adulation or publicity, and she could always be relied upon to help in time of need. Her wise councils were of gain to more

than the Archbishop. In England she had specially exerted herself during her husband's ill-health at Southport, and, later, when a War Hospital was carried on in the parish hall at Beckenham.

C.M.S. realises it has lost a true friend. Mrs. Lees was president of the Women's Missionary Council of C.M.S. and in many ways showed her interest in the great work of caring for heathen souls.

Mrs. Lees arrived in Australia in 1922, but she was always one of us, and took a quick grasp of our ways and ideas. She was the daughter of the Rev. J. M. Cranswick, D.D., and was born in 1867. Her brother is Canon Cranswick, of Sydney, and the Bishop of Gippsland is her nephew. The latter were with her at the end.

The funeral service took place on Friday morning, January 27, in St. Paul's Cathedral, and subsequently at Box Hill Cemetery.

New Bible House in Jerusalem.

WHEN Dr. Ritson, Senior Secretary of the British and Foreign Bible Society, visited Jerusalem in 1923 an excellent site was purchased for the erection of a new Bible House in the Holy City. Difficulties, however, intervened and it is only quite recently that building operations were commenced.

Almost midway between the Jaffa and Damascus Gates of the City, and in the centre of the commercial activities—near to the Post Office—the Bible Society will presently possess a building worthy of the "Cradle of Christianity" and convenient for the increasing opportunities now open to the Society in Palestine. The erection will be in Oriental style, designed by a British architect living in the East, and will stand on two great roads—the one in front leading to Jaffa and the other in the rear to Nablous—which are frequented daily by multitudes of people of all nationalities. From the new Bible House will go forth the staff of colporteurs, who have to cover an area extending from Dan to Beersheba and from Moab to the sea.

Thousands of Christian pilgrims from the Eastern and Western Churches, as well as travellers from England and America, visit Jerusalem every year and the new Bible House, with its supplies of the Scriptures in the languages of these peoples will serve as a pointer to that period in the history of the Holy Land when its highways were trodden by Jesus Christ. It seems fitting also that a worthy monument should be erected in Jerusalem by Christian people as an expression of gratitude for the Bible.

The erection of the Jerusalem Bible House and its contents will cost £11,000. The committee of the Bible Society are confident that people of all nationalities will join in the enterprise. The special free-will offerings for the Bible House should be earmarked "For Jerusalem."

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The Australian Church Record.

February 3, 1927.

THE TWO PRAYERS.

Last night my boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know You can."

Then while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with love-bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

—Rev. Andrew Gillies.

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good order, 7 stops, coupler, 2 knee
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St. Silas' Rectory, Botany-rd., Waterloo.

The Rector of Rockdale can recommend
young English Lady as Assistant Matron
or similar position in School. Good
Needlewoman. Apply, c/o The Rectory,
Rockdale, N.S.W.

ASSISTANT PRIEST WANTED. Apply
the Rector, St. Silas', Rectory, Waterloo.

CURATE WANTED for St. Andrew's,
Summer Hill, Sydney. Stipend: Deacon,
£250; Priest, £300. Apply, Rector,
Canon Langford Smith.

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ual and pedal. 7 stops. Electric Blower.
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ed, New Year, in full orders. Communi-
cate Rector.

The Clergy are respectfully requested by the
R.S.P.C.A. to note on their Calendars
that

HUMANE SUNDAY

has been fixed for

MARCH 6th.

A Special Service will be held at St.
Andrew's Cathedral at 11 a.m.

Those who on that day are in charge of
Public Worship are requested to bring before
their congregations the necessity that exists
for the humane treatment of the Dumb
Creation. Sunday School Superintendents
are specially requested to co-operate.

Be Kind to Animal Week (March 7 to 12).

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NEW SOUTH WALES.

SYDNEY.

On the 9th January the annual effort of
Direct Giving, called Gift Sunday, was held
at St. Alban's Church, Leura. The Church
was decorated. The Archbishop was the
preacher at both services. The sermons left
a deep impression on all who were present.
Despite inclement weather, the services were
spontaneously attended. The offerings received
on the day amounted to £127 8s. Owing to
the present organ not being sufficiently good
for our services, Mrs. Lodge, and the Misses
Larkin, of Leura, are presenting the Church
with a very fine Estey Organ. This was
dedicated by Archdeacon Boyce on Sunday,
23rd January.

A Missionary Exhibition and Sale of
Work is being held on February 2 and 3 in
St. Alban's Hall. There will be present to
assist by lectures and control of the Courts,
eight missionaries, including the Bishop of
Mombassa, and Canon Burns. Besides the
parochial efforts, there will be four courts
representing the work done in India, Africa,
The East, and Australasia, as well as an art
stall, selling brasses and the beautiful
needlework done by the women of India and
China. It is hoped to raise £150 for mis-
sions by this effort.

Leichhardt.

On Thursday, January 27th, about 600
people congregated in All Souls' to welcome
to the parish the Right Rev. R. C. Heywood,
D.D., Bishop of Mombassa. The Bishop
was accompanied by Canon Burns, O.B.E.,
also Rev. Ferrier, secretary, C.M.S. Dr.
Heywood explained the purpose of his visit
to Australia, saying "My object in coming,
and my earnest wish, is to so interest the
people of this country in the missionary
work in East Africa that my present Diocese
may be divided into two and that an Aus-
tralian may come to Africa as Bishop of
Tanganyika." Canon Burns also spoke of
the work done in Kenya Colony and pleaded
for the consecration of life as well as money
to the services of the Master in that country.
The service was impressive and much prayer
is being offered that the purpose of the Bis-
hop's coming may be fully realised.

C.M.S. Summer School—Austinmer, 1927.

The C.M.S. Summer School which was
held at Austinmer from the 15th to 22nd
January, was a pronounced success. About
180 members enrolled, and at some of the
meetings over 150 were present, including
local residents. The Bishop of Mombassa,
who occupied the chair, was indeed a great
inspiration to all present, and with Mrs.
Heywood won the hearts of all.

The missionary addresses by such well-
known missionaries as Canon and Mrs.
Burns, Dr. and Mrs. Howard Taylor, Miss
K. Miller, Rev. L. S. Dudley, made a lasting
impression. The Moslem situation was ably
put by Rev. S. Denman. The Rev. H. G. J.
Howe gave very interesting and instructive
Bible readings, and the Closing Meditations
by the Rev. L. Gabbott proved a stimulus
to self-examination after each day's study of
the Call of the World, as put by each speaker
from many parts of the world. The immediate
outcome of the School was the formation
of a Fellowship of Prayer and also a number
of new members for the Home Preparation
Union.

The Thanksgiving Service on the last
night will long be remembered. The Bishop

gave an address after which those present
joined in the solemn pledge previously taken
by the delegates at the meeting of the St.
Paul's tide gathering of the Missionary
Council of the National Assembly, when the
reports on the World Call were delivered:—

(1) Led as I believe by the Spirit, I re-
solve to join in this movement of Prayer for
a revival of the spiritual life in the Church
of England, and to give the subject a definite
place daily in my prayer.

(2) Believing that God seeks for my per-
sonal service, I hold myself bound to study
the facts of the moral issue presented by the
world situation of our time, that I may be
reasonably equipped as a witness for Jesus
Christ.

(3) Trusting only to His grace, I offer my-
self, my mind, heart and will, in God's ser-
vice for the extension and establishment of
His Kingdom upon earth.

Katoomba Convention.

For the 24th year in succession the annual
convention for the deepening of the spiritual
life was held in a large marquee on the beau-
tiful grounds of Mr. C. Ernest Young, "Klan-
dala," Katoomba, from Monday to Friday,
January 10 to 14. The Trustees of the Con-
vention are Mr. C. E. Young, Mr. W. H.
Dibley, and Rev. H. G. J. Howe. The Rev.
W. T. C. Storrs, of Melbourne, was chair-
man, and the speakers included Revs. R. V.
Bingham, of Toronto, Canada, Canon Burns,
of Nairobi, Edmund Clark, W. L. Jervis, C.
J. Rolis, of Auckland, Dr. and Mrs. Howard
Taylor, of China, and Dr. G. E. Weeks.

At almost every session the marquee was
full, the average attendance being about 250.
A wonderfully enthusiastic missionary meet-
ing was held during the convention, at which
over 300 were present.

The addresses throughout were of a high
order and of a very inspiring character, and
could not fail to move the hearers to renewed
consecration to the Lord Jesus Christ and
His service.

Sydney Clerical Prayer Union.

The opening meeting of the S.C.P.U. will
be held at St. Michael's Church, Flinders-st.,
Sydney, on Monday, February 7th, at the
kind invitation of the Rev. A. E. Morris,
commencing at 11.30 a.m., with the service
of Holy Communion.

The Rev. F. W. Tugwell, B.A., will give
an address on "Present Day Parochial Prob-
lems," to be followed by a discussion.

VICTORIA.

MELBOURNE.

Melbourne has lost one of its most promi-
nent laymen by the death of Mr. W. J. T.
Clarke, of Toorak, Melbourne, in his 65th
year. He was cousin to Sir Frank Clarke
(President of the Legislative Council of Victo-
ria). He graduated at Oxford, but did not
practise as a barrister. Besides church in-
terests in Victoria he built and maintained
a church on his South Australian estate,
Mount Schanck, near Mount Gambier. He
was a member of several diocesan committees
and represented St. John's, Toorak, in Synod.
He had been a vestry man since the days
when the vestry met but once a year. He
was a most regular attendant when meetings
came much more numerous. He was promi-
nent in banking circles and was vice-chair-
man of the Bank of Victoria, which has re-
cently amalgamated with the Commercial
Banking Company of Sydney. He had a
genial nature, and was widely known for
his interests in various charitable move-
ments. At the memorial service held in Toorak,
Archdeacon Hindley, who represented the
Archbishop, read the lesson and the
Vicar gave an address. Archdeacon Hay-
man, representing the Spices Fund, and Mr.
Macdermott, representing the Registrar of
the Diocese, were also at the service. A
memorial service was also held at Mount
Gambier, by the Rev. W. G. Marsh.

The summer school of the Australian
Board of Missions was held at Chalet
Carinya, Healesville. In addition to the
students a number of Healesville people at-
tended. The Bishop of Grafton (Dr. Ash-
ton), was chairman.

February 3, 1927.

The Australian Church Record.

9

The Rev. A. P. Jennings, of Dogura,
Papua, who is in charge of the New Guinea
mission theological college, lectured on mis-
sion work at that place. He characterised
the statements made by Mr. Anstey, M.H.R.,
regarding the conditions alleged to exist
among the native women of New Guinea as
being not at all consistent with actual facts.
Mr. Anstey must have been misinformed, or
else he did not thoroughly understand the
position. The speaker referred to the great
self-sacrifice of Bishop Newton, who held the
offices of bishop, rector of Samarai, and
Customs agent for the mission. This meant
that he was tied down to Samarai, and could
not leave it, as he had to remain there to
receive goods from Australia, clear the cus-
toms, and pack the mission boats for vari-
ous stations.

The Rev. P. W. Robinson and Miss Bar-
fuis spoke of the usefulness of boy scout
and girl guide work.

As the £50,000 which was aimed at towards
the cost of completing St. Paul's Cathedral
has now been received in cash and promises,
the appeal has been suspended. There is a
further sum of £20,000 in bequests. Arch-
deacon Hayman, the enterprising and tire-
less advocate of the Spices Fund, has ex-
pressed his delight, and he deserves every
recognition for his splendid work and for
the success attained.

The Archbishop will unveil and dedicate
the memorials to the late Chaplain G. Gold-
smith in the Hall and Chapel of the Sea-
men's Mission on Wednesday, February 9,
at 8 p.m.

The Evangelical Brotherhood (Rev. F.
Bramhall, secretary) will hold its annual
meeting at St. Hilary's, East Kew, on Mon-
day, 28th February. The Bishop of Mom-
bassa will speak on East African Problems,
and the newly appointed secretary of C.M.S.,
Rev. F. T. Thornborough, M.A., on "The
Position in England," and the Rev. A. Law,
D.D., on the need of the "Australian Church
Record."

Wangaratta.

The Bishop of Wangaratta is at present
on a Holiday in Tasmania, where he will re-
main until the end of March. Writing in
the "Wangaratta Diocesan Newsletter," the
Bishop says, "At the end of March I shall
have attained my retiring age, and my resig-
nation will then take effect. Until then, no
active steps can be taken by the Election
Board for the appointment of a successor.
After March it will depend upon circum-
stances whether I leave Wangaratta immedi-
ately, or carry on for a while as adminis-
trator, pending the appointment of my suc-
cessor. But in any case I shall then have
ceased to be the Bishop of the diocese."

The response to the appeal on behalf of
the Home Mission Fund has reached high
water mark of any previous appeals, and it
is now hoped that the resolution passed at
the last Synod will be possible. It is pro-
posed to raise all stipends to a minimum of
£250 per annum with a house and travelling
expenses for all priests in charge of a parish
rising to £300 on the completion of five years
service and then by annual increments of
£10 to £350.

The Bishop calls the attention of the clergy
to the slackness of Missionary effort in the
diocese and says, "While the needs of the
parish naturally come first, missionary work
is one reason for our existence. We must
not be selfish, but given up. Surely the
greatest of them all is the knowledge of
God in Christ, which our missionaries are
endeavouring to teach our heathen neigh-
bours."

In the Euroa parish a new church has been
built at Shean's Creek, and is entirely free
from debt. This enables the vestry to pro-
ceed with the addition of a vestry room.

A new Guild room has been erected at Nur-
murkah, at a cost of £350, Church Cande-
sticks, cross, and vases, have been dedicated.

The building of a new Rectory at Seymour
at a cost of £1500 will shortly commence.
The parish has made very good progress in
the past few years, under the direction of
the Rector, Rev. R. A. Scott.

A new church promising to be a most im-
posing structure is in the course of con-
struction at Shepparton, a town that has
made very rapid strides during the past few
years. It will be opened towards the end
of March.

A new rectory was recently dedicated at
Beechworth, by the Bishop. The annual
Festival of St. Columba's Hall was held in
November, amongst the speakers present
on that occasion was the Rev. A. R. Mace,
B.A., Vicar of St. Paul's, Fairfield, and for-
merly Warden of the College.

It is expected that the new Church of En-
gland at Shepparton (Archdeacon Carter),
will be opened about the end of March.

St. Arnaud.

The first Synod of the Diocese met on
Tuesday, December 14th, and the day fol-

lowing. It was preceded by Festal Even-

ing in the Cathedral on the Monday night,
when the Processional Cross, in memory of
Canon E. C. W. Fleischer, was dedicated,
and the new Archdeacon of the Loddon was
collated, and by a celebration of the Choral
Eucharist on the Tuesday morning. At
noon on Tuesday the Bishop delivered his
charge to Synod. The Bishop was congratu-
lated on his consecration and enthronement,
and was promised loyalty and whole-hearted
support. Bishop Mamwell-Gumbleton was
accorded the thanks of the Synod for his ser-
vice, which made possible the realisation of
the diocese. Bills constituting Christ Church
a Cathedral, a Council of the Diocese, and a
Superannuation Fund, and another making
provision for holding Synod and regulating
elections, passed through all stages. A cor-
porate body of Trustees was constituted.
Synod referred the matter of providing a resi-
dence for the Bishop to the Council of the
Diocese, with power to act. The Big Brother
Movement was commended. Elections to
various committees took place as follows:—
Council of the Diocese: The Archdeacon and
the Vicar-General (ex officio), Rev. A. G.
Horne, Rev. R. McCosker, Rev. F. J. Betts,
Rev. S. A. Seward, and Messrs. G. F. Oak-
ley, A. J. White, A. G. Lalor, and H. Tay-
son. Board of Electors: Mr. S. E. Golds-
bury, Mr. J. F. Herring, Mr. H. J. Mewkill,
Mr. H. Taysom, Mr. G. F. Oakley, Dr.
M'Williams, Rev. C. C. Macmichael, Ven.
Archdeacon Morton, Rev. R. M'Coy, Rev. S.
O. Seward, Rev. A. G. Horner, Rev. R. D.
Peatt. Board of Patronage: Rev. C. C. Mac-
michael. Supplementary: Rev. R. M'Coy,
and Rev. R. D. Peatt. Diocesan Missionary
Committee: Mrs. David Aitken, Miss A. Bil-
ton, M. L. D. E. Du Ve, Mr. S. E. Golds-
bury, Rev. R. M'Coy, Rev. C. C. Crowley,
Rev. R. D. Peatt, the Archdeacon of the
Loddon, and Rev. C. C. Macmichael. Council
of the Ballarat Church of England Grammar
School: Ven. F. Morton, and Mr. H. L.
Bathurst. Sunday School Board: Mr. S. E.
Goldsbury, Mr. H. J. Mewkill, Mr. H. F.
Stevenson, Ven. Archdeacon Morton, Rev.
C. C. Macmichael, Rev. R. M'Coy, Rev. S.
O. Seward, Rev. E. J. Lees, Rev. T. H. Whit-
worth. Board of Benevolence: Mr. G. F.
Oakley and Dr. M'Williams.

BALLARAT.

Miss S. Hayhoe, who died at Ballarat, was
principal of the Church of England Girls'
Grammar School for 30 years. With the late
Miss Larritt, Miss Hayhoe assumed control
of the school when it was known as Queen's
College, from the late Mrs. Hopkins, in 1889.
In 1902 the name of the school was changed
to that of the Church of England Girls'
Grammar School, and in 1919 the Misses
Hayhoe and Larritt retired, and the diocesan
authorities purchased the school. Miss Hay-
hoe, who was aged 77 years, was a native
of England.

QUEENSLAND.

Immigration.

Canon Garland and his Council of Immig-
ration are to be congratulated for their
most successful efforts in the interests of
migration and migrants. No one who
knows Canon Garland could imagine his
being anything else but enthusiastic, and
his heart is certainly in this work. The
forthcoming visit of the Bishop of London
is causing him some considerable addi-
tional labour, but the publication of the
Bishop's itinerary in this State shows that
as usual the Canon's organising genius has
gone early and systematically to work.

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2nd Class.—Rev. A. T. Pidd, B.A., Trinity College, Melbourne; Rev. A. S. Devenish, M.A., Melbourne; B. D. Simpson, St. John's, Morpeth; Rev. O. S. Fleck, Moore College, Sydney.

Pass.—Novice Adrienne, Hobart; Novice Patricia, Hobart; John Patterson, Langley Hall, Bendigo; Tully Firth, St. John's, Morpeth; A. R. Munro, St. Francis, Nundah, Brisbane; G. W. Thompson, St. Barnabas', Adelaide; E. J. B. Pike, Moore College, Sydney; Rev. H. Saul, St. John's, Morpeth; H. Shepherd, St. Wilfred's, Cressy; Rev. C. W. Chandler, Moore College, Sydney; P. R. Thompson, St. Columba's, Wangaratta; Rev. W. N. Rook, Moore College, Sydney; Rev. N. Edwards, St. John's, Morpeth; Rev. J. W. Russell, Moore College, Sydney; Rev. H. G. Sell, Waikato, New Zealand.

Th. L. Part I.

(Including Extra Subjects.)

D. A. White, B.A., Ridley College, Melbourne; E. P. W. Clarke, M.A., Perth; E. L. Cassidy, St. Francis, Nundah, Brisbane; A. Winter, B.A., Trinity College, Melbourne; H. B. Wilson, St. Barnabas', Adelaide; Rev. F. H. Meyer, Moore College, Sydney; Rev. H. D. Bago, Moore College, Sydney; W. E. McIver, Trinity College, Melbourne; C. Powell, Ridley College, Melbourne; F. E. Elliot, Moore College, Sydney; Rev. F. Jones, Moore College, Sydney; C. W. Aston, Moore College, Sydney; H. E. G. Shepherd, St. Barnabas', Adelaide; R. H. Pethybridge, Bendigo.

Held Over.—S. S. Viney, Bendigo; Rev. A. J. Tuck, Moore College, Sydney.

(Essential Subjects only.)

W. E. Boydew, St. Columba's, Wangaratta; Cecil V. Doige, Rev. V. Caucy, Grafton; Sadio M. Kyre, Deaconess House, Sydney; W. B. Kirby, Perth; M. M. Waugh, Ridley College, Melbourne; G. G. Timms, Melbourne; G. M. Smith, Brisbane; L. A. Clapham, Sydney; Frances G. A. Winston, St. Hilda's, Melbourne.

Held Over.—E. A. Leaner, Melbourne.

Th. L. Part II.

(Including Extra Subjects.)

Rev. C. L. Oliver, B.A., St. John's, Morpeth; F. C. Dixon, Ballarat; R. R. Sansom, St. John's, Morpeth; S. C. Harris, St. John's, Morpeth; H. Lausada, Ballarat.

(Essential Subjects only.)

R. H. Stockdale, St. John's, Morpeth; E. C. Opie; A. E. Warr, St. John's, Morpeth; W. E. Auery, St. John's, Morpeth; N. Tatlock, Ballarat; J. A. Smith, St. John's, Morpeth.

Associate in Theology (Th.A.)

1st Class.—Novice Michael, Brisbane; Mary E. MacLaren, Adelaide; Novice Hilda Mary, Brisbane; Elizabeth C. Mann, Adelaide; Theodora B. Bird, Brisbane; Marion H. Dyke, Adelaide; Amalia A. Martin, Adelaide.

2nd Class.—Winnifred M. Bullard, Deaconess House, Sydney; Louisa E. Wilmot, St. Hilda's, Melbourne; Frances G. A. Winston, St. Hilda's, Melbourne; Muriel C. Jackson, Melbourne; Charlotte Purphy, St. Hilda's, Melbourne.

Pass.—A. M. Smith, Brisbane; Gladys L. Davis, Adelaide; Beatrice M. Weston, St. Hilda's, Melbourne; Dorothy Baker, Sydney; Winnifred Halton, Melbourne; Florence M. Powell, Brisbane; Novice Clare Euphrasis, Brisbane; J. Georgina Stevens, St. Hilda's, Melbourne; R. A. S. Roberts, Melbourne.
Continuation of Passes in Part II. will be published next issue.

Combined Campaign for Missions.

THE Church in England has been stirred in a most remarkable fashion by the movement which has brought out the books on "The World Call to the Church." It certainly looks as if the Holy Spirit is penetrating through the materialism that has affected even the Church, and that the Church is being awakened by a great vision. Here in Australia, without any connection with the English movement, the Spirit has been speaking to the hearts of many, with the result that the Australian Board of Missions approached the Church Missionary Society of Australia and Tasmania and asked for a Combined Campaign to bring before the Church the need for repentance and prayer.

There has been a growing feeling that there should be more unity in the work of the Missionary Home Base. This feeling is shared by those responsible for the work of the Home Base. The Board and the Society have been working towards greater co-operation, and now we have the appointment of a united Committee appealing to the Church with one voice.

The appeal is at first to prayer, and a challenge to prayer is being issued. It is desirable that this challenge should be in the hands of the praying hands of all Church-people, and to this end we plead for the whole-hearted co-operation of the clergy. Material is being prepared and will be issued in book form showing the present condition of the missions for which the Church in Australia accepts responsibility. Bishop Gilbert White has consented to act as Editor.

A PRAYER FOR OUR PAPER.

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

CONVERSION OF ST. PAUL.

January 25th.

St. Paul, in the depth of devotion and love, With heart that is humbled anew, In offering his life to his Saviour and King, Cries, "What wilt Thou have me to do?"

His soul is aflame with a glory of light, Though darkness envelopes his eyes, He falls to the ground—but with gratitude hears That whisper so gentle, "Arise!"

Henceforth he makes known to the Gentiles abroad, The glorious redemption of Christ, The breadth and the length and the height and the depth

Of riches that may not be priced.
Grace L. Rodda.

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The Immaculate Conception.

Mr. C. M. Broughton, of 52 Arthur-st., Croydon, N.S.W., writes:—

In reference to the Rev. A. G. Perkin's letter appearing in your last issue, quoting from an article in the "Church Standard," which indirectly declared that "the Blessed Virgin was immaculately conceived," which Mr. Perkin's points out is not a part of the Catholic Faith, but certainly a Roman article of faith. Judging from an article which appeared in the "Ladies Home Journal" (America), in March, 1925, it seems doubtful as to whether that faith is generally accepted by even the Roman Catholics. The following is a copy of the article I refer to, it may prove interesting to readers of both the "Record" and the "Standard."

"In an article on Murillo's painting of the Immaculate Conception, published in the December (1924) issue of the 'Ladies Home Journal,' Mr. E. V. Lucas stated erroneously that the Spanish section of the Church of Rome set its seal on the vision of a nun by teaching the dogma of the Immaculate Conception, understanding thereby that the Virgin was not born, but 'created' spontaneously in the air, insisted on having it depicted as Murillo has done. We regret that these erroneous statements appeared in our pages. What Mr. Lucas should have stated was that the Murillo painting conveyed to him the impression of immortality. Father Herbert Thurston, S.J., one of the resident clergy of the Church of the Immaculate Conception, Farm-st., London, and one of the great Jesuit scholars of England, writes the following comment on Mr. Lucas's error:—

"At the beginning of the 17th century the Spanish Church, seconded by the Crown and the Court, were insistent in trying to bring about a formal definition of the Immaculate Conception as a dogma of faith.

To this end urgent representations were made to the Holy See, and throughout the peninsula the acceptance of the teaching that Mary, the Mother of the Saviour, was exempt from the stain of original sin became a sort of criterion of orthodoxy. As an indication of the hold the subject had on men's minds, it may be noted that the common Spanish name Poncha, is only a diminutive of Conception. So far as regards the pictorial representation of this prerogative, it is possible that Murillo was influenced by a vision attributed to the saintly Portuguese Virgin, Beatrix da Siera, who founded, about 1484, an order of nuns, the Concepcionistas, under this special invocation. She had seen the Madonna as a girl of thirteen or so, floating in space in a robe of blue and white, with the moon at her draped feet and above her head the stars, the cherubim and all about her. But, before Murillo, Italian painters like Louis Carracci, Guido Reni and the Spaniard Ribera had adopted a very similar method of idealizing the 'All-pure' Virgin as she existed in the minds of God before her life on earth. The mystics of the Middle Ages had always identified the Madonna with the 'Woman clothed with Sun, and the moon under her feet' as described in the Book of Revelation, xii., 1. May I add that I quite understand that what Mr. Lucas has written was written in all good faith and without any idea of exploiting anti-Catholic prejudice?"

Mr. Lucas himself wishes to lay emphasis on Father Thurston's last sentence. His information came from a source which he believed to be sound. Nothing could be farther from his mind than the wish to cause distress to any of his readers."

The New Constitution.

"Sigma" writes:—

I have read with great sympathy the Rev. H. G. J. Howe's letter in your issue of 6th January, but with no desire to be critical, I am wondering whether in the last paragraph he has not confused the issue. It will be remembered that he is dealing with the growth of Anglo-Catholicism, and he sees in this growth a warning against accepting the proposed new Constitution. I may be wrong but he seems to me to posit a false antithesis. The antithesis is—adopt the constitution, and you may have these practices, etc., legalised; reject the constitution and you won't. But is this last clause true? For

if we reject the constitution we will remain linked on to England, and whatever changes are legalised there, will, I suppose, be legal here. Moreover, the Bishops of Durham, of Liverpool, and of Birmingham (none of whom are Anglo-Catholics), seem to indicate only too clearly that e.g., Reservation for the sick at any rate will be legalised, and no doubt the chasuble and Prayers for the Dead. Fortunately the English Parliament will have a say in the matter, but some of us are a little dubious about Parliament. Anyway, I feel the issue should not be confused if (as it seems to me), there is a false antithesis in some people's mind. Are we between the devil and the deep sea?



St. Arnaud Church News.—The first issue of this parish paper of the Cathedral centre is to hand. It records the induction service of the Rev. C. C. Macmichael and the welcome social. The paper is a bright publication with advertisements on the back page. Its second issue reports the first Synod elections.

My Daily Message.—Miss M. Preston Stanley, M.L.A., has again shown her "infinite variety" as well as capacity for filling the moralist's place in this book of readings which well deserve the high commendation given by William Maurice Hughes in the introduction. Angus & Robertson, Sydney, publish it for the Cornstalk Company, and it will rank with the best productions they have made. Perhaps the best portion is the last—"A Woman's Prayer." It is terse, pointed and sympathetically expressed. We commend this book to those who wish to make a present to a friend.

Fancy Dress and other Verses, by Dorothea Mackellar. The title hardly does justice to the fine style of subject matter within. Some of the verses have appeared in the "Bulletin," "S.M. Herald," etc., and they reflect the poet mind in beautiful manner. Angus & Robertson forward the copy, which is full of pleasant passages. "A Materialist" specially appeals with its slightly ironic ending.

What Means Christ to Me?—This book, by the well-known Dr. Grenfell, challenges attention. It is well-worth everybody reading this testimony of a good and unselfish man's faith and effort to lead others to the ground of a noble belief. It is an autobiography as well and has the note of personal story, which is always interesting. The rigours of his adventurous voyages in the Newfound-land Fisheries shew what kind of man he was and what the task he so gallantly undertook. Angus & Robertson, Sydney, will let you have a copy at 2/6. It is another "Frank Ballard" in its way.

The Reconstruction of Belief. A marvellous reprint in one volume of three of Bishop Gore's erudite works, and that at a price of 10/- from Angus & Robertson, Sydney. It is unbelievable and we trust augurs well for lower rates in the book line, for it is hard on theological students that they should require what they have small means of acquiring. This trilogy reveals the attitude of Bishop Gore as somewhat between the Anglo-Catholic and the Modernist position. This large work is set out as in the separate parts. Bishop Gore is always readable, if not satisfactory from certain tradition before Evolution, but does not shew how vastly diverse is the Evolutionary theory of to-day from that of seventy years ago. Like a much abused Dean of dismal association, he gives an account of his own peregrinations in the field of faith and dogma. He states that he will produce a fourth volume if "critics" argue against his conclusions. We may therefore expect another of those bright, learned, and somewhat incomplete settings of the Christian Faith, which are associated with his name. He is not hopeful of the Church of England at the present day. We sadly need reconstruction of belief, for the prevailing lassitude proceeds from the destruction of the very foundations which have been the pastime of countless "apologists" during the last century. The threefold work is sold by Angus & Robertson, Sydney, at 10/-, and should be bought by all of theological intent, for it repeats in one volume: "Belief in God," "Belief in Christ," and "The Holy Spirit in the Church."

I hate to see a thing done by halves; if it be right, do it boldly; if it be wrong, let it alone.—Gilpin.

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Biscuits

Registrations for the first Australian Sunday School Convention, close in Sydney on February 28. Those who wish to take part in this helpful and historic gathering should register at once. Rev. John MacKenzie, M.A., who is president of the National Sunday School Union of Australia, will preside at some of the sessions. He will also be one of the principal speakers. Mr. McKenzie attended the World's Sunday School Convention in Glasgow 1925, and spent some time studying the work in various countries. His address on "Youth Work Abroad" should provide many helpful suggestions.