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Current Topics.

The Anglican Evangelical Group Movement has recently made a forward step by holding its first public meeting. Canon Storr, the late chairman of the Movement, was the opening speaker, and dealt with the aims and standing of the Movement. He justified its claim to the description of Evangelical. "We stand," he said, "like the older Evangelicals, as staunch supporters of the Church of England and the Book of Common Prayer. . . . There is no question that we agree with our forefathers as to what Jesus Christ is to the individual soul, and the right of free access to Him without intermediary. To us Christ comes before His Church. We believe in the Living Christ, we believe in His touch on the individual soul, and we refuse to limit divine grace to certain specific channels." This is the positive faith, fundamental and essential to a pure, strong, and progressive Christianity, for which Evangelicals have always stood.

We commend to the earnest consideration of Church people generally, and synodsmen in particular, the leading article of our last issue, which introduced to our notice the Draft Bill, containing a new constitution for the Church of England in Australia. In succeeding issues articles will appear dealing with various parts of that Bill, so that the fullest light may be thrown upon it, and its purposes, potentialities, difficulties, and dangers may be well understood by all members of our beloved Church. It is rightly contended by Mr. Irwin in the article mentioned, that due provision must be made for the fullest representation of the laity in the councils of the Church, and in the guidance and determination of its policy. The key to the situation is really in the parish meetings, which elect representatives to Synod. Too often is it the case that, by default or engineering, men wholly out of sympathy with the prevailing tone of Church life in a parish are elected to these responsible positions. Men of conviction and understanding, who are morally strong enough to resist bluffing and dragooning, should be elected to our Church Synods. The matter before us is one fraught with most important issues, affecting the spiritual life of generations unborn. Let us be up and doing, alert and watchful, in the interests of the Church of the Living God. Above all, let us be prayerful in order that the Holy Spirit of love, truth, and peace may be ever operative in our Church meetings and councils.

The Task Ahead. . . .

People from all over Australia regularly visit the tourist resort in the highlands of the North-east of Victoria, where the Buffalo Chalet stands upon its eminence of 5000ft. above sea level. It is a delectable spot, and now it is proposed to spoil Nature's beauty, or rather, the enjoyment of that beauty, by introducing the sale of intoxicating liquor. For the time being the proposal is set aside as being out of conformity with the Act which empowers the Railway Commissioners to "run" this mountain retreat. One of the charms of the place to very many people who were not even total abstainers themselves, is the absence of liquor. Under the specious plea that some private drinking is indulged in, and can only be controlled by abolishing the "dry" character of the resort, it is proposed to give the Railway Commissioners the right to sell liquor. Why is it possible to "control" under a permit to sell more drink, and not under a prohibition? It escapes the acumen of acute thinking to discover the logic of the plea, the more so that Six O'Clock Closing Act is openly defied in very many places and the Government does not seem to be extremely concerned about "control."

The late Mrs. Vickery, of Darling Point, Sydney, was well known in all philanthropic circles as a generous supporter of all good works. But she was essentially an ardent Christian and Churchwoman, with a keen desire to keep the Church true to the Great Reformation Settlement, which itself was a harking back to the teaching and practices of apostolic days. "Romanism" and "Modernism" in the Church were to her a great grief, and by every means in her power she sought to do her part in order to keep the Church free from them. It will be known to some of our readers that the late Mrs. Vickery was responsible for a "Fundamentals" Conference held in Sydney a few years ago, when Professors Rentoul and Jollye Smith were brought from Melbourne to take part in the conference. Just before her death this earnest Christian conceived the idea of bringing out to Australia a strong, constructive Evangelical in the full vigor of life in order to strengthen conviction on the essentially Scriptural, and, therefore, Evangelical character of the Anglican Church. For that purpose she most generously placed in trust before her death a sum of money sufficient to finance such a scheme, and the trustees have been fortunate in obtaining the services of the Rev. T. C. Hammond, M.A., of Trinity College, Dublin, and superintendent of the Irish Church Missions in Ireland. Mr. Hammond is one of the younger leaders in the home Church, and is an outstanding speaker and lecturer. We hope that our Evangelical brethren will see to it that during his six months' visit to Australia Mr. Hammond will have the fullest opportunity of carrying out the purposes for which his visit has been arranged.

The Roman Catholic Archbishop of Brisbane, as may be expected, does not always say that which Protestants can endorse. But there is no doubting either Archbishop Duhig's ability or his patriotism. And just now he has drawn attention to a pestilential evil which flourishes in our midst, in the circulation of immoral literature. Government does attempt, through its Customs Department, to prevent the importation of such prints. Section 52 of the Customs Act prohibits the entry of blasphemous, indecent, and obscene works. But as with all prohibitory regulations, as both supporters and opponents of the prohibition of intoxicating liquor should remember, no amount of legislation can make a law valid. The will of the people must be on the side of the law. And those people who are

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to blame partly, in this instance, are Christian parents who do not seem to mind what their children read. We know of girls of position who simply raid the nearest lending library for books of an obnoxious type, which could be named. It appears, also, as if an obscene writing in the form of the sex novel does not come under Section 52 of the Customs Act.

The Vicar's Holiday.

(By a Melbourne Cleric.)

At last the day of days has dawned. The Vicar has lain awake since 3 a.m. Strangely enough, though he can say goodbye to sermon preparation for three blissful weeks, it is a new line of thought for a possible sermon that he is turning over in his mind. At last he rises to see whether anything can be wrong with the alarm, which was set to 4.45 a.m. Just as he rounds the corner of the bed the alarm goes off with a suddenness that causes him to stub his toe against the iron bed-post. All is well. The packing has been done overnight. Breakfast is soon over. The dishes are washed. The Vicar, his wife, and the two youngest of his children are awaiting the train, which is the first stage of the journey to the clergy rest house at Cowes. The train runs express to Frankston, and it is but two hours when the happy four are in the crowd that tramps from the station to the end of the pier, where the "Alvina" awaits its passengers. She seems a very small boat compared with the large paddle steamers which take trippers from Port Melbourne to Queenscliffe. Many passengers have to stand. A group of young men is making things merry with song. With a persistence worthy of a better cause they accuse "Josh-u-ah" of bearing some indefinite likeness to a well-known temperance beverage.

"How like a lemon-squash you are? Yes, by — you are, Josh-u-ah-u-ah!"

Cowes is a glorious spot for a holiday. About five miles of clean and perfectly safe beach, with not a rock, makes the northern shore of Phillip Island a most delightful bathing place. Every house on the seaford has its own little track down to the beach, and literally thousands of people could bathe on this beach without any crowding.

The clergy rest house was given to the Church many years ago by Miss Rose. It is a large house, capable of accommodating thirteen guests. A few yards from it is the clergy cottage, a much less pretentious building, but capable of accommodating five or six persons.

Here our Vicar is to stay. At the larger house he finds a party of twelve. The Rev. —, a very "large" man, relates his experience with a hive of bees, which, it seems, has just been removed at cost of much suffering to the faithful caretaker. "They were very savage," says the large cleric, "and went for me when I passed by. I had to run for it, and they stung me 'on the verandah'" (!)

The days pass uneventfully by. A trip to Pyramid Rock, another to see the mutant birds near Cape Worralmi, tennis, sea bathing, reading, games with the children, and just "doing nothing with enthusiasm" — and before the Vicar and his wife know it the fortnight is over, and they must return. But what a different pair! The spring has come back; buoyancy is theirs again. They are able to attack the problems of their work with vigour and initiative.

Who can estimate the value of such gifts as those of Mr. Latham at Queenscliffe and Miss Rose at Cowes? It is the humble hope of the writer that these lines may inspire some other person to give a cottage or house in a suitable locality.

Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—J. R. Lowell.

Haste, then, on from grace to glory. Armed by faith, and winged by prayer; Heaven's eternal day's before thee, God's own hand shall guide thee there.

—H. F. Lyte.

An Editor's Qualifications.

The following ingenious paragraph appeared in an issue of the Richmond, United States, "Christian Advocate," and is worthy of reproduction.—A man who is not an optimist ought not to be a church editor. They put me here not because of business ability or editorial experience, but because I was optimistic. I am even optimistic enough to believe the day will come when 50 per cent. of our stewards will take the church paper. Even in the midst of trials and tribulations with kicks and knocks and complaints coming fast, I find things to keep the smiles coming. The other day, after a hard trip, I came in to face a pile of work. There were urgent communications from boards and bureaux dealing with everything from colonising the North Pole to selling oil in Texas. I had unification grist to keep the mill going for years. Everybody wanted first space next week. As I set about trying to pour ten gallons of molasses in a gallon jug, I found this letter: "Please change my paper from Miss Eva Mead to Mrs. J. H. Collins. Thank God, I've got a husband," and there was my laugh for the day. The other day I made my best plea for "The Advocate" in the homes of the folks. I had a good congregation and made a good plea. When the cards came in, there was only one thing written on it, and it was, "Please stop my paper." I did not get a subscriber by that speech, but lost one. I am glad I could laugh at that. I made a plea in another church, and at the close a man followed me laughing and repeating, "That's a good little paper you fellows get out at Richmond." A steward whispered, "Don't notice him—he's nutty." But I am glad to receive compliments even from a "nut."

Our English Letter.

(From Our Special Correspondent.)

The Islington Conference.

The ninety-ninth Islington Clerical Meeting—the great annual gathering of Evangelical clergy from all parts of the country—has just been held. It was one of the largest of recent years. The large hall of the Church House, Westminster, was full, and a number of lay friends were present in the galleries. The Rev. H. W. Hinde, Vicar of Islington, presided. In the course of his opening address he paid a well-deserved tribute to the memory of Prebendary Procter, who was chairman for many years, and whose recent death was widely felt. He touched on the subject of Prayer Book Revision, and condemned the manifesto issued by the English Church Union which announced that the Union would support the clergy who practised reservation not merely for the sick, but for purposes of worship. He described this action as "audacious arrogance" on the part of an "audacious society, especially at a time when the Archbishop of Canterbury had asked for a cessation of controversy.

"Concerning God."

Canon Storr, of Westminster Abbey, opened the subject, "A Teaching Church" with a profound paper on "The Teaching of the Christian Faith Concerning God." What is God like? is a question, he said, many were asking, and renewed historical study is making Christians answer more than ever. "He is like Jesus." He went on to speak of the philosophical aspects of the subject, dealing at some length with the meaning of "Immanence," which needs for its completion the emphasising of God's transcendence. He pointed out that the purpose of divine love can only be carried out through the co-operation of man with God. He closed with an explanation of the meaning of divine omnipotence as the omnipotence of love, yet there is a severity of God, and without due regard for it any conception of God is incomplete. The Cross of Christ is the interpreter both of God's love and of His severity.

Concerning Sin and Its Remedy.

Dr. Stuart Holden's subject was "Concerning Sin and Its Remedy." He sought to put the method by which the preacher's message should be made effective for a people largely indifferent and irreligious, who have no background of even conventional theology. We need not belittle a man's mind in endeavouring to evoke a man's faith. We need not use the terminology of a past age. The very term "sin" connotes nothing to many. Is it as fre-

quently as it ought to be the subject of sermons? We must decline the whole counsel of God in terms appropriate to the message and our age. The Bible regards sin as an attitude of soul towards God which vitiates all action. After a vivid description of the effects of sin, till it gives dominion over a man, he went on to speak of the one sole divine remedy. The preaching of that remedy can never be apart from the denunciation of the nature of sin. Jesus Christ is the only remedy. Faith in the fact of His redeeming Word, as experience shows, is the power that overcomes sin.

Concerning Life and Its Conduct.

The Rev. J. Elliott Binns spoke on "Concerning Life and Its Conduct." He sketched out an ideal picture of what life ought to be from the purely human point of view. It must have an aim, be guided by wisdom, and this must be adequate to achievement. Wisdom and power are not always yoked. What answer does the Gospel make to these essential needs of man's nature? The answer that might be given in the fewest possible words would be—God the Holy Spirit. Man's aim is the bringing in of the Kingdom, that is a consecration—the work of the Holy Spirit. The needed wisdom is found in the inspiration of the Holy Spirit. The power is promised to those who are witnesses for Christ, "Ye shall receive power." While this is personal it finds its full expression in corporate life. Fellowship with God is maintained in fellowship with man. The aim must have correspondence with the highest, the working out of the will of God.

The Instruction of the Clergy.

Bishop Chavasse was accorded an enthusiastic reception at the opening of the afternoon session when he rose to speak on "The Instruction of the Clergy." He quoted the saying, "Piety and knowledge are the two eyes of the clergy," and added: "The character of the Church, said Bishop Lightfoot, depends on the character of its clergy." The homes of England are not to-day, so much as in the past, places where God is put first. Vocation for the ministry comes to those brought up in homes where the spirit of service prevails. From the home he passed to the school. Boys should only be sent to schools with a religious atmosphere. Religion is the strongest influence in education. At the University it should be recognised that theology is a good superstructure, but a bad base. The Church of England must insist that a great number of its ministry must be educated at the old Universities. If the elementary teachers are required to have a degree, it will be necessary for the clergy also to be graduates. We must have a wise policy of advance and caution. The question of finance is a serious one, especially in clerical homes. Over sixty per cent. used to come from the Universities. A new effort is being made to help candidates with financial help. He outlined a scheme for a central building at Oxford to be the nucleus of a new College. For special training the University has many advantages over the theological colleges and seminaries, and he urged the raising of £50,000 for a new Evangelical College in the University of Oxford.

One Hundred Years of Missionary Activity by Australian Churchmen.

In 1825

An Auxiliary of C.M.S. was formed in Sydney, with the primary object of evangelising the Aborigines, and also to carry on the work in the wider non-Christian world.

In 1925

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

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The Instruction of the Congregation.

The Rev. W. H. Finney dealt with "The Teaching of the Christian Faith. The Instruction of the Congregation." Every minister should aim that his people should know what they believe, and the reasons for their faith. The minister is the key of the situation. Our Evangelical forefathers had convictions, and it appears sometimes as if the present generation were losing them. Only one text book was needed. They should habitually expound the Word, and make full use of the Church's seasons to teach the old doctrines of atonement, justification, sanctification. He referred to the useful work done by the National Church League in providing books on doctrine, booklets for the people, and outlines of courses of sermons, all of which he had found of the greatest usefulness. More Bible study was needed, and interest in the great fundamental facts of the faith.

The Instruction of the Young.

The Headmaster of St. Lawrence College, Ramsgate, in speaking on "The Instruction of the Young," dealt specially with the method rather than the matter of instruction. The young are the crux of the Church's problem to-day. Some 80 per cent. of the children of the country enter Sunday Schools, but only 20 per cent. of these are retained for the Church. The aim of religious instruction is "life, and life abundant," which is the knowledge of God and the development into the fullness of the stature of Christ. Religion cannot be taught, but it can be caught. The key, therefore, is personality, and the word "parson" simply means "person." Prayers and intercession are essential. The contact of personality with the personality of God. Sympathy implying understanding of the child's nature is vital. He gave some practical suggestions from his experience as a schoolmaster of the best way to win boys for Christ.

The Rev. E. L. Langston's closing address on "The Divine Instructor" was an earnest appeal to apply the lessons of the conference in everyday life. The chief concern felt by most was that of weakness in face of great difficulties and great opportunities. The prospects before us, and especially before Evangelical churchmen, are glorious, but are we prepared for our responsibilities? If we are to be the means of reviving religion we must have love. We have a Divine Instructor, and we must learn of Him.

Other Meetings.

The Islington Conference gathers round itself a number of other meetings. On the previous evening the National Church League held a reception, at which Sir Thomas Inskip, the Solicitor-General, presided. The subject was "The Challenge of the Counter-Reformation." Archdeacon Thorpe, of Macclesfield, an eloquent Irishman, was the chief speaker, and with easy humour and strong argument he denounced the advance of the Romish teaching in the Church of England. Canon L. G. Buchanan, another Irishman, also spoke, and emphasised the need of developing the spiritual effectiveness of Evangelicals. The Rev. I. Sliviter added a telling appeal for the maintenance of truth at all costs.

On the evening following the Islington Conference, the Anglican Evangelical Group Movement held its first public meeting. The Groups represent the Liberal Evangelicals, and they are now opening their ranks for the first time to the laity. Archdeacon Richards, of Birmingham, presided, and explained the origin of the movement. Canon Storr gave an account of the present position, and of the aim and methods of the Groups to meet the modern knowledge and to face the problems before them, equipped with intellectual and spiritual power. Canon Guy Rogers also spoke.

The Movement is arranging to hold meetings throughout the country, and it is supporting the "Call to Action," of which Canon Storr is one of the principal originators. There is considerable activity on the part of Evangelicals, but regret is expressed in many quarters that they are not united, and that much energy is spent by the various sections of the party which would be much more effective if they could act together.

What of the Night?

The following sermon was preached by the Rev. C. S. Woodward, M.C., Vicar of St. Peter's, Cranley Gardens, and Chaplain to the King, in York Minster, on the Feast of the Epiphany, at the consecration of the Bishop-elect of Ripon.

Watchman, what of the night?

Isaiah xxi. 11.

Those who are called upon to undertake the office of a bishop in these days may well feel something like dismay as they contemplate the endless round of duties which they are expected to perform. We live in an age of organisation and machinery, and there is no department of our common life more permeated by their influence than is that of religion and the Church. The pastor of the smallest country village cannot altogether avoid them; the clergy of the great towns are immersed in them from morn to night; the bishops prove blind leaders of the blind, where they follow what seems to us to be the light. In such a time as this no parish priest can avoid a deep sense of responsibility. To him has been entrusted the religious leadership of the people committed to his charge. Be they few or many, be they simple or learned, be they country folk or dwellers in the town, it is from us, their clergy, that they are to learn the truth which will make them free and bring them near to God. If we fail them, if we prove blind leaders of the blind, where can they seek for guidance in the things which concern their eternal welfare? Few of us have the capacity to think out big subjects in a big way. And we are, moreover, too much immersed in the details of parochial life to be able to see things on a large scale. We are like company or battalion commanders in the war—no unfit, perhaps, to be leaders in our little section of the field, but generally unable, through the circumstances of our work, to grasp or understand the larger issues. We cannot even do our little bit of work as we would do it, unless someone with greater powers of judgment and a larger grasp of the whole enterprise gives us from time to time our operation orders.

The Need of a Central Purpose.

And since it would seem impossible for priest or bishop entirely to escape from this environment, it is all the more necessary for priests and bishops alike that they should individually formulate for themselves some central purpose or ideal, which shall dominate and give meaning and coherence to all their activities. Failure to do so must entail a dissipation of energies, and prove an obstacle to any sound and lasting work for the Kingdom. One of the chief weaknesses of the Church to-day arises surely from this failure on the part of very many who are incessant and unsparing workers, but whose work is not governed by any central purpose or ideal.

A Bishop's Ideal.

What form, then, ought this central purpose to take? The question may doubtless be answered in many ways, and the ideal which a bishop will set before himself will necessarily differ from that of a priest. It is with the former that we are concerned to-day, and I venture to suggest to you, my brother, who are very shortly to be consecrated as a bishop in the Church of God, that you should borrow your ideal from an ancient custom which has obtained for centuries in the town in which your cathedral stands. The chief citizen of Ripon was from very early times known as the Wakeman, or in modern language, the Watchman. The protection of the town from thieves and robbers was his special charge, and it, after the nightly sounding of a horn at the city cross, any dwelling within the walls was broken into and robbed, and it could be shown that the Wakeman had been neglectful of his duties, he was compelled to compensate the citizen concerned for the loss he had sustained. That custom, like many other ancient customs, has fallen into disuse, and the memory of it only survives in the nightly blowing of the Wakeman's horn and in the city motto, "Except the Lord keep the city, the watchman waketh but in vain." May it not also survive in the ideal which the bishop makes his own in the administration of his diocese? Is it not as a Watchman that he will best serve the people whom he is now called to lead?

The Moving and Changing World.

The world is on the move to-day. There is no section of society which stands where our fathers stood. Old ideas are dissolving, old conventions crumbling. We are all reaching out towards something different from the past; whether to something truer and better, or to a more material, and therefore a less worthy, goal, we may not know. For the moment we are in the dark; we are marching through the night. And the Church shares in the common movement. Few of us stand, whether in matters of practice or belief, just where our fathers stood, or even where we stood ourselves ten years ago.

Whether we like it or no, we are shifting our ground, some turning back to the beliefs and practices of an earlier day, others moving on towards positions which have not been occupied before.

The Priestly Responsibility.

And we are all of us, or those at least who think deeply about these things, bound to confess, if we are honest with ourselves, that we cannot see clearly the end to which we are moving. The Church, like the community as a whole, is to a large extent marching in the dark. The best that we can do, clergy and laity alike, is to follow what seems to us to be the light. In such a time as this no parish priest can avoid a deep sense of responsibility. To him has been entrusted the religious leadership of the people committed to his charge. Be they few or many, be they simple or learned, be they country folk or dwellers in the town, it is from us, their clergy, that they are to learn the truth which will make them free and bring them near to God. If we fail them, if we prove blind leaders of the blind, where can they seek for guidance in the things which concern their eternal welfare? Few of us have the capacity to think out big subjects in a big way. And we are, moreover, too much immersed in the details of parochial life to be able to see things on a large scale. We are like company or battalion commanders in the war—no unfit, perhaps, to be leaders in our little section of the field, but generally unable, through the circumstances of our work, to grasp or understand the larger issues. We cannot even do our little bit of work as we would do it, unless someone with greater powers of judgment and a larger grasp of the whole enterprise gives us from time to time our operation orders.

An Appeal for Episcopal Guidance.

It is for this that we look to our fathers in God, the bishops. It is this that we ask them to do for us. We want them to be like watchmen—peering out into the future; studying the issues towards which this movement and that in the Church are tending; warning us if we have set our feet upon a path which, though at the moment it seems the right one, will in the end lead to danger and spiritual decay; inspiring us when almost in despair we settle down to lethargy and cease to lead our people anywhere; encouraging us to believe that somewhere ahead lies the promised land, to which we shall surely lead our people if we faint not. This is the Feast of the Epiphany, and we are remembering how the Star led those who sought the Christ along a toilsome path until they found Him. We believe that that Star is still shining in the East, though we too often allow the mists of doubt and prejudice and preoccupation with worldly things to conceal it from us. We ask of the bishops that they will be like Watchmen, their eyes continually fixed on heavenly things, never losing sight of the Star themselves, and ever pointing us to where it shines. We want to feel that in our perplexities, in our wanderings in the night, when we know that we have lost the way, when we are discouraged and disheartened, there are those to whom we



can go for inspiration and wise leadership; those who will regard with sympathy what we have tried to do, even though to their larger vision our endeavours may seem to be leading us along wrong paths; those who can understand our difficulties and by godly counsel help us to overcome them; those who, when the night seems dark, can still help us to believe that the day is coming.

God's Watchmen.

This, or something like it, is what we ask of our bishops. Are we asking what is beyond their power to give? They can only give it if they, on their part, fulfil two conditions. First, amidst all the multitudinous duties that surround them, they must never lose sight of the highest task and duty of all, the task and duty of acting as God's watchmen. They are called to be leaders in spiritual things, first of their clergy, and, through them, of Christ's people in every parish of the diocese entrusted to their care. To lead, they must first for themselves find out the way and commend it with wisdom, sympathy, and patience. And, secondly, they must be men filled with the Holy Ghost, relying not on their own wisdom, nor on earthly counsellors for the fulfillment of the task to which they have been called, but on the inspiration and guidance of God Himself. We pray for him who is now to be consecrated bishop of a diocese, which includes within its borders one of the great cities of the land, a city teeming with problems, social, industrial, and religious, that by the grace of God he may be enabled to be a true watchman and leader of the Church. We doubt not that it is his earnest desire to be such, we doubt not that his prayers and ours will be heard by God, and that He will grant him good success.

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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.

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Melbourne Notes.

Bush Fires.

The devastating bush fires, and the accompanying sad loss of lives, has touched the generous hearts of the people in a remarkable degree. In less than a fortnight a sum which must be about £100,000 has been subscribed.

Most of the Churches had retiring collections for the purpose, but it ought to be borne in mind that the people who were asked to contribute to these collections had, for the most part, already subscribed. Those who were able sent in sums varying from £1000 to 5/- to one or other of the public funds. Others gave through their business houses—groups of employees uniting to send in a contribution. The result, of course, was that the Church collections did not in the least represent what the Church people gave. If, for example, all the money given by people who worship at St. John's, Toorak, has been given through the offertory plate, it would probably have come to £1000.

Archdeacons Hindley and Aickin.

The Archbishop, in his fortnightly letter, writes:—We welcome Archdeacon Hindley back to his work. The assistance which his Archdeacons can be to a Bishop is enormous, and it was a great handicap, and an additional burden to me, when, out of three Archdeacons,

only one, Archdeacon Aickin, was left available for that work. Archdeacon Hayman has his hands very full with the spires, and so I shall be able to give back to the Archdeacon of Melbourne work which will relieve me very considerably after his rest. We wish him a continuance of health and strength for the arduous post he has filled so long and so well. Let me take the opportunity of expressing publicly my deep appreciation of Archdeacon Aickin's most valuable assistance. He has shouldered the burden manfully and efficiently, and, within a few months, has visited 60 parishes in the diocese. We owe him a deep debt of gratitude for coming to our rescue at a critical time, and I personally could not have carried on unless I had him.

A Congregationalist in the Cathedral Pulpit.

The Rev. J. E. James, B.D., Minister of the Independent Church, Collins Street, preached at the Cathedral on Ash Wednesday. He prefaced a simple but touching sermon on humility with the following remarks:—

First of all let me acknowledge the unfeeling courtesy and catholicity of Archbishop Lees as it is evidenced in inviting me to preach from this Cathedral pulpit. It is the first time that the Minister of the Collins Street Independent Church has done so, and I appreciate deeply the privilege.

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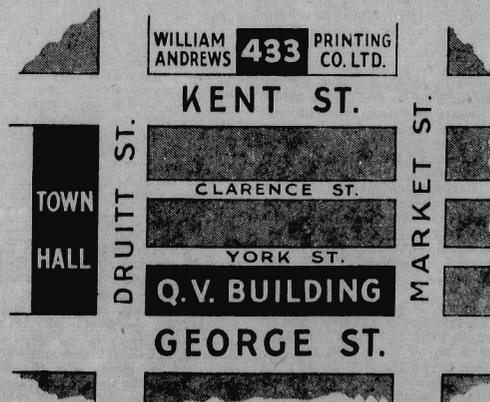
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Perhaps you will also allow me to convey to His Grace Archbishop Lees, and his people, the most cordial congratulations of the many friends outside his own Communion who rejoice with you in his completion of four years of service in Melbourne, and who thank God for all the grace and blessing that attends his work.

Harvest Festivals.

The Harvest Festivals brought in a great store of groceries for the St. Martin's and St. John's Boys' Homes, and for the five homes now controlled by the Mission of St. James and St. John. For example, no less than £12 or £15 worth of groceries were received by the Mission from the parish of St. Jude's Alplington. This parish also sent a large quantity of fruit and vegetables and seven dozen eggs to the Austin Hospital.

Director of Religious Education.

Following upon the expressed wish of Synod, and with the approval of the Council, the Archbishop has gone forward in the creation of a directorship of Religious Education for this diocese. The terms of his influence and work are outlined in a scheme submitted to the Archbishop by a sub-committee nominated by him; they have also been endorsed by the Sunday School Council and the Board of Education. The choice of a director, an important problem, has been solved, and the Rev. J. V. Patton, M.A., B.Litt., Dip. Ed., has accepted office as from February 1. As the Editor of the "Trowel," Mr. Patton has already won the regard of the Church in Australia, and we have every confidence that he will prove all that we desire and need for this work. He starts with our heartiest goodwill.

The Towers.

A festival service in connection with the inauguration of the work of erecting St. Paul's Cathedral spires will be held on Sunday afternoon, April 18, in the Cathedral. The Governor-General and the acting State Governor are expected to be present, and the offerings will be devoted to the spires fund. Owing to the present urgent appeal for the bush fires sufferers, the Cathedral authorities have suspended the collection of donations for the spires fund.

C.E.M.S.

The Church of England Men's Society's Speakers' Association initiated the coming session with a social in the C.E.M.S. luncheon rooms on Monday. The president gave a short address on debating as compared with public speaking.

St. George's Day.

The Bishops of the Anglican Church in Victoria, the Presbyterian Moderator, the President of the Methodist Conference, and the Chairman of the Congregational Union, have been asked to cooperate in a general observance of St. George's Day.

Mr. Bruce at St. Paul's.

The Prime Minister (Mr. Bruce) delivered the Lenten midday address at St. Paul's Cathedral recently. He took as his subject "Good Citizenship," which, he said, was a good topic for a Lenten address. Lent was a season when men and women with thoughtful minds must turn their eyes inward to see whether they were accomplishing in their lives those objectives which they had set before them. He did not mean in a ma-

terial or worldly sense, but whether they were, in fact, living up to those standards laid down for their course in life. It was a time for an inward overhaul for spiritual spring cleaning, for examining their souls to see whether they were satisfied with the lives they were living. It was especially necessary at this time when they were approaching the anniversary of the greatest event in the world's history, the Great Sacrifice made nearly 2000 years ago, which taught the great duties of service and self-sacrifice. Those were the things that constituted good citizenship. That event symbolised the most vital things in Christian life, the things which the individual Christian must strive and fight for. It was a time when men and women must subordinate selfish aims to the general good. The obligation to serve rested upon every individual as well as upon Parliament and society. If they applied the two principles of service and self-sacrifice to their lives they were playing the parts of good citizens. Mr. Bruce referred to the great outburst of sympathy and service evoked by the bush fires, but he urged them to continue to show that spirit in the ordinary times when no sensational events occurred to stir them up. It was only by each individual cultivating the spirit of service and self-sacrifice in his daily life that better conditions could be established.

The Church and Gambling.

The Bishop of Newcastle has written in "The Newcastle Churchman" the following useful criticism of certain methods of church finance, which are alarmingly popular:—

"The annual epidemic of Church Fairs is raging, and so far the financial results seem most satisfactory. The large amount of money raised in this way bears witness to the zeal and self-sacrifice of the promoters and the liberality of our people. But it has been brought to my notice that in some cases gambling methods of various kinds have been introduced, with or without the consent of the Rector. I hope this practice will not be allowed to continue, and I should like you to think over three reasons against its continuance:

(a) "It is an act of disloyalty to the Church. On more than one occasion the Synod, which is the governing body of the Church in this diocese, has passed resolutions against the use of gambling methods for raising money for Church purposes. This represents the mind of the Church as a whole, and even though some of you can see no harm in the forbidden practice, you are morally bound by the decision of the majority. If the law of the land forbids any action, you must obey, even though you don't agree, and if you don't obey you incur the penalty prescribed. The Church imposes no penalty, but puts you on your honour to obey her ruling, and this, to a man of honour, is a very binding obligation. I am sure none of our people wish to be disloyal to their Church, and it is only want of thought that allows them to defy her wishes.

(b) "If money is gained for the Church by any form of gambling, or by anything that resembles gambling, it weakens her protest against a great national evil. Some of you may say that gambling is only wrong when carried to excess; and also

that raffles are not really gambling. I don't want to discuss either of these statements, though I disagree with both. But let us start from common ground. We shall all agree that gambling has become a national evil in Australia. Its influence on character is bad. It undermines honesty, unselfishness, and love of honest work. And the Church, if she does her duty, must protest against this evil. But how can her words carry weight if she allows herself to profit by methods which, to say the least, have a close resemblance to the evil she denounces? The ordinary man is impatient of subtle distinctions. It will be hard to convince him that a Church is earnest or sincere in its opposition to gambling when it consents to profit by raffles and similar methods.

(c) "Whatever you think of raffling amongst adults, you can't deny that for children it is gambling pure and simple. They really do want to win the prize. They wish to gain at the cost of another's loss. And when you remember that gambling is one of the vices to which they will be tempted in later years, do you feel it right that their first steps towards this vice should be taken under the guidance of the Church? It would be well to think again over our Lord's warning to those who cause His little ones to stumble.

"I know it will be said that we shall not raise so much money if these methods are forbidden. It is not true. But, if it were true, we must remember that the Church's real aim is not to raise money, but to develop good character. How much money do you suppose would compensate the Church if her members are disloyal, if her protest against evil is weakened, if her children are led astray?"

The Church Overseas.

Varia.

At the meeting of the General Committee of the Church Missionary Society on Monday Mr. J. Gurney Barclay was appointed secretary of the Society for the Far East group of missions in succession to the Rev. E. Hayward, who is shortly leaving Salisbury Square to become headmaster of Monkton Combe School. Mr. Barclay, who is at present financial secretary of the C.M.S. Central Japan Mission, will visit the Society's coastal stations in China on his way home, and hopes to take up his work at Salisbury Square in October.

Rev. E. D. Arundell, Vicar of Holy Trinity, Stroud Green, N. London, has officially announced his acceptance of the Rectory of Albany, West Australia. He will leave England for his new work about the end of April, after a ministry of nearly fifteen years as Vicar of Holy Trinity. Previously to this, Mr. Arundell was on the staff of All Saints', Margaret Street, a church which has contributed no less than four Bishops, now living, to the mission field—the Bishops of Mauritius, Nassau, Colombo, and Kobe.

The Rev. Vernon Faithfull Storr, Canon of Westminster, has been appointed by the Masters of the Bench to the Preachership of the Honourable Society of Lincoln's Inn in succession to the Dean of Exeter, who has intimated his inability to continue in office.

"A Touch of Nature."

The printing of the York diocesan "Gazette" is being transferred to a different firm, and in referring to the change the Archbishop expresses his gratitude "to the manager, to the members of the staff specially in charge of this business, and to the compositors who have shown constant patience and skill in deciphering my handwriting."



EDITORIAL NOTES.

AN literary matter, news, etc., should be addressed, "THE EDITOR, 'CHURCH RECORD,' 44 Commonwealth Bank Chambers, 114 Pitt St., Sydney." Nothing can be inserted in the current issue which reaches the Editor later than TUESDAY MORNING.

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. H. A. Pocklington, 44 Commonwealth Bank Chambers, 114 Pitt St., Sydney. Telephone B3006. Office Hours 10 a.m. till 5 p.m.

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Will our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3006.

The Church Record.

MARCH 4, 1926.

The Constitution of the Church of England in Australia.

(By the Ven. Archdeacon Davies, B.D., Principal of Moore College, Sydney.)

Draft Bill for Consideration.

This is the document which is now being circulated among members of diocesan synods for their consideration in view of the General Convention of the Church of England in Australia, to be held in Sydney next October.

It is the most important document that has appeared in the history of the Church since the beginning of synodical government, some sixty years ago. It is a great improvement on the draft constitution that was brought before the General Synod of 1921, that was passed through its second reading with such a flourish of trumpets, was then suddenly dropped, and referred to the dioceses for consideration, whereupon it received a decisive defeat in the leading metropolitan centres.

But the Draft Bill now issued is much more likely to win a general assent if certain points are carefully safeguarded. These points should be carefully studied and pondered by the members of our Church in Australia, especially by the laity, who, after all, constitute the vast majority in the Church. Several radical changes are proposed which demand the most thorough and patient investigation, and it is only fair that all our people should be made fully cognisant of the implications that these proposals carry, and should explore the possibilities that are opened up thereby.

The readers of the "Church Record" have already been given a brief summary of the document. The purpose of this article is to call attention to those points that raise serious issues for those who are anxious to maintain the full comprehensiveness of our Church, while preserving its loyalty to the principles and standards of the Great Reformation. On the surface those principles and standards are retained, but there are possibilities in the proposed constitution which, in view of the actual circumstances of the Church in Australia, have to be very clearly understood before the document is allowed to take final shape.

Chapter one of the Draft Bill sets out seven solemn declarations which define the doctrinal position of the Church and its relation to "The Holy Catholic and Apostolic Church" in general, and to "The Church of England in England" in particular. The second declaration affirms that "The Church of England in Australia" will not by its own act or will sever communion "with the Church of England in England, nor with other national regional or provincial churches maintaining communion with that church."

The fifth declaration is significant, for it asserts that the Church of England

in Australia "doth receive and approve the book of common prayer . . . according to the use of the Church of England in England in the year of our Lord one thousand nine hundred and twenty—the precise year being left undecided. This leaves open the question whether the General Convention is to adopt the present unrevised prayer book, or whether it will accept the revised one proceeding in England. It seems to suggest the latter alternative in childlike faith that we shall have the revised English prayer book in our hands in time to approve it for ourselves at the General Convention. But it is quite open to the Convention to take the prayer book as it now stands and to leave the question of a revised prayer book for Australia to be decided at a later date. It is important to note that the proposed constitution practically gives General Synod the power to authorise an Australian revision. In theory, this is a sound principle, but the actual constitution of General Synod may, and probably would, raise practical issues which present the question in a very different aspect. For there is a great body of church people who are not at all prepared to give General Synod a free hand to revise the prayer book. The reason for this distrust can be found in the table annexed to schedule one, which gives the scale of representation of the dioceses in the General Synod. There is no secret about this feeling of dissatisfaction. It has been expressed again and again, and it forms a vital factor in the whole situation, for it raises the question, "What sort of prayer book will become authoritative in the Church of England in Australia?"

2. A second vital point, or rather a complex of points, is raised by the provisions in chapter three, which deals with the constitution and powers of the General Synod. The main point is that the powers of General Synod are considerably increased as well as more exactly defined. It will have much more work to do, and is to meet every three years. The list of "powers" in clause thirty should be very carefully compared with the "powers" assigned to diocesan synods in clause sixty-two.

Here again the question of adequate representation comes up. If General Synod is to be given so much more real authority, then it is an urgent necessity that it should be truly representative of the Church as a whole throughout Australia. The scale adopted a few years ago showed an improvement, but still gives an undue measure of representation to the smaller dioceses as compared with the larger ones. Again, sub-section three of clause eighteen is altogether contrary to Australian democratic principles, as it gives the House of Bishops power to hold up a debate. It really sets up an episcopal oligarchy.

Chapter six on "Tribunals" is perhaps the most fully radical in that it provides for the constitution of a supreme tribunal by Canon of the General Synod. This supreme tribunal may, if it thinks fit, consult the Consultative Committee of the Lambeth Conference. The general effect of this clause is that the authority of the Judicial Committee of the Privy Council will no longer be regarded as legally binding in Australia. This is one of the points involved in the "autonomy" question, which was so hotly debated some years ago. This is all that need be said just now, but there are several phases of this topic to be considered. If a certain type of revision is carried out in England it may be a good thing for us in Australia to be free from the ecclesiastical decisions of the Judicial Committee. But if we retain the present prayer book those decisions will still represent the legal interpretation of the rubrics as we have them now. A more pressing consideration will be the personnel of the proposed supreme tribunal. It will command more respect if it is composed of trained lawyers than if it is composed of ecclesiastics.

Chapter seven deals with the property of the Church, and empowers the creation of a body of corporate trustees of the Church of England in Australia. This is apparently a wise provision, but again it will be necessary to study the relationship of this new body to the trustees of church property in the respective dioceses, and to other bodies administering property for church purposes.

The chapters dealing with the alteration and the operation of the constitution again raise the issue of the unrepresentative character of General Synod. Proposals of General Synod are to become effective when two-thirds of the diocesan synods within five years assent thereto by ordinance. But as things are to-day, this might mean that a minority may override a

majority of the Church on a vital question. It would be easy to pick out eight dioceses from the twenty-four which would bring about such a situation. The dioceses of Sydney and Melbourne together contain one-third of the population of the Commonwealth, and more than one-third of the church membership.

A safeguard has been inserted, therefore, by providing that the assenting synods must contain a majority of the rights of the laity, but it is a distinct improvement on the original proposal, which left the decision to a simple two-thirds majority of the dioceses without reference to the number of church people therein. The number of clergy does give a sort of indication as to the number of the laity in a diocese. A better method is followed in New Zealand and in England. Roughly, it amounts to this: Every parish has a draw up an "electoral roll" of church members who are qualified to vote, and only those on this roll may vote in elections of synod representatives. Each diocese, then, should have clerical representatives in proportion to the number of its licensed clergy, and lay representatives in proportion to the total number of voters on the parochial electoral rolls.

Two other points call for notice. In number five of the solemn declarations the thirty-nine articles are included as "received and approved," and, apparently, as among the provisions that cannot be altered except with the consent of ALL the dioceses of the Church given by ordinance of the synod of each diocese.

The other point is that the Canons' Ecclesiastical of 1604 and the practice and custom of the Church in England shall, so far as applicable, apply to the Church in Australia unless General Synod by Canon otherwise prescribes.

These appear to be the outstanding points for discussion and debate and general consideration. It is the duty of every synodman to make himself familiar with the document, and to study with especial care the crucial issues involved.

The year 1926 promises to be a landmark in the history of the Church in Australia. The whole constitution of the Church will be thrown into the melting-pot, and what comes out therefrom will have much to do with shaping the future history of our Church in this Commonwealth.

Finally, a hearty word of congratulation must be given to those responsible for drawing up the Draft Bill. It is an open secret that a well-known professor of law—a Sydney churchman, mirabile dictu—was mainly responsible for the form of the draft, and he put a great deal of time and labour into it. But the other members of the drafting committee also did their bit, and deserve our commendation and gratitude for their labours. By while this recognition is due to them, it does not mean that the document is exempt from criticism; in fact, we may credit the drafters with readiness to welcome suggestions for improvement, as well as the utmost freedom of discussion, for it is only in this way that all sincere and loyal members of the Church can effectively co-operate to promote its welfare and efficiency in discharging its spiritual functions.

Personal.

TO OUR SUBSCRIBERS.

The prompt payment of all subscriptions as they fall due is of great importance to the management. We are always glad to receive the names of new subscribers and advertisers.

The clergy and laity of the diocese of Auckland will shortly present the Archbishop of New Zealand, Dr. Averill, with a handsome Primatial Cross to mark his elevation to the Primacy. The cross will be made in New Zealand, and practically all New Zealand materials used.

A beautiful Communion set for use in the Melanesian Mission has been presented to the Australian Board of Missions by the family of the late Rev. Charles Bice, who was a missionary in Melanesia. It is inscribed in memory of Joanna Elizabeth Patteson, sister of the martyred Bishop. The chalice is inlaid with pearls.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Nurses' Christian Movement.

The State Committee of the Australian Nurses' Christian Movement met at the Board Room, Bible House, 242 Pitt Street, on Friday, 19th February. Dr. T. Graham Campbell occupied the chair, and there were present Rev. A. E. Morris, Mr. T. S. Holt, Mr. G. E. Ardill, Mrs. J. H. Burnet, Mrs. W. R. Dovey, Nurses Hopkins, Boyce, McIver, Attenborough, and Plumb.

Apologies for non-attendance were received from Rev. Hugh Paton, Rev. W. Cleugh Black, Dr. F. G. N. Stephens, Dr. W. C. McClelland, and Mr. R. K. Whately. The Travelling Secretary presented her report making reference to the progress of the Bible Study Circles in the metropolitan hospitals; also to the Quiet Day for Nurses' held at the Central Offices when 54 nurses attended representing 12 different hospitals.

Correspondence was received from Newcastle and Maitland centres speaking of difficulties encountered. It was decided to endeavour to secure the appointment of additional leaders of the circles for the metropolitan area. The Rev. H. R. Grassick and F. W. Hart were appointed leaders.

The financial statement submitted showed the need for increased subscriptions to meet current expenditure.

Votes of sympathy were passed to the Rev. Hugh Paton and Mr. C. E. Bowen on their illness.

Mr. G. E. Ardill was appointed to act during the absence from the State of Mr. O. W. Cowley, hon. treasurer.

It was decided to ask the Victorian Branch to arrange for the inauguration of the movement in Queensland, as a special gift had been made through that committee for the purpose of initial expenses.

Moore College.

The new term begins to-morrow. A full number of students will come into residence. The Principal's wife, with four of their children, sailed last Friday for England.

Visit of Mr. J. R. Mott.

Dr. John R. Mott, Chairman of the World's Student Christian Federation, of which the Australian movement is a part, will be in Sydney from March 23rd to 27th, 1926. He will address the following meetings:—Wednesday, March 24th, at 5 p.m.; Thursday, March 25th, at 1.25 p.m.; for students at the University, on Thursday, March 25th, at 8 p.m.

A general meeting of members and supporters of the A.S.C.M. will be held in the Great Hall of the University, to which all interested are invited. Dr. Mott will be the speaker, and church members and adherents are especially invited to hear this great Christian leader.

VICTORIA.

MELBOURNE.

C.M.S. Notes.

During March a visit will be paid to Victoria by the Rev. Paul B. Nagano, a native clergyman working in connection with the Church Missionary Society in Japan.

Miss F. Moller and Miss Tephri Garrard, of the Church Missionary Society, left Capetown by the s.s. "Ceramic" on the 18th instant on their way to Australia from Uganda, Central Africa.

Mrs. John Cain, of Dummarudum, South India, a veteran Missionary of the Church Missionary Society, recently completed fifty years' service in India.

Advice has been received from Miss M. Armfield, of Szechwan, Western China, to the effect that matters are now quieter in that distant Province.

The annual re-union of the Missionary Service League in connection with the Church Missionary Society will take place at the residence of the President of the League, Mr. E. Lee Neil, C.B.E., on Saturday, 6th March, commencing at 3.30 p.m.

in the Northern Province of the Protectorate. Two other Australians, the Rev. and Mrs. T. L. Lawrence, are working at this station, which is near the southern border of the Sudan.

Miss Mabel Simon, a recruit from the Church Missionary Society, has been located to Ceylon for educational work in Jafna.

It is expected that Miss May Dove, of the Roper River Mission to the Aborigines, Northern Territory, will be coming to Melbourne on furlough about the end of April.

Missionary Items.

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The Cathedral.

For many years the administrative offices, assembly, and committee rooms, and Chapter House of St. Paul's Cathedral have been inadequate for the growing needs of the Cathedral. Many of the rooms are badly designed and insufficiently lighted and ventilated. The exterior of this portion of the Cathedral is perhaps the most pleasing and interesting, as in it is some of the purest Gothic in the whole of the Cathedral block. The work of remodeling to enlarge the accommodation and still retain this happiness of design is no mean task. The work has been entrusted to Messrs. Gawler and Drummond, architects, and the contract for the work is being carried out by Clements Langford Pty., Ltd.

The eastern wall of the diocesan office building is being demolished, and a new bay extended on to this, facing Flinders Street, and also to the walk leading to Flinders Lane. Over the whole of this section is being added another storey in which is planned a fine board-room and

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new offices. The character of the structure has been maintained in its entirety. The oriel now forming portion of the Archbishop's vestry and registrar's office is being extended to the third floor, while the eastern bay is designed to match the one existing which adjoins the Cathedral proper. One problem which had to be overcome was that of adding the new storey without in any way interfering with the great rose window of the eastern transept of the Cathedral. Australian materials are to be used throughout, and some very fine blackwood has been obtained for the panelling and furnishings. This work is already in hand.

The Chapter House will be enlarged by taking in the greater portion of an existing stair hall. This hall is about 56ft. long by 14ft. wide and 50ft. high, and is occupied solely by two stairs leading to the Chapter House. In this area, in the accepted plan, one stair is confined to an area 14ft. by 12ft.; a second stair has been designed to occupy a disused corridor and to lead into Flinders Lane. By piercing the wall between the present Chapter House and the old stair hall with three great arches a space of 44ft. by 14ft. is thrown into this assembly area, and above this is to be erected a fine gallery. The extension will give an addition of about 1250 superficial feet.

All the internal structural work will be of reinforced concrete, and where necessary to harmonise with existing work, faced with stone; the wood furnishings generally will be of blackwood. It is expected that the work will take about seven months to complete.

SOUTH AUSTRALIA.

ADELAIDE.

St. Luke's, Adelaide, Septenary Celebrations—1856 to 1926.

From February 7th to 14th, 1926, inclusive, the members of St. Luke's congregation commemorated the 70th anniversary of the consecration of their church. Special preachers, in the persons of Rev. D. J. Knox, of Chatswood, N.S.W., and Rev. R. B. Robinson, Leichhardt, N.S.W., were invited to take part in the Thanksgiving Services.

Sexagesima Sunday was the Harvest Festival, the preachers being the Revs. Knox and Robinson. On Tuesday, February 9th, a Social Reunion of past and present parishioners was held, when there was a happy gathering of old and new friends, amongst whom were those who represented the rectors of the parish for the past 40 years. These were:—Mrs. Coughlan, widow of Rev. F. Coughlan; Miss Farr, daughter of the late Archdeacon Farr; Rev. and Mrs. W. G. Marsh (Mr. Marsh is now over 80 years of age, and, despite difficulties with his eyesight, continues to do much active work and powerful preaching in this diocese); Miss Phair, sister of Rev. J. T. Phair; and the Revs. D. J. Knox, R. B. Robinson, and the present Rector, the Rev. C. W. T. Rogers.

On February 14th, Quinquagesima Sunday, the actual date of consecration, the preachers were the Rt. Rev. the Bishop of Adelaide in the morning, and at the evening service the Rev. D. J. Knox, who took his text from 2 Cor. iii. 2-3, "Ye are our epistle, written in our hearts, known and read by all men." This was St. Paul's message to the Corinthians of old, but the same could not be said of any home church, because no one man ministers only to such church, yet it ought to be said of every Christian, "Ye are an apostle of Christ, a messenger from Him, known and read by all men." This is God's purpose for all—for this the Lord Jesus Christ took upon Him our flesh that He might reveal God to us, and it is so still—If God is to be met and understood it must be through the personal lives of human beings. We think of the person and character of God, and how can we understand it? Not through books only, but these books must be interpreted in human life. How can we understand His character if we do not see it reflected in human life?

The teaching of the Church to-day is of the great Christian virtue—Love. "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself." Love, goodness, mercy, truth, faithfulness, all these virtues are understood only as we see them expressed in the lives of our fellow-men.

In the days of Paul men could not read the manuscripts, but they could read the lives of their fellow-men, and the life of

Christ they saw revealed in this way was such that it became contagious, and spread abroad like a disease.

To-day the case is different. Men can read the Scriptures, but they do not read them; in fact, many will not read but they must read the Christian life. If we live close to our Master they know that there is a spirit that is not of this world. If there is the right spirit in the congregation, a stranger coming in feels the presence of God, and he is convicted of sin, which brings a blessing into his life. Our greatest work is not speaking, but living, and others will be drawn to Christ through our lives, though we know it is not of us, but of Him. When God works His grace in human souls, then men must read them, though they will not read His Word. Thus do we give God a weapon, bringing down joy to our hearts, and He will draw us into the net of His goodness and blessing. This is God's purpose for each one, a noble purpose, and nothing else will do. Our lives should be an expression of Christ—we should give our life to Christ to use, we come in, that He may be able to use, and that we might express His life to the world in which we live, each a witness and messenger for Him.

The offerings at all services were devoted to the Seventieth Anniversary Fund, which now stands at £432, the ultimate aim being £700 by February, 1927. In addition to this fund it is the hope of those interested to augment the Endowment Fund of the Church, and to this end a special campaign was carried out by the Rev. D. J. Knox during his present visit to Adelaide, resulting in an amount of £210 being handed in by him. This effort was made by Mr. Knox, as he felt that, as it had been his privilege to again visit the parish in which he had for so long ministered (10 years), he should make some personal thankoffering to the material, as well as the spiritual, welfare of St. Luke's Church.

H.M.M.

A Missionary Mission and Its Result.

Never before in the history of the diocese of Adelaide have four missionaries left for the front on the same day. The day was January 26th, and the missionaries were Miss Margaret Devitt, for Papua; Miss Marion Smith, for Aboriginal Missions; Nurse Mary Offe, for Fiji; and Miss Constance Peel, who is to have some further training in Brisbane before her field of work is decided upon. It was a great day, and what one noticed chiefly was how happy they looked. But the great surerender is the way to happiness, the only way. Under God the fact that so many candidates offered last year is due to the missionary mission conducted by Mr. Needham, Chairman of the Australian Board of Missions.

Varia.

The Bishop of Adelaide completed the 20th year of his episcopate on the Feast of the Purification, February 2nd. He was enthroned in St. Peter's Cathedral in April, 1906.

On January 21st a dismissal service was held at the Cathedral, when the Lord Bishop blessed the two women candidates who have been accepted for service in the extension of Christ's Kingdom. The friends and well-wishers who were present watched with interest the Bishop—staff in one hand—laying his hand on the head of each of the white-robed and white-veiled figures. His Lordship was assisted at the Holy Communion by Archdeacons Moyes and Bussell and by Dr. Milne. The Women's Auxiliary served breakfast in the G.F.S. Hall, and many of those present enjoyed the opportunity of renewing old friendships and meeting fresh people. Miss Devitt, lately superintendent of domestic arts in the Education Department, is to work in New Guinea, and Miss Offe, a trained nurse from the parish of St. Aidan, Tanunda, will go to Fiji.

Miss Edith Kitchenhall has become engaged to Mr. Southwood, a member of the Forrest River Mission staff. They hope to come South when Mr. Southwood's furlough is due, and be married at St. Oswald's, Parkside.

The Rev. M. A. Warren, with his wife and family, have arrived in Adelaide from New Guinea, and are spending their furlough with relatives. Mr. Warren is priest in charge of Samarai, and part of his work is to receive, and distribute to the various stations, the gifts sent out from the home base.

St. John's Church, Mount Pleasant, which suffered severely in the bush fire on Sunday, was opened in 1860. It belonged to the Talunga Mission. The Rev.

J. C. Martin took charge in 1861. He stayed six months, and was then succeeded by the Rev. J. A. Boake, for whom the parsonage was built. Among later incumbents were the Rev. A. R. Clayfield, whose tablet is in the church, Rev. George Gibbes, who died not long ago in Sydney, while on the retired list of clergy Rev. J. Stuart Wayland, who came from the Burra, Rev. R. S. Adams, now in the Willochra Diocese, Revs. G. S. Ives and F. W. Wilkinson, both since deceased. The Rev. R. A. Campbell, the present Rector, is the eldest son of the Rev. W. A. Campbell, who died last year in England, aged 91.

The site for the church at Fife Avenue, Torrens Park, is now paid for. The B.H.M.S. has received the amount advanced, £215. There is the Savings Bank £109, and this will form the nucleus for the church building.

Harvest festival services were held throughout the Robe parish on February 7th, when special offerings were made toward the purchase of a parish motor car. Altogether the sum of £130 was raised.

Mr. Harold Hughes, who lent £250 to the Church of St. Chad's, Fullarton, is reported to have turned his loan into a gift, so that the building is now free from debt.

The Rev. A. G. B. West, M.A., who was well and favourably known in South Australia for some years, during which time he was Rector of St. Augustine's Church, Unley, renewed many acquaintanceships on his recent visit to this State. As incumbent of the busy parish of St. Dunstan-in-the-East, London, he worked assiduously during the war on behalf of Australian soldiers. He also inaugurated Australia Day services at his church. At the commemorative service on January 26th Mr. West gave an interesting account of his visit to the Commonwealth. He said that he had been very much impressed by the great strides made by Australia in material wealth and prosperity since he had left the country, about 18 years ago.

Archdeacon Clappett, Rector of St. Michael's, Mitcham, has decided to visit England, and will leave by the "Neator" on April 14th. He expects to be back in November next.

TASMANIA.

Hobart Summer School.

The sixth Summer School was held in St. George's Church from February 14th to 19th, 1926. There were large attendances at both morning and evening sessions. The chief characteristics of the School were readiness to obey the vision, fellowship, and keenness to learn. The Schools, which have been held regularly during the past six years, have come to take a large place in the spiritual life of the Church in Hobart. People now realise that a great work the C.M.S. is doing in every part of the world, and experience something of the power of its past achievement and the fellowship of its saints and martyrs, and the enthusiasm which comes from efforts to do even greater things in the future.

The opening sermon of the School was preached by the Bishop of Tasmania, who preached on Acts i. 8. It was a very powerful plea for greater interest in the cause of missions, and the absolute necessity of the Church as a whole, and each member of the Church, to bear witness to Christ as the Saviour of the world. In the course of his sermon he congratulated the C.M.S. on the work it is doing, and stressed the value of the Summer School. On Sunday Archdeacon Davies preached at the Cathedral and St. George's. Rev. G. A. Chambers preached at St. Peter's and Holy Trinity, and the Rev. Paul B. Nagano preached at St. Stephen's, Sandy Bay, and St. Mary's, Moonah. There were large congregations and much interest stirred up.

The Chairman of the School was the Rev. G. A. Chambers, Rector of Dunlop Hill, Sydney, and Federal Commissioner of C.M.S. He also gave the closing devotional addresses each day. His subject, "The

NEW BOOKS

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Arnold—"COMMENTARY ON 88. LESSONS." 1926. 8/-. Post. 4d.

WILLIAM TYAS

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Will of God and Our Life Work," was divided into:—1, God has a plan for every life; 2, Jesus and the will of God; 3, The alternatives to doing God's will as a life purpose; 4, The necessity for absolute surrender of self; 5, How to find out the will of God for ourselves. These addresses were given with a simplicity and directness which were a challenge to every member of the School. They helped considerably in the fact that nine young people expressed their willingness to take up mission work if God opened the way.

Archdeacon Davies, Principal of Moore College, Sydney, gave four Bible readings on the Epistle to the Galatians. The subject of his readings were:—(1) A Missionary Letter; (2) The Missionary's Commission; (3) The Missionary Problem; (4) The Missionary Call to Action. He handled his subject well, and was followed with great interest by the School. He used Dr. Moffatt's translation, which enabled him to point out that the Epistle, in addition to being inspired, was a very human document indeed. The thorough, rational treatment of the Epistle was much appreciated, and all who heard were much helped. The readings formed an excellent foundation and background for the missionary and devotional addresses.

The Rev. Paul Nagano, of Kobe Diocese, Japan, was one of the Missionary speakers. At the morning sessions he spoke on Shintoism, Buddhism, Confucianism, and the present position of the Church in Japan, and at the evening sessions he spoke of his conversion and call to Christian work. His graciousness, earnestness, and deep spirituality won all hearts, and one listened to him one was brought back to the New Testament days, when the call came direct from God, and when the Holy Spirit personally directed even the details of life. It seems as if, in Christian countries, the Church and the machinery of organisation have obscured the ways in which the Holy Spirit works. As the members of the School listened to Mr. Nagano they realised what the Church will be when the patience, thoroughness, obedience, reverence, and thirst for truth of the great Japanese nation will be added to it. His moving appeals, and, above all, the man himself, will long be remembered in Hobart. His presence at the School was a visible testimony to the power of the Gospel, and an urgent call to the Church to throw all its energy in making known the glad tidings.

The second Missionary speaker was Miss Wise, of Hyderabad, India. Miss Wise is St. George's own Missionary, and has done good work in the mission field. Her addresses were followed with deep interest. She spoke of the work in Hyderabad, especially among the Moslems. As she spoke not only was the difficulty of the work realised, but also its hopefulness and the value of patient sowing and the certainty of the harvest. Miss Wise is engaged in the front line of the Church's welfare, and ably represents Tasmania by her faithfulness and devotion. Her addresses have given fresh enthusiasm, and will enlist much prayer on behalf of herself and the work.

The Summer School was brought to a close by a great Thanksgiving Service, which was a climax to the vision and the call of the previous days. There was a large congregation, and the presence of the Holy Spirit was felt in a wonderful way. The School of 1926 will long be remembered, and is an earnest of greater things in the future. Let God be praised.

NEW ZEALAND.

The Bishop-Elect of Christchurch.

The Bishop of Carlisle, to whom Dr. West-Watson has been bishop-suffragan, makes the following reference of interest to the Bishop-elect:

"I think it likely," writes the Bishop of Carlisle, "that the whole diocese learnt with surprise that the Bishop of Barrow-in-Furness is to leave us shortly for the important diocese of Christ Church, New Zealand. Dr. West-Watson was consecrated bishop at so early an age, and has spent so many years in the diocese of Carlisle, that few of us perhaps remembered that his gifts and personality were such as to make it more than likely that he would be called away some time to an independent position of authority, where his powers would find full scope. I myself lose a suffragan-bishop in whose unquestioned loyalty and sympathy I have found constant encouragement and support. To the clergy of the diocese he has been a true friend, and as Archdeacon of West-

(Continued on page 10.)

National Church League

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morland, and again of Furness, he has had ample opportunity for exercising just those personal qualities of cheerfulness, simplicity, and affection, which we shall always remember with gratitude and love."

Y.W.C.A., Melbourne.

Training Course for Club Leaders.

On April 7th a ten weeks' course of training for leaders in Girls' Clubs will begin at the Y.W.C.A., Melbourne. The course, which will be under the direction of Miss Hardie, General Secretary, and Miss Janet Mitchell, Education Secretary, of the Association, will be held on Wednesday evenings from 7.30 to 9.30 o'clock. The first hour will be given to instruction in the art of teaching all kinds of recreational work needed in clubs—organised games, simple physical exercises, singing, games, etc. The second hour will be occupied with training in club technique, organisation, and management, business methods, conduct of meetings, duties of officials, finance, programme making, etc. Opportunity will be given for as much practical demonstration as time permits. The fee for the whole course will be 7/6 per student. The course is open to all girls and young women who are either doing leaders' work in clubs or who intend doing it. The course is being planned especially with a view to its being of use to leaders in Church Clubs. Any readers who are interested and would like to know further particulars are asked to communicate with Miss Mitchell at the Y.W.C.A., Melbourne, who will be pleased to supply any further information. Intending applicants for the course should send in their names to Miss Mitchell before March 24th. If desired, a student may be nominated by her church, in which case a report of her progress will be sent to her nominators at the conclusion of the course.

Notes on Books.

The Parents' Book, by Margaret H. Harper, M.B., Ch.M., Hon. Physician Royal Alexandra Hospital for Children, and Hon. Medical Director Tresillian Mothercraft Training School, Sydney.

This book is printed and published under the auspices of the Royal Society for the Welfare of Mothers and Babies, Sydney. In it Dr. Harper has given us in a cheap and useful form very much information essential to motherhood and the care of the baby. Dr. Harper has made available for the mothers' use methods of treatment that, from her own large experience in the Children's Hospital, have proved successful in keeping both mother and babe strong and healthy.

(Our copy from Messrs. Angus and Robertson, Sydney.)

My Life and Work, by Henry Ford, This is a new edition of this great book in the cheaper and well-known Platypus series (2/6 net), published by Angus and Robertson, Sydney. We are interested to learn that over 40,000 copies of this work have been sold in Australia and New Zealand more than the total sales in America and England. We have always regarded this book as one of the greatest books of recent years, and welcome this cheaper edi-

tion as being practically certain to increase very largely its circulation. (Our copy from the publishers.)

Correspondence.

"Riverina Once More."

(The Editor "The Church Record.")

Dear Sir,—Many thanks for inserting my letter in your last issue. But I am beginning to see what is the confusion in your mind in the matter of the Riverina Bishopric election, 1925. You do not distinguish between consent to election and consent to nomination.

In 1924 what we deleted from the ordinance was the requirement of consent to election. Had the ordinance only required consent to nomination I do not think we would have amended it. The two things are quite different. Canon Halse had consented to nomination. Now, if an elector had brought forward the name of another man in opposition to a strong name like that of Canon Halse, he could have only expected the question to be asked as to whether the consent of such nominee had been obtained.

May I suggest one further point? Your so-called informant, if present at the election, joined unanimously in a decision, later becoming a pledge, to keep these matters to himself. Any attempt to divulge them shows that he, and therefore his information, is untrustworthy.

I am, yours faithfully,

GEO. A. KITCHEN.

[No. Mr. Archdeacon, there is no confusion in our minds. Our readers must be careful of getting "dust in their eyes." Your last paragraph is unworthy.—Ed.]

THE NEW LECTIONARY.

March 7, Third Sunday in Lent.—

M.: Ps. 119, vv. 73-104; Gen. xxxvii. or Eccles. x. 12-24; Matt. xviii. 1-14 or Heb. x. 19. E.: Ps. 119, vv. 105-144. Gen. xxxix. or xlii; Eccles. xvii. 1-26; Mark xiv. 53 or 2 Cor. v. 20—vii. 1.

March 14, Fourth Sunday in Lent.—

M.: Ps. 119, vv. 145-176; Gen. xliii. or Eccles. xxvii. 30—xxviii. 9; Luke xv. or Heb. xii. E.: Ps. 39, 40; Gen. xlii. 1—xlv. 8 or xlv. 16—xlv. 7; Eccles. xxxiv. 13; Mark xv. 1-21 or 2 Cor. ix.

March 21, Fifth Sunday in Lent.—

M.: Ps. 22; Ex. ii. 23—iii. end; Matt. xx. 17-28 or Heb. xiii. 1-21. E.: Ps. 51; Ex. iv. 1-23 or iv. 27—vi. 1; Mark xv. 22 or 2 Cor. xi. 16—xii. 10.

Paul Wang.

Policeman—Prisoner—Preacher.

A Chinese Prisoner's Unique Evangelistic Tour Through China.

(By George T. B. Davis.)

One of the most remarkable men in China to-day is General Chang Chih-Chiang, who

is not only an earnest Christian, but a flaming evangelist as well. Nearly two years ago, while commanding a brigade of soldiers near Peking, there was laid upon his heart a longing to preach the Gospel to the men in the First Model Prison of China's capital. Naturally, the prison authorities welcomed the coming of General Chang to speak to the men. He addressed the men on several occasions, telling them of the joy and peace he had found in following Christ, and pleading with them to forsake idols, and follow and serve the living and true God. One of his addresses was only three hours in length! The prisoners were greatly impressed with the

Fiery Eloquence of this General,

who loved them enough to take time to come and tell them of the blessing he had found in the new religion. Scores of them believed, and later thirty-six of them were baptised.

One of those who turned to God through the preaching of General Chang was a man who had formerly been a policeman in Peking. He had been mixed up in a fracas, and was just finishing a term of three years. The policeman-prisoner felt so grateful to God for saving his soul, that he decided, while still in prison, to devote the remainder of his life to preaching the Gospel to his fellow-countrymen. His wife was dead, and his daughter betrothed, so that he was free from family encumbrances. He determined to make a ten years' preaching tour of the twenty-two provinces of China.

After leaving the prison, he spent two months in Peking, preparing for the trip. Each night he attended a Bible-class at the Shunchimhen Church, to get a better knowledge of the Word of God. At this time he also joined the Pocket Testament League, and received a Pocket Testament similar to that presented to General Feng's soldiers. He secured Gospels from different agencies, and sold them to supply his needs and help in preparing his outfit for the

Proposed Trip Throughout China.

At this time he also received a little money that was due to him from the Police Department, and which had been held by them during his imprisonment. He used four dollars of his scanty fund to purchase a wheelbarrow. He loaded the wheelbarrow with his luggage, and with a supply of Gospels to sell en route. The barrow also bore a flag, stating he was making a preaching tour throughout China. It was in the spring of the year that Mr. Wang started from Peking on his unique wheelbarrow campaign of spreading the Word of God and preaching Christ. For some time he visited various villages about the capital, and then set out for the provinces, pushing his wheelbarrow. After reaching Kucheng, his tour was stopped for a time by the continuous rains, which

Flooded the Roads

and made further progress impossible. Being unable to visit new territory, Mr. Wang was practically penniless. The Christians of Kucheng kindly helped him, but he did not like to receive their assistance. A kind-hearted Christian named Pan asked Mr. Wang whether there was any trade at which he could work. He replied that in the prison he had learned to make tin kettles. So

Pan then said that he would give Mr. Wang a small room in which to work and sleep, and would lend him ten dollars for materials with which to make tin kettles for a time, until he could continue his journey. Mr. Wang visited the near by city of Paoting-fu to purchase some

Tools for Making the Kettles.

Being unable to secure the special implements that he desired, Mr. Wang sent a letter to the Head of the First Model Prison, asking him if he would kindly send him the tools, and stating that he would remit the money on receipt of them.

It was while I was working among the men in the First Model Prison in Peking, that the Head of the prison showed me the letter that he received from Mr. Wang. At the same time the superintendent of the prison spoke very highly of the change in Mr. Wang's life. The letter was as follows:—

To the Head of the Prison, "Dear Sir,—Since we parted from each other we have not seen each other for a long time. I hope you are all very well. After I was blessed by God by becoming a Christian, I made up my mind to preach through all the provinces of China, as soon as I got out of prison. Now I have preached almost half a year since I was released. Everywhere I went, the fellow-Christians treated me very kindly.

"On the Dragon Festival Day I travelled to Yao Tsun Chen, six miles away from Lai Shuie, towards the north-west. At that time there was a special market in which a Chinese play was acted, and many people were coming to worship the idols in the temples nearby. I preached before

The Platform of the Theatre.

At the same time I met a fellow-Christian, who came from Chiang Ying Tsun, four miles away north-east, whose name was Kao Ting Chen. He was preaching evangelistic truth in the same place. We two preached together, to show the glory of our Lord. The next day I was asked to come to his village to preach.

"After a few days I was ready to leave the village, but Christian Kao and his wife, who are enthusiastic Christians, did not allow me to do so, as they knew that I was only preaching—neither begging money from anyone, nor having a certain income or salary for the daily living. They gave me food, just the same as that which they took every day. I had no money, except a little cash I received from selling the Gospels. Though I had no fine food to eat; no rich clothes to wear, and no cosy home in which to live, yet I was

Always Much Happier Than Before.

"They knew my intention to always preach the Gospel, so they established a primary school, named Wu Chen Service School. The boys came to this school without any tuition. I was asked to teach the poor boys in this school without getting any salary, but only for food supplied by Christian Kao. The school opened on the sixth of the sixth month. I taught for only two weeks. Suddenly the heavy rain came down continually for nearly a month. The flood rushed down quickly from the mountains; all the fields along the river banks were washed away. Half of Christian Kao's twenty acres of fields were washed away, so he could not support me. Then I said good-bye to him, and decided to go to Shansi through Paoting-fu.

"When I came to Ku Cheng Chen, I heard that all the roads were washed away, and I could not go any further with my wheelbarrow, loaded with baggage and Gospels, so I was obliged to stay a few days in the Ku Cheng Church. In this Church there was a fellow-Christian whose name was Pan Chin Chang. He asked me what I could do. I told him I had learned in the prison to make tin kettles. Well, Christian Pan, who had a house near the Church, established a kettle shop, named Pei Too Yang Pu—

"Working and Preaching Kettle Shop."

"I tried my best to work hard except Sundays. Every Sunday morning I attended the Church, and every Sunday afternoon I went with a preacher to the villages to preach. There are more than five thousand people in the village in which I am living.

"Yesterday I went to Paoting-fu, to buy some tools, viz., a steel file, a hoe and a drawing rule. I am in need of these tools. I hope the Head of the prison will buy these for me, and send them by post. I will pay the amount of money by post.

"Once I read in the New Testament that Paul had the occupation of sewing tents, so I think it is all right for me to have the vocation of making kettles. I am afraid that no one will believe what I am preaching, if I have no certain work to do.

"With my best wishes to all. (Signed), Prisoner WANG SUNG YING."

"P.S.—Now I have changed my name from Wang Sung Ying to Waaan Pao Lo—Paul Wang."

The writer was much interested in the letter from Mr. Wang, and later, when visiting the prison, asked whether the tools had been sent, and the money received, and an affirmative reply was given to each question. Some weeks later I visited Paoting-fu, and was very eager to have a personal interview with the policeman-prisoner-preacher, and

To See His Wheelbarrow.

Word was sent to Kucheng, and that same day Mr. Wang came down with his wheelbarrow by railway train to Paoting-fu. My missionary host, the Rev. A. M. Cunningham, kindly acted as interpreter during Mr. Wang's visit.

The appearance and bearing of Mr. Wang were a pleasant surprise. His face is kindly and intelligent, and his deportment that of a Christian gentleman. Mr. Wang explained that his stay at Kucheng was only a temporary arrangement. He told how he works on week-days and attends a Bible-class at the Church at night. On Sundays he attends Divine Service in the morning, and in the interval goes out to preach in the nearby villages.

In speaking of his work of making tin kettles, Mr. Wang said: "The Kettle Shop is only temporary. I do not wish

To Lay Up Money,

for I have given myself wholly to the Lord for service. I read in the Acts of the Apostles that Paul used his trade to support him while preaching, so I propose to follow his example, and make kettles for support, so I will not be dependent on others as I go from place to place. I hope to visit all the twenty-two provinces of China, completing the circuit in ten years."

When it was suggested to Mr. Wang that he might not live for ten years, he replied: "I have settled it with the Lord, that if I live one day, I live that day for Him."

Mr. Wang lives the simple life. His daily food is millet, and he eats but two meals a day. At present he cooks his own meals. When travelling, his daily expense for food and lodging reaches the large total of about seven cents a day, or possibly eight cents, if the inn in which he spends the night is of a more aristocratic type.

Soon after arriving in Paoting-fu, Mr. Wang suggested that we should visit the prison and preach to the men. Mr. Cunningham kindly arranged the service. Mr. Wang gave a splendid talk to the prisoners, saying in part: "Fellow-countrymen, be true. Serve your term as faithful men. Do not be overmuch depressed as being in confinement. All men are sinners before God. He will give you a chance. Trust Him and quit yourselves like men."

When I was in Caol,

different ones, Buddhists and others, came to tell of their religious faiths and sacred books, but only the Bible is complete in that it offers an adequate redemption; a Saviour from sin; a new heart, and a Friend who never fails those who trust Him, here or hereafter.

"Read the Word. Trust it. It is God's Word. It will never fail you. The peace of the Bible is altogether different from the joys of intellect, feasting and attending plays, etc. It satisfies the craving of the human heart to be right with God."

Shall we not pray for Mr. Wang, as he tours China on his campaign of wheelbarrow evangelism?

Young People's Corner.

Partners in the Concern.

In the early days of the Great War people in England (as elsewhere) were collecting money to buy ambulances for use at the front. To show what was needed a beautifully fitted car had been sent down to a certain place on the south coast, and it was standing outside the Town Hall, where a meeting was being held to raise money to buy other cars like it. A chauffeur was in charge.

A little ragged boy came up and walked slowly round the car, examining it closely. "That's a fine car," he said to the chauffeur; "wot's it for?"

"They put the wounded inside and take 'em off to the 'orspital. We're collecting money to buy more like it," said the chauffeur.

The ragged boy put his hands deep into where his pockets should have been. He pulled out a spring-pistol.

"I ain't got no money," he said, "but p'raps this 'ere 'd be some use." He was a sportsman. He didn't laugh at the boy, but would ask. The boy left the pistol in his hands and went away. Presently he returned. Putting his hands again into where his pockets should be among the rags, he pulled something out—from the other side this time.

"I say, mister," said he, "you might take the caps, too."

When the gentleman who was managing the affair arrived on the scene, the chauffeur handed him the pistol and caps and told him what had taken place. (I like that chauffeur, don't you? He was a sportsman. He didn't laugh at the boy.) The gentleman went into the meeting, and when his turn came to speak to the people he told the story. "Now," said he, "I'm going to put the pistol and caps up to auction. He who bids most shall have them. How much do you offer, ladies and gentlemen?"

When the bids reached ten pounds he knocked the things down. The money paid for the upkeep of the car for more than a week, and how many wounded men were brought safely to hospital I do not know—quite a lot.

The boy never knew what became of his pistol and caps. He went off without leaving an address, so they couldn't tell him.

I expect you know the story of a shoe-black who was teased by his chums for going to a missionary meeting. He replied, "I once put a penny in a missionary box, so I'm a partner in the concern. I went to find out what's doin'."

The boy I have told you about was also a partner in a concern—the British Empire. He did his bit.

Let me tell you about some of the partners in another concern—the Bible Society.

At one meeting not long ago it was reported that a shilling had been contributed by forty infants of a kindergarten. Bless them!

The matron of an orphan asylum wrote to me: "My girls come from very poor homes, and their gifts are small, but they do give a tenth of any money they get. If everybody did likewise your grand old Society, to which we owe so much, would be decidedly better off."

The girls in a school in India raised 20 rupees (30 shillings) by going without part of one meal every day for a week. In another school the girls did without meat once a week for three months, and the money saved in this way was sent, at their request, to the Bible Society.

A mother on a farm in South Africa sent ten shillings from her six children, who had earned the money by collecting and selling all the eggs laid on Sundays. A little boy in South Africa was given a baby pig, and when it grew up and was sold he sent part of the money to the Bible Society.

From a mission Sunday School came a gift of a hundred dollars. The scholars had agreed among themselves that whenever their birthdays came round each one should put in the box as many cents as they numbered years; a girl of ten would put in 10 cents, a boy of 15 would put in 15 cents, and so on.

A Bible Society district secretary tells how a little three-year-old girl climbed up on his knee and gave him a five-cent piece, saying, "This is to buy for little children the Bible book."

All these are partners in the great concern of sending the message of God's love to people who do not know it. Some clever men translate the Bible into strange languages. Other men carry Gospels from place to place and persuade people to purchase them. Rich people give donations of a hundred or a thousand pounds. Boys and girls collect money, or give part of their pocket money. They are all partners in this great concern. God loves a cheerful giver, no matter what the giver gives.

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Current Topics.

Definite movements in furtherance of Reunion are to be welcomed. The time for sentimental vapourings is past. Consequently we cordially welcome the recent action of the Archbishop of Melbourne in inviting a Congregationalist minister to his Cathedral pulpit and in extending the same privilege to that great missionary, Gipsy Smith. In a recent letter to his diocese Dr. Harrington Lees says:—

"It has been a great pleasure to hear the messages given on Wednesdays by Rev. J. E. James, the Prime Minister, and Mr. John Barr, and I hope that that quiet, modest layman, who is content merely to be known as Gipsy Smith, will receive the welcome his message deserves on Sunday evening, March 21. Our Church, which lost the Methodists through the lack of wise Catholicity, would indeed be repeating old mistakes if it held this Methodist preacher of the universal Gospel of all the Church in anything but honor and respect. And I was unfeignedly glad to find the Archbishop of Perth joining in the welcome he received in Western Australia. I have been glad to offer him the pulpit of St. Paul's Cathedral in the glad conviction that all may feel this place their spiritual centre if they truly "hold the Head," as St. Paul himself said."

Dr. A. Hamilton Thompson, Professor of Mediaeval History at Leeds University, on January 27 gave a lecture on "Our A Standpoint under the Reformation," under the auspices of the Liverpool District Union of the English Church Union.

The professor placed before the meetings arguments in justification of the Church of England in starting out upon a distinct national path of its own. While retaining that form and organisation which were essentially Catholic. He then went on to utter a timely warning to his fellow Anglo-Catholics in reference to the movement for Reunion. He said—

"It is a fact we cannot get behind that we have definitely cast off our allegiance to Rome. We owe no obedience to the Pope. The Reformation, whether we like it or not, is an accomplished fact which we have to take into account. If we overlook it, or endeavour to behave as if it had never happened, we weaken our own position. In our desire for reunion we may fall into the mistake of regarding it from too narrow a standpoint—of looking upon it almost exclusively from the point of view of reunion with Rome, and forgetting that there are other bodies with whom reunion is necessary, if the Church is to fulfil her Lord's ideal. The Churches of the East have also a claim upon us, and they are not in communion with Rome. There is also the movement which, undoubtedly, is going on—irregular though it may seem to us in some ways—of Protestant sects in the direction of Catholic truth and order. Reunion with Rome may be desirable as an eventual end to which we may look, but it is not a necessary preliminary to the reunion of Christ's Church on earth, and it may very well accentuate our separation from the rest of the Christian world."

This is well said. But we fear that extreme Anglo-Catholics will not welcome any reunion with the other divi-

sions of British Christianity, except under conditions which would imply an apostasy from the Truth. We and they not only cast off allegiance to Rome, but cast off as untrue and idolatrous certain Roman teaching and practice.

From an English newspaper we learn "that as part of a big effort to spread the principles of the Industrial Christian Fellowship among trade unions, a manifesto, signed by 1500 Labour and trade union leaders and employers, has been sent to branches commanding the observance of April 25th as Industrial Sunday. Apparently this eminently desirable object is not to the liking of certain Labour leaders, who are avowed Rationalists. They say that the Labour movement is economic only, and no one has any right to commit it to any form of religion. The passage to which they chiefly object is that which says that "In attaching our names to this manifesto we proclaim our beliefs in the Gospel of Christ."

"It is further declared 'That to unite all our people who realise the need of spiritual regeneration, who perceive the dangers of the materialist trend of modern civilisation, and who acknowledge authority of the Christian conscience as paramount to political allegiance and class loyalties of every kind, is the principal aim of this movement.' The signatures include those of Mr. Ramsay MacDonald, Mr. A. J. Cooke, Mr. Purcell, and Mr. Ben Tillet."

All who have at heart the welfare of the great Labour movement will rejoice in this new development. The pressure of material needs provides sufficient temptation towards materialistic ideals and any linking up of the power of Jesus Christ to this movement fully of such important potentialities will receive an unqualified welcome amongst all men of good will.

"The Newcastle Churchman" has some suggestive notes in its current issue, anent the impact of the Plague "city" on the "country," and decides that the problem of Australia, as indeed of all lands, is in the cities. Then it deals with a matter that is of painful interest to all earnest churchpeople in the Mother State—"Good Friday and the Agricultural Show." The note is pertinent, and reads as follows:—

"For some years our standard of education has been that of ceaseless activity, so that we can't bear to be alone and we can't bear to be doing nothing, and one result of this was to make Sundays a perfect burden, and GOOD Friday a nightmare. Sunday was overcome first because you can make 52 attacks on it every year; GOOD Friday was rather harder, because people scarcely thought of it until it was on top of them with its great silence! But then there came a suggestion, its source you can guess, but it

meant using the country people (in N.S.W. this is) to break the monotony of GOOD Friday for the city dweller. So the order was issued; excursion fares arranged, show grounds secured, and gradually the noose tightened so that if amongst any country exhibitor there remained any hope of a protest Friday or if any hater of a booth closed on that day, he was marked as an enemy, and lest there should be a recurrence of this lesser loyalty to a lesser deity than the city's god, a clause was inserted in all agreements binding every exhibitor to take part in the GOOD Friday display."

The Birmingham dispute is responsible for an outburst of "Catholic" effrontery in the West. The Editor of the W.A. Church News made some reference to the revolt of certain Birmingham clergy against the authority of the bishop. Some "Anglo-Catholic" sympathisers in the Bunbury diocese have written a combined protest, in which they say:—

"Your reference to the Birmingham trouble seems to us to call for some comment. The cable messages in the secular press are, as you say, but scanty, and give the impression of a "revolt" on the part of some extremists against the lawful order of their Bishop. If you will forgive me for saying so your paragraph lends colour to this impression, and it is entirely misleading."

Their letter closes with this remarkable statement:—

"The Bishop's reason for his action is that the Catholic doctrine of the Holy Communion is false. How then, can clergy, who hold the Catholic Faith be loyal to their Bishop and at the same time loyal to their Church which teaches, and has always taught this doctrine as part of their deposit of the Faith? The matter is serious and affects not only the Birmingham diocese, but the whole of the English Communion. It is the faith of the English Church, which she holds in common with the whole Catholic Church, which is called in question by Dr. Barnes, and as Priests ordained in this Church, we repudiate his utterances and action as being subversion of the Truth of the Church of Christ."

A more misleading statement of the position could hardly be written. The signatories know very well that the question at issue is the use of the reserved sacrament for purposes of adoration—a practice which the Church of England declares to be idolatry. The suggestion that the English Church holds the same doctrine in relation to the Holy Communion as the Roman Church is a denial of the plain statement of the Prayer Book and Articles and a ridiculous travesty of the whole history of the Reformation. We repudiate such an utterance as a subversion of truth itself. Such men do not speak for the Church of England.

At the annual meeting of the N.Z. Board of Missions, at which all the Bishops were present, besides the clerical and lay representatives from each diocese, the following resolution was unanimously passed:—

"Believing that the Apostolic method for the support of the work of the