

The AUSTRALIAN CHURCH RECORD

For Church of England People
 *CATHOLIC - APOSTOLIC
 *PROTESTANT &
 REFORMED

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- Leader.**—Stocktaking
Was the Star in the East?—Interesting article by the Bishop of Bendigo.
Who's Setting the Pace?—Relating to Pertinent questions of the day.
Flashlights from the Past.—The Rev. A. J. H. Priest, a former editor, commences a series of short, interesting studies on the history of our Church.
Illustration and Sketch.—The late Mr. W. E. Shaw.
Letters to the Editor.—Two important questions.
Poems.—By Grace Rodda, and other contributors.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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To insure insertion in any issue, advertisements should reach the Sydney Office not later than Monday morning in the week of publication.



"I could have made a better world."
 A cynic to a saint once cried,
 "And that is why God put thee here—
 Go forth and do it," he replied.

Victoria is the last of the States to legislate against opening Theatres on Good Friday and Christmas nights.

Seventy per cent. of prisoners under indeterminate sentence in Victoria make good, says the official report.

The Bush Church Aid Society distributed Christmas gifts to about 1500 children in the Far West of New South Wales.

Welcome to 27,000 new Australians who arrived from overseas. They brought on an average £15 of capital a head.

Lady Somers was a witness of cruelty by two men to a horse near Government House, Melbourne. The men were fined.

Police charges in connection with raffles for a R.C. Orphanage have failed. It is much to be wished that all religious bodies would eschew such doubtful means of raising money.

Splendidly attended Christmas Day Services are reported by many Sydney Clergy, and in some cases a record number of communicants. This is encouraging!

Under an Act passed in the reign of Charles II., which provides for penalty in shape of durand in the stocks, two men were fined for carting wood on Sunday in Victoria.

New South Wales teachers are exercised about the Australian accent. It is quite noticeable. What is the Pulpit doing to correct our twang? Some leading preachers are as much to blame as anyone.

The "Australian Church Record" needs your support, and we would add, you need the Record. A new year gift would be very acceptable. Note our new office address, 192 Castlereagh Street, Sydney, and send a donation.

The late Mr. W. E. Shaw, one of the directors of this paper, was noted for his generosity. We know he paid all the fees for at least one candidate for the ministry. That one is now doing excellent work in the Church of God.

The veteran Dr. Thomas Porter, Baptist Minister in Sydney, who died recently, was beloved by Christians of all denominations. He was a familiar figure at the Geelong and Katoomba Conventions.

Queensland teachers oppose giving prizes as incentives to study. The ease with which prizes are awarded in school robs them of value. It is time Sunday Schools altered the custom, or else gave prizes to adults for going to church!

A cleric objects to the use of the word Protestant. He says it is not in the Prayer Book. Does he know, as the Cambridge History points out, that the word did not come into use until Queen Elizabeth's time and after the 1558 Book was issued?

Mr. Christopher Smith, draper, of Wellington, New Zealand, left property valued at £569,014. Testator directed

that £200 should be paid to every employee who had been in the service of the firm for 15 years, and that £300 should be paid to every employee who had been in the service of the firm for 20 years. If every wealthy employer did this sort of thing there would be less Bolshevism.

We proffer a welcome to a new parish paper of the parish of Mansfield, Wangaratta diocese. It is very nicely got-up, and is devoid of advertisements. We are quite pleased, of course, with the kindly reference to the "Australian Church Record," a quality missing from many evangelical parish organs. We hail our juvenile contemporary, and wish "The Harbinger" much usefulness.

Change of Address, Sydney Office.
 Our office address in future will be Harvard House (4th floor), 192 Castlereagh Street, Sydney, one floor below the C.M.S. Depot. Our Secretary, Miss C. Bayley, will be in attendance Monday to Friday, from 10 a.m. to 4 p.m. Will our friends and correspondents please note the change. Tel. MA 2217.

"FORGET NOT ALL HIS BENEFITS."
 1927.

A Hymn of Praise for the New Year.
 For our work and strength to do it,
 For the will to still pursue it,
 For the joy which comes from doing,
 And the pleasure of pursuing,
 And for daily strength renewing,
 We praise Thy name, O Lord.
 For the joy and bliss of living,
 For Thy love such bounty giving,
 For the avenues of pleasure,
 For the beauty none can measure,
 For this earth with all its treasure,
 We praise Thy name, O Lord.
 For the joy which comes from learning,
 For the lights of old still burning,
 For the wisdom of the ages,
 For the truths taught by earth's sages,
 For the wonders on Time's pages,
 We praise Thy name, O Lord.
 For the melody of voices,
 Which in all Thy work rejoices,
 For the joy which comes from hearing,
 Harmonies, our spirits cheering,
 Hearts to heaven by this endearing,
 We praise Thy name, O Lord.
 For the ties to heaven which bind us,
 For the sorrows left behind us,
 For the friends who now surround us,
 For the kindness all around us,
 And for love which sought and found us,
 We praise Thy name, O Lord.
 For Thy love to us o'erflowing,
 Which Thou art by these things showing,
 For the Word which Thou hast spoken,
 In Thy Son, the endless token,
 Of Thy Covenant unbroken,
 We praise Thy name, O Lord.
 For the faith to share Thy glory,
 When has ended this life's story,
 For the hope of joys unending,
 Towards which all these joys are tending,
 Far beyond earth's joys transcending,
 We praise Thy name, O Lord.
 FAIRLIE THORNTON.

The World Call to the Church. Was the Star in the East?

is being answered by

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- Cathedral Buildings, Melbourne.
- 79 Rundle Street, Adelaide.
- 81 St. John Street, Launceston.

For the Big Work of the Bush Church Aid Society we need an extra £300 WILL YOU HELP?

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

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

You can help with a gift for New Year.

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Was the Star in the East?

(By the Bishop of Bendigo.)

EVEN as a child I puzzled about this. For if the Wise Men came from the East, as St. Matthew says so plainly, how could a star, itself in the East, guide them to the West? Surely following a star to the east of them, would guide them towards India or China. I supposed the explanation was that stars, like the sun, travel from east to west, and though the explanation did not entirely satisfy me, still it was the best I could arrive at, so I left it at that.

But some twelve years and more ago (when I had more time than an up-country Bishop enjoys) in taking up a course of study on that most fascinating subject, textual criticism, I bought a book by Mrs. Lewis on a valuable Syriac M.S., in fact I then reviewed the book, if my memory is correct, in the "Church Record." Perhaps this talented lady demands a word. For many years she and her twin sister, Mrs. Gibson, were very well known figures in Cambridge—fine Christian women and earnest church workers they were too. Both were highly gifted, both were doctors, Mrs. Lewis, for example, being D.D. Heidelberg, Ph.D. Halle, LL.D. St. Andrew's, and Litt D. Dublin, besides having had other honors conferred on her.

In 1894 these twin sisters were searching for MSS. in the monastery of St. Catherine on Mount Sinai, the very place where Tischendorf some fifty years earlier made his sensational discovery of the Codex Sinaiticus. By-the-way this was lodged at St. Petersburg, one can only hope it has not been destroyed in the appalling upheavals there. This MS., of course, is a Greek one, the discovery of these ladies, on the other hand, is in the Syriac language. At first sight it did not appear very promising, for apparently it was merely a record of some remarkable female saints—"very skittish," Mrs. Lewis calls them! But closer examination showed that the MS. is really a "palimpsest," that is a MS. which has (for purposes of economy) been used twice, the second writing being over the old. Incredible patience, and the use of a chemical reagent, are necessary in order to decipher the original writing, but it was done, not only in this case, but also with the MSS. Codex Ephraemi, the Codex Porphyrianus, etc.

The original writing underlying the history of these skittish female saints (the expression leaves much to the imagination!) proved to be an invaluable MS. of the Gospels, of the deepest interest to textual criticism; it is generally known as Syr. Sin. or Syr. S. or again as Syr. I. (where "I" stands for "Lewis").

Now come back to the star as is appropriate in the Epiphany season. This MS. we are discussing has a most interesting variant in Matt. 2: 2, for it reads "we have seen His star FROM the east." Fortified by this interesting variant, and I might say this MS. on the whole is thought of very highly by textual critics, let my readers who understand Greek, turn up the text in the original, and I think they will probably agree that the phrase in Matt. 2: 2 can be translated "For we, in the East, have seen his star." It may not, it is true, run quite so smoothly or so naturally as the ordinary English translation, but is certainly permissible, and by no means out of keeping with the

somewhat loose grammatical construction which the papyri and the N.T. have familiarised us with.

So my childish puzzle is solved. Wise Men themselves were in the East, but saw the star in the West, and followed it until they came to the newborn King to offer Him their mystic gifts, and to be the "earnest" of the great ingathering of the Gentiles.

One Thing I Do.

(Phil. 3: 13.)

THIS was the secret of the unselfish life and the unwearied labours of the greatest human being who has ever lived (compare chap. 1: 20, 21, and Acts 20: 24). Consecration and concentration were the keystones of his life, "the love of Christ" was his "constraining" motive (2 Cor. 5: 14, 15, R.V.), and "the glory of God" was his constant aim (1 Cor. 10: 31-33). Pope writes:

One master-passion in the breast, Like Aaron's serpent, swallows all the rest. and the greatest works in the world have even been accomplished by "men of one idea!"

1. He describes his wonderful conversion, in the verse preceding our text, by saying, "I was apprehended by Christ Jesus" (R.V.), and the words are vividly illustrated by the threefold narrative in Acts 9: 1-22; 22: 3-16; and 24: 9-20. Even before his conversion he had been "a man of one idea," as the opening verses of these passages clearly prove; he had "a zeal of God, but not according to knowledge," and thought that he was "doing God service" by persecuting the Christians (John 16: 2; Acts 23: 1; Rom. 10: 2; and 1 Tim. 8: 13). When once he was convinced that Jesus was the Christ, the old zeal was turned into a new channel; the greatest persecutor of Christianity became its chief propagator, the bitter enemy of Jesus became his devoted follower (Gal. 1: 23).

2. Yet he writes, towards the close of his wonderful life, "I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended . . . not that I have already obtained, or am already made perfect . . . I press on toward the goal, unto the prize of the high calling of God in Christ Jesus" (Phil. 3: 12-14, R.V.). This was after twenty-five years of Christian life, during which he described himself as "the least of the apostles" (1 Cor. 15: 9), "less than the least of all saints" (Eph. 3: 8), and "the chief of sinners" (1 Tim. 1: 15). He expresses dissatisfaction with his past attainments, desire for future complete conformity to Christ, and determination in his present efforts to that end (Phil. 3: 8-14).

3. Conversion is the starting point of the Christian life, but not its stopping point. We can not run the Christian race while we are "tied and bound with the chain of our sins" (see Ps. 119: 32, Prayer Book version), but we must "run with patience the race that is set before us" (Heb. 12: 1). Philip Doddridge well expresses the lesson for ourselves, in his familiar hymn:

Awake, my soul, stretch every nerve, And press with vigour on; A heavenly race demands thy zeal, And an immortal crown.

—William C. Procter.



The Menace of Anglo-Catholicism.

The following contribution, appearing in more than one Church Paper, deserves repetition.

There are many who seem to think that it is a question of "live and let live" in regard to the crisis in the Church to-day. It is nothing of the sort. It is a question of getting rid of disintegrating forces, which are tearing asunder the Church, and making true Church life well nigh impossible. All true Churchmen, whether they be what is popularly known as High or Low, are agreed that the extreme wing of Anglo-Catholicism is a menace to the Church, and that doctrines and practices are being introduced which are utterly repugnant to the spirit of the Church of England. We want, therefore, to realise that if we fail to oppose these things we are failing our Church at the most critical-period of her history since the Reformation, and directly playing into the hands of the Church of Rome. Are we prepared in this way to betray the great trust which has been handed down to us? I am only one, I feel sure, out of many clergy who are deeply concerned at the lethargy of the mass of English Churchmen in the presence of what is undoubtedly a grave peril.

Mission Work in India.

"Mission work among the depressed classes in India is making important progress," said the Rev. A. C. Kellaway, M.A., of All Saints' Church of England, Northcote, Melbourne, who returned from a holiday in England and India. During the time he was in England, he attended the Keswick Conference, with 5000 delegates. The Conference has been held annually for the past 50 years. "India, from an agricultural point of view, has had a fine season, and is very prosperous," he said. "It was more pleasing to me, however, to see how missionary work was extending, and the success which was greeting the efforts of the missionaries. One Sunday, at Tururella, Travencore, I saw the baptism of 72 native children. That is going on all the time all over the country." At Tururella, Mr. Kellaway's daughter, Gwen, conducts a training school for native women preachers and evangelists. After theoretical and practical training, the women are sent to all parts of India. Nineteen were in the college during Mr. Kellaway's visit.

World's Finest Organ.

The largest Cathedral organ in the world, which has just been placed in the wonderful neo-Gothic cathedral which Sir Giles Scott is building in Liverpool. So vast and complicated is the organ that 17 telephones were installed to enable the workmen to tune the machine, otherwise communication with the player at the keyboard would have been too difficult. The new organ has cost £35,000, and has been designed by Mr. Henry Willis, grandson of the famous "Father" Willis, who devised the Willis reed. It possesses 168 speaking stops and 49 couplers. There are 114 stops in the Albert Hall organ, and 76 stops in the organ of St. Paul's, Melbourne. The horse-power of the blowing installation is 32, and the instrument has taken 13 years to build. There are organs in the United States with more stops, but the Liverpool organ is regarded as a supreme effort of the craft. Liverpool Cathedral is still incomplete; only the choir and the two eastern transepts are built; the organ fills two large chambers on either side of the choir. Good as it is now, the great instrument will be even finer in effect when Sir Giles Scott has built the central space and the temporary western wall is cleared away.

A Remarriage after 50 Years.

Bridesmaids of 95.

After 50 years of happy married life Mr. and Mrs. Joseph Tyson, formerly music-hall artists who now live at the Variety Artists' Benevolent Home, Twickenham, Middlesex, went to the church recently to renew the vows which they made in a registry office in 1876.

As they drove in an open motor-car to St. James's Church, the bride, who is 69, and bridegroom, who is 78, looked like two characters from a Victorian novel—Mr. Tyson in his quaint frock-coat, and Mrs. Tyson in a satin frock which she wore many years ago on the stage.

The first car to arrive contained the three bridesmaids—Miss Selina Seaforth, 75; Mrs. Rose Melville, 95; Mme. Taylor, 95; and the two best men, Mr. James Newland and Mr. Pat Longman, both 85.

Tall and debonaire, despite his great age, Mr. Newland jumped lightly from the car and lifted the three bridesmaids down. Then he walked with great dignity into the church, raising his hat with old-fashioned courtesy to the crowd.

The bridal pair walked up the aisle of the church to the strains of a wedding march. Several old artists wiped tears from their eyes when the trembling fingers of the bridegroom placed the worn wedding ring on the slender finger of his bride.

As the procession left the church a girl ran out of the crowd and presented a bouquet to the bride.

In the afternoon a wedding tea was held in the grounds of the home, and Mrs. Tyson sang "Once Again," one of her old favourites. Several of the other 47 residents at the home did their "turns" again.

A Wedding in St. Paul's.

A Mansion House wedding is a very rare event, but when the present Lady Mayoress of London, Miss Ethel Pryke, marries Mr. Cyril Turner the occasion will be one of quite unusual interest, for the ceremony is to take place in St. Paul's Cathedral. It is an ancient custom that the wedding of a daughter of the reigning Lord Mayor is celebrated in St. Paul's, the metropolitan cathedral, where the Lord Mayor has his own stall and where the great services specially identified with the City are invariably held.

In point of fact, however, there are very few cases of the kind on record, and there has not been one for over forty years. The last marriage of a Lady Mayoress was that of the daughter of Sir Marcus Samuel, now Lord Bearstead, but as the family are Jews the ceremony took place in the Mansion House itself.

Thou Shalt Not Steal.

It strikes me that a good many people are ignoring the eighth commandment, "Thou shalt not steal." There are several ways in which one may steal. One is, to put your hand into a man's pocket and take money therefrom. But it is so easy to be caught! Don't take the risk! You may be punished and disgraced.

There are subtler methods of stealing than that. You may, of course, quite by accident, take home and retain another man's umbrella, or you may steal a forgotten parcel out of a train, instead of honestly giving it up to its lawful custodian, the stationmaster.

Ladies (?) are not always innocent of this mean vice. They have very often been known to steal objects for souvenirs, as spoons from a ship, leaving the poor stewards to pay for the loss.

To take credit for doing anything which really another person has done is both to steal and to lie.

All the above is introductory to this: There is much mean stealing in commercial life. The Yellow Cab Company deservedly makes a great name for itself; straightforward commercial thieves try to pass off their cabs as if belonging to that company. Fortunately our courts prevent this sort of offence, and pretty forcibly teach the delinquents the meaning of God's command, "Thou shalt not steal."

A few days ago a Sydney judge rightly restrained a party from stealing the "Mintie" idea.

Apart from the sin of commercial stealing, how lacking in brain-power the culprits must be, not to think out advertising ideas of their own.

Here is one more example: The "Preserver" soap people invent a catchy little slogan, "No toil—only toil!" Soon another soap party appropriates this advertisement, and spoils it in the act, taking all wit out of it, all rhyme, if not all reason.

A good piece of advice to persons intending to advertise their wares is as follows: Be original, using your own brains, and be honest, not trying to sneak to wealth under the shadow of a better man.

Frank Lynch.

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Daily Sessions, 3.30 and 7.30 p.m.

A hearty invitation is extended to all.

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The Extension of Christ's Kingdom in our own Home Land President—The Most Rev. the Lord Archbishop of Sydney

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NEW YEAR PRESENTS.

Fairlie Thornton's Gift Books. Just out: "The Southern Cross or the World Unseen," "Love," with foreword by Ven. Archdeacon D'Arcy-Irvine, "Love Divine," with introduction by Rev. Dr. Carruthers, "The Other Side" and "Soul Rest." 1/6 each or the 5 for 7/6, from Angus & Robertson, Sydney, Wm. Tyas, 558 George Street, and other booksellers.



THE EPIPHANY—JANUARY 6th.

See the wise men gather,
Coming from afar,
Seeking their Redeemer,
Guided by the star.

Gold—for wealth they offer,
Incense—faithful prayers,
Myrrh—prophetic symbol,
That our grief He bears.

Kneel before the Baby,
King of Heav'n above,
Who shall draw the nations,
With His mighty love.

GRACE L. RODDA.

THE BOOK OF BOOKS.

God's "Word" is Book, that shows the way,
For men to spend, and use, each day,
Is light to path, lamp to feet,
Tells how to live, and Christ to meet:
Doth show to all, sad fruits of sin,
Tells man how he pure peace can win,
Tells what is wrong, and what is right,
Is guide to all in life's stern fight,
Asks man to bend the knee and pray,
Brings good to all, the young the old,
Points to the Gate of Christ's own fold,
Comes with a word for rich and poor,
Helps those at sea, or on the moor,
God's "Word" all men, should each day read,

And draw from it, the strength they need:
For aid in home, the State, the Church,
The "Word" of God is Book to search.
For all that's strong, and good, and rare,
Look in God's "Word," you find it there.
The worth of God's "Word" lies in this,
Leads all, who trust it, home to bliss.
Best lives, best things the world hath known
From seeds of God's "Word," they have grown.

The chief great thing, in God's Great "Word"
Is God's great love, in Christ the Lord.

—Kappa.

All the words in this piece, in the name,
and in the note at the end, are words of one and the same grade.

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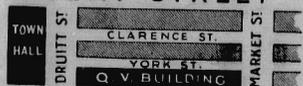
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The Rev. H. A. Morton, Th.L., assistant at Junee, has been appointed to be rector of Binda, N.S.W.

Sister Esther, of the Community of the Holy Name, Melbourne, will visit England next year. She attains her seventieth birthday in May.

The Archbishop of Wales is 78 years of age, and the Archbishop of York 62. The Archbishop of Canterbury was 78 last April.

The Rev. R. Sherwood, rector of St. Paul's Cathedral, Melbourne, since 1922, has been granted six months' leave of absence, to enable him to visit England. During his absence the Rev. E. G. Veal will be acting rector. Mr. Sherwood, accompanied by Mrs. Sherwood, will sail by the "Valacic" during February.

During the impressive Toc H service, recently held in the Manchester Cathedral, Dean Crotty, of Newcastle, received from H.R.H. the Prince of Wales, a cross from the unknown soldiers grave, in behalf of the Australian Toc H. The Prince, at a later meeting in the Free Trade Hall, commented on the great development of Toc H in Australia and subsequently received Australian delegations.

The Rev. J. Enright died on 4th December in New Zealand. He was noted for his independent action in leaving the Roman Church. He wrote much in defence of the Protestant position, but ever in a charitable regard for his former associates.

The Rev. J. L. Watt, formerly of Wangaratta diocese, and assistant at Paramatta, has joined the staff of St. John's Mission under Canon Lambie.

Bishop Gilbert White has received a letter from the Archbishop of Canterbury, congratulating him on his appointment as editor of the A.B.M. "Missionary Review."

In the death of Archdeacon Rogers, Rockhampton Diocese has lost a Church stalwart. Many of our readers will remember the frail figure of the Archdeacon at Convention and General Synod. The memory of his wonderfully sunny character, his unflinching courtesy and kindly bearing, and wisdom make us the more lament his loss. We thank God for his wonderful influence. Truly he was a saint. We extend our deepest sympathy to our Rockhampton brethren.

The Rev. Ainslie Yeates, M.A., has accepted nomination to the important parish of St. John's, Ashfield, Sydney.

The Rev. H. E. Felton, who is proceeding to the parish of Mungindi, under the Bush Church Aid Society, was married on Boxing Day at St. Luke's, Mosman, to Miss Callaghan, of Mosman. The Rev. S. J. Kirby officiated, assisted by the Rev. F. W. Reeve, rector of the parish.

The Rev. R. V. Bingham, founder of the Sudan Interior Mission, will be one of the speakers at the Katoomba Convention, N.S.W., this month.

Bishop D'Arcy-Irvine was presented with a gold watch by his fellow trustees of the Church of England Cemetery, Rookwood, Sydney, to mark his elevation to the Episcopate.

According to the Sydney "Daily Telegraph," there were 250,000 visitors in Sydney for the Roman Catholic Eucharistic Conference to be held in the Spring of 1928. Special train, steamer and motor car services will be secured throughout Australia. The Congress will last four days. The organising is now going on apace.

Clergymen live longest. But printers run them very close, the statistics say.

Reunion.

Negotiations for Union in South India. An Inquiry.

ON June 12th, 1926, the Bishop of Bombay wrote to the English "Church Record" and asked the readers to express their minds with regard to certain proposals for Reunion in South India, between the Dioceses of Madras, Dornakal, Tinnevely and Travancore, which are primarily concerned of the core, which are primarily concerned of the Church of England in India, the South India United Church, a union of Presbyterians and Congregationalists and a German Evangelical Body and the Wesleyan Church.

A Joint Committee of each of the above three Churches has been meeting for discussion and referring the results of their deliberations to their respective churches. A suggestion has been made concerning the problem of existing ministries and concerning this suggestion the Bishop asks readers "to put aside all party considerations" and "to tell us whether they think that we have come nearer to perceiving what is God's Mind about divided Christendom and its ministries and whether the way which we suggested of effecting a reconciliation and a corporate union is the way which is most likely to please Him."

Difficulty of Existing Ministers.

We have found, like the Lambeth Joint Committee, that the existing ministries and ministries form the most difficult point with which we have to deal. In South India the Joint Committee drew up a service of mutual commission in 1923. This was considered at the request of the Metropolitan by a number of theologians and scholars of the English Church. The form drawn up was generally not approved. It was held by almost all those who were consulted that it would not be accepted by English Churchmen as conveying a real ordination. Our friends in the Joint Committee in South India stated at Trichinopoly that, if it were altered so as to achieve that object, they could not agree to it. The proposal fails, on the ground which the Anglican members at Lambeth considered to be the great objection to it, viz., such mutual commissioning would be understood in different ways by those who gave and those who received it in every case.

The failure of this proposal is due mainly to the conviction on the part of many that having been really ordained by God, they would commit an act of disloyalty and sacrilege by submitting to another ordination of any sort. This conviction makes even ordination sub-condition unacceptable to them.

The New Solution.

For reasons which were very carefully stated at the Joint Committee, which I will give in a moment, the negotiators agreed to a new solution. It is to recognise the existing ministries of those Churches which are joining with us, after the union, as ministers of the Word and Sacraments in the United Church.

We find that there is an opinion on all sides that sudden and general interchange of ministers and congregations would lead to disquietude and might tend to confusion and fear. We therefore propose to agree to a general rule, that "no minister ordained before the union will minister temporarily in any church or congregation without the consent of the parish minister and the congregation, or will be transferred to any new congregation without the consent of that congregation and the Bishop."

We consider that, to meet an obvious practical difficulty about missionaries, this principle should be extended, during a period of fifty years after the union, to ministers of the Churches in the West which founded the missions whose labours have under God produced the South Indian Churches concerned in the union, if those ministers "are willing to make the same declarations with regard to acceptance of the Faith and constitution of the Church as are required from persons about to be ordained or employed for the first time in the united Church." We propose, however, that those who make the union should declare it to be their intention that after the close of that period no one will minister in that Church unless he has received regular episcopal ordination.

Report of the Synod Committee of the Diocese of Sydney, as presented to Synod, Monday, 23rd August, 1926.

In response to the request of the Bishop of Bombay for opinions concerning the proposed new solution of the problem of existing ministries and their continuance in the Reunited Church, the Reunion Committee of the Diocese of Sydney desires to affirm its approval of the method suggested by the Joint Committee in South India

Flashlights from the Past.

By Rev. A. J. H. Priest.

THE Editor of "The Australian Church Record" is happy to announce to the numerous and rapidly growing circle of readers of this paper that a further addition has been made to our staff of regular contributors. It is always a cause of congratulation when an expert penman is added to our number, and this is accentuated when the person in question has been a previous worker on the paper. The many friends of the Rev. A. J. H. Priest will join in welcoming his active and capable journalistic powers. He was, some years ago, Editor of the paper, which makes his acceptance of the request to give his services, as all other assistants are doing, the more notable. He has kindly taken up a column which is of tremendous import in these days when history is repeating itself (if it does such a thing), or when people are attempting to "put back the clock" in the Church of England. His special task will be to provide, in that interesting fashion which is his, some descriptions of scenes of past happenings which should guide the mind of the Church to-day. "Flashlights from the Past" will be the title of his column, in which he will project on to the important situations of to-day the vivid doings of people of the past.—Editor.

DAYBREAK IN BRITAIN.

DO appreciate the privileges we possess as members of the Church of England, we should study the story of Christian life and work in the Mother-land.

1. Britain.—At the time of our Lord's birth the British Isles were considered to be beyond the borders of civilisation. Julius Caesar, who invaded Britain in 55 B.C., tells us that it was inhabited by Celts and Britons. The latter were fairly civilised; they made roads, grew crops, kept horses and cattle, and had a written language.

Druidism was their religion; they worshipped many gods, each lake, mountain, river, etc., having its own divinity. They offered many sacrifices, sometimes human victims. The Druids, or priests, acted as magistrates and taught in schools.

The Roman Conquest.—Claudius Caesar conquered Britain in 43 A.D., and for 350 years it was a Roman Province. The Romans made good roads, improved cultivation, and developed industries. The Druids were driven out, and Temples to Jupiter, Apollo, etc., built. Both conquerors and conquered were heathen.

2. Who first preached the Gospel in Britain?—The answer to this question is veiled in obscurity.

Legends and Traditions.—Some say that St. Paul preached in Britain. Eight years of his life are unaccounted for, and Clement, his contemporary, says that he "went to the utmost bounds of the West," a phrase which might have included Britain.

Other traditions have even less authority. It is said that Bran, a Druid Priest, the father of Caractacus, a British King, when a prisoner at Rome, became a Christian, returning to Britain as a missionary. Then we are told that Joseph of Arimathea, with Martha, Mary and Lazarus, landed in Britain and preached at Glastonbury. Also it is said that Lucius, King of the Britons, in the second century, asked

the Bishop of Rome to send him Christian teachers; that his own emissaries were themselves taught at Rome, returning to preach to their own people.

Last of all we come to the story of Alban the Martyr, which is substantially true. Alban was a heathen soldier, who, sheltering a Christian priest, was so impressed by him that he became a Christian. When soldiers came to take the priest, Alban, dressed in the priest's cloak, gave himself up in his stead. Confessing himself a Christian, Alban was beheaded at Verulam (now St. Albans) in 304 A.D.

A Fact of History.—In 314 A.D. we come to a fact beyond question. At a Church Council held at Arles in France, were present three British Bishops, with a Priest, and Deacon. So we can say with certainty that, at the beginning of the fourth century there were Christian Churches in the chief cities of Britain, with the three orders of Bishops, Priests and Deacons in full communion with the Church on the Continent of Europe. Such a fully organised Church was no new thing; it must have been the result of Christian work carried on for many years.

3. The Work of Missionaries.—Of one thing we are quite certain: The Britons were brought to Christ by missionaries. Christian people, merchants, soldiers, etc., came with the Romans, and were centres of light in heathen darkness, and missionaries came from France to preach the Gospel. Our Christianity came to us by missionaries; it is our duty and privilege to send it on to those still in darkness.

WOULD IT NOT BE EASIER?

Is it worth it? Is the struggle worth while? All the uphill striving in the face of disloyalty, disappointment, disillusion and daily discouragement.

Would it not be easier and smoother to swim with the stream, and to float with the tide?

Aye! that it would. But where then were the zest of living?

Where, the happiness of sacrifice—for happiness it is, say the cynic what he may.

What becomes of the joy and satisfaction of a difficulty squarely faced, honestly fought and definitely conquered?

Nay! Trouble and perplexity have been, and will be. But darkness always heralds forth the day, and restful peace still succeeds the bitter conflict.

The rose is sweet, though the thorn is sharp. The view is sublime, though the upward path is steep and rugged.

And in service and in sacrifice we find our joy and our great reward, notwithstanding, or rather because of—the strenuous fight, the obstacle surmounted, the trouble faced, and the victory won.

GRACE L. RODDA.

"HOW MUCH MORE?"

(St. Luke 12: 28.)

Oh "how much more?"—This gracious word That comes from Heav'n above, Reveals afresh our Father's care, Proclaims His tender love.

Oh "how much more?"—Each passing hour, Each moment as it flies, Is filled with gifts for us anew, That come in many a guise.

Oh "how much more?"—And yet we deem Our sky is dark indeed, And oft repine in thanklessness, In selfishness and greed.

Oh "how much more?"—Could we but count Our blessings as they flow, 'Twere "more in number than the sand," And greater than we know.

—Grace L. Rodda.

Who is Setting the Pace?

(Contributed.)

WE had been listening, she and I, to her son giving his opinion on the present cost of living. The throwing out of work of a large number of men through the completion of a structural job had been the immediate cause of his unusual "letting himself go," and I liked the sympathetic way in which he considered the men's side though he himself was not among those unemployed. "After all," he said, as he went out, "it's a problem as to how a man with a wife and two children is going to live on the basic wage even if he is regularly employed."

"Rents have doubled since you and I started housekeeping, Susan," she said as the door closed, "the price of food has doubled, the price of clothes has more than doubled; no girl nowadays would think £20 a year enough to dress on—she couldn't do it."

"There weren't Old-Age Pensions when we started housekeeping, Agnes," I replied; "nor Maternity Bonuses, nor Child Welfare Centres now absolutely free, education from kindergarten to university, few free convalescent homes, and no Invalid Pensions, and yet that didn't stop folks from marrying and successful bringing up families on about half the wages people are getting now."

"Yes," Agnes said, "I didn't want to tell the boy so till I had thought it out more fully, but it's the women's question after all. It was the attitude of the women of our generation that made both ends meet and oft-times lays over, and I'm afraid it's the women's attitude to-day that is at the bottom of most of our industrial troubles. We are asking for so much new; we are making the pace so hot. Do you really think it is the men chiefly who are clamouring for more luxurious motor cars, for pearls and costly furs, for fragile shoes at four guineas a pair, for 'no night without a dance to crown it,' for more splendid furniture or for those thousand ephemeral things that appeal to the eye as we walk through the big department stores, things so ephemeral that they are on the out-of-date bargain tables by the end of the season?"

"That's one aspect of our trouble Agnes; we're not buying lasting things, we're buying things for show and to make our neighbours green with envy, till they go one better and it's we who turn yellow then."

(Continued on p. 11.)



The days are ever divine. They come and go like muffled and veiled figures; but they say nothing, and if we do not use the gifts they bring they carry them as silently away.—Emerson.

JANUARY.

- 6th—Thursday—The Epiphany, or Manifestation of Christ to the Gentiles.
 8th—Lucian, Martyr, born 240 A.D. A learned priest at Antioch who opposed Sabellianism. "I am a Christian," was his sole reply to his tormentors.
 9th—1st Sunday after Epiphany. Subject: Knowledge and Action.
 10th—Monday—Peace Treaty ratified with Germany, 1920.
 13th—Thursday—Hilary, Bishop and Confessor, called the Athanasius of the West. He, too, stood alone for truth against false teaching in the official church. He died 368 A.D.
 16th—2nd Sunday after Epiphany. Subject: God's Government. "God's in His Heaven; all's well on earth."
 18th—Tuesday—Prisca, Virgin and Martyr, put to death in Rome, 268 A.D., when only 13 years of age.
 20th—Thursday—Fabian, Bishop and Martyr of Rome. A layman made bishop "per saltern," that is, chosen as a layman to be bishop and at once installed, as were Ambrose, Hilary and others.
 Next issue of this paper, 20th January.



STOCK-TAKING.

EVERY business concern has a time for stock-taking. Every wise builder carefully calculates his "quantities" before engaging in his undertaking. Every able general, as Our Lord reminded His hearers, counts his forces prior to entering on a campaign. Sincere Churchmanship will, similarly, review its prospects and resources. The beginning of the year is properly regarded as a fit time in which to look into our lives in an individual and personal way, and it is certainly very right as Evangelicals to estimate our corporate position in the Church. Last issue our review dealt with general interests. At the present moment we would turn the attention of those who read this column to what appears to be our state in the Church of England in Australia.

Officially estimated, it has to be admitted that Evangelicals, as a distinctive unit, are in a decreasing minority. Last General Synod proved it. Every small diocese counts through its organisation as one. Each bishop has just as good a vote as an Archbishop on the Bench of Bishops. Thus regarded, it has been said that four-fifths of the official Church in Australia is Anglo-Catholic. While it may be as truly retorted that four-fifths of the laity are not so inclined, the fact remains that the official side of the Church looms more largely in the public eye, and in the nature of the case can do more to affect the decisions of the Church than any undefined mass majority of membership.

At present we are not on the popular official wave, and we should derive some real and deep spiritual satisfaction from that fact. We may not appeal to ornate ritual as one of the attractions of the Gospel. We willingly part with that aesthetic touch which so frequently is mistaken for

piety. Yet we can truly deplore the confusion which exists in some minds when roughness of personal behaviour, or conduct of a service, is taken as a sign of integrity. It has been complained, perhaps with reason, that we do not always study manners sufficiently to cause people to see that a true Christian must ever be the finest gentleman. This, too, without the least compromise of truth, and with an unbending rigour on behalf of right.

The chief satisfaction that we may enjoy arises from knowledge of the past, which reveals that the "official" side of the Church is nearly always slightly wrong in its bias. It is for this reason that it has so often opposed true spiritual development, as evidenced, to cite an extreme case, in the Inquisition, and, to come nearer home, in the days of the Wesleys, when there was general failure by the official side of the Church to grasp the finest opportunity of revival perhaps ever presented. It was not so long ago that Anglo-Catholics gloried in being opposed to the episcopate. Now they seemingly are about to capture it. A cynical warning might give them cause to pause. Certainly this may be urged on behalf of the glory of the evangelical appeal to action that it has not the approval of the mighty, but is, or should be, well content with truly apostolic status among the "weak things of the world." Our strength must not lie in official recognition.

Moreover, it is equally patent that evangelicals must be deprived of the power of the appeal to that latent semi-Pelagianism which characterises human nature, ever prone to rely upon self-goodness as a means of winning Heaven. When, in the Counter-Reformation movement within the Roman communion, this trust in human effort, more dangerous than Mariolatry or any other distortion of truth, received the official sanction, Rome entrenched herself for ever in the affections of mankind, and for ever forfeited her right as an evangelical teacher. For it is still true that "the flesh lusteth against the spirit," and that our righteousness is too often a snare and a delusion. Therefore, this appeal to human self-satisfaction may not be ours. We must not preach man's works as a means of his salvation, but only to be commendatory, in so far as they manifest the working of the spirit of Him Who is our righteousness. Neither may our incentive to work be founded upon any defined or latent idea of reward. The evangelical cry must sound:—

"I will not work my soul to save
 That work the Lord has done;
 But I will work like any slave
 For love of God's Dear Son."

"The best of all is God is with us," we may repeat, to our consolation and confirmation. Better than having God on our side it is to feel we are on God's side. For there is no assurance of right in counting heads. Truth is always in a minority until the end. We may thus see another confirmation that the evangelical position is one which ought to command our attention, our adherence, and our fullest service.

There are three practical agencies outside the ordinary ministrations of the pulpit and the church. These three are likewise quite outside official purview, and for the good of the best within the Church must ever so remain. These three represent, though they by no means exhaust, the list of local purely evangelical effort to extend the Kingdom of Christ. In Home Mission work we commend that youthful but excellent Bush Church Aid Society, so often confused by Church people with

what are called "Bush Brotherhoods," most of which are certainly far below the evangelical standard. In Missionary work among the Heathen in Australia, Asia, Africa, and India, there stands the tried and noble Church Missionary Society to manifest the practical interest of evangelicals in that direction. We may plead for a small place in the regard of evangelicals for this paper, "The Australian Church Record," admitting its limitations and defective presentation of a glorious cause. There is need for a strong press in which to state what cannot be given prominence in the secular or official church papers, and to broadcast the rightfulness and the urgency of the evangelical message in the Church to-day.

The evangelical objective, then, is such as should challenge every daring spirit. It calls for "abandon" of the finest quality. The evangelical must learn to stand alone. That we are bound to win in the long run does not conceal the fact that it is likely to be a long run, for all we know, or care. It was so foretold us, and all the Advent teaching is on our side. Each New Year we begin again: "Looking for and hastening unto the coming."

If it could be said that the message for 1926 was "Watch," the cry of 1927 must be "Work."



Mr. Cosgrave.

THE fuller text of the words of the Prime Minister of the Irish Free State are now to hand, and what he said must be admitted as some justification of the experiment of granting independence to Southern Ireland. That is, if he can be taken as the mouthpiece of the whole constituency. He uttered fine sentiments with which every Australian must feel in accord. He said he and his colleagues were convinced that relations between Britain and Ireland would ripen into a bond of sincere and lasting friendship. He included in his purview the millions of Irishmen in other lands, and he called on all to forget the past, and to live amicably in the present and for the common good. To all this we must say, Amen. And we rejoice that the vision of a company of Nations as constituting this marvellous, nay, unique, British Empire, inspires its leaders during the year now beginning. We are strengthened in our faith in the good government of God, and in the purpose which attaches to our Empire's existence; and we are encouraged to make deeper consecration of ourselves in the service of God and man.

Rome and Divorce.

THE ways of Rome in this matter have historic character. To the average mind it is hard to reconcile her apparent contradictions. On the one hand we derive some aid in our efforts in opposition to threatened relaxation of the marriage tie by our legislators, from the severe attitude of the Roman Church against Divorce. But she is not consistent, as shown again in our very day. The Duke of Marlborough married Miss Vanderbilt in the Episcopal Church, New York. The Duchess subsequently divorced her

husband and was married in the Church of England to a Roman Catholic. Later on the Roman Church blessed the union, and now pronounces that she never was really married before, because she unwillingly went through the form of marriage. What a large opening is provided for unscrupulous wives to affirm that at the time of wedding they were in some way forced to say, "I will." What we want to ask is whether this refuge is open to ordinary mortals, or is it only dukes and duchesses who have such power? An almost ludicrous sequel is now announced. The Duke, stated to be a "high churchman," has become offended at the Church of England bishop who objected to his receiving the communion as a divorced man—presumably he was not considered the innocent party. The Duke has made his peace with Rome, and was reported to be seeking admittance to its congenial fold.

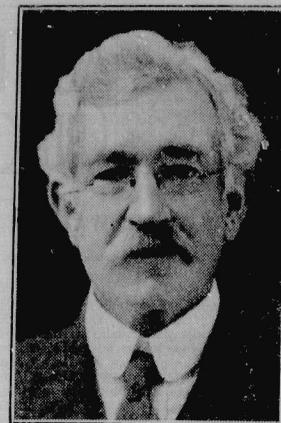
Mr. Edgar and the Beaches.

IT is not, of course, in Victoria only, nor at St. Kilda above all other places, that there is need for a little mild Puritanic revolt against the laxity which induces immodesty and worse among our young folk. When the Hon. W. H. Edgar, of the Victorian Legislature, spoke in the Upper House on this urgent moral question, he was assailed by most unreasonable protests, and even the clerical order was drawn in to discount his attack. Mr. Edgar has done the State a service, and he need not in the least feel perturbed by the hornet's nest which he seems to have stirred up. To the pure all things are pure, we know. But we also know the terrible toll on juvenile purity which results from what promiscuous lying out upon the beaches in bathing attire which is indulged in by so many people. Parents are largely to blame for allowing their girls and boys to go about evidently without being warned beforehand of the dangers of a free and easy behaviour which permits of acts of familiarity which would not be tolerated in the home.

Lord Inchoape and Missionaries.

BY this time the chairman of the great P. & O. Company may be sorry he spoke as he did against missionaries as being to blame for the unrest in the East. The Rev. J. Hoare, who had the temerity to reply to his face at the meeting of the company, deserves every credit for his courage and for his words. But perhaps the chairman could be said to be correct in a fashion he might not like to admit. The missionary did open up the East to the trader. The missionary did all the hardest pioneering, and gained a name for the white man which the trader has too often abused. Had the missionary stayed at home the trader would have had a harder job. It is the restless pursuit of wealth, and the exploitation of the helpless races which have led to unrest. The moving picture has further lowered the prestige of the West among Eastern peoples, and the poor missionary surely will not be blamed for that. We await to hear that the chairman of the P. and O. has sent a donation to a missionary society after the manner of the great Darwin when he found he was wrong. Perhaps he will yet move that the Company convey missionaries free of charge. It ought to be in part payment of its debt to the unselfish and brave pioneers of Empire, who are such because they are first apostles of Jesus Christ.

Your soul makes your body, just as a snail makes his shell.—Charles Kingsley.



MR. W. E. SHAW.

The late Mr. W. E. Shaw, of Sydney, who died last week, was one of the directors of the "Australian Church Record," and had taken an interest in the doings of the paper right from its inception. Of kindly disposition and of decided Evangelical convictions, Mr. Shaw had a wide circle of friends, and was interested in and had a large influence in much of the church's work. He was also prominent in the commercial life of the city, and was noted for his gifts to charity. One of his gifts was his beautiful residence at Summer Hill, which is now known as the Edith Cavell Home.

Mr. Shaw was an ardent churchman, and he was closely associated with numerous institutions of the Church of England. He was a member of the synod, a member of the committee of the Church Missionary Society for thirty-two years, a member of the C.M.S. Council, and was later appointed life governor. Mr. Shaw was a life governor and trustee of the British and Foreign Bible Society, a member of Moore College, trustee and member of the advisory committee of the Church of England Homes at the Glebe, a trustee and member of the Church of England Deaconess Institute and of the Church of England Children's Home at Marriekville, and a member of the committee of the Open Air Campaigners. For many years Mr. Shaw was vice-president of the Y.M.C.A. To St. Andrew's Church of England at Summer Hill, of which he was a churchwarden for 28 years, he devoted a good deal of his busy life.

Prior to the interment at Rookwood, a service was held at St. Andrew's, Summer Hill, where a large number of deceased's friends gathered. At the graveside Bishop D'Arcy-Irvine, Canon Langford Smith, and Rev. L. Parsons officiated.

Many hard and foolish and untrue things must be left unsaid if men would only wait till they could say them in good English.—Bishop Paget.

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Missions.

Work Among Moslems.

THE evangelization of Persians is the keynote of diocesan policy in the Persian Mission of the Church Missionary Society. A man was accepted recently for training who had previously served in the army. During the vacation he offered to go to an outlying place with his wife and spend his time in teaching and selling Christian literature. A boy from the Stuart Memorial College, Isfahan, was going home to the Bakhtiari country for the summer holidays. Although he dare not profess to be a Christian, he asked for gospels and tracts for his people, and took a goodly supply.

The latest letters to the C.M.S. from Persia tell of the baptism in one day at Isfahan of twenty-two converts from Islam.

News from China.

Comparatively little news has been received from the Missions of the Church Missionary Society in China recently. The "C.M. Outlook" for November states that one effect of the fighting on the Yangtze was to make communication with Western China far more difficult.

From Yunnan, in South China, the C.M.S. has heard that some students who caused difficulties a few months ago have disappeared and the work at school and hospital has been able to go on unhindered, attracting larger numbers than ever before.

It is good to know that letters from whatever part of China they come are alike in this respect—they breathe a spirit of indomitable faith and hope in God, and unshaken belief in the sterling qualities of the Chinese and their ability to emerge from the present chaos and take their place in the world as a great nation.

Work Among Chinese Girls.

Miss E. M. Middleton Smith, working at the St. Stephen's Girls' College of the Church Missionary Society at Hong Kong, writes: "I doubt whether there ever was a time when the minds of Chinese girls were more receptive than now. They feel the failure of the old, they look so eagerly for a new revelation. We believe that this work we are trying to do is touching the very life of this nation—a nation with an excited mind but a sad heart."
 Last Easter Sunday three of the Chinese teachers in the college were baptized, also an old girl and her four little children.

Baptism of a Brahman.

Mr. P. A. N. Sen, an Indian layman in charge of the C.M.S. Hindi Mission in Calcutta, reports that recently, to the great joy of the mission, a Brahman was received into the Church. An assistant in a mercantile firm in Calcutta, he became an inquirer and began to study the Bible. After several months he at last, by the grace of God, became convinced of the truth and of his sinfulness and confessed Jesus Christ as his Lord and Master. Mr. Sen remarks that the act of the convert in surrendering the Brahman's sacred thread to the priest just before the dip in the water was most touching. He was christened John at his own request.

A PRAYER FOR OUR PAPER.

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

HOUSE BLESSING.

Bless the four corners of this house
And be the lintel blest,
And bless the hearth and bless the board,
And bless each place of rest;
And bless each door that open's wide
To strangers, as to kin;
And bless each crystal windowpane
That lets the sunlight in;
And bless the roof-tree overhead
And every sturdy wall,
The peace of God, the peace of man
The peace of love on all.

—Arthur Guiterman.

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NEW SOUTH WALES.

Diocese of Riverina.

(From a Correspondent.)

Church extension in this diocese has been
active of late. On Sunday, December 12th,
a new church at Mangoplah, in the parish
of the Rock (Rev. Reiss) was dedicated by
the Bishop in the presence of a large con-
gregation. The new church, which is of
chaste design, is beautifully furnished, many
of the appointments being gifts from mem-
bers of the congregation.

A Church Hall at Kamarah, in the Barellan
parish (Rev. A. H. Gribble) has also been
recently opened by the Bishop, making two
new places of worship in that parish opened
during the year.

Plans and specifications have been pre-
pared for a church at Bectric, in the Ariah
Park Parish (Rev. Geo. Laverack) the
foundation stone of which is expected will
be laid early in the new year.

The Rev. R. K. Hobden has resigned the
position of Rector of Hillston, having accepted
an appointment in the diocese of Bendigo.

VICTORIA.

MELBOURNE.

The Camberwell Girls' Grammar School
(Miss Homan) figured among the many
school functions at the end of the year.

Sir Brudenell White, who distributed the
prizes, said that he was afraid that speech-
making in Australia was rather an over-
crowded profession. It was sometimes easy
to speak, but very hard to do. And even
doing should have an ideal behind it. To
the young people, the speaker said, there
should be some ideal, some ambition, in all
they tried to do. It was very necessary for
them to feel that individual happiness, suc-
cess, and welfare were important, but that
the welfare of Australia was the thing that
really mattered.

There was once a great German soldier,
Moltke, and he had said that an error in
initial distribution would rarely be corrected
subsequently. This applied not only in war
but in all things. Unless we set out on the
right plan it was difficult to achieve suc-
cess. If Australia were to have a right
ideal it must be built in the home. That
was the right place, and practically the
only place. Were we in Australia making
the home all that it should be? Sometimes
he doubted whether we were. Did not the
motor-car, and other forms of pleasure take
something away from the home life? It was
the young people whom he was addressing
that night, he said, who had the opportunity
to correct this fault if it existed. Home life
should be made beautiful and memorable.
There was a little tendency to-day for young
folks to be awfully nice to strangers, but
not so nice to those at home. This should
not be. Every home could be made a home
of beauty by the spirit within it. That was
the ideal he desired to place before the
young girls of the Camberwell Grammar
School. They should not forget a woman's

influence. Christianity was the basis of our
civilization, but one of the pillars of the
superstructure was undoubtedly woman's
influence. Girls should not let their natures
be changed because the fashion of their
clothes had been changed. They should not
forget that modesty and gentleness were
characteristics of their sex. A girl should
not try to be too much like a boy. There
were plenty of boys here already. No one
should be afraid to work. The average man
or woman who had too much spare time was
not happy. It was not so much the use
of the clause, as its simple abuse, and indeed
many good people think the clause was in-
troduced for the purpose of providing easy
law breaking. It is significant that the
large and fashionable hotels where the poli-
tical and other high swanks congregated, are
seldom prosecuted. It is all too common
knowledge that liquor freely flows at all
hours. Responsible officers of police say it
is now almost impossible to obtain a con-
viction of such houses. There is no ques-
tion of the tremendous earnest and vigour
of the branch of the police force which has
charge of this department, and it is most
efficient.

Again the periods between possible pro-
hibition polls have been lengthened. The
grounds furnished are various, but not cor-
rect. The correct one is definite anti-prohibition
policy.

It is a very strange commentary on the
state of politics in Queensland that neither
party is willing to pledge itself to liquor re-
form and both seems quite willing to buy
political support from the liquor traders.

Neither prohibition nor liquor reform is a
question of party politics to-day, though
many good men on both sides of the Legis-
lature are in favour of drastic control if not
prohibition.

The question is very thorny and our legis-
lators' skins are very tender, and their grip
timorous.

Liquor.

The Amending Liquor Act, passed some
few months ago is—with the exception of
some few clauses to correct errors and anom-
alies—wholly favourable to the liquor
traders. An Act which was formerly very
sound in the matter detecting trading out
of hours, has now been so modified that
large hotels can practically keep open house.
The obnoxious "guest" clause allows a lodger
to be the means of the provision of much
liquor. This means, of course, that the
larger hotels benefit. Small suburban and
country hotels which have not the conven-
ient liquor, will still break the law by trad-
ing after hours. It is not so much the use
of the clause, as its simple abuse, and indeed
many good people think the clause was in-
troduced for the purpose of providing easy
law breaking. It is significant that the
large and fashionable hotels where the poli-
tical and other high swanks congregated, are
seldom prosecuted. It is all too common
knowledge that liquor freely flows at all
hours. Responsible officers of police say it
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lature are in favour of drastic control if not
prohibition.

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lators' skins are very tender, and their grip
timorous.

Christmas.

Is the Church adapting itself to modern
conditions? We read this everywhere. If
the announcements of services are adequate
guides, it would appear so. Early and
numerous services are everywhere arranged.
Morning service and steaming of the
roast turkey, hot and plum pudding and
plum pudding and plum pudding and plum
pudding to early service, the packed hamper,
the motor car and the high road, and a
heigh and a ho and away we go, as it were.
It might be better, it might be worse. So
long as the service is not dispensed with,
the family gathering in the motor car, at the
sea side, in the country, may be quite as
happy as that at home. Moreover, home
seems to be associate with "hearth and
home," which means fireside and hot
things, which in hot weather is not con-
genial.

Seaside churches are endeavouring to pro-
vide the spiritual food for visitors, but
mostly such places are but poorly and in-
adequately staffed. Here is a chance for a
change. Why cannot the church go to the
people—Better than letting them go from
her.

Ordination.

An Ordination was held by the Archbishop
of Brisbane in the Cathedral on the 4th Sun-
day in Advent, 1926. Priests: Theodore
Charles Kerke, William Philip Burrill
Miles, George Luke Anthony Peters. Dea-
cons: Robert Angus Munro, Howard Sauli.
Preacher: The Rev. J. A. Cue.

SOUTH AUSTRALIA.

ADELAIDE.

The Bishop of Adelaide has arranged to
sail for England on March 3, and expects to
be away about eight months. The Dean of
Adelaide (Very Rev. G. E. Young) will be
the administrator of the diocese, and the
former Bishop of Willochra (Right Rev. Dr.
Gilbert White) has undertaken to perform
necessary episcopal duties.

TASMANIA.

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The Reformation Settlement.

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

We are justified in declaring that the circumstances in which the Prayer Book of 1559 arose reveal

A state of perfect unanimity on Questions of Doctrine.

The troubles of the period are concerned solely with the limits of state authority in the matter of ritual observance. Parker and his school, including many forward Reformers, were what is now called Erastians. The term as we have already shown is ambiguous and therefore merely irritating. But as it serves to indicate vaguely a certain attitude, it may stand. But Parker's Erastianism soon reached a limit as is clearly shown by the letter of remonstrance concerning the use of the crucifix in the Queen's Chapel, when the remonstrating bishops besought the Queen not to press them further in that matter and secured a measure of freedom from "monuments of superstition."

The perfect unanimity on questions of doctrine and the close association of so many of the present revisers with the earlier reform movement may serve to explain

An apparent inconsistency in the accounts of what took place.

The previously mentioned "Device for the alteration of religion" contemplates a prolonged work of revision of the Book of Common Prayer and makes provision for the maintenance of those engaged upon it. Dr. Gee has shown reasons for concluding that the Committee named in the "Device" did actually meet. Not only are there scattered references to impending changes in contemporary letters, which, of course, need only imply that men anticipated a reversal of the Marian policy, but from the diary of Machyn the fact emerges that Cox, Parker, Grindal and Whitehead—four out of the seven men mentioned in the Device—preached before the Queen during Lent of 1559 and all in the month of February. Dr. Gee concludes "It is difficult to avoid the conclusion that they were all in London at the time for the purpose of consultation."

Yet notwithstanding this circumstantial evidence, which has great elements of cogency

In the issue of the Second Prayer Book of Edward VI. was adopted with only three Specified alterations and none other or otherwise.

The assumption is somewhat hastily made that such a result precludes any idea of prolonged discussion. But such an explanation is not the only possible one. It may be that the return to the Second Prayer Book in substance is in the nature of a compromise. Most, if not all of the revisers were committed to the doctrinal position embodied in that book. Cox had defended it against the more drastic proposals of the Frankfort exiles. Already the sentiment that finds full expression in "Foxe's Book of Martyrs" was growing. "The blood of the martyrs had sealed the testimony to the truth of the Second Prayer Book." It is at least reasonable to assume that Parker, who had the temper of a statesman, would urge that in this particular compilation there existed a common basis of agreement. Further, the return to the standard of 1552 would have this to commend it, that it was a restoration of an already established position. The speeches of Abbot, Feckenham and Bishop Scott reveal that the Marian party were employing the argument so familiar ever since that the reform party were incapable of reaching a stable position. To introduce an altered form of service would give point to this popular contention. A first, second, and third Prayer Book would do something to justify the view that in a very short time a fourth, fifth and sixth might be expected. It is fairly safe to conjecture that the arguments of opponents were in the minds of the revisers when regard is had to the experience with Gardiner with which most of them had been previously concerned.

Moreover, there seems to be evidence that the Second Book was adopted after some Alternative Proposals had been submitted.

A letter of Guest, subsequently Bishop of Rochester, has been preserved. It was discovered by Cecil amongst the papers of the period and sent by him to Parker. The letter bears no date and the only clue to the period at which it was composed, apart from anything that may be gleaned from internal evidence, is an endorsement by Cecil, which asserts that it was penned before Guest was bishop. This compels a date prior to 1560. It has been generally assumed that the letter was addressed to Cecil, because of the fact that it was certainly later in his possession and begins "Most Honourable," thereby indicating a member of the Council. Strype has assumed (and has been followed in this by most historians) that the letter refers to

the 1559 revision. Dr. Gee has recently questioned this finding and proposes to date the letter in the year 1552. In this particular Dr. Gee has found few supporters. Dr. Gee maintains that apart from the conjecture of Strype that Guest was nominated to take the place of Parker, who had been ill, there is little evidence to connect him with the revision. But an argument from silence when we are dealing with a period where all the evidence is surprisingly obscure, is very precarious.

Apart from the evidence of the "Device" we are left in ignorance as to the names of nearly all the revisers.

On the other hand, there is evidence to connect Guest with features of the reform movement. In addition to the fact that he was selected as Bishop of Rochester in 1560 we have the further statement later from his pen that he was concerned in the Revision of the Articles. He claims that the sentence "only after a heavenly and spiritual manner" was his own penning. That fact makes the suggestion of Strype quite reasonable. Guest was also engaged in the work of "The Bishop's Bible" and must be regarded as one of the principals in the Elizabethan religious movements.

Mr. J. T. Tomlinson has satisfactorily accounted for the internal evidence which Dr. Gee submits in support of his contention that Guest's letter belongs to 1552.

An examination of the letter which is really in the nature of a treatise, suggests that

Guest was replying to specific objections, some of them of a personal character.

Dr. Gee makes a good deal out of the fact that the alteration affecting the words of distribution in the Communion Service receive no mention in Guest's letter. But it is obvious that his objection here depends on two assumptions, neither of which has any evidential support. It is assumed that Guest's letter refers to the final determination of the Committee to adopt the altered Second Prayer Book. It is further assumed that Guest is defending the ultimate Elizabethan Prayer Book in detail. A careful study of the letter, so far from supporting these necessary pillars to Dr. Gee's argument, reveal certain facts that are wholly inconsistent with it.

Guest is evidently the subject of a personal attack. He protests "I have neither ungodly allowed anything against the Scripture, neither unsteadfastly done anything contrary to my writing, neither rashly without just cause put away that which might be well suffered, nor indiscreetly for novelty brought in that which might be better left out."

Beyond this paragraph, which suggests a draft penned by a single individual, there is no reference to any revision proposals until we come to the last clause "This, as I think, I have showed good cause why the service is set forth in such sort as it is." The expressions "the service," "the new service," occurring in the letter are assumed to refer to the actual Prayer Book as finally issued. But this is an extremely hazardous assumption. They may quite reasonably refer to a sage in revision or even to draft proposals penned by Guest himself, and exposed to severe criticism. Dr. Frere, in "History," seems to adopt the latter alternative.

The internal evidence establishes the fact indeed that Guest's letter does not refer either to the 1552 book or to the altered form of it in 1559.

He defends two positions belonging to the book of 1549 and since altered. In his judgement the Creed should follow the Offertory and the position at the reception of Holy Communion should be left optional. Possibly these two proposals advocating a return to the use of 1549, may have occasioned the charge which Guest repudiates that he had "steadfastly" done (something) contrary to (his) writing." Guest in 1548 wrote against the "Priest Mass" in very vigorous terms. A proposal to return to the First Prayer Book in certain particulars might easily expose him to the charge of inconsistency, which he resents by stating his objections to such particulars as Saints Days and prayer for the departed. There is no reason to suppose that any objection had been urged to the change in the words of distribution nor is there any ground for asserting that Guest's letter refers to the fact which differed in two respects from his proposals. In his judgement the final determination, they may easily have differed in a third to which no reference required to be made. It is assumed, further, that the objections to which Guest offered his reply all proceeded from one person. It is just as reasonable to assume that they were a collection of possible criticisms and included objections from the supporters of the Marian re-action as well as others of a Puritan tendency. This conjecture best fits the summary that Guest supplies in his opening paragraphs where he is accused of bringing matters in contrary to Scripture and also of putting away that which might well be suffered.



Anglo-Catholicism and the Proposed New Constitution.

The Rev. H. G. J. Howe writes.—

Quite recently I visited a town in the Riviera diocese. On the Sunday morning I found my way to the eight o'clock celebration of the Holy Communion. As soon as I entered the Church I saw by the appointments of the East End that a different type of churchmanship to my own prevailed. The service was prefaced by the ceremonial lighting of four of the candles, with which the Holy Table was furnished. Then came in the celebrating priest, robed in the vestments known as the "Mass Vestments," preceded by an unordained layman, robed in cassock and surplice, holding aloft a huge brass cross. They stood some distance from, and facing the "Altar." Then the priest advanced to the Holy Table, and standing with his back to the congregation, began the service in a tone inaudible in the body of the church. The commandments, greatly abbreviated, were recited. After the anti-communion the priest, with the aid of his attendant, ceremonially washed his hands, and then went on with the service. He did not kneel at the General Confession. The manual acts were entirely hidden from the view of the communicants. Water and wine were ceremonially mixed in the service, and wafers were used instead of bread. The celebrant, after communicating, went down on all fours, much as the Mohammedan does, with his head to the ground. It looked to me an unedifying and undignified attitude in a public service. At the conclusion of the service there was much ceremonial washing of the paten and chalice and drinking of the rinsings. There were in all about a dozen communicants.

The priest of this parish, in preparing his candidates for Confirmation, told them that the Bishop would like them to make their "confession" before Confirmation—this fact was told me by the father of one of the candidates who flatly refused to allow his son to do anything of the kind.

That this type of service and churchmanship should have alienated many Church of England people from their Church I was not surprised to discover. Nor do I wonder that many of them prefer to worship God in the Churches of other denominations. If this is what the Anglo-Catholic movement is going to produce in Australia (and I am under the impression that the great majority of the Bishops in Australia are more than sympathetic with such movement), then it behoves all true churchpeople to be very cautious in adopting the new constitution which gives the power to the General Synod to impose upon the churchpeople of Australia a service which is indistinguishable from that performed by a Roman Catholic priest.

That the clergy of many dioceses have no independent mind apart from their bishop may be gathered from the fact that the diocese of Perth accepted the new constitution without having had any opportunity of giving it adequate consideration. In fact, the document being only printed in Sydney some three weeks ago, could not have reached them in time to be considered before they had blindly accepted it.

The Virgin Mary and Immaculate Conception.

The Rev. Alfred G. Perkins, Artarmon, writes:—

It is with regret that I write again to the "Church Record" to call the attention of your readers to certain statements of doctrine which I consider uncatholic and untrue, but purely Roman. I refer to the article in the "Church Standard" of December 3, where it is indirectly declared that the Blessed Virgin Mary was immaculately conceived. This has been done in such a way as to cause the reader to think that this is the teaching of the Church of England. The word "immaculate" has been inserted in brackets in the note of interpretation before the word conception. In our Prayer Book the word is deliberately omitted. I make the following challenge: To assert that the Blessed Virgin Mary was immaculately conceived is to assert what is not true.

To suggest that such is the teaching of the Church of England is to suggest what is not true.

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Some true, some light, but every one of you
Stamped with the image of the King."
(Tennyson.)

My dear young people,

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

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

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

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

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

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

I am, affectionately yours,
Aunt Mat

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

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

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

WE MUST HAVE THESE.

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

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

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

BIRD THOUGHTS.

(C. B. Jordan.)

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

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

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

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

THE OPEN DOOR.

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

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

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

To scale it is impossible—to travel around
it equally so.

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

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

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publication.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Change of Address, Sydney Office.

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

New Year Resolutions.

New Year Resolutions!
Good intentions!
Unwavering purpose!
How frequently we hear the words at this
season of the year?

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

And again, we hear them as a bitter jibe.
Good resolves, we are told, are like pie-
 crusts, made to be broken.

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

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

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

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

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

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

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

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

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

—Grace L. Rodda.