

Arnott's

Famous

Biscuits

A DALRYMPLE,

The Depot for Everything Evangelical.
20a Coulburn Street, Sydney.
(One minute's walk from Anthony Hor-
derna). Between George and Sussex Sts.
Phone: City 3169.
Splendid display of all Christian Literature.
Inspection Invited.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered.
Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKER, F.C.P.A.,
31 Queen Street, Melbourne.

Members:
REV. C. H. BARNES, St. Hilary's, East Kew.
REV. A. C. KELLAWAY, M.A., All Saints', Northcote.
REV. W. T. C. STORRS, M.A., St. Matthew's,
Prahran.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKER, F.C.P.A., 31 Queen St., Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Canfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian
Work, may be placed in the hands of the Trust for
Administration.

JUST PUBLISHED

Evangelical Sermons

By a Layman
25 Short Interesting Sermons on vital
subjects helpful to all Clergy or Laymen
1/6 All Booksellers 1/6
and "The Australian Church Record"
Office.

Parents or Guardians.

We want you to send to our office and ask
for "HELPS TO PARENTS IN EXPLAIN-
ING MATTERS OF SEX TO THE
YOUNG," issued by the Bishops and General
Synod, together with 10 White Cross book-
lets suitable for parents, boys and girls.
You will never regret the expenditure of
ONE SHILLING in providing yourself and
family with knowledge on the most important
subject of sex in the purest style.

THE AUSTRALASIAN WHITE CROSS LEAGUE.

58 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary.

ADVERTISE IN

The Australian Church Record
Readers who respond to advertisements in
"The Australian Church Record" please
mention the Paper to advertiser.



YOUNG RECORDERS.

Aims.

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

Toorak, V.,
February 17, 1927.

The wisest thing, we suppose, that a man
can do for his land, is the work that lies
under his nose, with the tools that lie
under his hand.—Rudyard Kipling.

My dear girls and boys,

Foundation Day has again come and
gone, and now we have 139 years to
look back upon in this new land of
ours. And isn't it new in comparison
with other lands! The history of some
countries goes back for thousands of
years before Christ, while of ours we
only know about these few short years
—two life-times could cover the whole
period.

We are all helping to make the his-
tory of Australia and we want to make
it a fine one. It is you growing up
young people who are the most im-
portant of us all too, the near future
is for you, in it you will be doing your
work in the world and I hope every
one of you will be doing it well and
helping our great country along. Here
are a few lines from one of Kipling's
poems:—

"There's not a pair of legs so thin,
there's not a head so thick,
There's not a hand so weak and
white, nor yet a heart so sick
But it can find some needful job
that's crying to be done."

We don't only want our land to be-
come rich and powerful, we want it to
stand for truth and honesty, and bear
forward the great ideals of Chris-
tianity.

We have a wonderful chance to do
well. Behind us are the experiences
of so many countries, we can see
where they have succeeded and how,
and we can see where they have failed.
And then we belong to a great people,
and their history we should all study
and really think about—the history of
the British people, our people, the
people of the British Empire.

Then think, here we are right out
in the southern ocean, far away from
the great early civilisations, and yet
we can enjoy the comforts and con-
veniences of the old world. It is right
that we should sometimes think of the
pioneers who made this possible for
us, of the men and women who left
their home countries and came out
here in those days over one hundred
years ago. Foundation Day should be
such a day of remembrance.

We all love to hear and read of
courage and self-sacrifice—we can find
plenty of such tales in our own history.
Though covering so short a time its
full of stirring tales, tales of the brave
men who first explored this huge coun-
try and of the settlers who followed
after. Some of their names we all
know, but I think it would be good for
us and for our country if everyone of
us found out a bit more about them
and then we would find that we took a
much keener interest in our own coun-

try of to-day and in what it is going to
be in the future.

In Church we are still each Sunday
listening to the Collects, Epistles and
Gospels for Epiphany. Can you tell
me what Epiphany means, and what
the word Collect means?

I am, your affectionately,

Aunt Mat

Correct answers to last week's questions:
Why do we say the Creed?—To publicly
say our belief in God.

How should it be said?—Standing, to
show we are ready to fight for the truth;
bowing at the Holy Name of our Lord; low-
ering our voices at the solemn places.

Appeal by the R.S.P.C.A.

As already set forth by advertisement in
these columns the annual appeal by the
Royal Society for the Prevention of Cruelty
to animals will be made through the various
Churches on Sunday, March 6, when a special
service will be held at St. Andrew's Cath-
edral at 11 a.m. The preacher on that occa-
sion being Coadjutor Bishop D'Arcy-Irvine.
The whole service will be broadcast by 2FC.
Similar arrangements are being made in
connection with the evening service at St.
James', King Street, when Dr. Micklem will
be the preacher.

The Society is not making any request
for a share in the offertories, but asks that
the clergy throughout the State will make
some reference, when conducting public
worship on March 6, to the necessity that
exists for the humane treatment of the dumb
creation. Much of the prevalent cruelty
arises through sheer thoughtlessness and
not of wicked intent; therefore, the Society
urges that greater consideration should be
shown the dependent creatures which they
set out particularly to defend. Sunday
School superintendents are also asked to join
in this work, as they have very special
opportunities of bringing home to the young
people the claims of the domestic animals
and birds to humane treatment. Suitable
printed matter will be distributed to the
clergy during this month, pointing out the
specific work of the Society and how that
it depends in the ultimate issue upon the
moral force arising from the Christian
appeal.

ST. MATTHIAS.

(February 24th.)

They meet "with one accord,"
The traitor's place to fill,
Remaining "steadfastly in prayer,"
To learn His holy will.

To make "the twelve" complete,
Another man they need;
To One Who knoweth every heart,
For guidance now they plead.

The choice is wisely made,
Matthias, loyal and true,
Is numbered with that earnest band,
In ministry anew.

—Grace L. Rodda.

Our Printing Fund.

RECEIVED WITH THANKS.

Mrs. Creed, Northcote, Vic., 5/-.
Rev. A. Brain, Elsternwick, Vic., 10/6.
A "Mite," A.E.I., Parkville, Vic., 3/6.

I am an emptiness for thee to fill,
My soul a cavern for Thy sea.
—George Macdonald.

The AUSTRALIAN CHURCH RECORD

Rev. L.P. 30 118

For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED

Vol. XIV. 5. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

MARCH 3, 1927.

[Issued Fortnightly.]

Single copy 3d
9/- per year post free



Bible Sidewalks.—By A. S. Devenish, M.A.
An interesting study of translations.

Christian Ethics in Business.—A short series
of papers in view of the despatch of the
Industrial Mission from Australia to the
United States. Mrs. E. Gough, of Mur-
rumbeena, Melbourne, and an experi-
enced writer, continues a valuable contribu-
tion.

Humane Sunday.—A reminder to clergy to
regard the day.

Illustration and Article.—St. Michael's, Rose
Bay and Vaucluse, Jubilee Celebrations.

Lenten Verses.
Prayer Book Revision.—By the Rev. W. M.
Madgwick, whom we welcome as a con-
tributor.

The Bishop of London.—Brisbane impres-
sions written for this paper. Welcome
in Sydney.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The
Editor of "The Australian Church Record,"
c/o St. John's Vicarage, Toorak, Melbourne,
Victoria. News items: The Assistant
Editor, 192 Castlereagh Street, Sydney.

SUBSCRIPTIONS AND ORDERS.
N.S.W.—Sydney, Manager, 192 Castle-
reagh Street, Sydney. Tel. MA 2217.

VICTORIA.—Melbourne, Diocesan Book
Depot, Miss M. D. Vance, 4 Mathoura Road,
Toorak, or care of C.M.S. Office, Bendigo,
Rev. W. M. Madgwick, Eaglehawk.

TASMANIA.—Hobart, W. J. Molyneux,
Sandy Bay; Launceston East, Mr. C. H.
Rose, 11 Raymond Street.

Please report at once any irregularity in
delivery or change of address.

ADVERTISEMENTS.—Small Advs. pre-
paid, 16 words, 1/-, 1d. each additional word
Standing Advertisements by arrangement.

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

You will find quite a number of items in
the "Australian Church Record" which do
not appear in any other Church or Daily
Paper.



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 correspon-
dents please note the change. Tel.
MA 2217.

A Melbourne R.C. Church displays a
notice to "Intending Converts." A
sign of the times.

We ordain that each priest, besides
study, learn a handicraft diligently.
(Canons enacted under King Edgar,
959-975.)

Headlines in two columns of our
morning paper, "Prayer Book Revi-
sion," "Fog in England." Quite so.
For once the cables are truthful.

The diocese of London is said to ex-
tend to the three-mile limit of the coast
line of Australia. It seems to have
come even nearer of late.

Amongst the first Women Justices
of Victoria are Mrs. Bleayby, of
Brighton, and Mrs. A. Booth, of N.
Melbourne.

Nurse to a suspected and very youth-
ful member of a vicarage: "Are you the
culprit?" "No, nurse, I'm the vicar's
son."

The Rev. Charles Spurgeon, who died
at his London residence at the age of
seventy, was the last direct link with
the great preacher, Charles Haddon
Spurgeon.

Thomas Edison, the inventor, aged
80 years, denounces spiritism as "sheer
nonsense." He believes there is a
Supreme Intelligence pervading the
universe.

The Federal Council of C.M.S. held
an important meeting in Melbourne in
February, when the proposed Austral-
ian Diocese of Tanganyika was dis-
cussed.

"I occasionally exhort the clergy of
my own diocese to learn to conjugate
'I am firm.' You know how it is often
done—I am firm, thou art obstinate,
he is pig-headed." (Laughter.)

The Rev. F. Lynch suggests forming
a new society known as "the Knights
of the Road," consisting of motor own-
ers who make a point of giving other
people a lift!

Kneeling in a position of prayer, the
body of Miss Cecilia Gibbons, aged 37
years, was found beside the bed in her
room in South Melbourne. What a
beautiful ending!

The diocese of Adelaide, at a special
session of Synod, held last week, ac-
cepted with one dissentient the pro-
posed new Constitution for the Church
in Australia.

"Bishop Webber," said his lordship,
"in those days was recognised as the
greatest beggar in England. If you
saw the Bishop coming along the street
in London, it was generally worth half
a crown for a cab to avoid him."

C.M.S. Summer Schools were held
in Tasmania during the month of Feb-
ruary, at which the Bishop of Mombasa
presided. The Bishop will spend the
month of March in Victoria and return
to Sydney for one week at the end of
this month, en route to Brisbane. He
returns to Africa, accompanied by Mrs.
Heywood, in April.

"So this is Brisbane?" said the
Bishop of London, adapting the name
of play he saw much advertised in Can-
ada to his new surroundings. And then
he let us into a little secret. Forty
years ago, he said, he offered himself
to Bishop Webber for service in Bris-
bane. Brisbane's loss and London's
gain.

A number of years amongst the poor
of London, for twenty-five years Bishop
of the largest diocese in the world—for
it comprehends the High Seas—a life
of activity, and at seventy years of age
encircling the globe in search of in-
formation, to assist in the proper and
happy placing of Britain's surplus popu-
lation, is a record some may truly
envy.

Germans, on one occasion during the
war, in Belgium found the Lord's Table,
left their arms and accoutrements at
the door and going in, sat down with
fellow-believers and wept together be-
cause their nations were divided in
Christ Jesus. What could the Modern-
ist, who said he was a Christian but
did not accept the Bible as the Word
of God, set against it?

The financial year of the N.S.W.
Branch of C.M.S. ends on 31st March,
and an urgent appeal for £7000 to wipe
out the deficit, and enable the work to
go forward, is being made throughout
N.S.W. Fresh responsibilities are be-
ing undertaken in Africa, in addition
to the need for advance in other parts
of the mission field, and it is hoped
Church people will make an adequate
response to the world call.

Recreation has not been overlooked
by those responsible for the programme
of the Australian Sunday School Con-
vention to be held in Sydney, March
28 to April 4. The repeated urging of
the Melbourne executive has led the
Sydney Committee to overcome its
modesty and arrange a Saturday after-
noon ferry excursion on the harbour.
There will be other opportunities for
visitors to see some other of Sydney's
beauty spots.

The World Call to the Church.

is being answered by

THE CHURCH MISSIONARY SOCIETY

whose workers are in Australia (among the Aborigines), Japan, China, India, Palestine, Egypt, The Soudan, Uganda, Kenya Colony, and Tanganyika Territory.

We need Offers of Service and Gifts of Money.

Contributions may be sent to any of our Branches:—

192 Castlereagh Street, Sydney.
Cathedral Buildings, Melbourne.
79 Rundle Street, Adelaide.
81 St. John Street, Launceston.

Church people cannot do

BETTER

than support the big work of the Bush Church Aid Society.

Nothing is needed more in remote areas of Australia.

THAN

the ministry of God's Word and the Sacraments of Christ's Gospel.

The Bush in its loneliness deserves

THE BEST

and the B.C.A. is seeking to give it.

It has 23 workers in the fields, including Missioners, Nurses, and Deaconesses.

It maintains Two Mission Vans for a far and wide itineration.

Its out-back Mission Hospital and out-back Children's Hostel, and its Sunday School by Post all express the Love of God.

We appeal to the people of the Church for this work of the Church.

Read our paper, "The Real Australian," 1/6 per annum. Send donation to—
Rev. S. J. KIRKBY (Organising Missioner),
Diocesan Church House,
George Street, Sydney.

Revision of the Prayer Book.

By the Rev. W. M. Madgwick.)

CABLEGRAMS inform us that the Convocations of Canterbury and York have met to receive the reports of the Bishops on the proposed changes in the Prayer Book. At one angle at least the report presents some sad reading. That is the angle one Australian, at least looks at it. The report consists of nearly 400 pages. I had on my library for a number of years a book of about 400 or 500 pages of reading and illustrations called "The Parson's Handbook." It told the parson what to wear, how and when to wear different vestments, and how he should deport himself. Five hundred pages of how he should dress! Four hundred pages how we should pray! Of course the cases are dissimilar, but the one of 400 recalled the other of 500. That is the angle. And also considering that there appears to be a permission to certain "Clergy Vesture," is there not a cause? If the hideous dresses as illustrated in "The Parson's Handbook," and as seen in some churches, are to be permitted by rubric, there will be a goodly number of shiers and trace breakers. Fancy St. Paul or St. Peter getting round to the non-Christians in such dress! Of course civilisation has leaped ahead since their time. It is now necessary to have a handbook to tell the parson how to dress, and 400 pages how to pray. "Lord, teach us to pray." "When ye pray, say: Our Father." And the Great Master prayed according to St. John xvii. It did not take 15 years and more of acrimonious discussion. How about getting back to the simplicity of the Gospel times. Then the great Master may find some marks by which He will be able to identify us.

The note about "extempore prayer" is a particularly sad one. Permission under "certain conditions"! It is an "experiment" and "possible danger is indisputable." Here is an angle: The Clergy of the Church of England are unreliable—not to be entrusted with heart's access to the throne of grace, because some will "invoke saints." Unfortunately, "possible danger is indisputable." It is an experiment in our Church—it is not so with non-conforming churches. It is a sad phase. Thinking that weekly prayer meetings would help to strengthen spiritual life, I asked my rector, an M.A., if he would establish such. He graciously said he would gladly allow me, then a layman, to hold meetings, but he himself had never taken part in one and would not. How much does the Kingdom lose under such circumstances? If it is not the policy of the Church of England, certainly other people "enrich" the Kingdom by such spiritual fervour, although the "ritual" may not be "enriched." Getting out of the "Ritual rut" frequently and giving "extempore expression" will be found very helpful to the kingdom, even if some poor fellows are so nervous that they need invoke some fellow saints, in addition to the Lord Himself, to introduce him to "Our Father." There is no fault to be found with ritual based on the Scriptures, but surely there should be room also in so "comprehensive" a book for a heart expression at the Throne of Grace.

Another sad note from this angle is the "Reservation" business. We are now very democratic. The Great War was to "save democracy for the world." The Church of England is a part of the world's democracy—and we are not the "only pebble on the

beach." How do the other great bodies get on without Reservation? Yes, we are under different government. True. But for one Kingdom. We are told that the War residue demands wider outlook, more elasticity. Well, how do others of our democracy manage? There is nothing about even "reservation for the sick" ever mentioned among them. It makes one sick of the sad thought that our great men, true Churchmen, do not come out of that ritualistic rut and on to the road where men and women are helped into the Kingdom without these superficial amenities.

The "obey" of the marriage service is referred to in the report as one of the "important" alterations. While one has wondered—why the difference in the statements of the bride and bridegroom should have obtained a place in the service and welcome the change, from an Australian angle one fails to see why it has obtained such a prominent place in the discussion. "I once was young, and now am old," yet never have heard a serious objection by the bride. Plenty of nonsense such as "no obey." However, it is well to have been made uniform.

When the full text is available to Australians doubtless we shall find many useful alterations, especially in words now "not understood of by the people."

The Seventh Day and the First Day.

THE SABBATH DAY AND THE RESURRECTION DAY.

(By A. Withers Green.)

I WRITE on a line of thought which I have never heard expressed publicly, but which, to my mind, is quite convincing.

It is quite common to hear the disregard of the solemnity of our Sunday accounted for by the careless and even by others in this way, because they say, "It is not the Jewish Sabbath, but the Christian Resurrection Day." In answer, I maintain that if the obligations of the Sabbath were exacting, the obligations of the Resurrection Day are more exacting still. The standard of the New Covenant or Testament is higher than that of the Old Covenant or Testament. The First Day is more glorious in the truth it proclaims than the types and shadows of the Law which emphasises the Seventh Day. The slogan of the Sunday pleasure-seeker is, "I am free from all the bondage of the Mosaic seventh day law. This is the first day of the week. I can do as I like so long as I am not engaged in wickedness."

Let us look at some of the ten commandments. Take the sixth and read what our Lord Jesus Christ says about it, as recorded in the Sermon on the Mount (Matthew v., vi., vii.). Matt. v. 21 and 22—The thought of murder is murder. Take the seventh—similarly verses 27 and 28—the thought of adultery is adultery. The righteousness of the Scribes and Pharisees was in the writing and talking of the Law, but except our righteousness exceed theirs we shall in no case enter into the kingdom of heaven. Take the ninth commandment, Matt. v. 20, false witness against thy neighbour, but we are responsible for every idle word, Matt. xii. 36, which surely includes the irresponsible gossip of our tongues. The tenth commandment is labelled as idolatry in the New Covenant, Col. iii. 5. And so, *pari passu*, we could com-

(Continued on p. 12.)



A "Catholic" Archdeacon.

The Archdeacon and Vicar of Bradford, the Venerable W. Stanton Jones, is evidently a true "Catholic." The other day he opened a Salvation Army sale of work at Bradford. He said he was always proud to have the Salvation Army Band leading his own Sunday School. At the Cathedral the congregation might express their loyalty to Christ differently from the Salvation Army, but, he added, "I want you to feel that, after all, there is a very real sympathy between us all, and that the Kingdom of God is a bigger thing than the Church of England, or the Salvation Army, or the Wesleyans, or the Roman Catholic Church. We are different regiments in a great army." On Friday I saw the Archdeacon at the Y.M.C.A. luncheon in London, and he was on his way to address the British troops in Germany.—C. of E. Newspaper.

Turkey and its Christians.

Opponents in the United States of the Lausanne Treaty, which has been before the Senate since 1923, contend that the arrangement does not provide for the protection of Christian and racial minorities in Turkey. They demand that a new agreement be drafted which will protect such groups from harsh treatment. The conduct of the Turks towards the Armenians is pointed out as an instance of the need of the protection they declare the proposed treaty does not afford.

The Bishop of London in Brisbane.

(Written for the "Australian Church Record.")

The Bishop of London arrived in Brisbane from the north on 8th inst. It is significant that the Bishop, who has visited us to discuss with us the tremendous question of empire immigration, should in part have come to our city by the route followed by the old immigrant ships which brought our fathers here. The convention for many years past has been to come via the Great Australian Bight, thus arriving in the Southern Capitals before coming to Brisbane. The Torres Strait route is reserved almost for Japanese, Dutch, and Island steamers.

The Bishop was met at the train by a goodly number of the clergy and prominent citizens, after experiencing on his journey from the north, delays caused by floods. In a sense, perhaps, those floods may have given our distinguished visitor a false impression. Had he been made three months earlier, he would have gained some visible experience of one of the most difficult problems this State has to face—the greatest enemy of the new settler—drought.

Incidentally, it may be mentioned, that His Lordship has been fully advised of the terrible evil drought is; indeed in his speech at the Exhibition Hall in Brisbane, he said that to believe the wit of man would not find it impossible to devise schemes to conserve the waters, which, as he could plainly see, were abundantly present some times.

On Wednesday, 9th, a civic reception was tendered to the Bishop. Attending this were not only our own Archbishop and prominent clergy and members of the Church of England Immigration Council, but also the chief clergymen of other denominations, including Archbishop Duhig, the head of the Roman Catholic Church in Queensland. The Mayor, of course, presided, and he proposed the health of our visitor, being supported in this by Colonel D. Cameron, the Federal Member for Brisbane, Mr. W. J. Kirwan, the State Member of Parliament for Brisbane, and Minister for Works.

On the following day the Bishop met in private conference the Church of England Immigration Council. Here the Bishop made it clear he wanted information. He stated plainly his doubts and difficulties and sought answers. Correspondingly, members of the Council threw their difficulties at His Lordship for solution.

On Friday, 11th, a huge public meeting, was held in the Exhibition Hall, the largest public meeting place in our city. The Archbishop presided, and prominent on the platform were the representatives of religion and government; prominent being the heads of the various religious denominations, the acting Premier, the Minister for Mines, the

Volunteers for the Loneliest Island.

It is good news that a successor to the late Rev. H. M. Rogers for work in the lonely island of Tristan da Cunha has been found in the person of the Rev. R. A. C. Pooley, curate of St. Mary, Waterloo, Liverpool. Tristan da Cunha is a British possession about 1,600 miles from Cape Town, right off the trade routes. From March, 1923, no vessel called there for nearly two years, and when Mr. Roger's young widow wrote an account of their three years' stay in Tristan it was aptly called "The Lonely Island." The population of the island is only about 140.—C. of E. Newspaper.

Silence of Bow Bells.

Bow Bells, whose chimes from Cheapside, London, are world famous, have been silenced by order of the rector of St. Mary-le-Bow, the Rev. S. G. Ponsonby.

"Something has gone wrong with the best tenor," Mr. Ponsonby told a "Daily Post" representative. "I don't know what is the matter with it, but it is dangerous to use and I have had to forbid the use of all twelve bells. It will cost £5,000 to restore the peal, and until the money is forthcoming I am afraid London cannot hear the bells again."

Collapse of "Life and Liberty."

After running a fitful career for about nine years the "Life and Liberty" movement has collapsed and passed out of existence.

Chief Justice, and the Mayor of Brisbane. The Acting Premier, who presided, introduced the Bishop to a large and enthusiastic gathering, which quite filled the building. The Bishop was listened to attentively throughout and his address was broadcast by Station 4QG. He told us how simple is the immigration problem on paper, and how difficult it is in practice. Theoretically, a small country with an excess of population should find no difficulty in providing a huge continent, having a meagre population, insufficient to justify ownership by effective occupation, with the means of filling its empty spaces and developing its resources. So stated, the question was one of elementary simplicity.

When, however, one commenced to consider the ways and means of doing these things, difficulties arose. The object was to overcome such difficulties if at all possible. When one considered primary production, it appeared that to take an example, sugar, one of the chief primary products of this State, was so overproduced as to entail a substantial loss on the surplus.

Again, in secondary industries, may be, Britisheers would not wish to establish industries in competition with British industries.

All governments, he found, favoured judicious immigration, and yet there seemed restriction somewhere in providing an even flow of people of our own race.

His Lordship gave practical illustrations of difficulties which had come under his notice, and invited the public of Queensland to take a live interest in the question of Empire immigration.

The State Leader of the Opposition (Mr. Arthur Moore, M.L.A.) a member of Brisbane Synod, moved and the Minister for Mines (Hon. A. Jones) seconded, a vote of thanks to the Bishop for his address, which motion was enthusiastically received and carried.

The Archbishop of Brisbane (Dr. Sharp) moved, and Archbishop Duhig seconded the vote of thanks to the Acting Premier for presiding, each of the speakers taking the opportunity of saying something substantial in furtherance of the Bishop's project. A similar opportunity was taken by the Acting Premier in reply. The meeting was a wholehearted public response by all denominations and brands of politics to the inquiries and activities of a world-renowned and beloved prelate in the service of his Master and the Empire. Such meetings are all too few.

On the following day the Bishop met the New Settlers' League in conference.

On Sunday he preached at St. John's Cathedral at Evesong, the sermon being broadcasted, the text being St. Paul's words: "God forbid that I should glory save in the cross." Thousands of people in the suburban churches and in their homes "listened in."

ORGANISTS AND CHOIR MASTERS!

WE INVITE
INQUIRIES ABOUT

CHURCH MUSIC

DIOCESAN BOOK SOCIETY
MELBOURNE

CHURCH OF ENGLAND MENS' SOCIETY.

Baret House (Top Floor) 472 George Street
(opp. Q.V. Markets)

FULL COURSE LUNCHEON
AFTERNOON TEA and TEA 5 to 6.30 p.m.
Mondays to Fridays only

Open to all Church People and their Friends
Phone, City 1992.

The Home Mission Society and MISSION ZONE FUND

The Extension of Christ's Kingdom in our own Home Land
President.—The Most Rev. the Lord Archbishop of Sydney
Are you a member? If not, why not join?

What shall be our Limit?

Was the question asked when considering the needs of our Mission Zone Area—Woolloomooloo, Surry Hills, Waterloo, Ultimo, Reservoir, Pyrmont.

There need be NO LIMIT if we have your

Personal, Prayerful, Practical Support

Donations will be gratefully acknowledged by—
CANON CHARLTON, Gen. Sec.,
Diocesan Church House, George St., Sydney.

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 Best
for all...
Occasions

GRIFFITHS
TEAS

YOU CAN
BUY

A
Player Piano,
Piano

or a
Talking
Machine

EASY TERMS

A small Deposit puts the instrument in your Home, and you can enjoy it while you are paying the Monthly instalments.

WRITE

For Catalogues and full particulars.

PALING'S
353
GEORGE ST.
SYDNEY.

The Duplex Movement.

THIS movement sets out to solve the problem of money for all religious and philanthropic purposes by direct giving. Headquarters offices have been opened at Ford's Buildings, Reservoir Street, Sydney, for the supply of Duplex Equipment throughout the Commonwealth. Captain T. F. Watson, its Dominions, has just completed a tour of the Dominions, covering 60,000 miles by sea, road, and rail, addressing upwards of 380 Synods, Conferences, meetings, and congregations, and everywhere the ideals for which the Movement stands have been enthusiastically received. Committees to start and carry on the work have been set up in a number of districts, in one instance the promises already made by men, women, and children average £3 per head per annum; in another, £4/12; and in a third case, even the children's gifts average 17/9. The reason for these wonderful results is that the Duplex Movement stands not for raising money by bazaars, sales, whist-drives, dances, etc., but rather by direct, straightforward giving to meet a budget representing a worthy offering to God in His way and for His purpose, i.e., the whole task of Maintaining and Extending His Kingdom. This includes everything for which money is required in any given district and beyond, and of course embraces all philanthropic as well as more definitely religious needs. The movement is worth studying, and application should be made as above for explanatory literature, How to Start and Carry on the Movement, etc.

Mr. F. Whysall (formerly Deputy Postmaster General) is acting as Headquarters Hon. Secretary; Mr. F. F. Cronin, J.P., Office Secretary; and Mr. Thos. Brown, J.P., as Hon. Treasurer; whilst a number of other ladies and gentlemen are giving their services to secure the success of the Movement and meet the growing demand for equipment to enable its high principles to be put into operation.

The Greatest Truth in the Holy Scriptures—the Personal Return and Reign of the Lord. Read for a sane and striking account of this neglected but fascinating subject "The Dawning of That Day," by Rev. H. G. J. Howe. Leading booksellers, price 1/1 posted, or from the Author, Christ Church Rectory, Gladesville, N.S.W.—Advt.

ORIENT LINE
To LONDON

Via Ceylon, Egypt, Italy, France and Gibraltar.

FLEET:

ORAMA 20,000 tons ORMONDE 15,000 tons
ORONSAY 20,000 .. ORMUZ 14,500 ..
OTRANTO 20,000 .. ORVIETO 12,000 ..
ORFORD 20,000 .. OSTWICKLEY 12,000 ..
(building) ORSOVA 12,000 tons ..

Write for Illustrated Literature.

ORIENT S.N.CO.LTD.

2-6 Spring St., Sydney

Our New Address

WILLIAM ANDREWS 433 PRINTING CO. LTD.

KENT STREET

TOWN HALL DRUITT ST. CLARENCE ST. MARKET ST.
Q.V. BUILDING.

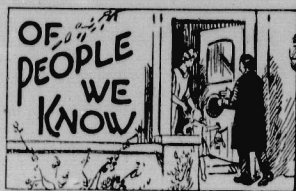
GEORGE STREET

William Andrews
Printing Co. Ltd.

STAINED GLASS MEMORIAL WINDOWS

Specialty Selected Subjects for
Soldier Memorial Windows.

References as to work executed in Australia and
Great Britain.
F. J. TARRANT, 24 & 26 Taylor St.,
off Flinders St., Darlinghurst, Sydney



The Rev. A. P. Chase, B.A., of Toorak, (V.), has returned from a trip to England.

The Bishop in Polynesia (Dr. L. Kempthorne) will shortly visit Australia.

The Dean of Newcastle (Dr. Crotty) is expected to leave England on February 25 on his return journey to Australia.

The Archbishop of Melbourne preached in St. Paul's Cathedral, Melbourne, on 20th February, for the first time since his bereavement.

The Rev. A. A. Britten, of St. Clement's, Elsternwick (V.), will shortly have as assistant curate, his son, Mr. W. M. Britten, B.A., Th.L., after his ordination.

Rev. Hugh Brady (brother of Rev. R. Brady, of Prahran, Melbourne) who was ordained by Bishop J. D. Langley in Bendigo, has been appointed to the united parishes of Kilskyre and Killallon, Ireland.

The Deputy General Secretary of C.M.S., N.S.W., Rev. R. J. Hewitt, will be visiting parishes in the Wagga Archdeaconry of the Goulburn Diocese, in connection with a deputational tour during March.

It is pleasing to know that the Rev. Ainslie Yeates is recovering from his severe illness. The date of his induction to the parish of St. John's, Ashfield, N.S.W., is yet to be fixed.

Rev. W. H. Batten will follow the Rev. J. Drought, M.A., at Somerville, who goes on a tour to England. Mr. Batten has acted as locum tenens at St. Jude's, Carlton, while the Rev. J. Good was recuperating his health.

The Rev. C. T. Kenderdine, curate of St. Augustine's, Neutral Bay, has accepted the offer of Bishop D'Arcy-Irvine (rector of St. Philip's, Sydney) to become assistant minister in that parish. Mr. Kenderdine will take up duty at St. Philip's on March 1.

Canon Hey Sharp, who has been registrar of the Australian College of Theology since the opening of the institution in 1890, has resigned, owing to advancing years. He will be succeeded by Archdeacon Forster, of Armidale.

A farewell Scouts' Parade was held last Sunday at Holy Trinity, Dulwich Hill, when the Rev. Wynn Jones, who is proceeding to London on March 8th, and then to Africa, gave the address. Scouts subsequently presented him with a silver Communion Service.

Mr. R. O. Frewin, son of the Rev. G. F. Frewin, vicar of Kyabram (Vic.), after having been engaged in church work at Kyabram, Tongala, and Stanhope during the last fourteen months, has gone to Sydney to engage in bush missionary work in New South Wales.

On his retirement from the ministry after 40 years' service, the Rev. Tristram Dunstan, rector of St. Barnabas's Church, South Bathurst (N.S.W.), received a cheque at a farewell gathering over which Bishop Long presided. For 19 years Mr. Dunstan was rector at Warracknabeal (Vic.).

It is announced that the Bishop of Singapore, Dr. C. J. Ferguson-Davie, intends to resign about the middle of this year. He was born in 1872, and has served in varied parts of India and the East since 1899. He was consecrated Bishop of Singapore in St. Paul's Cathedral in August, 1909.

The Rev. F. T. Thornburgh, M.A., new General Secretary, C.M.S., Victoria, was welcomed in the Chapter House, Melbourne, on 1st inst., the Archbishop presiding, and amongst other speakers were the Bishop of Mombasa, and the Rev. G. A. Chambers, Federal Commissioner.

At St. Luke's Vestry, South Melbourne, the following motion was carried unanimously:—"That this Vestry notes with pleasure that the Rev. F. E. C. Crotty, B.D., has entered on his sixth year as our Vicar, and we congratulate him on the marked progress made during the time he has been in charge of the parish."

The Rev. M. J. B. Bennett, M.A., B.D. (London), whose death was regretfully recorded, was a scholar of note. He was ordained in 1883, in Manchester, England. Among other parishes he had charge of Oakleigh and, finally, Hampton, Melbourne. He died after a short illness. He was of deep evangelical convictions, and of kindly and unassuming manner.

The Rev. J. H. Wilcoxson, rector of Christ Church, Enmore, is making a steady recovery from his illness. The parishioners will hold an evening on February 23 to bid farewell to the Rev. T. M. McClement, who has been acting as locum tenens, and also to welcome the Rev. H. A. Dempster, who is to act as locum tenens during the rector's absence on sick leave.

Humane Sunday.

BE KIND TO ANIMALS.

IT is the hope of the Royal Society for the Prevention of Cruelty to Animals that clergy of all denominations will make a stirring appeal from the pulpit on March 6, "Humane Sunday," for kindness by young and old towards dumb animals during the Society's "Be-Kind-to-Animals" week, which will continue till March 12.

It is fitting that such an appeal should be made for the reason that it was a clergyman, the Rev. Arthur Broome, M.A., who first of all proposed the formation of the Society for the Prevention of Cruelty to Animals, in the "Monthly Magazine" as far back as April, 1821. The parent Society (the R.S.P.C.A. in Great Britain) regards Mr. Broome as its founder and honours his name as such.

The Governor-General, Lord Stonehaven, who at one time was Hon. Sec. of the Cairo S.P.C.A., dealing with this subject recently, said that in Australia the innate instincts of the people to-day were abhorrent to cruelty of any kind. In the old days one associated Australians with the horse and dog, but there was little chance of there being much cruelty from the man who worked with his horse and dog. Cruelty often arose more from thoughtlessness than any other cause, and it behaved people to be kind to animals, not only during "Be-Kind-to-Animals" week, but during every week in the year.

Sunday School teachers are also asked to stress the necessity for kindness to animals upon the minds of their pupils, and to remind them that kindness towards human being who can speak and towards animals and birds that cannot, is the finest of virtues, and once implanted in the heart one cannot fail to be kind to every living creature.

It should be pointed out too, that the animals and birds of Australia are in need of the utmost care and protection from wanton destruction and, in some cases, deplorable ill-treatment. Steps should be taken to remedy this state of things or many of our most valuable and interesting animals and birds will, in time, cease to exist.

One may well call to mind during the coming "Be-Kind-to-Animals" week those immortal lines of Adam Lindsay Gordon—

"Kindness in another's trouble
Courage in our own,"

And remember that the trouble of a dumb animal may be as pitiable as that of any human being.

FLASHLIGHTS
from the PAST

By
Rev. A. J. H. Priest

THE CELTIC MISSION.

The Italian Mission to England only succeeded in permanently establishing the Christian Faith in Kent and Wessex. The remaining five kingdoms of the Heptarchy were, for the most part, Christianised by Celtic missionaries of the British Church. It will be necessary for us to go back to a period before Augustine landed in England to fully understand how this great work was accomplished.

St. Columba. We have seen that the British Church, driven westward by the Anglo-Saxon invasion, sent missionaries to Ireland. From the Church of Ireland in due time came Christian teachers who founded a community in Scotland, from which missionaries went to the Anglo-Saxons.

The pioneer in this enterprise was an Irish Christian named Columba, who was born about 60 years after the death of St. Patrick. In the South-west of Scotland were many heathen Picts. To them, from the British Church in Wales, Ninian had gone to preach, some 150 years before. He met with some success, but the converts afterwards reverted to paganism.

Iona. Columba started from Ireland with twelve other missionaries in 563. His object was to establish a strong Christian settlement on the West Coast of Scotland, from which the heathen on the mainland could be evangelised. The Island of Iona was chosen as a base, and there each missionary lived in his own little hut with the Church in the centre. They farmed, fished, and copied books; they studied and spent much time in private and united prayer. All things were held in common, and they were hospitable to all.

From Iona they, and their successors, went out to preach the Gospel wherever doors were opened, both in Scotland and England. Thus the British Church, unable directly to evangelise the Anglo-Saxons, did it indirectly by Patrick's work in Ireland, followed by the labours of Columba at Iona. Columba continued his work at Iona for 34 years. In the year that he died, 597, Augustine landed in Kent.

King Oswald of Northumbria. The Christian work done by Paulinus in Northumbria, had been destroyed by Penda, the heathen King of Mercia. Some years later, Oswald, son of a former King, raised an army to enforce his claim to the throne of Northumbria. During his exile he had found refuge among the Celtic missionaries at Iona, had been taught the Gospel, and had become a Christian. Before a battle was commenced, near Hexham, he set a wooden cross in the ground, and he and his soldiers asked for God's help. Victory was given, and he became King of Northumbria. The place where he set up the cross is still called "St. Oswald's."

St. Aidan, Apostle of Northumbria. Oswald took steps to win his people for Christ. He did not recall the Italian missionary, Paulinus, who had become Bishop of Rochester, but asked his friends at Iona to send him a teacher. A man named Corman was first sent, but he was very austere, and, returning to Iona, reported that the people

were "uncivilised, stubborn and barbarous," and that his work among them had failed. One of the brethren, Aidan, said, "You were too severe, and did not give the milk of more easy doctrine, till, nourished by the Word of God, they were capable of greater perfection." As a result Aidan was sent to King Oswald, and became the Apostle of Northumbria.

The Reformation Settlement.

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

WE have dwelt at length on Gae's letter because it affords us the only contemporaneous evidence of the principles which animated the minds of at least some of those who introduced

The Elizabethan Settlement.

It reveals quite clearly the problem that confronted the committee of Divines. It was not a problem concerning doctrine. It was the problem of the later stages of the Reformation. The problem of the lawfulness of "adiaphora." Calvin found in the Book of Common Prayer certain "tolerables" inessential. Strange as it sounds to modern ears, the High Churchman of those days was the Puritan, Cartwright, the opponent of Hooker, was rigid in his support of Apostolic Succession. His succession indeed was presbyterial, but in his judgment it was sufficiently attested to make all other forms of polity inadmissible. Both parties to this prolonged conflict held the theory of National Churches though Cranmer and Calvin alike dreamed of a federated, visible, Kingdom of God. But where was the centre of authority in things indifferent? And what were the essentials that marked the indifferent from the essential? Modern writers allow themselves to take liberties with abstractions and talk of "the mind of the Church." Phrases of this sort conceal the real problem. There was as yet no official Puritanism outside the Church. "The dreaded Puritans" of Canon Dixon's History were, it cannot be too earnestly repeated, the High Churchmen of that day. They rapidly divided into two classes according to the answers they returned to the questions propounded above. The more moderate party recognised the indifference of certain ceremony, but contended that

All Ecclesiastical legislation even in things indifferent should be determined by those who were given authority in the Church. They represent the real predecessors of the revolt against the Judicial Committee of the Privy Council. They did not object to the Royal Supremacy, but they held practically that it conferred no power of initiative. The Queen could only function through her courts ecclesiastical in matters of ceremonies. It was abhorrent to them to consider the operation of lay courts in the sense, at all events, of judges not directly appointed by the Church. They do not appear to have quarrelled at first with regal designation to the Episcopate, but they were insistent on the inherent authority of ordained officers in the Church. Parker from the outset took the opposite view, which has been developed with something approaching precision in Hooker's "Laws of Ecclesiastical Polity." The mediating school represented by these two names held that there was a fixed and variable element in the Christian deposit. The fixed element consisted of revealed doctrines and practices. No Church not yet any State had power to alter the word of God. Kings and ecclesiastics were alike bound by the declarations and injunctions of Holy Writ. But

There remained a wide field of variable Practices.

In this area matters were determined according to "natural" law, by which Hooker understood the ordinary legislative function out of which all our conventions spring. Order and edification were the guiding principles in this field of conduct. "The powers that be are ordained of God," consequently any determination made by "the powers that be" in matters indifferent in their own nature demand assent on the broad ground of public law and common order. Even where this principle had been adopted in good faith, there remained much searching of hearts as to the precise point where matters ceased to be any longer vital issues. The united manifesto concerning the Cross or Crucifix illustrates the nature of this anxiety in the minds of conscientious men. Jewel, as another instance, accepted the surplice with some misgiving regarding it as "a relic of the Comorites." Were he alive to-day, the modern vestarian controversy might afford him the melancholy satisfaction of saying "I told you so." But, as is ever the case, the pressure of controversy forced the Puritan

party to still greater length in argument. The School of Parker in the later presentations of Hooker, had two positions to maintain, and by alternate use of them sought to impale their opponents on the horns of a dilemma. They urged that matters indifferent were within the compass of a National Church and adduced historic instances of variety of custom in different communities. The Puritan response consisted in the argument that the Church should not even in things indifferent be subject to the control of the State. The "power of the keys" extended to all matters of ritual and doctrine, and resided solely in the accredited ecclesiastical offices functioning in synods and consistories. To meet this objection the mediating party took refuge in their second position. Waiving for the moment the question of the proper seat of authority, they contended that ecclesiastics could not disturb public order except for a matter of conscience. Things indifferent could not become matters of conscience and hence submission was not only expedient but obligatory by the law of public well-being. This fixed the issue and resulted when the controversy reached a head in the startling counter propositions that there were no such things as matters indifferent, every detail of public order in the Church had to be justified by an appeal to Scripture. The position has been sentimentally expressed in the Puritan sarcasm that "The Holy Ghost remembered the parsons, but forgot the Archbishops." It took some years for the controversy to harden to this point, but the very fact that it did so is evidence that the Elizabethan controversy centred round the problem of Regal Authority and the proper limits of ceremonial observances.

If we bear this clearly in mind then we are forced to the conclusion that the reform effected in Elizabeth's reign restored the doctrinal standard of the Second Prayer Book of Edward the Sixth.

THE TEMPTATION.

Far in the desert,
Dangers unknown;
Jesus our Saviour,
Fasting alone.

Weary and fainting,
Hungry for bread;
"Stones may sustain Thee,"
Satan has said.

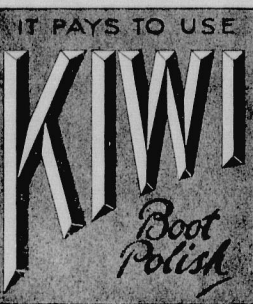
Now on a pinnacle,
Gazing below;
"Angels shall guard Thee,"
Whispers the foe.

High on a mountain,
Wonders a-maze,
Visions of beauty,
Flash into view.

"Kneel!" cries the tempter,
"Worship Thou me,
"Kingdom of Glory,
"Give I to Thee."

"Hence!" spake the Saviour,
Vanquished the foe,
Minist'ring angels,
Comfort bestow.

—Grace L. Rodda.



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



The sincere alone can recognise sincerity.
—Carlyle.

MARCH.

- 2nd—Ash Wednesday. 1st Day of Lent. So named because ashes were cast on the heads of noted and penitent sinners.
- 5th—Saturday. Ramadan, Turkish Lent begins.
- 6th—1st Sunday in Lent. Prayer for Ember Week to be used daily throughout the week. Subject of the Day—"The Purpose of true Fasting."
- 7th—Perpetua, Martyr. A young matron of high birth, who refused to deny Christ though her infant was brought before her. "Have pity on your child." She was cast to the lions.
- 8th—Tuesday. End of noted Gorham trial in England, 1850.
- 11th—Friday. Fall of Bagdad, 1917. Ember Day.
- 12th—Saturday. St. Gregory, Bishop and Confessor. This is the great bishop of Rome, whose very greatness contributed to the rise of the Papacy although he himself opposed false state. He inspired St. Augustine to go to England. He died A.D. 603. Ember Day.
- 13th—2nd Sunday in Lent. God our Protector.
- 17th—Thursday. St. Patrick, the Patron Saint of Ireland, who was born in Britain, after after being a slave in Ireland, returned to evangelise it, in A.D. 432. He did a wonderful work. His doctrines were practically what is now understood as good Protestant teaching.



Christian Ethics in Business.

(By E. Gough.)

The Golden Rule in U.S.A.

"A Commission has been appointed to visit U.S.A. to inquire into the conditions of Manufacture and Labor, and the relationship existing between Employers and Employees."

Synopsis of Part I., published in issue of 17th February. A nation creates its sub-conscious mind. Four main factors to account for methods of commerce and industrialism in U.S.A.:—Religion, Fearlessness, Money secondary to moral issues, and applied Christian ideals. Instances in Founding of U.S.A., Leading Statesmen, Civil War, on account of Slavery, Prohibition.

Application of the Golden Rule.

Does It Pay?

There are two pioneer figures that stand out in the history of Big Business in America, that can best answer that query: Arthur Nash, known as Golden Rule Nash, founder of the biggest tailoring business in America, if not of the world, is one; Henry Ford, the automobile King is the other.

Arthur Nash openly and fearlessly declared the Golden Rule as his business policy and ran his business on that basis and none other.

Henry Ford, without public and definite assertions to that effect, has run his on the applied principles of the Sermon on the Mount, of which the Golden Rule is the epitome.

To what industrial peak has it brought them, and how has it benefited them, their workers, their customers, and the world in general?

Let Golden Rule Nash speak for the Rule and show results:

1918. "When I discovered that God has given a law governing all human relationship as inflexible as the law of gravity; when the law of brotherhood and the Golden Rule became clear to me, I called our little group of workers together at the end of 1918 and told them we expected to make the Golden Rule the only governing law of our industry, and that on this basis we would work out all our problems together. I told them it would be my policy when they came to me, which they were at liberty to do at any time, to ask myself the question: 'If I were in your place, and you were in mine, what would I want you to do?' I asked them to

let the same rule govern their actions. Previous to this time I had regarded the Golden Rule as a beautiful expression of impractical idealism, something to be admired, but never attained to. When I discovered that the Golden Rule was the central theme in all of the teachings of Jesus Christ, and that it was the rule of His life as He went about doing good. With my associates in the A. Nash Co., I decided without any hope of financial success, that we would make the Golden Rule the law of our industry.

After we put this divine law into operation in our factory, I felt that there was something sacred about our plant everytime I entered it; now I know this is true. I realise we have invoked the highest law of God's universe.

How the Law Worked for Arthur Nash.

1919 total business	\$525,678
1925 total business	\$12,284,119
1926 total business (approx.)	\$20,000,000
1919 Working force—under 100 hands	
1925 Working force	6,000 hands
1926 Working force—about 6,500 hands	

Factory Space—
1919—Half-floor space in a building.
1925—49 large factories in all leading centres in America.

The Workers—
All problems were submitted to them and the management arrived at all decisions together. Profit sharing was chosen by them to be worked out as pay each week, leaving to the management what could be paid as a weekly wage.

The inventory at the end of 1919 showed, in spite of several increases in wages, and the enormous expenses incurred in moving and setting up the entire plant in larger premises, a net profit of \$42,000 on an investment of \$80,000, and this in the face of paying bigger wages, selling our products for less money, and making a greater profit than any of our associates in business.

This was regarded by the Company as an unjustifiable profit to make from the labor of others. The workers were called together, told this, and an immediate increase of wages put into effect.

1920 proved that in spite of increased wages, the cost of manufacture had decreased. Again the workers were summoned. The management explained that the workers were now a force of 400 and the difficulty of figuring out approximately profit sharing on weekly production, when a suit of clothes was produced every two minutes. Besides the unsettled and fluctuating state of the woollen and textile markets added to the difficulty this time, the management proposed that the profits be divided amongst them on the basis of salary, twice yearly. This was agreed to. But Mr. Nash states, "When they got back to the work room the Golden Rule began to work in their minds."

(That is the inevitable outcome of working with spiritual laws. They work themselves out to their ultimate fulfilment through spiritual urge to righteousness.)

The workers signed a petition that the worst-paid fellow workers be included in the distribution, by making time, and not salary the basis of the profit sharing. The highly-paid ones recognized that on the salary-earned basis they would get 6 or 7 times the amount paid to the old and slow workers and the young and inexperienced ones. This gave to all alike \$91.80, or \$3.50 per week work for 6 months.

The Company all along stressed the fact that the Golden Rule did not mean simply employer and employee, but meant each customer as well. It meant that every garment sold must be of a standard they themselves would accept, sold at a price that they would be willing to pay; that all must see behind each order a fellow being whom we wanted to deal with as we would want to be dealt with ourselves.

It was this understanding of the Rule that set the workers thinking out how to lessen cost of production, how to give more value to the purchaser. In 1920 the cry of high prices and profiteering was rife. The Company fixed prices on a fair and just profit in an honest attempt to maintain the Golden Rule. The public recognised this and when the people were banding together in a non-buying strike to break down the greed of manufacturers and sellers, the A. Nash workers thought out improvements, lessened expenses, redoubled their efforts and so beat out the threatened deflation of trade and gave the Company doubled production at one-third cent less per order.

Mr. Nash says: "The worker knows more about his job than any man in the office. When he starts to think of the Golden Rule he will get more production out of his job than any expert ever thought possible."

In November, 1926, when the clothing industries were running at a 25% production down and unemployment in the clothing and textile trades was so general that suffering

seemed inevitable, the workers in the Company formed a Committee and passed resolutions and recommendations to place before the management. They asked that if it was possible for the A. Nash Co. and its workers, in a spirit of co-operation, they made a special effort, that they procure business enough to employ all in danger of suffering regardless of creed, nationality, union, or non-union affiliation? That if necessary to reduce price of garments so that if wages be reduced the first reduction to affect only those receiving over five dollars. Failing to accomplish this, the A. Nash workers voluntarily offered to take four weeks vacation at a time agreed upon and let the needy clothing workers take their places.

This unique application of the Golden Rule, suggested by the Workers, was spread broadcast by the Associated Press. It stirred the American public profoundly. It did not become necessary, but the testimony stands.

The results that accrued from the spirit of the workers in obtaining efficiency in production, the expansion of the business during this period of stagnation, were astounding. More than three times the volume of the business was done in 1920 than in 1919, the peak year of the clothing trade. Garments were further reduced in price. To the astonishment of the Co., they were making an unanticipated and unjustifiable profit (one dollar per suit was the standard of profit agreed upon.)

It was brought before the workers, a few advocated a further reduction in price, some that increase of wages be put into effect, but the Golden Rule was at its urge and it was decided to divide the \$2 per suit profit between the workers and the purchasers.

One worker suggested putting it into the linings and trimmings of the suits. Strangely enough, the complaints manager was present and stated that never a complaint had come in about prices, but many suggestions about better finishings and linings. The workers agreed to this, pledging themselves that they would make it their business to give every garment the best of workmanship, so that garments turned out by the Co. should not only be the cheapest in price, but should rival in quality any made-to-order clothing on the market.

Conclusion.

Arthur Nash's definition of the Golden Rule:—

"The Golden Rule is the divine law governing human relationships, accepted by all religions and proclaimed by all prophets and teachers of every creed. It is the only infallible, workable, industrial and economic law in the universe to-day."



Lent.

THERE is no doubt that with the growing laxity of religious thought and practice to which our age is subject much less regard is given to the observance of this sacred and most spiritual season than used to be the case. Perhaps some part of the cause of this is found in the exaggerated manner in which sometimes Lent is kept. For we have passed the day when tithing of mint anise and cummin will satisfy the mind of man. But most of the blame must rightly be laid on that indifference and lack of faith which fails to recognise the condition of true blessing. It is still as valid as ever that "this kind goeth not out but by prayer and fasting." Even if the word fasting is not found in all the manuscripts of the Bible Text, its meaning is included in all true prayer. It is a revival of prayer which is needed. If we pray we must exert ourselves. If we could shake off the inertia which clogs all our efforts there would soon be a changed church and a changed world. "If we would wrestle hapily with God we must wrestle first with our own dullness," was well said long ago. Within ourselves is to be found the arena wherein is decided the fight against good and evil. Lent should centre our attention on ourselves first,

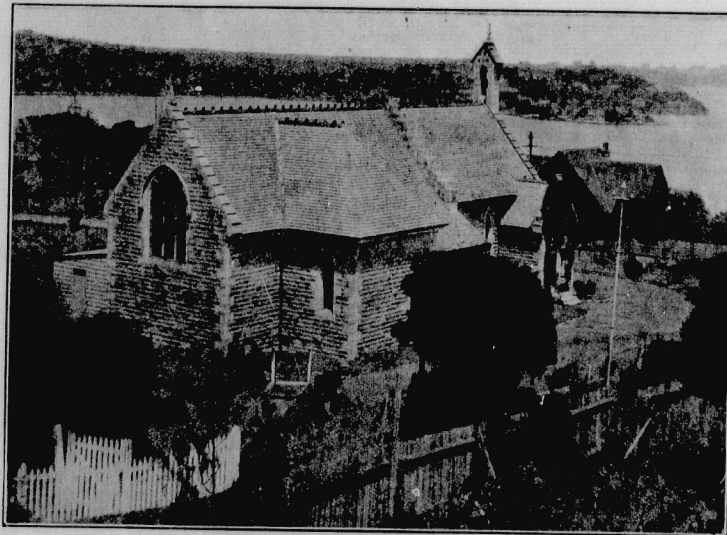
to the casting of the beam out of our own eye, that we may see clearly to attend to the mote that is in our brother's eye.

"The Moral Revolt."

A MOST distinguished Australian journal has recently begun (is it feasible to hope it may not continue?) a series of articles under the above heading, dealing with unhappy marriages, in which it is plainly stated that separation or divorce is the only alternative. First, there is the regrettable fact that a journal, which any of us were at one time pleased to introduce to our households, and which once included in its columns a large amount of religious truth, has now descended the scale of pure journalistic enterprise, and placed itself among those publications which we do not read with

no other reason than that, we need stronger representation in the public press, and there is evident the necessity of having our own organ wherein may be printed those matters which too often receive little or no attention in other journals. We confidently call upon all loyal church people to take deeper interest in this pressing matter of Prayer Book Revision. The crisis is upon us, and we must prepare ourselves, that we may be enabled to stand for the truth and pass on to those who shall follow us a liturgical heritage undiminished and uncorrupted. No one objects to enrichment, if that term does not hide developments inimical to the truth of the Gospel of Christ. Meanwhile we still wait in prayerful attitude of mind the action of the British Parliament before making further comment upon the proposals, for until then

applauding all his utterances regarding the burning question of Prayer Book Revision. What he says may be quite correct and applicable in London, and we must exercise restraint in commenting upon what is not our business. But it has to be borne in mind that what the Bishop says may have undue weight in the decisions of some Australian Churchmen when the time comes to settle our own Revision. We have every right to be jealous regarding our position, and those persons are very much mistaken who think that because certain proposals may be acceptable in England such will inevitably gain acceptance here. We should in Australia cultivate greater independence, and be ready to proceed upon revision, considering Australian interests and convictions as of paramount importance.



ST. MICHAEL'S, ROSE BAY AND VAUCLUSE (Overlooking Sydney Harbour.)

zest, or wish to see in our homes. Then there remains the question whether discussing the details of such an unsavoury subject can do any real good. Anyhow, there are plenty of critics of the Christian ideals of marriage among us, and they need no addition to their numbers. For fine originality and brilliant "stunt" journalism let us in all seriousness commend an advocacy of the Sermon on the Mount and its high ideals of purity and self-repression. Can it not be recognised that whoever flings a stone against Christian Marriage is attacking the State, the Home, and the Church, and the Soul? Certainly it may "pay." As certainly, it will damn.

Prayer Book Revision.

THE intense interest taken by the press in this topic shows how very important it is that there should be a widespread knowledge among our people concerning the history of the Book of Common Prayer. It is to the loss of the whole Australian Church that the liturgical scholar, the Rev. T. C. Hammond, recently here, was given such a cool welcome by the leaders of the Church, and even by too many clergy calling themselves Evangelical. We quite agree with a recent speaker, though perhaps his words are capable of a very different application from what he meant, when he stated that a great deal of nonsense was talked about Prayer Book Revision. If for

everything is dubious and unsettled. We expect a pronouncement, though, before that, from the Episcopate of Australia, as to whether the English provisions automatically become law here as soon as they are passed in England.

The Bishop of London.

WE already in these columns have accorded sincere welcome to this distinguished head of the Church in England, and we have nothing but admiration for his activity as well as his personal character. We confess, however, that we appreciate him most when he speaks on Immigration affairs, in which both Australia and England have much to learn. Knowing as we do his recognised attitude in things ecclesiastical, and remembering that he is speaking outside his own diocese, we may perhaps be pardoned for not

St. Michael's Rose Bay and Vacluse.

THIS parish is now "on the map," as its late Rector, the Right Rev. Gerard D'Arcy-Irvine, was recently appointed as the first Bishop Coadjutor of the Diocese of Sydney.

The parish has also recently celebrated the Jubilee of the opening of St. Michael's Church on 17th February, 1877, by Bishop Broughton.

On that occasion the prayers were read by the Rev. Septimus Hungerford, (who is still with us at the wonderful age of 101 years) the lessons by the late Dean Cowper and the late Rev. Stanley Mitchell. The Sermon was preached by the late Rev. A. W. Pain, afterwards first Bishop of Gippsland.

At that time St. Michael's formed part of the Parish of All Saints, Woollahra, which had been formed out of the Parish of St. Mark, about a year before.

Evidently the project of building the Church had been in hand for some years, as records show that at the opening there was an amount of £362 accrued interest on the building fund moneys.

St. Michael's Church was under the charge

ORDER FORM.

To the Manager,
Harvard House,
192 Castlereagh St., Sydney.

Or (for Victoria)
Miss M. D. Vance,
4 Mathoura Road, Toorak, V.

Please send me "THE AUSTRALIAN CHURCH RECORD," by post, for one year (at 9/- per annum) and continue to forward it until countermanded.

Yours faithfully,

Name and Address,.....
Rev., Mr., Mrs., or Miss

Date 192..... Payment Made s. d.

of the Rev. H. Wallace Mort (afterwards Canon Mort), from its opening until 1902, when it and St. Peter's Church, Watson's Bay, were formed into a Conventional District under the charge of the late Rev. G. E. C. Stiles, who, as Curate of All Saints', had been conducting the services and residing in the district since 1889.

The Rev. A. H. Champion succeeded Mr. Stiles in 1906, and was followed by the late Rev. A. M. Hopcraft in 1909. In 1912 St. Michael's was separated from St. Peter's, Watson's Bay, and formed into a Conventional District, of which Archdeacon D'Arcy-Irvine was appointed Curate in Charge. In the following year the District attained the status of a Parish, which in 1922 became entitled to elect Parish Nominators.

The Jubilee was celebrated by Special Services on 13th February, at which Bishop Gilbert White preached, and on 20th February, at which Bishop Coadjutor D'Arcy-Irvine preached in the morning and Dr. Micklem in the evening.

The offertories on 20th February amounted to £114 in addition to which various Parishioners donated a solid silver Communion Set, a reredos, bronze memorial tablet, litany desk, prayer book, book case, book markers, etc.

A very successful social was held in the Rectory on Friday, 18th February, when about 120 past and present parishioners met together. Amongst them were Bishop D'Arcy-Irvine, Canon Mort, the Rev. J. Colwell (Methodist Church), the Rev. J. Edwards (Presbyterian Church), and the Acting Rector, the Rev. M. G. H. Garbett.

The Parish Nominators are at present looking for a Rector.

THE DAY OF GRACE.

With voice that is clear as a clarion call,
The Church in the season of Lent,
In wisdom and warning is speaking aloud,
And bidding her children repent.

Our Saviour will give us the help and the strength,
He tenderly watches our way,
He ever remaineth our Guardian and Guide,
Through "burden and heat of the day."

And still He commands His disciples to fast,
While "running with patience the race";
In prayer and in penitence thus may we find,
The day of His mercy and grace.

—Grace L. Rodda.

LENTEN BLESSING.

Would we travel in the way,
That our Saviour trod?
'Tis forgetfulness of self,
Leads us nearer God.

Not by great or mighty deed,
Is the spirit ruled;
'Tis in daily discipline,
That the soul is schooled.

Silent act of self-denial,
Seen by God alone,
May in radiant beauty shine,
Blossom near the Throne!

—Grace L. Rodda.

IS YOUR PARISH EQUIPPED WITH A GOOD LANTERN OUTFIT?

Advertiser has a good iron Lantern, adapted to use a 500 c.p. light, with all equipment ready for use.

Also Slides illustrating the Passion of Our Lord, full Evening Prayer, hymns, etc., Church History, Travel Talk; in all, over 1,000 in number.

Special concession to any one willing to take over the whole outfit.

Apply: E. C., "Isere," Ferdinand Street, Hunter's Hill.

Wood, Coffill Ltd. The Leading

Motor Car, Carriage and Drag Proprietors of the Commonwealth

Head Office—810 GEORGE STREET, SYDNEY (next to Christ Church)
Phone City 9226 (four lines)

DANKS FOR CHURCH BELLS

324-330 PITT STREET, SYDNEY



NEW SOUTH WALES.

SYDNEY.

The Bishop of London—Arrival in Sydney.

On his arrival at the Central Station, Sydney, the Bishop of London was met by the Bishop Coadjutor of Sydney, the Bishop of Riverina, Bishop Gilbert White, Archdeacon Charlton, Dr. Micklem, Mr. C. R. Walsh, the Registrar of the Diocese of Sydney, and Mr. J. A. L. Perry, secretary of the Bishop of London Welcome Committee.

Dr. Ingram was accompanied by his Chaplain, the Rev. H. C. Thomas, and Mr. Ormond Blythe, a nephew of Lord Blythe, and Canon Howard Lea, who had joined the train at Newcastle. The Bishop was given a Civic Reception by the Lord Mayor on his arrival in Sydney.

The Bishop's stay in Sydney was a short one, but he will return for a few days in March, when he will preach in St. Andrew's Cathedral. The Bishop visited Cranbrook School, where he dedicated a new Junior House. At the Wahroonga Home for children, the Bishop laid the foundation stone for a home for babies. At the latter place the Bishop delighted the children with whom he chatted freely.

A Great Welcome.

Over three and a half thousand people welcomed the Bishop of London in the Sydney Town Hall on Thursday evening, February 20th. Many were unable to get seats. The State Governor, Sir Dudley de Chair, presided and warmly welcomed the Bishop. Speeches of welcome were also delivered by the Bishop Coadjutor of Sydney, Sir Albert Gould, and the Rev. W. Carruthers (Methodist), representing the Council of Churches of N.S.W.

When the Bishop rose to speak he was loudly cheered, the demonstration lasting several minutes, the entire audience standing. The Bishop in acknowledging the compliment replied that it was one of the warmest welcomes he has ever received. Proceeding, he said:

"I have talked about migration, I have talked about education, I have talked about our Empire, and I have talked about the alleged decadence of Great Britain. Tonight let us have a word about Church. Is the Church of England decaying?"

He said that he would give a few answers to his question. He had asked all over the world whether he thought they were justified in keeping apart from the non-Conformist Churches on the one hand, and the Roman Catholic Church on the other. He had been asked all over the world why he was not a dissenter, and why he was not a Roman Catholic. "I am not a dissenter," he added, "because I don't dissent; I have nothing to dissent about. I am not a Roman Catholic because I am an English Catholic." (Prolonged applause.) Our Church stands on history, reason, and Scripture, and the Church that stands on that is going to have the future in its hands."

Continuing, Dr. Ingram said that it might be asked what his Church was doing about the great questions of the day, the social problems, the problem of poverty, the wages of the workers, the problem of the miners. The Church of England was independent of any political party at home. They stood for a living wage, and they did not care whether they lost subscriptions by their stand. The Church was established to-day because it had actually established the nation in the first place, and they did not care for any political party, because they were wholly concerned with speaking the truth. Then they might ask whether the Church was missionary to-day. He only had to ask, What about the Australian Church? What about the Society for the Propagation of the Gospel? What did it do for you in the early days? (Applause and cheers.) There had never been such a wonderful missionary spirit evidenced in Britain during the last 18 months. Its voice had gone out to all lands, and its words to the ends of the earth. He was certain that the Church to be a living Church had to be a missionary church.

Speaking of the new prayer book, Dr. Ingram said that the alterations that had been made had been made with the utmost conservatism. Why, the entire Church in America—the strongest evangelicals and the strongest Catholics—were using the same prayer book that they had now introduced into England. In America they did not think of going over to Rome. "Take it from me," he added, "the Church of England is not going over to Rome." (Applause.)

The last word he wanted to say was about themselves. We wanted the great Church of Australia to be a worthy daughter of a worthy mother. He had three messages. The first one was of love and charity to those who differed from them. There was no need in the world for a lack of love and charity in defending their own religion and their own Church. Secondly, he urged them to have less party spirit. Thirdly, he wanted them to throw themselves into migration heart and soul.

"We can get the right people to come," he concluded, "if we can get the places to send them. There is more being done in migration in Queensland and Western Australia than here. Will you, as Church people, bind yourselves together to try and bring some of this overwhelming population of ours, wisely and methodically, to swell the population over here?"

Hebrew Christian Brotherhood.

A meeting of the Hebrew Christian Brotherhood was held on Saturday, 22nd February, at 3 p.m., in the Odd Fellows' Hall, 337 Pitt Street, Sydney.

Mr. L. Abramovitch, who convened the meeting, opened with prayer. He then read portions of Romans, chapters 8 and 12.

After due deliberation it was resolved that those present form themselves into a "Hebrew Christian Brotherhood." Mr. Cohen, 5 Shaftesbury Street, Carlton, was elected Secretary, pro tem.

It was decided to meet fortnightly on Saturday, at 3 p.m., for the present. And that a suitable room or hall be secured where Jews can be invited for Gospel Study and Bible reading.

To arrange as soon as the Lord will, for lectures to Jews in different centres. It is intended to arrange lectures to Christians with a view to create a prayerful interest in the conversion of the Jews.

Each one present promised to pray daily for God's blessing upon every Gospel effort among the Jews.

COULBURN.

St. Saviour's Cathedral.

The parishioners of St. Saviour's said good-bye to Archdeacon Ward on Sunday, February 13th. There was a very large number of communicants at the early celebration and the Cathedral was full for Evensong.

After Evensong the congregation adjourned to the Church Hall to say good-bye and to make a presentation.

The Mayor, Alderman Goodhue, presided, and Mr. W. R. Costey, the senior warden, made the presentation, which took the form of a very substantial cheque.

The clergy of the diocese took the opportunity to present an address also and a wallet of notes.

VICTORIA.

MELBOURNE.

A memorial is proposed to be erected to Mrs. Harrington Lees by the following societies: the C.M.S. Women's Miss. Council; the Mothers' Union; the Girls' Friendly Society;

the Harbor Lights Guild; the combined Churches of the Dioceses; the Bible Class Union; the Cathedral Guild; Australian Board of Missions; St. Helen's Training Home for Deaconesses, East Melbourne, and the various Church of England Girls' Grammar Schools. It was decided to ask the Archbishop which one he thought Mrs. Lees would have liked best.

"We do not want a dead memory, merely a tablet, but a real live women's memorial, and one in which every woman, not only of our own church, but of all Victoria, can have a share if they so desire," said Mrs. Maddock, of C.M.S.

The following resolution was passed:—"That the churchwomen of this diocese combine to inaugurate a movement which will perpetuate the memory of Winifred May Lees in this State, where by her life and work she endeared herself to so many."

"Rather than have a number of small memorials," explained Mrs. Maddock, "we thought it so much better for all the women who had worked with Mrs. Lees to contribute towards a big one."

The Rev. J. Blomfield, who has toured extensively with his address upon the subject of Eastern Liturgies, spoke before a meeting of about 80 clergymen in the Chapter House, Melbourne, on 22nd February, at the invitation of the Archbishop, who presided. The question of the liturgy, the speaker said, was no longer academic, but practical. The Prayer Book had failed to satisfy sections of thoughtful people ever since its revision in the time of Elizabeth. He held that the Book was a compromise between two parties, or an attempt to join two opposing faiths, with the result that we had party differences resulting from it which would cease, he said, if we could get back to the primitive framework of the early liturgies. There would be no need for drastic changes, but only for alteration in arrangement. The Prayer Book contained all that was necessary and essential. After leaving the Dundee High School, he was engaged in business pursuits for several years, but, deciding to enter the Christian ministry in 1879, he went to Oxford. He graduated in 1884, and took his M.A. in 1886, B.D. in 1889, and D.D. in 1905. He resigned the offices of senior curate at St. Mary Magdalene's Church, Oxford, and tutor and lecturer in theology and Hebrew at Oxford, to come to Adelaide in 1889.

Sister Rhoda Watkins, Matron of the C.M.S. Hospital, Kewlin, South China, returned to Australia by the S.S. "Ararua" on February 21st. Sister Watkins will spend her furlough in South Australia.

Sister Nunn will be doing deputation work for C.M.S. during March.

The Bishop of Adelaide has appointed the Rev. Reginald Henry Pearman, Th.L., to the charge of Pinnaroo and Lameroc as from March 1st.

Rev. A. S. Rowe, assistant of All Saints', Parramatta, has been appointed by the Bishop of Adelaide, to the charge of Kangaroo Island. Mr. Rowe will begin his work there in March next.

Rev. F. T. Morgan-Payler, M.A. (organizing Chaplain of the Bishop's Home Mission Society), has resigned his work in Adelaide, and intends leaving in April for Great Britain, where he will reside for an indefinite period. He was in charge of the work at All Saints', Hobart, for seven years, and for a like period at St. Peter's Church, Ballarat, before coming to Adelaide in October, 1925.

TRY

WILLIAM TYAS

Town Hall Book Arcade,

558 GEORGE STREET, SYDNEY,
For Bibles from 1/9 each. Golden Bells Hymn Book, Text Cards and Tickets, Promise Boxes 3/- and 2/6 each, Prayer and Hymn Books, Communion Tray and Wine, Various Helps on Sunday School Lessons.

BENDIGO.

Students resumed work at Langley Hall last week. The Hall was previously "Bishonscourt," but on receiving from the Lansell family the gift of the present Bishonscourt in the city, the White Hills building was leased by the Red Cross. The Red Cross having no further use for the building, the Bishop in Council has transformed it into a Theological Hall, and has changed the name to "Langley Hall," as a memorial to the two distinguished bishops H. A. and J. D. Langley. The Lecturers are the Bishop, Dean Percival, Canon Philbey (Warden), Rev. W. Clinch, and Mr. C. V. Boig, B.A., classical.

Following the recent ordinations the allocations are: Deacons: J. Patterson to Moama; H. Whiteman to Tongala; E. G. Laverick to Serpentine. Priests: W. Clinch to assist in St. Paul's parish; W. H. Gardner to St. Stephen's, Richmond; W. G. Vizard to Long Gully, and S. J. Muxworthy to Newstead.

After some years interval, St. Paul's, Bendigo, is now being completed, foundations for the whole of which were completed when the nave was built. The transepts and chancel are now being built at a cost of £10,000, towards which over £6,000 is in hand. The memorial foundation stone was recently laid by the Governor of Victoria,

and in memory of J. C. MacCullagh, Archdeacon and Dean, and who ministered at St. Paul's for 47 years. Archdeacon Herring is the present rector.

The Bishop returns to Bendigo on Saturday, 12th, after spending a holiday at Point Lonsdale.

The Rev. W. H. Gardner, on loan at present to St. Stephen's, Richmond, Melbourne, was married last week at All Saints' Pro-Cathedral, to Miss Tyson, of Golden Square, Bendigo. Dean Percival officiated.

The Rev. S. D. Yarrington, of Pyramid Hill, was on December 28th inducted as rector of Daylesford, by Bishop Baker, on nomination of the Board.

The Rev. Oliver T. Cordell, B.A., of Hill End, Bathurst Diocese, has accepted nomination of Maldon. We understand Mr. Cordell is sitting for his M.A. degree in Sydney in March, and proposes to take up his new duties immediately after the examination.

SOUTH AUSTRALIA.

ADELAIDE.

The Rev. Dr. W. S. Milne, who has resigned the offices of precentor of St. Peter's Cathedral, and Bishop's vicar, will leave for Melbourne as soon as arrangements can be made for the appointment of his successor. That will probably be in April next, and he will live in retirement. Dr. Milne was born in Dundee, Scotland, and he came to Adelaide as bishop's vicar in January, 1890. After leaving the Dundee High School, he was engaged in business pursuits for several years, but, deciding to enter the Christian ministry in 1879, he went to Oxford. He graduated in 1884, and took his M.A. in 1886, B.D. in 1889, and D.D. in 1905. He resigned the offices of senior curate at St. Mary Magdalene's Church, Oxford, and tutor and lecturer in theology and Hebrew at Oxford, to come to Adelaide in 1889.

Sister Rhoda Watkins, Matron of the C.M.S. Hospital, Kewlin, South China, returned to Australia by the S.S. "Ararua" on February 21st. Sister Watkins will spend her furlough in South Australia.

Sister Nunn will be doing deputation work for C.M.S. during March.

The Bishop of Adelaide has appointed the Rev. Reginald Henry Pearman, Th.L., to the charge of Pinnaroo and Lameroc as from March 1st.

Rev. A. S. Rowe, assistant of All Saints', Parramatta, has been appointed by the Bishop of Adelaide, to the charge of Kangaroo Island. Mr. Rowe will begin his work there in March next.

Rev. F. T. Morgan-Payler, M.A. (organizing Chaplain of the Bishop's Home Mission Society), has resigned his work in Adelaide, and intends leaving in April for Great Britain, where he will reside for an indefinite period. He was in charge of the work at All Saints', Hobart, for seven years, and for a like period at St. Peter's Church, Ballarat, before coming to Adelaide in October, 1925.

Every Protestant

should subscribe to

"The Protestant"

The official organ of the Loyal Orange Lodges of Queensland; one of the best Protestant publications in the Empire.

Office:

T. & C. Building, Albert St., Brisbane

Sample Copy sent post free from the Publishers, Brisbane, or

The Manager,
"The Australian Church Record," Sydney.

Recent Publications.

The Story of the English Prayer Book: Its Origin and Developments. With special chapters on the Scottish, Irish, American and Canadian Prayer Books. By Canon Dyson Hague, D.D. 5/-.

The Story of the Prayer Book. By Bishop H. C. G. Moule. 30th thousand. 2d.

A Short History of the Prayer Book. By the Rev. T. W. Gilbert, D.D. 2d.

Why I Am a Churchman. By Canon Odum. 22nd thousand. 3d.

Young People's Services. Three Forms with Prayers for Special Occasions. By Rev. R. Bren, M.A. Paper 2d., Duxeen 3d.

To be obtained from—

The Office of "The Australian Church Record" and

The Church Book Room,
Dean Wace House, Wine Office Court,
Fleet Street, London, England.

All Prices are Net.

VERGER WANTED. Apply, The Rector, St. Silas' Rectory, Botany-rd., Waterloo.

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

REV. R. C. TODD is open for Sunday Engagements, etc. 15 Minna-st., Burwood. Phone UJ3924.

WANTED. Organist, St. Stephen's, Penrith. Small salary. Particulars from the Rector.

BUY DIRECT & SAVE MONEY

UMBRELLAS

KINGSTON & LORD
105 SWANSTON ST., opp. TOWN HALL

MELBOURNE.

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. A. B. WILKINSON, 10 Bligh Street, Sydney, or to

W. C. CARTER, Headmaster.

"Woodcourt,"

DULWICH HILL

Western Suburbs Church of England Grammar School for Girls.

Thorough Education to Leaving Certificate Standard. Physical Culture—Sport—Sea Bathing. For Prospectus apply to THE HEAD MISTRESS.

The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD.

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN AND SURVEYS made Free of Charge.

ASSETS EXCEED

Head Office for Australasia

£22,500,000

62 PITT STREET, SYDNEY.

China & Glassware

Always Low-Priced,
and good at the
price, at

Nock & Kirby's

Big New Store,
GEORGE STREET (Circular Quay)

Evolution an Unproven Theory. B. F. Carroll, Ex-Governor, Iowa. Price, 1/7, posted.

Collapse of Evolution. Luther Townsend. Price, 1/4, posted.

Evolution Contrasted with Scripture Truth. W. Bell Dawson. Price, 2/2, posted.

God's Word and Man's Word on Evolution. R. J. Alderman. Price, 10d., posted.

The Phantom of Organic Evolution. Prof. J. McCready. Price, 7/9, posted.

2E.D.—New Light on the Doctrine of Creation. Prof. J. McCready. Price, posted.

Evolution at the Bar. Philip Mauro. Price, 3/9, posted.

Many others—send for list.

CHRISTIAN WORKERS' DEPOT
(G. E. Ardill, Manager)

145 Commonwealth Street, Sydney.

EVERYBODY SHOULD KNOW

THE STORY OF THEIR CHURCH.

It is very urgent, because, shortly, it will be necessary for you to vote regarding alteration to the Constitution of the Church of England in Australia, leading on to the Revision of the Prayer Book.

"How the Church came to us in Australia." A short account in 32 pages, with 17 illustrations, of the origins and doings of our Church in England and Australia. In its 9th edition, 37 thousand copies having been issued 1/-.

Prayer Book Revision.—The origin and various Revisions and the chief points in dispute to-day, are illustrated by original diagram and picture.

"Prayer and the Prayer Book." 2nd edition (10,000). 1/-.

Useful in Confirmation Preparation. 1. Brief Lecture Notes for Adults. "Our Churchmanship," 3rd edition, 6d. 2. Complete Course, explaining necessary matters of instruction for Confirmation Class, arranged in Question and Answer form. With Prayer, etc. "From Baptism to Communion." Two editions (10,000) 6d. each.

Do you wish to find a suitable PRESENT for a Friend?

"The Message of Hope," with 26 illustrations and verse, taken from the Play performed so successfully. Printed on art paper. 3/-. Touching Drama of Gautama the Buddha contrasted with Christian teaching.

"In the Valley of the Shadow." Words of comfort in sorrow. 36 pages, with Antique Cover, and illustrations. Providing consoling thought, and also reasons for our hope, suitable to give to those in bereavement. With a dedication, and a letter of sympathy. 2/-.

Guide in Church.—A Churchgoer's Catechism, and not for children only. 3d.

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, Ballarat and Newcastle, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917 170,000 copies have been printed, and £2000 spent. Liberal reduction for orders of 12/- and 24/- worth.

Bible Side-Walks.

Rev. A. S. Devenish, M.A.

MR. Leonard Slade has been showing at Messrs. Robertson and Mullens, Melbourne, some interesting copies of old Bibles. Two of these are folios of 1611. Two others are "Breeches" Bibles, so called because in Gen. iii, 7, the costume of our first parents was so described. But the most interesting of Mr. Slade's collection is a folio of The Great Bible (1549). The editing is done by Edmund Becke, and is addressed to "the most puissant and mighty prince, Edward the Sixth." This edition of Holy Scripture is really a revision of Matthews' (Rogers) version, and has been called the Bug Bible, because in Psalm xci, 5, there is the reading, "Thou shalt not be afraid of the bugges by night." "Bugges," however, had no reference to the objectionable insect of that name, but to "bogies" or terrors of the darkness. The Hebrew "pechad," and the Vulgate and Septuagint versions make this quite clear by their renderings "fear," "terror," indicating those alarms and sudden frights which so often occur in the dark nights of the East, where "lighting up" after dark was absolutely unknown. The word "bugge," however, still lingers in our word bug-bear. It may be recognised in bogie-man, and in the word "boggle," meaning to be afraid of, to tremble at anything.

In Jeremiah viii, 22, there also appeared the words, "treacle in Galead," for "balm in Gilead." Occasionally, therefore, this copy of Scripture is called the Treacle Bible. The Vulgate has resin. The Septuagint has the word "rhete," because the balm is said to flow (rheo) from the tree when pierced. Balm, or balsam, was apparently a sweet-smelling unguent with medicinal qualities, as may be easily deduced from the passage in Jeremiah quoted above, where its health-giving powers are alluded to. Under the baleful rule of the Turk the balm tree has disappeared from Palestine altogether.

Becke's version, otherwise, has a quaintness about it produced by the strange spelling. For instance, Tobit in the Apocrypha appears as the "Boke of Tobias," and some of Becke's annotations border on the serious. He was quite satisfied that much of the ecclesiasticism of his day was evil—very evil, and when the occasion demanded it, he did not hesitate to use great plainness of speech in referring to dignities.

It was of Matthews' Bible (1537)—really an unauthorised edition of Tyndale's and Coverdale's—that Cranmer spoke when he asked Cromwell to get a license from the King (Henry VIII) for its circulation. Cranmer added, "that the same be sold and read of every person without danger until such time as the Bishops shall set forth a better translation, which I think will not be till a day after Domesday."

The splendid folio volume known as the Great Bible had a picturesque career when being printed. This was begun in Paris, and some of the sheets were sent to London by Bonner as "Ambassador's Luggage." Bonner was then Ambassador at Paris. Later on the work of printing was stopped by the Inquisitor General. The sheets were condemned to be burned. But, instead, they were sold for waste paper and four great vats full were dispatched to England. The task of printing begun in Paris in 1537 was then completed in London in 1539, where this splendid folio volume was published by Richard Grafton and Edward Whitchurch.

In 1560 the Geneva version appeared, and because of its handy size and marginal commentary, soon became popular. This is known as the "Breeches" version. Although 200 editions were printed, copies are now scarce.

One peculiarity of Becke's volume was its five title pages. One each to the Pentateuch, the Historical Books, Psalms, etc., the Prophets, and the New Testament. When the A.V. of 1611 appeared the initial letter of Gen. i, 1 was ornamented with a rose and thistle, intimating the union of Scotland and Ireland. The title page had the 12 Apostles on the right, the 12 Tribes on the left, the Evangelists with their armorial bearings and symbols at the corners. Above is the Lamb triumphant with the name Jehovah in Hebrew above. The first edition of A.V. had in Ruth iii, 15, "He went into the city." Later editions read "she." The R.V. has returned to "he," following the original Hebrew text.

Curious mistakes have been made from time to time in printing the Scriptures. For instance, the Place-makers Bible was so called from the printer's error, "Blessed are the Place-makers." Another version made David lament, "The Printers have persecuted me without a cause"—a melancholy, if uncanonical prophetic tribute to the printing fraternity. In 1st Cor. vi, 9, one version read, "The Unrighteous shall inherit the

Kingdom of God." In the Wicked Bible the word "not" was omitted from the seventh commandment. The whole edition was destroyed.

Strange typographical mistakes have occasionally crept in. For example, in Gen. x, 16, "Emorite" was printed for Amorite, and in Ex. xiv, 10, "hoopes" appeared for hooks. In Lev. xvii, 14, the word "not" was omitted—a comparatively serious blunder. Elsewhere Micah iv. was headed "Joel." In another case in 1st Esdras iv., the word "Anocrypha" appeared. But the two p's apparently were shorn of their lower extremities in the text before the compositor, who with meticulous perversity, set up the enormity given above.

Speaking of typographical errors, Mr. Slade discovered on a single page of Moffatt's single volume edition of the Old Testament, two mistakes in five lines. See page 5, verses 17 and 19.

The story of Bible translation and printing has a fascination all its own. People who read an accurately printed A.V. or R.V. to-day hardly realize the story of heroism and martyrdom that has gone before—not to mention the learning and scholarship—associated with the great names mentioned above. Eight hundred languages now have Holy Scripture in part, or wholly. Who does not remember the well-bound, complete copy of the Bible issued by the B.F.B.S. with the legend "sold under cost price tenpence"?

(N.B.—The writer is indebted to Mr. Slade for much that appears above. It is not often that very old folios are seen in Melbourne. Still less often are so many curious copies to be seen at once. Mr. Slade is still willing to show these volumes to any who may wish to see them. Quite recently a fair copy of the folio of 1611 changed hands in Melbourne for a modest £25. This, when some precious editions are being sold for near £10,000.)

"A LITANY."

By Thy childhood's hopes and fears,
By Thy Manhood's griefs and cares,
By Thine Agony of tears,
We beseech Thee, hear us.

By The Cross Thou didst endure,
Our redemption to secure,
By Thy Manhood strong and pure,
We beseech Thee, hear us.

By Thy prayer to God on high,
For the mockers passing by,
By Thy cross and agony,
We beseech Thee, hear us.

Thou the Christ, our Living Head,
By Thy breaking of the bread,
By Thy rising from the dead,
We beseech Thee, hear us.

—F. E. Tournay-Hinde

"GREAT IS THY FAITH."

(Second Sunday in Lent.)

Comest a mother,
With pitiful cry,
Hoping and trusting
That succour is nigh.

Fervent and faithful,
And richly repaid,
She to her Saviour,
Petitions has made.

Doubt is forgotten,
And gone is despair,
"Jesus have mercy,"
Her eloquent prayer.

Straightway revealing,
His grace and His pow'r,
Jesus restored her
Her child from that hour!

—Grace L. Rodda.

OENPELLI.

Efforts made from Darwin to get stores through to the staff of the C.M.S. aboriginal station at Oenpelli, North Australia, whose position has occasioned anxiety of late, have been successful. The Rev. J. W. Ferrier, secretary of the Sydney Branch of the C.M.S., has received a telegram from Mr. A. J. Dyer, the missionary in charge, stating that the lugger Pat arrived near Oenpelli on February 16, and that the stores had to be carried a mile through the water by natives. All members of the staff were well.

Ignorance of one's misfortunes is clear gain.—Euripides.



The Holy Protestant Church.

"True Catholic" writes:—

This term was used by the Lord Bishop of London at the Sydney Town Hall on Thursday, February 16th. His Lordship said, so far as my memory serves me, "I do not belong to the Holy Protestant Church, but to the Holy Catholic Church."

With the greatest respect, may I say that in spite of his disclaimer, the Bishop does belong to the Holy Protestant Church as a Bishop of the Church of England, which is a Protestant Branch of the Catholic Church. The Church of England has been Catholic from earliest times and still is, but she has been Protestant long before she protested against the supremacy of the Pope. In the medieval period there were constant protests of the Church of England against the exactions of Rome, and by the very doctrine of our Church which is so fundamentally different to that of the Roman Church, we protest against the errors of Rome. Protestant is an historic term and covers all those Catholics who do not submit to Rome.

By virtue of belonging to the Holy Catholic Church, the Bishop ipso facto belongs to the Holy Protestant Church, which not only witnesses against every form of error, but as the word Protestant literally signifies witnesses on behalf of the Truth, with apologies to the Lord Bishop for daring to express my mind on the subject, but I feel it ought to be said.

Opinions on Books.

The Parish Bookstall Society, Toorak, Victoria, has issued its annual report. Since its inception in 1917, over 175,000 prints have been issued of about 30 different publications, among which are: "How the Church came to us in Australia, in its 9th edition; "From Baptism to Communion," a Confirmation Preparation, 6d., and a book for use in bereavement, "In the Valley." Nearly £2000 has been spent in "printer's ink." Various donations have been made from profits to C.M.S., C.E.M.S., and B.C.A., for the conduct of the business is honorary. A new publication is now in the printer's hands of a nicely got-up presentation book to newly married people, replete with information about church, home, and private duties, which ought to have a good sale because of the utter absence of anything so complete and useful, and at a reasonable price, too. All church people who desire that sober and safe church teaching should be widespread in these days would do well to help in the sale of the products of the Parish Bookstall Society. Copies may be obtained at the office of the "Australian Church Record," Sydney or of Miss M. D. Vance, 4 Mathoura Road, Toorak, Melbourne. We invite attention to the advertisement of the Parish Bookstall Society.

An Outline of the New Constitution.—A pamphlet of 14 pages of clearly expressed and complete review of the new Constitution of the Church in Australia. It is the paper read at the request of the Rural Deanery of St. Kilda, by Dean Hart, Melbourne. Our copy is from the Diocesan Book Depot, Melbourne. The price is 3d. a copy, obtainable also at the Depots in Newcastle and Ballarat. In this booklet recognition is made of the "valuable and laborious work" of the Sydney Diocese, which probably saved the Bill, or the Church. Tribute is also deservedly given to the marked ability of Bishop Long. It notes the provision of the "unalterable" character of the Church. "We are not trying to make a new Church." "We are therefore under this Constitution unalterably Protestant and Reformed." "What has been called 'the Legal Nexus' turns out to be an entirely anomalous state of Chaos." The Dean would prefer piece-meal revision. It would take six years to get a Revised Prayer Book through, after the New Constitution has become effective. The booklet is well worth while being studied and kept for reference upon a matter which should be household knowledge. Incidentally, the Dean rightly claims that Bishops Long and Stephens, who figured prominently in the Convention proved the ability of Australians to fill the chief places in the Church.

Caulfield Grammar School

Melbourne.

DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural or Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

BRIGHTON GRAMMAR SCHOOL, VICTORIA.

(A Church of England Public School.) Founded 1882.

Senior and Preparatory Schools. An Ideal Seaside Boarding School. Boys are prepared for University, Professional and Commercial Life. New Premises costing £25,000 will be opened first term 1927.

Applications now being received.

Headmaster: H. E. DIXON, F.I.C.A., F.A.I.S. (London University).

Telephone X1080.

Trinity Grammar School

Dulwich Hill, Sydney

A GREAT PUBLIC SCHOOL FOR BOYS.

On the Heights of Hurlstone Park, surrounded by 27 acres of land.

An Ideal situation for Health and Recreation.

The School is divided into three sections, Junior (ages 7 to 13), Intermediate (13 to 16), Senior (16 to 19). A thorough English Education is given. The Curriculum follows the High School Course up to the Honours Leaving Certificate.

Boarders are under the care of an experienced Matron and Nurse.

Warden:

REV. G. A. CHAMBERS, M.A., B.Ec.

Headmaster:

REV. C. E. WEEKS, M.A., B.D., LL.D. (Queen's College, Cambridge.)

Write for Prospectus to the Headmaster

An Ideal School where Parents can have the guarantee of home influences for their boys.

CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, NEWCASTLE.
(Under a Council elected by Synod.)

Patron: The Right Reverend the Lord Bishop of Newcastle.
Principal: Miss M. E. Lawrance, assisted of a highly qualified staff of Resident and Visiting Teachers.

Thorough Education to Leaving Certificate and Matriculation Standards.
Specialties: Music, Art, Languages, Physical Culture Sport and Sea Bathing special features.

For Prospectus apply to the Principal.

Advertise in "The Church Record"

(By Frank Lynch.)

Question 1.—What Church party do you belong to? It is hard to place you.

Answer.—Thirty years ago I established a party of my own, called the Eclectic Party. It then had one member, and so it has still. It has one party cry, "The Truth from Anywhere!" I do not say I am alone in this quest, but, unfortunately, too many are tied and bound harmfully to every item in some party programme. In all our Church Parties there is some truth, in all there are weaknesses. The strength of the Anglo-Catholic is reverence, his weakness disloyalty to the Reformation; the strength of the Evangelical is the insistence on each person's direct communion with God, who is Spirit, his weakness the undervaluing of the authority of the Catholic Church. The strength of the Modernist is his readiness to accept new truths on sufficient evidence, his weakness, an indisposition on the subject of Christ's absolute Godhead.

The unreasoning adoption of the many shibboleths of any party is a course I am opposed to. Unfortunately, eclecticism keeps one lonely and unpreferred, but it is free to be absolutely honest. It has few hopes, but it has no fears at all. It is the only philosophy worthy of a rational being.

Question 2.—As there is much objection in the public mind to the word "obey," is it not good to reject it from the Marriage Service?

Answer.—I, personally, do not like that word in the service, but this is nothing. The public is not a competent authority to settle the matter. Our service is not intended for promiscuous use. We Anglicans admit people for marriage whom we should not admit. Before criticising our service, critics should in honesty read it, which extremely few have done to any purpose. On studying it they would make the discovery that it is intended for communicant members of our Church. The rubric at the end of the service shows that. The parties are called God's servants.

In the quotations from Scripture towards the conclusion, wives are exhorted to submit themselves unto their husbands. That surely means obeying? But what do those quoted Scriptures ask the man to do? "Husbands, love your wives even as Christ also loved the Church, and gave Himself for it." So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.

Very well then, the service is for Christian churchpeople, who accept the teachings and exhortations of the Bible. The woman says "obey"—but what sort of man, by hypothesis? A Christian man who loves her as himself, for Christ's sake. Other than Christians have no right to our marriage service—there is the Registry Office for them. We give the benefits of our services too indiscriminately.

Question 3.—In our Church there is a great solemn ceremony on taking up the offertory. Should that be so?

Answer.—It is not an "offertory" to begin with; it is a "collection." In the Communion Service there is, after the Offertory Sentences, a simple rubric on the subject. Alms are received in a decent basin, which is reverently brought to the priest, who humbly presents and places it upon the Holy Table. That direction is given only in the Communion Service; no provision is made for a collection at other times.

No—there should not be the stupid ceremony often observed. In some quarters this collection business is the most solemn part of the service. A dread hush comes o'er the scene; the tread of churchwardens is heard, and the dropping of coins; soft music accompanies the dread performance; the collectors assemble at the west end; the procession passes up the alley between standing worshippers; choir boys meet it, and hand over their bags; the curate meets the solemn processions, in profound reverence receives the cash, holds it high in mid-air, hands it to the rector, and while churchwardens and people behold, tremendously impressed, the climax of this impressive series of ceremonies, the said rector lifting the dish on high, with bowed head, places it at last on the table.

To me there's a good deal of solemn nonsense about it all. Why make the money part of the service the most sacred of all?

Arnott's Famous Biscuits

A DALRYMPLE.
The Depot for Everything Evangelistic.
20a Coulburn Street, Sydney.
(One minute's walk from Anthony Hordens). Between George and Sussex Sts.
Phone: City 3169.
Splendid display of all Christian Literature.
Inspection invited.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered.

Public Officer of the Trust and Honorary Treasurer
Mr. F. G. HOOKE, F.C.P.A.,
31 Queen Street, Melbourne.
Members:
REV. C. H. BARNES, St. Hilary's, East Kew.
REV. A. C. KELLAWAY, M.A., All Saints', Northcote.
REV. W. T. C. STOKES, M.A., St. Matthew's,
Prahran.
Mr. JOHN GRIFFITHS, c/o Messrs. Griffiths Bros.,
Melbourne.
Mr. F. G. HOOKE, F.C.P.A., 31 Queen St., Melbourne.
Mr. H. J. HANNAH, c/o E.S. & A. Bank, Melbourne.
Mr. W. M. BUNTINE, M.A., Honorary Secretary,
Caulfield Grammar School, Melbourne.

Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for Administration.

JUST PUBLISHED Evangelical Sermons

By a Layman
25 Short Interesting Sermons on vital subjects helpful to all Clergy or Laymen
1/6 **All Booksellers** 1/6
and "The Australian Church Record" Office.

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.
You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

THE AUSTRALASIAN WHITE CROSS LEAGUE.

55 ELIZABETH STREET, SYDNEY.
W. E. WILSON, Hon. Secretary.

ADVERTISE IN

The Australian Church Record
Readers who respond to advertisements in "The Australian Church Record" please mention the Paper to advertiser.



YOUNG RECORDERS.

Aims.

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

Toorak, V.,

March 3, 1927.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. ix. 10.

My dear Young People,

So far this year I have been very pleased indeed at getting such regular letters from most of you "Young Recorders." I am so pleased to get them and do like hearing what you have been doing and in what you are interested, as well as getting your answers to my questions. I cannot answer each letter separately, but every time I write I think of you all, as well as of lots of other boys and girls who don't write to me, but who, I hope, read the letters. How are the "Aims" getting on? Do you manage to read the paper right through? Sometimes, I am sure, it is difficult for you, but you'd all find things to interest you, and then, of course, you will interest other people, and in that way may help to get a new subscriber for the paper. I should love to have a great big group of Young Recorders all trying hard to do these four things.

An aim, you know, means something towards which we strive, something we try to do—and generally if we try hard enough for anything, we can do it. We can all think of people who have done wonderful things, people who have set their minds on something, and have worked and waited and prayed till their chance came, and have then taken that chance. The first person I think of just at this moment is Miss Mary Slessor, a missionary in Calabar, on the West Coast of Africa. She died, an old woman, only a few years ago. She was the daughter of a very poor shoemaker in Scotland. When only eleven years old she went to work half-time in a factory, and when fourteen was working 12 hours a day! Even as quite a small child she was thrilled with tales about Calabar, and she and an older brother used to plan to go out there as missionaries. The family was terribly poor; her father and elder brother died, her mother was delicate, and there were several younger children. She worked hard at the factory and studied hard to educate herself in all her spare time. She also helped in the work of her Church. At last, when 29 years old, she was able to offer herself as a missionary to Calabar. She was accepted and spent the rest of her life in work among the savage tribes of those districts, and was loved and respected wherever she went. There is a book about her and her wonderful work.

By the time you read this letter we will be in the season of Lent. Do you know that the word Lent means the Lengthening of Days, because on the other side of the world summer is coming and days are getting longer; here, of course, days are getting shorter, but we use the same word. Can you

tell me how many days there are in Lent? and what does Ash Wednesday, the first day of Lent, tell us of? and why is it called Ash Wednesday?

I am, yours affectionately,

Aunt Mat

Correct answers to last week's questions: The word Epiphany means the manifestation or showing of Christ to the Gentiles. The word Collect means a collection of the teachings of the day into a small prayer.

THE SEVENTH DAY AND THE FIRST DAY.

(Continued from p. 2.)

ment on all the decalogue, which was twice written out by the finger of God.

Let us revert now to the fourth commandment. Is it to us in this dispensation a Resurrection Day? Then, to be logical we should spend it in a Resurrection Way.

Is the Sabbath for an earthly people? Then the Resurrection Day is for a heavenly people. Colossians iii. 1. "If ye then be risen with Christ seek those things that are above where Christ sitteth at the right hand of God." The argument is all pointing to longitudoanarianism, as opposed to the latitudinarianism of the iconoclast; the despoiler of the one day in seven, which God has set apart as a time of opportunity and rest, for holy communion with Himself, when our thoughts should be occupied with His wonders in Creation and Redemption, past, present and future. I notice what occupied the thoughts and conversation of the two, who on the Resurrection Day walked to Emmaus—the Death and Resurrection of their Lord and Christ. In old England it was quite usual for several members of the family to have a social walk and talk on Sunday afternoons, not forsaking the assembling of yourselves together as the manner of some in Heb. x. 25, but exhorting one another and so much the more (not so much the less) as ye see the day approaching. I used to allow my children to get as much physical out-door exercise even to a late hour on Saturday, but from midnight on and till Monday morning, our whole household endeavoured untidily to remember the intervening day to keep it holy.

As in the Levitical Economy, the Sabbath Day was marked by special sacrifices, i.e., two lambs morning and evening, instead of only one on the other days of the week, so in our Christian services we may well redouble on His day our sacrifices of praise, prayer and service to the glory of God and His Christ in the power of the Holy Spirit.

Our Printing Fund.

E. Lee Neil, Melbourne, £1 1s.; W. G. Winnett, Brisbane, 12s.; J. A. Fitzmaurice, Victoria, 5s.; T. K. Foote, Sydney, 2s.; T. D. Doyle, Kew, Victoria, 4s. 6d.; Mr. Doring, Windsor, Victoria, 6s.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED"

Vol. XIV. 6.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

MARCH 17, 1927.

[Issued fortnightly.]

Single copy 3d 9/- per year post free



A Bishop's Dilemma.—By Juvenis.

Illustrations.—T.R.H. the Duke and Duchess of York; Rev. F. T. Thornborough, C.M.S. Secretary, Victoria.

Leader.—The Golden Rule.

In the Market Place.—By Spermatologos.
Some criticisms of the Bishop of London.

The Church Overseas and Australian Church News.

The Children's Chat.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," c/o St. John's Vicarage, Toorak, Melbourne, Victoria. News items: The Assistant Editor, 192 Castlereagh Street, Sydney.

SUBSCRIPTIONS AND ORDERS—

N.S.W.—Sydney, Manager, 192 Castlereagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Mathoura Road, Toorak, or care of C.M.S. Office, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

TASMANIA—Hobart, W. J. Molyneux, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street.

Please report at once any irregularity in delivery or change of address.

ADVERTISEMENTS.—Small Advs. prepaid, 16 words, 1/-; 1d. each additional word. Standing Advertisements by arrangement.

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



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.

Dean Batty contradicts a report that he spoke of "an eccentric minority known as Anglo-Catholics."

A "Christian Science" secondary girls' school has begun in Melbourne. How can it teach?

A thief breaking open the offertory boxes at St. Katherine's Church, Northampton, secured two farthings.

Opposing interests in orchestral matters in Melbourne suggest that more harmony is required somewhere.

A wonderful change of state official policy towards missionaries and their work is recorded in Africa.

"Why not leave the 'niggers' alone?" is, according to the Bishop of Mombasa, a terribly out-of-date question to put.

"Grit" is 21 years old. Many happy returns. Bert Hammond is a little older, because "Grit" keeps so young and fresh.

The Rev. L. Daniels, of B.C.A., Wilcannia, now in England, has obtained two-thirds of the cost of a "Moth" aeroplane. Sky pilot, quite!

An American visitor by "Franconia" tells us by broadcast there are three things that matter: Love of God, love of Truth, love of Home.

Great regret is felt at the death of Mr. Alberto Zelman, of Melbourne, a Christian musician, with an European professional reputation.

Bishop Pollock, of Gloucester, urges the rejection of the proposed alternative Prayer Book. Hurrah! for another independent bishop.

Mrs. Bleazby, of Brighton, is one of the newly-appointed Justices of the Peace. She is a daughter of the late Sir Thomas Bent, one time Premier of the State.

"Stead's Review" has been inserting a series of weak articles advocating "Christian Science." Will it insert a series of articles showing what real Christian Science is?

Great rejoicings, and equally great regrets, caused by false statements that the Methodist Church had closed its pulpits to representatives of the Prohibition League of Victoria. It has done no such thing.

The excellent sales enjoyed by the gramophone records of the Westminster Abbey special choir have set it on its feet, and will enable it to have a

perfectly free choice with its music in future.

The late Bishop Ryle wrote: "From the liberality which says everybody is right, from the charity which forbids us to say anybody is wrong, from the peace which is bought at the expense of truth, may the good Lord deliver us."

"Nonsense called Prayer." Such is the description in a Pantheist's will in Brisbane. The Rationalist Press Association dispute £1800 left to a child of £10,000, which they will receive. Prayer might have altered that for the poor child, if the Pantheist had prayed.

Parish Papers can much aid this paper. Will Editors of the former be so kind as to insert at intervals the following notice:—

The "Australian Church Record" should be read by all churchpeople, because it is the only paper which gives certain information and thought needed for these days of Prayer Book revision and other critical affairs of the Church.

Will be glad to take your name and your subscription, which is only 9/- per year, posted to your address, or you can get your single copy at Church porch and pay weekly, 3d. Its power is that it is a Federal production, and, though printed in Sydney, is edited in Melbourne, belongs as much to any one State as another.

Toc H has no better friends than those who point out its dangers. Recently this paper has unjustly suffered through allowing correspondence on the undue influence of a certain Anglican section. Our columns must ever be open to contributors. The "British Weekly" has gone further and inserted an editorial article roundly condemning Anglo-Catholic influences under the title of "Enemies to Toc H."

A Great Missionary Parish. — St. George's Church, Hobart, of which the Rev. T. Quigley is the rector, is a great C.M.S. and missionary parish. According to its annual report, it gave, in 1926, £705 10s. 6d. to Missions, and of this amount £685 14s. was given to C.M.S. Its total income was £2382 5s. It gave nearly a third of its income to Missions. This is a great record, and shows what can be done by a missionary-hearted people.

The Bishop of Dunedin's Son.

The wedding of Mr. R. J. Richards, the elder surviving son of the Bishop of Dunedin, New Zealand, with Miss Joan Mary Carter, took place in England on December 29. The first part of the honeymoon is to be spent in Devonshire, followed by a visit to the parents of the bridegroom in New Zealand.