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

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A Prosperous Church.

Bishop of London in Melbourne—Written for the "Australian Church Record."

Church Overseas and Australian Church News.

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Work in Palestine.—A letter from Rev. S. B. Rohold, of the British Mission to the Jews.

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

A pathetic death notice was seen in a Melbourne daily lately. It read, "Died of a broken heart."

The Anti-God Society in Russia found that broadcasting irreligious programmes had the opposite from their intended effect.

How frequently women, we will not call them ladies, will accept the seat of a working man in the tram and omit the trifling courtesy of saying thank you.

Fifty-five people, mostly women, were crushed to death in a wild rush by 1000 Hindus for the honour of being the first to bathe in the Ganges at Kumbhmela, a famous festival, in the United Provinces.

The Parish Bookstall Society rejoices in an Easter gift of £15. P.B.S. has printed 180,000 copies since its inception in 1917. Its advertisement will be found on page 10. It offers half rates to subscribers of the A.C.R.

The number of Jesuits is given in the latest statistics as 19,569 priests, scholastics, novices, and Brothers. Of this total, 2263, or 11½ per cent. of the whole, are labouring in the various Jesuit mission fields of the world.

A Sale of Work for the "Australian Church Record" will be held on Tuesday, May 31st, afternoon and evening, in the Chapter House, Sydney. Messdames A. E. Morris and E. Bragg are Joint Hon. Secretaries. Details in a later issue.

The "Daily Mail" has taken a ballot of its readers as to the most popular part of the broadcast programmes. It received a million and a quarter votes, and out of these one-fifth voted for variety and concert parties. Light orchestral music came next, and then military bands.

In the Roman Catholic Church there has recently been instituted a new annual feast-day, under the title "Christus Rex" ("Christ the King"). It is to be a solemn festival, with its own liturgical offices, and is to be observed every year on the last Sunday in October. It was celebrated for the first time in 1926.

Just as the bells of St. Paul's Cathedral, Melbourne, completed their final change in a "touch" of 504 changes of Grandsire Triples (run on eight bells) one evening recently, the spindle of No. 7 (the second largest bell, weighing 22 cwt.), snapped, and the bell fell sideways into its cradle, smashing to matchwood the great wooden wheel by which the bell is revolved.

Past and Future.

(By the Rev. A. S. Devenish, M.A.)

Deiciet colles, valles extollet ab imo.—Sybil.

SINCE the expulsion of the Turks from Palestine and Mesopotamia, there appears to have been a boom in excavating, of no small interest. Eleven different expeditions, we are informed, are at work in Palestine. Harold J. Shepstone, F.R.G.S., writing in the Christian Herald, relates that the site of Capernaum has been definitely fixed at Tel Hum, at the northern end of the Lake of Galilee. The ruined site of this town, mentioned so often in the Gospels, has yielded enough broken remains to suggest that the very synagogue in which Christ preached has been unearthed—length 75 feet, breadth 54 feet. The columns have fallen from their bases, but the capitals are intact. Among the ruins was found a large block of stone with a pot of manna carved on its face, which may have suggested Christ's words, "Your fathers did eat manna in the wilderness." This synagogue is being reconstructed. Its style of architecture was Graeco-Roman.

Chorazin, of baleful memory, has yielded to the excavator's spade, and a synagogue has been brought to light of very early date. Beth-shan (Beisan), the ancient city in Galilee, is expected to throw much light on the past in addition to the discovery already made of two Philistine temples, in one of which Saul's armour was placed. Some excavations, as at Beeroth, show the immense strength of ancient fortifications—averaging 16 feet in thickness, says Mr. Shepstone. At Shechem the ruins of Ahab's palace have been unearthed, and good finds are expected from the mounds of Kir-iath Sepher (Book-town).

In Jerusalem a discovery has been made of what appears to be the third wall of the city described by Josephus in his "Wars of the Jews." This wall was begun by Agrippa; but through fear of the Romans he failed to complete it. This the most northerly wall has been unearthed by workmen and its massive length traced for 1600 feet. The "Times" shows Lord and Lady Plumer and the Bishop of Jerusalem and Mrs. MacInnes and others standing on the immense stone platform provided by one of the exposed sections of this wall.

At Beeroth, Mr. Shepstone relates, jars, cups, and other pottery dating back as far as 2000 B.C., have been found in a cave-tomb.

In Egypt the work of the archaeologists goes on with ever increasing wonderment. The finds in Tutankhamen's tomb show inter alia an ostrich-feather fan, reproduced in the pages of the

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"Times." The feathers are preserved and the handle is of ivory inlaid, and encircled with collars of gold.

All these wonderful discoveries of the gorgeous past should give us pause about accepting too readily fairy stories of evolution. We do not find missing links; we find civilisation piled on civilisation.

In Trans-Jordan, a piece of sculptured marble was recently found at Jerash. This sculpture showed a face purporting to be Christ's. Some later hand has apparently added some touches to the hair and features; but this find from a Christian fane of the 5th century (now temporarily in the British Museum) has raised the question of any authentic representation of Christ's features. A writer in the "Times," discussing this question gives the real reason for the absence of any such description of the Lord's physical traits. He says, and says truly, of the first Christians:—"Their eyes were fixed more on the future than on the past, more on the glory of the Christ Who would appear a second time, than on the details of his life in Palestine." This is a momentous truth and cuts much deeper than its reference to Christ's earthly features; it applies with equal force to some forms of sacramentalism which hark back with sombre and monotonous insistence on the sacrifice of Calvary unmindful or unconscious of the glory that must follow. Christian faith may have its roots in the past but its goal is the future. To the early church the goal was almost everything. And the goal was the ineffable glory and power of the Blessed Appearing of our great God and Saviour.

To this transcendent consummation the late Dr. Handley Moule gave his testimony. Dr. Moule said:—"There are those, and I own I am one of them, who think that the signs of this formidable time point to the solemn likelihood that what our Lord Himself calls the Consummation of the Age is drawing critically near; that as before His First Advent the omens gathered and proved true so now the motions of the world portend that there may be those alive to-day who shall see the predicted reappearance of the King, arriving from within the veil to take His power and reign."

Bishop Gore, in a recent address, points in the same direction, but in different language. He says that the Kingdom of God means the Reign of God. But he says, "the perfected realisation of the will of God in the community will not come by the gradual operations of human hands." Improvement by reformation, revolution, change, or even by the fairy tales of evolution will not bring in the Kingdom or Reign of God. Such an idea, says Dr. Gore, "has no warrant either in history or in the word of God, and that when the end comes, it will come as a cataclysm."

Dr. Gore maintains that while the first Christians were organising the infant church they ardently looked forward to a predicted glorious event in which a perfect order would eventuate and which would be brought about, "by the rending of the heavens, and the coming of that which was from above, something complete and perfect." And Dr. Gore adds: "Whatever structures are built up in this world, the great and final end will not come, except by one of those great acts of God to which men will contribute nothing."

Miss Christabel Pankhurst, who makes these quotations in the Christian, also refers to Drs. John MacCallum and Morrison, of the Church of Scotland, and United Free Church of

Scotland, respectively, who affirmed that those who cherish faith in Christ's speedy Advent find in it inspiration of faith, prayer and watchfulness. Furthermore, Dr. Morrison claimed that the attention of Christian people everywhere should be recalled to the Second Advent, that precious crystal embedded in the impregnable rock of Holy Scripture.

To this majestic consummation Sir Isaac Newton looked eagerly forward, so did Lord Kelvin, and so did Lord Cairns, one of the most brilliant men that ever sat on the wool-sack. Eminent scholars in every profession of life now believe it—and what is more, thousands of Christians are turning their faces to the morning star of this world-hope. Human government has failed—the coming of the Lord draweth nigh.

Work in Palestine.

The Rev. S. B. Rohold, of the British Mission to the Jews, writes:—

The Lord has wonderfully dealt with us; we have had an unprecedented year. We have "enlarged our tents, lengthened our cords and strengthened our stakes" by His grace and by His mercy and by His love. At times it has pleased Him to bring us to such points as to feel anxious but all these things helped us to be more obedient, more faithful and abiding in His love, seeking continually to be found worthy of Him. Will you please convey our heartfelt and deepest gratitude to all the dear friends, faithful and loyal, who have contributed during the past year, and to the present draft which we have received for £61 13s. 1d., for which I take pleasure in enclosing official receipt. May this coming new year bring to you all new joys and new happiness in the Lord and in His service.

God's Time to Favour Zion has Come. Without stretching the interpretation of this wonderful passage, we may say that spiritually we have entered into that period. The condition of the Jew in Palestine has so remarkably changed that a person like myself, who has been born in the country and spent his early youth here, is amazed at the whole condition. The missionary has absolute freedom; he can go and preach the Gospel everywhere, doors are open and he is readily accepted. Then there is a real longing for the reading of the Word of God. We are in charge here, besides of our own work, of the depot of the British and Foreign Bible Society for the northern district, and Mr. Doany, one of our missionaries, who is particularly in charge of that department, has wonderful times in selling Scriptures. The last quarter ending November 30, 1926, we have actually sold Scriptures for £65 10s. Now, you know, as Jewish missions go, in olden days we very seldom sold any New Testaments; we were very glad if the Jews would read them when we gave them away as a gift, but here they are buying them! The total number of books sold was 1875, and the Bible Society allows us 25 per cent. off the cheap books, so the actual profit made for the last three months was over £16. You will readily understand how happy I felt when I found that we actually made a profit on sales of Scriptures. In connection with the Scripture Gift Mission, for whom we also act in Palestine, we have during 1926 distributed over 50,000 portions and small tracts. In our itinerant work in the different colonies, we have the utmost opportunity of preaching the Gospel and selling Scriptures. God has been very gracious to us; He gave us enough funds to buy a car, and, of course, with a car we are able to visit the colonies more regularly and more systematically.

Then besides the Bible School, which is about 20 minutes' walk outside the city, we have mission premises in the city, where we have a free dispensary and reading room. The reading room is open from early in the morning till late at night, and I am quite certain you can come in any time of the day and always find an appreciative number of Jews reading the literature and discussing with one or other of our missionaries. In our night school, where we teach regularly, we have an average of between 110 and 120 scholars. At our special gospel meetings on Saturdays, which is conducted in the three official languages—English, Arabic, and Hebrew—our hall, which can easily accommodate 200 persons, has been so crowded the last few weeks that there has not even been standing room. The spirit of enquiry is indeed remarkable and our enquiry classes are more than we can handle.

Thus I feel justified in saying the new epoch has been entered into and we are look-



"Pat."

The Church of St. Martin-in-the-Fields, Trafalgar Square, London, was crowded when the Rev. "Pat" McCormick, D.S.O., lately vicar of Croydon, was inducted to the living. Mr. McCormick succeeds the Rev. H. R. L. Sheppard, whose achievements at St. Martin's have left a permanent mark on the religious life not only of London, but of a much wider sphere.

Pulpit Exchanges.

On Wednesday, January 12, the Evangelical Group Movement welcomed by Resolution the interchange of pulpits between Church and Nonconformist Ministers under proper regulation. The following night the English Church Union roundly condemned any such procedure, which it held to be contrary to Church order, and "justly gives offence to Church people." As this is the case the Union pledges itself "to counteract the evil." Nothing can show more clearly the contrast between the Sacerdotal and Evangelical conception of the Church and its Ministry than these conflicting resolutions. And the irony of the matter lies in the fact that the Evangelicals appeal to the Resolutions of the Lambeth Conference which they wish to support and maintain as the Bishops desire. The English Church Union is more Episcopal than the Bishops on whom, in its opinion, the whole Church depends for its existence. "No bishop, no Church—no valid Sacraments" lies at the very foundation of the outlook of the English Church Union, and when the whole Body of Anglican Bishops lay down a policy depending for its action on the approval of the local Diocesan

ing forward to the great ingathering and are seeking of the Lord to be found worthy to be used by Him and for His glory.

While the spiritual conditions are very encouraging, the temporal conditions have been very sad. We had a very long and dry summer; there was no rain until December 9. All our cisterns were empty and water had to be bought. The poor farmers were unable to plough their lands without rain; the builders were not able to go on building without water, thus you will readily understand that the poor people had to suffer very much through it, having to buy water, and the unemployment also was very serious and literally thousands were out of work. Then, again, these climatic conditions at such time caused epidemics and our doctor and nurses had a very busy time of it, often working from early in the morning to late at night. The Rabbis issued a proclamation ordering prayers in the Synagogue, and the same was issued by the Moslem and Christian communities. Besides this the war in Syria, between the French and the Druses, is not ended yet. By no means is it ended, and there are many refugees, and at such times we had often conditions with which we were unable to deal.

On December 9, very heavy rains came such rains as the people did not expect. It flooded certain districts, it washed away a bridge not far from Haifa, traffic was dislocated, and in fact has not yet righted itself. For instance, yesterday I left Jerusalem at 8.30 in the morning and in the ordinary way I should have arrived in Haifa at noon, but there was a derailment owing to the wash-away of part of the road not far from Jerusalem, kilo 55, with the result that we were practically stranded in the middle of the road. We had no food and I reached Haifa at 9.30 in the evening. You can imagine how we felt when we arrived. Now the poor seem to suffer both ways, if there is no rain they suffer, and if there is rain they suffer because they are not prepared for such climatic conditions. At times we feel so helpless, and it seems so wonderful as we watch the people. They are so simple, they are like children, and the least sympathy shown to them touches their hearts, and then there is a great opportunity and privilege to bring a little sunshine into their homes and win their hearts as well.

Duty is the great mountain road to God.—J. D. Jones.

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the Union speaks of it as an evil—an attack on Church Order and an offence to Church people! Fortunately for the Church of England in this and other respects the Union does not speak for the Church or the Anglican Communion.—Church Record.

The Bishop of Ripon (Dr. Burroughs) is not to be deterred by the criticisms of some of his fellow-churchmen from preaching in Nonconformist chapels. On Sunday afternoon he gave an address at a men's service at Salem Chapel, Leeds.—English Church Newspaper.

Bishop Ridgeway.

The Rt. Rev. C. J. Ridgeway, D.D., formerly Bishop of Chichester, died at his residence in Kensington at the age of 85. The Bishop was attacked by influenza about a fortnight previously, and double bronchial pneumonia supervened.

Leicester.

The Octave of Services in connection with the Hallowing of the Cathedral and Diocese of Leicester closed with the enthronement of the Bishop and the welcome by the Clergy and Laity of Dr. and Mrs. Bardsley that evening. At the latter function the Bishop himself warmly congratulated the Archdeacon of Leicester on the manner in which the various services had been drawn up and for the way in which they had been organised. The praise was richly deserved. Day after day the Cathedral has been filled to its utmost capacity, both in the afternoon and evening, by reverent worshippers.

The first service held for Missionary workers, the sermon being preached by the Bishop of Salisbury.

The Rev. T. C. Hammond, M.A.

Welcome Home.

About a thousand people lately gathered in the Mission Building, 5 Townsend Street, Dublin, to give a real Irish welcome to the Rev. T. C. Hammond, M.A., on his return from his six months' lecture tour in Australia. The occasion was a most happy and enthusiastic one. The Rev. J. O. Gage, enthusiasm president. The congregation of the Mission Church and other friends presented a handsome illuminated address, together with a cheque, to the Rev. T. C. Hammond, and a beautiful gold wristlet watch to Mrs. Hammond. The Chairman was supported by the churchwardens and other Church officers of the Mission Church, and by Mrs. Duckett, who is the indefatigable friend of every sound evangelical cause. The platform was a very representative one, all the speeches were on a high level, and the whole tone of the meeting was uplifting. Sir Henry McLaughlin, K.B.E.; the Rev. T. Beyers, M.A. (Ormond Quay Presbyterian Church); the Rev. R. Bird, D.S.O. (St. Kevin's Church), and the Secretary of the I.C.M. paid well-deserved tributes to the unique position held by the Dublin Superintendent as a result of his many graces and special abilities. As a philosopher, as a theologian, as one versed in the procedure of the law, as a master of controversy, and as a fearless preacher of the Gospel, he occupied a place which it would be more than difficult for any one man to refill, and the large audience heard with profoundest relief that he had returned to Dublin uncommitted as to the future. Scotland, if ever, is the official Church eager to honour such a man; but he commands the admiration of all those who refuse to worship at the shrine of compromise. (Exchange.)

Some of us ordinary lay folk wonder how it is possible to bring the Prayer Book up to date for this progressive age—by travelling back some hundreds of years to Medieval time?—Enquirer.

Keep true, never be ashamed of doing right, decide on what you think is right, and stick to it.—George Eliot.

A word warm from the heart, enriches me.—Emerson.

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MELBOURNE.



The Bishop of London in Melbourne.

(Written for the "Australian Church Record.")

THE Bishop of London came, and saw, and most certainly conquered, by his genial and affable ways. He proved, as expected, a delightful personage, full of the milk of human kindness, and ever ready to extend his sympathies in any and every direction.

It was almost brutal to exact such a programme from him, crowding the few hours in Australia with engagements. No wonder that he struck us when he arrived as a dear, but very weary old man, with a strained voice and tired aspect. When with those who arrange itineraries, and, by the way, parochial missions, also, realise that more is really got out of a man by sparing him? For the kingdom of heaven cometh not by multiplicity of meetings. It is true the Bishop saved himself somewhat by repeating his message again and again. We became quite accustomed to what he was saying, and, therefore, maybe shall remember it better.

Of his sympathy there was no doubt. He did not begrudge an interruption on entering an important function to give five minutes, and keep the affair waiting while he listened, for example, to a tale of personal urgency from a parson who had travelled far purposely and solely in the hope of such interview. It was possible for him to attend a banquet in Scott's Hotel provided by a well-known layman on Friday, as to do other things which upset the calculations of many of his admirers, as will be noted later on.

There was a great attendance at the Railway Station to welcome him to the southern metropolis. In the after-

noon, shortly after arrival, he spoke to a large gathering of the clergy, and gained their admiration upon many points, but not all could bring themselves to agree with his presentation of the Proposed Revision, as was plainly shown, and he thought the cleric, who daringly interjected that the new book did bring in new doctrine, rather rude. The English Speaking Union gave him a fine reception on the evening of his arrival, in Miss Brennan's famous dancing rooms, the Embassy. The Bishop there met the Jewish Rabbi, Dr. Brodie, who confessed to gaining deep impressions from the Bishop in earlier days in London, though not to the extent of altering his own position. This was most tactfully and finely stated by the Rabbi in a way that can hardly be put down on paper. The Bishop reminded us that we in Australia were living in a fool's paradise. We know it, but what can we do unless our people wake up to the necessity of immigration?

On Friday he addressed a women's meeting. Was there a man present, apart from the clergy? At all events one woman penetrated the secret conclave of males in the Cathedral on Sunday afternoon, though there was little said then which might not have been uttered at an ordinary church service. There have been exaggerated statements regarding the numbers present at some of the addresses. To say that 3000 women were in St. Paul's Cathedral is a case in point. It will not hold two thousand. Then, to state that, on no other occasion had the Men's Society such a memorable meeting, is surely to forget the thousands who flocked to the vast Wirth's Olympia to hear Watts-Ditchfield some fourteen years ago. True, it was very fine to see the Cathedral almost full of men, but they were not all Anglicans by any means; and it was equally gratifying to have 300 men at afternoon tea in the Chapter House, but that did not argue that the C.E.M.S. is any nearer finding its true place in the emerging and evangelising life of the Church.

The Archbishop subsequently wrote hotly to protest against the very partisan character imparted by some folk to the visit. But then did not the Bishop himself give a strong lead that way when he was received, by stating "that the vitality and progress of the Church at the present time were undoubtedly due to the wave of Anglo-Catholicism that had swept over the country"? He had no hesitation in saying "that many thousands of members of the Church would have been lost to it had they not been able to practise in their own Church those observances which they rightly claimed belonged to it." Doubtless, but how many more thousands have been lost because of Anglo-Catholicism?

We were disposed to give welcome in unstinting fashion to a great Imperialist, but when this challenge was thrown down there was little escape from the conclusion that the visit carried a purpose which damped the enthusiasm of very many people. True, in speaking to the men at the tea following the service, it was refreshing to hear the Bishop avow being "a Protestant," and he also wished the Church could cultivate something like the "Nonconformist conscience." Perhaps his own words give answer why we cannot.

The Bishop wound up a strenuous Sunday, as he began it, by attending St. Peter's Church, known for its advanced "Catholic" rites. There was one relief to our feelings, he refrained from wearing in the Cathedral the un-

sightly mitre, in deference to the custom of the diocese he visited, showing more manners than certain visiting bishops have done. He had his pastoral staff, however, carried before him, an unusual act outside a bishop's own diocese.

But all we ask for is fair play. Any Evangelical so outspoken on his side would not, we fear, be welcomed by official evangelicals, because he would be deemed "party," and certainly non-evangelicals would not encourage him at all. But kissing goes by favour.

We, as Evangelicals, were ready to proffer the very heartiest acclaim to this noted churchman, and though his visit to us was not all we would have wished, we will still pray that his earnest words and influential individuality may be effective for the Kingdom of our Lord and Saviour Jesus Christ, for there is much need that we should sink differences in a common effort to glorify Christ, Who can manifest Himself independently of man or of any outward means.

Anglo-Catholic Demands.

The hope has been expressed that Anglo-Catholics will realise the real serious attempt that is being made to give them a great deal of what they want—to stretch the comprehensiveness of the Church of England and to restore order, and will therefore show good will and will obey. We are also told that the Bishops must be trusted. We note the admission that the retrograde section has been given much and that the comprehensiveness of the Church has been stretched. If this means anything it means a doctrinal change, and the Bishops who have made this change are to be trusted to resist all inroads beyond the limits laid down. We regret that we cannot share this optimism. The whole history of Anglo-Catholicism shows that its appetite grows with its indulgence. We have been told again and again its aims. They have never been repudiated by any one of its leaders—from Lord Halifax, with his desire for a great Reunion Mass in St. Peter's, to Dr. Darwell Stone, with his desire for the assimilation of our services to those of Rome. It is contrary to all that is known of its growth to believe that it will rest content with what has been given or that the Bishops will now take their courage in both hands and act "sternly and drastically" against illegalities and doctrinal teaching opposed to the Church of Rome. The Composite Book gives so much that what is demanded cannot be resisted.—English Record.

ONE FOLD.

(2nd Sunday after Easter.)

One fold there shall be,
One shepherd divine,
Who knoweth His sheep,
And calleth them "Mine."

Enfolded with care,
His flock will He keep,
No wolf shall devour,
Or scatter the sheep.

He giveth His Life—
Compassion sublime,
A sacrifice great,
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—Grace L. Rodda.

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FLASHLIGHTS from the PAST

By Rev. A. J. H. Priest

A PROSPEROUS CHURCH.

FOR about 100 years after the death of Archbishop Theodore, the Church of England, organised by him, enjoyed a period of great prosperity.

Methods of Work. Let us try to realise some of the methods by which the work of the Church was carried on. The missionary Bishops, both Italian and Celtic, were all monks belonging to religious communities, where many brethren lived together. In those days the monasteries had not been corrupted, and the monastic system was probably best suited for preaching the Gospel.

Each Bishop settled, with his clergy, in a central place, set up Christian worship, and provided a school in which a native ministry could be trained. These early missionaries were usually men of some learning, but they worked among an unlettered people. Some of the clergy travelled about among the towns and villages, preaching, founding Churches, and revisiting them from time to time. Sometimes the Bishops took laborious journeys, to confirm those who had been baptised, and to organise the work. Bishops and clergy alike were received joyfully by the people as the servants of God.

The King usually provided the means of support for the Bishop and his clergy often endowing the See with land. As a consequence, the King appointed a new Bishop when a vacancy occurred, and when one King ruled over the whole of England, he appointed all the Bishops. It is for this reason that the English Bishops are still appointed by the Crown.

The Parochial System. England was not immediately divided into parishes, the parochial system was a gradual growth. Each Thane (or noble) was encouraged to build a Church on his estate and to provide a Rector. He then set apart a tenth (or tithe) of the produce of his land for the support of a Rector. The appointment of the Rector rested with him; hence the system of Church Patronage still prevailing in England.

In this way parishes were established all over the country, until the whole of England was covered with them. All the people were members of the Church, and dissent was unknown in England for 1500 years after Christ.

The Venerable Bede. Among the many good men who converted barbarians, preserved learning, and taught the joy and dignity of manual labour, the Venerable Bede was conspicuous. He was a man of great learning, a prince of historians, and a lover of truth; to him we owe most of our knowledge of the early Church in England.

As a boy of seven, Bede sang in the Choir of the monastery at Jarrow, where he spent his whole life. He wrote 150 books, including the Ecclesiastical History to which we owe so much. He died while translating the first edition of the Bible into English, on Ascension Day, 785. Early in the

day he had only one chapter of St. John's Gospel to translate to complete his work. Towards evening the boy who was writing for him said: "Dear Master: there is yet one sentence to be written." Bede replied: "Write it quickly." Then the boy said: "The sentence is finished." Bede rejoined: "Thou hast well said, 'It is finished.'" He lay in his cell saying: "Glory be to the Father," etc., and when he had named "the Holy Ghost," he breathed his last and departed to be with his Lord in Paradise.



The English Church.—A retrospect and a forecast. By Bishop Weldon. This is the tribute of a veteran to his Church, and is something more than mere personal opinion. It is a scholarly and balanced judgment of many of the problems which beset the Church at this stage in her course. It is free of that shallow optimism which repels the thoughtful, and yet it makes by no means discouraging reading. It bravely attacks every difficulty, and does not avoid any issue by a tissue of epigrams, or platitudes. There are many statements in it well worth quoting, but we commend it to our readers with more than usual enthusiasm. The only drawback is the price, 12/6, for 264 pages of a series of papers on various aspects of the Church of England. Angus & Robertson, Sydney, have supplied us with the copy, and will supply applicants.

We like the author's treatment of Nonconformity. "A Church which regards all other Churches as lying outside the pale of sympathetic communion or association could not be, or could not long continue to be, a national church." He truly reminds us that "Nonconformist Churches have owed their origin to the faults of the Church of England." He rightly points out that it was the Evangelical movement which gave birth to such grand social relief as the abolition of slavery, and the amelioration of harsh conditions for the manual workers. He shows that the Oxford movement has no gain to its credit. He further thinks that the paucity of candidates for the ministry may be the Divine way of drawing the denominations together, by sheer necessity.

The following chapter on Reunion is quite interesting. It is a good tonic to failing faith to remember "Christianity has survived so many threats of destruction that it is not likely to perish now." Here is another fine phrase: "The Church will sit mournfully triumphant over the graves of her present assailants." Such assertion is proved by reasoned statement. He thinks it right that overtures should be made even to Rome, though there is little likelihood of their being successful. They show the Christian spirit. But, perhaps, one may be pardoned for fearing they may give another and false impression, as if the Church of England were doubtful about the validity of her orders. He discusses re-ordination, and "commission" by various bodies of the ministers of other denominations. But we are still faced with the problem that any formal laying-on of hands must mean some repudiation of previous orders, which other denominations will never consent to, and should not be asked to do. Lambeth has not yet cut the knot, though something has undoubtedly been accomplished, as our author so well states, in drawing nearer to the Non-conformists. Again, we may suppose that sheer necessity will in time dictate reunion, which no amount of careful legislation can happily and successfully bring about. There are other chapters of as great interest as those referred to, for example, his reference to Modernists is fair, but rather (Continued on p. 9.)



Professor Peden, M.L.C., has been appointed to represent St. Paul's, Redfern, in the Synod of the Sydney Diocese.

The Revs. E. H. Hennell, of Mentone, and F. T. C. Reynolds, of Greensborough, Melbourne diocese, are exchanging parishes.

Mr. Clements Langford has been nominated by the Archbishop to the position of lay canon of St. Paul's Cathedral, made vacant by the retirement of Sir Littleton Groom.

Dr. T. Haigh, who was recently appointed Organist at St. Andrew's Cathedral, Sydney, was welcomed in the Chapter House on Wednesday evening last.

The Rev. R. E. Sutton, chaplain to Trinity College for the last two years, has been appointed vice-principal of St. Francis's College, Nundah, Brisbane, the theological college for the Church of England, Province of Queensland.

The Rev. M. P. Leonard, D.S.O., the newly appointed Toc H padre for Australia, has arrived. He was welcomed by Toc H men at State Government House, Melbourne, by invitation of Lord Somers, Victorian president of the movement.

Mr. W. J. England, Churchwarden of St. Luke's, Adelaide, is visiting Sydney, and will represent South Australia at the Federal Council of the C.M.S. on May 4th. Mrs. England, who is accompanying her husband, is an active C.M.S. worker in Adelaide.

Archdeacon Boyce has celebrated his 83rd birthday. He is one of the pioneer clergy of N.S.W., and in his early days experienced many hardships "outback" in carrying the Gospel to lonely settlers. The Archdeacon is still active in the Church's ministry, and for a considerable number of years has been rector of St. Paul's, Redfern, N.S.W.

Bishop Kempthorne, of Polynesia, came to Melbourne to renew association with the Bishop of London. His vast diocese measures 4200 miles from east to west, and 1800 miles from north to south. It includes such groups of islands as Fiji, Tonga, Cooks, Samoa, Society, and contiguous French Islands.

Rev. W. P. Nicholson, realising the tremendous scope for soul winning in Australia, has decided to stay here indefinitely. He has become a member of the Open Air Campaigners' Committee, and was heartily welcomed at a private luncheon in their rooms, at Wingello House. Following his present campaign in Hurstville, Mr. Nicholson expects to conduct a united Church mission in Newtown till June 1st, then visit Victoria till the end of August.

Miss Fosbery, beloved helper at St. Mary's, Caulfield, Victoria, received her "home call" on March 27th. Her illness gave deep concern to a large number of friends, but few expected that the hand of death would so soon separate her from us. She was an ideal visitor, an ever ready friend and helper, and the last of an old church family to remain a parishioner. Beautiful wreaths were sent from Salford, the Ladies' Guild, and the Vicarage.

The report of the Standing Committee of the Diocese of Sydney on the proposed Constitution for the Church in Australia, was presented at a Special Meeting, held last week. It is now available and will appear in the next issue of this paper.



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To accomplish great things we must live as though we had never to die.

—Vauvenargues.

APRIL-MAY.

29th—Friday. Surrender of Kut, 1916.

1st—2nd Sunday after Easter. St. Philip and St. James. This Sunday sets Christ before us as our Sacrifice and Example. The unusual term in the Collect, "endeavour ourselves," is reflective as occurs in the Ordination service. On this date New Zealand declared its independence from New South Wales, 1841.

2nd—Monday. Direct Railway between Brisbane and Sydney, 1889.

3rd—Tuesday. Invention of the Cross. This refers to the supposed finding by the Empress Helena, 326, of the Cross on which our Lord was crucified. Many Crosses have been "invented" to ensnare the credulous. There has always been a tendency to idolatry when faith has weakened.

4th—Wednesday. Livingstone died, 1874.

6th—Friday. St. John before the Latin Gate. This refers to the legendary deliverance of St. John at Rome from the caldron of boiling oil to which he was condemned. He was then banished to Patmos. Accession of King George V., 1910. GOD SAVE THE KING.

7th—Saturday. "Lusitania" torpedoed, 1915.

8th—3rd Sunday after Easter. The teaching to-day is of Consistency, and the Collect is one of those we owe to the Sacramentary of Pope Gelasius, and refers to the newly-baptised at Easter.

9th—Monday. Religious Tract Society formed, 1779.



TO AUSTRALIAN CHURCHMEN

(By Rev. C. H. Zercho, B.A.)

WE recite in the Apostles' Creed our belief in "the resurrection of the body"; in the Nicene Creed we declare that we "look for the resurrection of the dead"; and in the Creed of St. Athanasius we say, "At whose coming all men shall rise again with their bodies."

What do we understand by these very definite and authoritative statements in our Creeds? Does the body rise again? What kind of a body will it be? How are the dead raised up?

Before I try to answer these questions, there is one point I should like to emphasise and that is, that St. Paul nowhere argues for Christ's Resurrection. That Resurrection was a well-attested fact—one of the best attested facts in history, and facts require no arguments to prove them.

It is evident that both St. Paul and the Corinthians knew far more about the appearances of the Risen Lord than is recorded in the bare statements in verses 4 to 8.

Christ's Resurrection is the great outstanding fact which has changed the course of history, and transformed multitudes of men and women of every nationality, in all ages since, and in varying degrees of intellectual attainment, from indifference and even from deadly sin, into living self-sacrificing and enthusiastic witnesses for Him.

St. Paul's object was ever to prove man's resurrection, and he bases his arguments on facts not on theories. Christ died and was buried and rose again the third day. He was seen of Cephas (he mentions only the "official" appearance and therefore says nothing about the appearances to Mary Magdalene and to the Two on the way to Emmaus); then of the Twelve; then of over 500 at once, of whom more than 250 were still alive; then of James; then of all the Apostles, and last of all, of me also as one born out of due time." It is on this fully attested and still verifiable fact that he bases his proof

of man's resurrection, as stated in that magnificent 15th chapter of 1 Corinthians. He arranges his arguments under four headings:

1. From the Analogy of Nature; 2. By reference to the Animal Kingdom, to celestial beings, and to the heavenly bodies, sun, moon and stars; 3. Scriptural Evidence; 4. Personal Experience.

Let us take them in order.

1. From the Analogy of Nature.

He reminds them that when a grain of wheat is sown in the ground it brings forth a plant after its kind. It produces wheat, not oats or barley. Moreover, it does not do so unless it dies. Men do not sow the grain they expect to reap, but only a mere lifeless grain. From that grain so sown comes forth the ever-so-much more glorious plant and first the blade, then the ear, then the full corn in the ear. And he declares with the fullest confidence that it will be the same with the body. It is sown a corruptible body; it is raised an incorruptible body. It is sown in dishonour, but raised in glory. As with the grain of wheat, so with the body. The resurrection body will be stronger, nobler, more glorious than the natural body.

Some, however, have felt that the analogy between the grain of wheat and a dead body is not complete because the grain has within itself the germ of life, while a dead body has not. The difference is that in the animal kingdom death precedes burial; in the vegetable kingdom it does not. But the point of similarity is that the vital germ is placed in material surroundings, like seed in the soil, and the soul in the body, and continues in them till death sets the vitality free to begin a new career under more favourable conditions. In each case God gives it its own special body. Does this seem a mystery to you? But there are other facts which are mysteries too. There is the mystery of the gramophone and of the wireless, and of electricity. Here is another. I hold in my hand a collection of seeds, seeds of flowers, of vegetables, of grasses, of trees. There is nothing distinctive about the majority of these seeds, and some are almost as fine as dust. I throw them all into the same plot of ground, but all come up true to type—some producing wonderfully beautiful flowers, others cabbages, or onions or celery, others still a variety of grasses. God has given each its own special body. It's wonderful isn't it?

And thus the analogy of nature in a remarkable way teaches us the doctrine of the resurrection. And there can be no doubt that when Paul used this illustration of the grain of wheat, he knew that Christ had applied the very same illustration to Himself when He said, Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

2. Secondly, Paul shews by a reference to the animal kingdom, to celestial beings and to the heavenly bodies, sun, moon and stars, that God is not limited in His power of making beings more glorious or less glorious. There is one kind of flesh of men, another of beasts, of fishes and of birds. The glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun, another of the moon, and another of the stars, for one star differeth from another star in glory. And then he adds—So also is the resurrection of the dead. A wonderful piece of dialectics, when you think about it. The God who made these wonderful gradations in the universe must be credited with power to provide such bodies as He sees fit in the Resurrection.

3. Thirdly, the Evidence of Scripture.

And so it is written, the first Adam was made a living soul; the last Adam was made a life-giving Spirit.

John, v. 21.—For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.

John, v. 25.—Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live.

John xi., 23-26.—Thy brother shall rise again. Martha saith to Him: I know he shall rise again in the resurrection at the last day. Jesus saith to her: I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live, and whoso liveth and believeth in Me shall never die.

Christ is the life-giving Spirit, and union with Him brings not only Salvation now, but finally and inclusively resurrection also.

4. Finally, the appeal to personal experience.

Here, too, he builds, not on theories, but on facts, facts which the Corinthians themselves had experienced. By faith they were being saved from their sins. They were personally experiencing that. Every true

Christian does. And He who saves us from our sins saves us also from the triumph of death. "For as in Adam all die, in Christ shall we all be made alive, the verification of one part of our faith guarantees the verification of the other. Notice that he adds: Behold, I tell you a mystery, i.e., a Divine secret—by which he means that the great change wrought at the Resurrection was a matter of positive revelation to him. We shall be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. No wonder he so triumphantly closes: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in Victory. No wonder he shouted: O, Death, where is thy sting; O, Grave, where is thy Victory. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

(b) What will be the main characteristics of the Resurrection body?

1. It will possess nothing material or corruptible. Flesh and blood cannot inherit the Spiritual Kingdom.

(a) The material of which our bodies are made up is mostly water. When a body is cremated less than 5lbs. of dust remain.

(b) Our bodies change completely once in every seven years, but although there is this change in matter, personal entity remains the same.

(c) The material that constitutes our bodies has formed part of many other bodies in the past.

2. It will be a real body, not merely a soul. As stated before, St. Paul never argued for the immortality of the soul, but for the immortality of MAN. Our Lord's body was a real body, not a mere spirit. Our resurrection bodies will be like His.

3. The resurrection body will be spiritual, incorruptible, glorious, powerful. Permanence, beauty, strength will be its characteristics. In what its power and glory will consist, we know not, except that it will be fashioned like unto His Glorious Body.

4. There will be no breach in continuity. This was demonstrated in our Lord's case—first-fruits of them that sleep. He was changed, yet the same.

The body of our resurrection will correspond to our individuality. We never die. Even in this life our earthly bodies are influenced by our characters. We cannot mistake the good, the pure and the loving. His Name is on their forehead. The pure in heart do see God, and we see God in them. The spirit of a man unfailingly influences him either for good or evil. What then will the Spirit of Christ do for the body of the resurrection?

5. Finally, it follows from what has just been said that the resurrection body will be recognisable. Our Lord's was during all the forty days. The better we have known and loved each other here the better shall we know them in the Great Hereafter. Changed, but still the same, glorified and beautiful and strong, and freed from all the limitations which our present earthly tabernacles provide.

There will be some infinitely happy reunions in that world beyond the grave, for

On that happy Easter morning,
All the graves their dead restore;
Father, sister, child and mother,
Meet once more.

WE speak of our loved ones who have gone as dead.

But inside that city 'tis sung and 'tis said,
That they are the living, and we are the dead.

"MARY."

Yet Mary remaineth,
Her watch will she keep,
Though grief and affection,
Shall cause her to weep.

And now "she beholdeth"
"Two angels in white,"
But Jesus her Saviour,
"Has taken His flight!"

Her heart almost broken,
With grief and despair,
She turns herself backward—
Her Master is there.

She thought Him "the gardener,"
Who stood by her side,
"Now where have you laid Him?"
"Oh tell me," she cried.

Just "Mary!" He whispers,
She heareth His Voice,
Her weeping is over,
She lives to rejoice.

—Grace L. Rodda.



Clerical Dress.

THE advisability of clergy wearing a distinctive dress is discussed from time to time in the press.

Many of us remember the shock which was felt when some unconventional parson appeared in layman's attire, as it was called. Truth is, there is no rule of the church, in effective operation, for if the canons were followed the clergy would go about in yellow stockings and black cassock with other details. As Sir Roger De Coverley discovered on other matters, there is much to be said on both sides. The clergyman who is too prim may present an absurd appearance to any but fond parishioners, while the one who dresses himself as other men may often find himself in an awkward position without any resultant profit to his calling. After all has been said on either side it will remain that it is the person, and not the garb, which tells every time. It is surely wrong to think that a man cannot, if he wears a black hat, witness for his Master, or that merely because a man goes about with his collar turned round a certain way he is an efficient servant of Jesus Christ.

Absolution on the Roadway.

WE can, it is to be hoped, admire that zeal of the Roman Priest who gave a school boy conditional absolution after a London street accident, because he might be a "Catholic." There was no time to enquire, and there was no one apparently to give information on the point of the boy's religion. But what if an Anglo-Catholic had rushed up at the instant, or anybody else who felt impelled to minister in his own particular manner, took action under the supposition that the individual might belong to his denomination? Of course, the whole matter depends upon the incidence of absolution. Does one really believe that the mere mechanical act of a priest can impart absolution, or that the omission of such act will affect the soul of a true penitent? Verily, we are rapidly increasing our superstitious practices. The absolution which is essential is that which, as declared every day in our services, God gives to those who truly repent.

China Again.

AMID the increasing chaos, as it appears to us, our prayers have, for the time being, given place to thankfulness that so many missionaries arrived at secure cities, and temporarily are employed in schools, or otherwise allotted useful work. But prayer must continue on behalf of the native convert, whom we regretfully have left to stand alone. It is impossible for us to realise what the test may be to many a weak mortal to-day in China. We may reflect that the Power of Christ will not fail to be manifested to them to sustain and direct them. It may be, nay, it must assuredly be, that eventually out of this great tribulation will emerge a finer and truer type of native Christianity, thrown upon its own resources, and less influenced by outside individuality. The penalty of strong personality, how-



DEACONESS HOUSE, NEWTOWN.

Deaconess House,

Newtown, N.S.W.

(By One of the Household.)

WE are often asked "Exactly what is a Deaconess?" We wish such enquirers would visit us at Deaconess House, Newtown, and see for themselves. We feel that more girls would join us if they realised the happiness of our home-life here, and the opportunities of training, and above all the tremendous need for the work and the joy of service.

More than thirty years ago the work of training women as Deaconesses was begun by the late Canon Archdall, at Balmain, and since that time the work has grown and prospered. Two other branches were later added to the work, namely, that of the Home of Peace for the Dying, and the Lisgar Children's Home, both of which are now at Marrickville.

Deaconess House, under Miss Ashe, and for a time Miss Currie, had been moved to Newtown, and here Miss Pallister found it when she arrived, more than 12 years ago, to take over the work. She felt that although the district was suitable, as being very near many poor parishes, the house was inconvenient, so, mainly owing to her efforts Deaconess House, of which we are so proud, was built and opened on December 10, 1916. From it as from the old house, many have gone forth to Africa, India, China, and

Japan, for ours is a training home for foreign as well as home work. Some are in the lonely bush areas of Australia, others again the crowded parishes of Sydney. One is in charge of the Ladies' Home Mission Union, another is Warden of the G.F.S. Hostel. One Deaconess works in connection with the immigration work of the Church, while still another spends her time among the girls who appear at the Children's Court, Sydney, and the present head of Deaconess House, Melbourne, was trained here.

The students have the privilege of attending lectures at Moore College, and as a rule pass the Th.A., while some have gone on for the Th.L. Other lectures are given at the House, mostly of a devotional character, while some have had practical bearing on the work being done in the districts.

The majority of the household are students, but the two or three Deaconesses residing in the house are able to guide the students who assist them in their parishes. Mothers' Meetings, Girls' Clubs, Girl Guide Companies, Factory Dinner Hour Services, Religious Instruction in the Public Schools, S.S. Kindergartens, and most of all the regular house to house visitation fill half the time of the student, and the whole day of the ordained Deaconess.

A busy life, truly! Yet it is one full of happiness, for in spite of the difficulties which come our way we have the assurance, "As thy days so shall thy strength be."

ever good in itself, is to evoke an echo, and to produce imitation. This may be the Divine way of strengthening Chinese Christianity upon its own base of national individual conviction. God must have some supremely wise purposes to fulfil, which require the drastic world turmoils now threatening. Our faith must rise to this height, that we may continue to pray and to work on behalf of China, believing that there

is a new dawn awaiting the now troubled and darkened Celestial Empire.

A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home.—Jessie Gordon.

Do your best;
Leave God the rest.—E. M. Dixon.

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Mrs. Wentworth Sheilds.

Much sympathy is felt for the Bishop of Armidale (Dr. Wentworth Sheilds) on account of the death of Mrs. Sheilds at Armidale last week. This paper offers to the Bishop deep and prayerful sympathy.

Mrs. Sheilds was a daughter of the late Dr. W. Boyd Carpenter, Bishop of Ripon. Her eldest brother, Sir Archibald Boyd Carpenter, member of the British House of Commons, is now visiting Australia. Prior to the burial at South Head Cemetery, Sydney, a service was held in St. James' Church, where there was a large attendance. The Rector of St. James' Church officiated in the Church and at the graveside.

The Bishop of Mombasa in London.

The Bishop of Mombasa arrived in Brisbane from the south by the Sydney mail on 26th ult. On Sunday morning he preached at St. Andrew's Church, South Brisbane. On the same afternoon the Bishop addressed a large assemblage of church people interested in missionary enterprise in All Saints' Hall, on the question of the new Australian-supported Diocese of Tanganyika in East Africa. The address, in plain language, traced the growth and development of the Christian Church in East Africa and explained the call made to the Australian Church in this instance. It is expected that the name of the Bishop-elect will be published shortly, after the Archbishop of Canterbury, who is the Metropolitan of the East African Province, has signified his approval. The Bishop's address was most interesting and was much appreciated by the large audience. The Archbishop of Brisbane presided and Bishop Le Fanu and the Dean of Brisbane were also on the platform. On Sunday night the Bishop preached in St. John's Cathedral.

The Bishop of Mombasa passed through Melbourne last month on return to Africa.

The Rev. Dr. F. B. Meyer, minister emeritus of Christ Church, Westminster Bridge Road, London, who visited Australia, celebrated his 80th birthday. He received a cheque for £800 from 600 of his admirers, a huge birthday cake, and a portable wireless set. The Archbishop of Canterbury (Dr. Randall Davidson), in a letter, said:—"You have a year of precedence of myself. These days of eventide are solemn. I should like your fellowship in thought and in prayer."

Draw the curtain of night upon injuries, shut them up in the Towers of Oblivion and let them be as though they had not been.—Sir Thos. Browne.

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NEW SOUTH WALES.

SYDNEY.

St. Matthew's Church, Manly.—A Generous Gift.

Lady MacPherson, wife of Sir William MacPherson, of Melbourne, has informed the Rector (Rev. A. R. Ebbs), that she desires to give an Organ, to cost £2,300 for the New Church, on the condition that it is installed within two years. Lady MacPherson resided in Manly in her youth.

Holy Week at the Missions to Seamen.

Special arrangements were made at the Missions to Seamen for the due observance of Holy Week and Easter, by the Chaplain (Rev. A. L. Wright, M.A.). Each night in the chapel, short evensong was followed by the rendition of "The Story of the Cross." On Good Friday evening in the Main Hall a lantern service was held, illustrative of our Lord's Passion and Crucifixion. On Easter Day the services were of a bright and joyous nature, at which an unusually large number of seamen made their communion. The attendances during the whole week were most encouraging, being the largest for some years past.

St. John's, Ashfield—Welcome to Rector.

The Rev. Ainsley Yeates, M.A., was welcomed by the parishioners of St. John's, Ashfield, at a happy social gathering on Thursday, April 21st. There was a large attendance. Major Jarvie, M.L.A., a member of St. John's congregation, occupied the chair, and in a happy speech warmly welcomed the new rector. Others on the platform who extended a welcome to Mr. Yeates were Canon Goddard, Dr. Pritchard (Editor of the "Church Standard"), Revs. A. J. A. Fraser (Haberfield), R. B. Robinson (Leichhardt), and Principal Bennett, of Wesley College. Messrs Dent and Russell, who spoke on behalf of the Church vestry and parishioners, assured their new rector of a loyal co-operation and support. Mr. Yeates on rising to speak was given a splendid reception, and in thanking the speakers for their warm words of welcome, expressed the hope that under God his ministry in Ashfield would be a fruitful one. He was there to give his best, and he believed that God's blessing would be shown them.

Mrs. Yeates was not forgotten. A youthful parishioner presented her with a beautiful bouquet and the various speakers included her in their welcome to the rector.

St. George's, Matraville.

This important and growing district is about to erect a new church. Matraville is

a Soldiers' Settlement and the small structure used as a Church is considered altogether unworthy for such a purpose. Much interest is being aroused in the new Church scheme, the foundation of which building was laid on Anzac Day, by the Bishop Co-adjutor of Sydney. The Dean of Sydney preached at Matraville on Sunday last, and the collections were given to the building fund. The Rev. P. R. Westley, who is in charge of the district is working hard for the building, and he is getting support not only from his parishioners, but in the diocese as well.

VICTORIA.

MELBOURNE.

An Episcopal "Ruck-up."

The Archbishop of Melbourne paid a visit to the industrial parish of Port Melbourne on April 10th, and preached at the evening service, from the last four words of St. Matt. 17: 27—"For me and thee." He preached a very helpful sermon to a large congregation. One could wish that the Archbishop were able to do more parochial visiting of this kind in both country and suburban churches. The stimulus such visits give to both parson and people is probably as big a help as the Captain can give to his crew, and if he could be spared from the Cathedral pulpit for, say, 12 months, it would be a great spiritual uplift to many congregations and clergy. The choir was augmented by a few Masonic Brethren, whose help made the musical part of the service all the more inspiring. There were also more than 50 Freemasons in the congregation. This is the second of a series of quarterly visits which the "Brethren" are paying to the different churches in Port Melbourne, and is a very good example for other suburbs to follow. (Communicated.)

BENDIGO.

Mr. J. D. Yule, who lately arrived from South Africa, has been appointed Reader in charge of Stanhope.

The Rev. F. W. Clinch, who has been from the beginning of 1926 one of the curates at St. Paul's, Bendigo, has now been appointed vicar of Pyramid Hill. Mr. Clinch, after taking to himself a wife, will take up his new duties in May.

On the 28th ult., the Bishop of Bendigo held a confirmation service at Echuca for adults only. Fourteen persons were presented, and the rite was more than ordinarily interesting.

At the annual meeting of Tatura-cum-Tolamba, presided over by the Archdeacon of Bendigo, it was agreed to form the parochial district into a parish. The number of new parishes during the last five years has increased from 10 to 20 as a result of the efforts of the Organiser of the Diocesan Central Fund, Archdeacon Herring. Thus two districts per year have become self-supporting.

At the Synod, held 18 months since, it was determined to give official recognition to the introduction of a new hymnal into the diocese. "The Church Hymnal for the Christian Year." Fifteen parishes have adopted the book.

TASMANIA.

(From our own Correspondent.)

Clergy Visiting England.

The Rev. D. Ross Hewton, the rector of St. John's, Launceston, is going to England for a year's holiday, and the Rev. A. H. Roake, the rector of Ulverstone, is also about to visit England for a holiday. The Rev. F. L. Wyman, senior curate of St. George's, Hobart, will take charge of St. John's parish, and the Rev. C. Allen will be locum tenens at Ulverstone. The Rev. W. Greenwood, who has been in England, is returning to his parish, St. Aidan's, Launceston, in May. The Rev. F. J. McCabe, who has been locum tenens at St. Aidan's, has been nominated to the parish of Deloraine.

Diocesan Synod.

The Synod meets in Hobart in the first week of May. The most important business before the Synod is the New Constitution for the Church of England in Australia. The measure will be strongly supported, but will be keenly debated. This year the Synod will miss the prominent Evangelical and Protestant layman, the late Major Morriarty, and the late Mr. R. C. Kermode. They were both outstanding members and carried great weight in the Synod.

Prayer Book Revision.

The Tasmanian Church News speaks of the "timorous souls who regard revision of any kind with suspicion and fear," and then reminds its readers that the revision will not be compulsory. The constant repetition of the fact that the revision is not compulsory implies that not only are there any men in the Church with consciences, but that there is no sense of stewardship of the faith. The article ends by saying that there are good reasons why the Communion Service should be arranged in its logical sequence, which the present Prayer Book does not do. It is not at all clear what is meant by this, and the writer does not attempt to point out this defect in our Prayer Book. There are unfortunately some in official positions in our Church who never tire of speaking of its alleged defects, and in this way inferring, though the comparison is not actually drawn, the perfection of a certain church. What does the layman think about the whole question? Is it any wonder that his interest in the Church is growing less?

Bishop Chavasse's View.

The following is the text of the important letter from Bishop Chavasse which appeared in "The Times."

May I be allowed briefly to outline some of the reasons why the Revised Prayer Book is causing widespread distress and anxiety to moderate Evangelicals in the Church of England?

1. We are old-fashioned enough to hold that one of the chief assets of the Reformation was the reassertion of the great principle that in matters of faith and conduct the teaching of Holy Scripture is supreme. The doctrines involved in the assertions that the Holy Communion is a Memorial before God and that prayers may be offered for the faithful dead are not contrary to Holy Scripture, but they cannot be proved by "most certain warrants thereof." For this reason they were deliberately excluded from the Prayer Book of 1552, and this exclusion was confirmed by the Revisers of 1662, who were by no means Calvinistic, and were certainly not influenced by foreign reformers. For the first time since the Reformation the Composite Book disregards this great principle, and with it goes the chief security for the truth of a doctrinal basis of the Church of England in the future. *Lex orandi lex credendi.* Such doctrines may be, and are, widely held by individual churchpeople as private opinions, but they are not definitely taught by our Book of Common Prayer.

2. We are convinced that permanent Reservation for the Sick cannot be legalised without the gravest danger of the adoration of Christ in the Reserved Elements. The history of the Church of England during the last 25 years has shown that no safeguards can be devised to prevent it. Nay, it is frankly stated in certain quarters that the liberty allowed in the Revised Prayer Book is only an instalment of what they are set upon obtaining, and that they will never rest until the doctrine of the Real Objective Presence and the practice of Reservation for Adoration are authorised by the English Prayer Book.

3. We are convinced that the Composite Book, well meant as it is, and the fruit of great labour, care, and cost of time, will not bring peace to the Church, but will rather accentuate our divisions. The Church of England will appear to speak with a double voice. As a result, reunion with the Free Churches will be put back for years. Our weight as a Church in the councils of Christendom will be weakened. The difficulty of definite teaching in our schools and the evangelising of the heathen will be increased. "If the trumpet speak with an uncertain sound, who will prepare himself for the battle?"

4. We are persuaded that while diplomacy and compromise have a rightful place in life, they are dangerous in matters of religion. The Church of England allows a wide variety of opinions, begotten of differences of temperament, environment, and education. It encourages, within certain limits, differences of ritual, but it will stultify itself if it admits contradictions into its standards of devotion. The Book of Common Prayer should contain nothing but what all, within certain bounds,

can use, though it may fail to express all that every one of its members believes. We hold enough in common to thank God, to worship together, and here the Holy Scripture must be our guide and our limit.

5. It is common knowledge that there are certain parts of the Composite Book which were not passed unanimously by the Bishops. It will soon be known how many dissentients there were. There were certainly more than three. Is Parliament likely to pass a Measure upon some important points of which the Bishops and Church people are divided? May we not make a last appeal to our Fathers in God to omit for the present the revision of the Holy Communion Office and all allusion to Reservation for the Sick, that the Church may benefit at once by those parts of the Book which so admirably meet the modern needs of our people?—Church Record.

OPINIONS ON BOOKS.

(Continued from p. 5.)

discouraging to those destructive critics. It is somewhat reassuring to our own mind to find that this broad thinker says that parties within the Church "do not deserve to be considered in themselves as evil." "It is the collision of rival opinions which elicits, as has been said, the spark of truth."

Our readers must peruse the whole book for themselves, and we can promise that they will lay it down with gratification at its stimulating thought and able treatment of the problems of the day affecting the Church of England.

The Indian Mystic.—By J. G. Winslow, M.A. This small and reasonably priced (1/6) booklet of 70 pages, sent from Angus & Robertson, Sydney, has been read with relish. One learns to beware of undue adulation of the Eastern Mind, as if its religiosity were a substitute for religion. That other recent book, "Christ of the Indian Road," concedes too much. In such respect this volume under review is preferable. It is discriminating, which is more than such an authority as Estlin Carpenter always is, vide, his latest book wherein he seems to make out that Buddhism is almost on equality with Christianity. Not so our present author. He rightly emphasises our modern Christian neglect of Love, as first in order, though we might not care to express it quite so strongly as he does on page 32. "Christianity has never been a way of duty." Surely he is nearer the balance when he seeks to interpret Duty in terms of devotion

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SALE OF WORK

A Sale of Work for the "Australian Church
Record" will be held on Tuesday, May 31st,
afternoon and evening, in the Chapter House,
Sydney. Mesdames A. E. Morris and E.
Bragg are Joint Hon. Secretaries. Details
in a later issue.



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.

"Let all things seen and unseen,
Their notes of gladness blend,
For Christ the Lord is risen,
Our joy that hath no end."
A. & M. Hymn, 132.

Toorak, Vic.,
April 28, 1927.

My dear girls and boys,

I wonder how many of you will have
seen the Duke and Duchess of York
by the time you read this letter. Did
any of you living away in the country
manage to get to see them? I expect
some of you are in the Boy Scouts or
Girl Guides, and if so, perhaps you
were in guards of honour at Govern-
ment House or elsewhere—that must
have been exciting! We in the towns
naturally have the best chance, but
the crowds are tremendous. A little
while ago I was talking to an old lady
who was so longing to get a glimpse
of them and wondered how she could
do it. She says she has seen the
Duke's brother, the Prince of Wales,
his father and grandmother, the King
Edward and Queen Alexandra; and his great-
grandmother and great-grandfather,
Queen Victoria and Prince Albert. I
was very astonished at that last, and
she told me how her parents lived a
few miles outside Lancaster, in Eng-
land. Queen Victoria was attending some
ceremony there, so her parents
drove into the town, taking their little
daughter of four or so with them. She
says she can remember her nurse put-
ting her baby hands into her first pair
of kid gloves, and saying, "Now, be
patient, you can't go and see the
Queen without kid gloves." She also
remembers crying like anything be-
cause the Queen was not wearing a
crown, and in pictures she always
wore a beautiful one, full of jewels. I
do hope she manages to see the Duke
and Duchess.

Well, there must be some of us who
have not been able to join in any of
the festivities, but we have read about
them in the papers or have heard other
people talking of what they have seen.
I always like to read about the pre-
sents for the little Princess. Won't
she have a lovely lot of wonderful toys!
For weeks past there have been such
preparations being made.

We are all so pleased and so proud
about this visit, and will remember it
for years. We are pleased to have
members of our own Royal Family
come out this long way to see us, it
makes us feel a real part of the Em-
pire, and much closer to its centre,
England, that land from which all our
families have come. We are proud to
have the Duke of York to open our first
Parliament in our new Federal Capital.
Wouldn't it be lovely to be there, and
really take part in what will be a big
event in Australia's history!

Since I last write, Easter Sunday
has come and gone. We have all been
to Church to join in praise and thanks-

giving at this happy time. Now, can
you tell me what these days between
Easter and Ascension are called? and
what did our Lord do during this time?

Before closing, I want to say how
very glad I was to get a letter from
Bessie Smith, who has joined our
little band of Young Recorders.

I am, yours affectionately,

Aunt Mat

Answers to last questions.—Why is Palm
Sunday so called? Because we commemorate
the triumphal entry of Our Lord into
Jerusalem, when the people cut down palms,
and branches of other trees, and spread them
over the roadway.—St. Matthew xxi., 7-16.

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

LETTERS TO THE EDITOR.

(Continued from p. 11.)

I would remind your readers that doctrinal
principles are reasonably safeguarded. One
clause says, "No alteration in the Book of
Common Prayer made under this section
shall affect any diocese or bishop, clergy, or
laity thereof unless the diocesan synod has
by ordinance assented to the canon." Thus,
the diocesan synod will be left with ample
power on such an important subject.

A great point is that we shall be given
practically a new general synod. We shall
have in it equitable representation, which we
certainly never had under the present law.
The new constitution cuts down the number
of representatives that have been allowed
in a few dioceses with small populations, and
the larger dioceses are at last given justice
by substantial increases. When the new law
should come into force, for instance, Sydney
and Melbourne will have between them nearly
80 representatives, and this is a most import-
ant matter.

It is argued that the constitution may after-
wards be changed. Are we to be like the old
Medes and Persians, whose laws altered not?
We cannot tell what circumstances may arise
in the distant future, but this we do know,
that changes here are to be carefully safe-
guarded, and can only come after wide and
full consideration. As to properties, includ-
ing trusts under wills, they must naturally
be protected, so that they continue undiver-
ted, as an Act of the Legislature will be
necessary to legalise any changed position.

This new constitution is almost certain to
pass. If eighteen dioceses out of the twenty-
five adopted it, the matter legally can be
carried. I observe that Adelaide and Perth
have already accepted it, and that the synod
of the latter rose and sang very heartily the
"Te Deum" as a consequence. I may
here add that at the close of the convention
in this city, when its final act was unani-
mously passed, the whole of the members
and also the crowded galleries rose and sang
the "Te Deum." It was a marvellously in-
spiring scene, and will ever live in the
memories of those present.

Is Sydney to refuse to join this federa-
tion? Is it to play a lonely hand and isolate
itself from the rest of the Church in Aus-
tralia? Is it to be charged with schism by
our being called separatists? Numerous vexatious
questions arise as possible with such
a position. Certainly we would lose
the Primacy, and the General Synod would
migrate to Melbourne or Brisbane. I refrain
from saying more on this unpleasant point.

I plead that this federation of the Church
in Australia shall be brought about, as it
would be most useful from many points of
view. Unity is ever strength. Do let us in
Sydney prove ourselves not unfriendly and
antagonistic to our fellow Churchmen in
other dioceses. Let us be broadminded, and
prove to the world a true Christian spirit,
thus showing friendliness and brotherhood.
We are far more likely to have true success
and with it a blessing than by following any
line of mistaken action that would be the
reverse.

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Canberra.—Thoughts on the new Capital.
Leader.

Missionary Unity.—By the Chairman of
A.B.M., the Rev. J. Needham.

New Constitution.—Sydney opposition. Also
Mr. Mann replies to Archdeacon Boyce.

Prayer Book Revision.—First part of a con-
tribution by Canon H. T. Langley, of
Melbourne; and a letter from Rev. H.
N. Baker.

Rev. C. C. Dunstan.—A veteran Clergyman.
Illustration and appreciation.

The New Bishop of Wangaratta.

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Canberra was compared to the new
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on our so-called Christian cities.

Bishop Ingram discarded gaiters for
flannels at Ballarat, where he played
a strenuous game of tennis.

The Prince of Wales should be con-
gratulated on account of his refusal
to attend bull-fights in Spain.

Sydney Clergy please announce Sale
of Work for "Australian Church Re-
cord" in Chapter House on May 31,
afternoon and evening.

Agents wanted in each parish. Bulk
copies may be sold or distributed at
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"A.C.R." in parish paper and pulpit.

"A.C.R." Fete on Tuesday, May 31,
afternoon and evening, in the Chapter
House, Sydney. A Church dignitary
has "paid the rent."

The C.M.S. Federal Council met in
Sydney last week, representatives from
New South Wales, Victoria, South Aus-
tralia and Tasmania being present.

Sixty-three nations united in com-
memorating Shakespeare's birthday on
April 23, at Stratford-on-Avon, on the
363rd anniversary.

Some pulpit convenience? There has
recently been invented, or discovered,
an invisible ray which can penetrate
fog.

Grand Opera run in London, sup-
ported by English money, under German
control. Only one English singer en-
gaged.

"A Flanders Chain Letter of Good
Luck" is really likely to bring good
luck if you burn it immediately you re-
ceive it.

In a printed report of a devoted
missionary a "printer's error" referred
to her "selfishness" instead of "self-
lessness." A very common miscon-
struction

Monte Carlo, in 1926, took £1,450,-
000 from a stupid public, who thought
they were having fun and a flutter.
The Radziwills and their kin will en-
joy most of the turnover.

A Churchman in Brighton, Victoria,
Mr. J. C. Wright, deserves commenda-
tion for his protest to the press re-
garding a blasphemous reference in a
broadcasting item.

Each year since 1711 every boy of
Wotton, England, gets £2 who recites
the Creed, the Lord's Prayer, and the
Ten Commandments with his hand on
the tomb of the testator. Some boys
must have been almost set up in life by
this strange bequest.

A Churchman in Victoria, worth
about a million of money, leaves £325
by religious bequest. Same as if a
person worth £3500 left £1 to God!
The story of Dives and Lazarus needs
reading, or else the Communists should
step in.

On Easter Day at Hobart the Duke
and Duchess went to early communion
and to the mid-day service also. And
in Adelaide also they attended the
Cathedral. In Melbourne there was
no Church attendance. They were ex-
pected at St. Paul's Cathedral, and
Archbishop and choir awaited at the
door, and even the National Anthem
was sung, but there was no Duke or
Duchess.

The King has presented to the Com-
monwealth a replica of the boxes which
stand in the House of Commons; made
of oak from Westminster and the
"Victory." One of the original boxes
contains the Bible on which members
are sworn in. The Bible Society has
presented a special Bible for the box,
but it is the custom here to present
members with a copy of the Scriptures
on which each is sworn. We would
not suggest that they need it more
than do English legislators. What?

CANBERRA CATHEDRAL.

The dedication of the site of the
proposed Cathedral at the Federal
Capital took place on Sunday morning,
May 8. Archbishop Riley, Acting Pri-
mate (in the absence of Archbishop
Wright in England), performed the
dedication, in which he was assisted by
the Coadjutor Bishop of Sydney and
the Bishops of Goulburn, Gippsland,
and Riverina. The Federal Ministry
was represented by Sir Littleton Groom
and Mr. Marr. The Roman Catholic
and Presbyterian bodies also held spe-
cial services.