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YOUNG RECORDERS.

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

Mt. Dandenong, Vic., Nov. 7, 1929.

Light.
"I am the Light of the world."—St. John viii. 12.

My dear Girls and Boys,

I have been staying for a few days with some very old friends. When we were all small children they used to spend long holidays with us in the country. We have been talking of those far away days and of the very first visit one of our friends here and her father made to our old home. He was our new clergyman and had not been long out from England, and he was coming out to us for a few days, 36 miles from his headquarters. That was long before the days of motors, and trains were far from us. He drove out in a buggy, bringing a small daughter with him. It was winter and very cold across our plains. Night came on black and stormy. He was not sure of his direction and you will know, especially you who live in the country, how one is apt to go round, round in circles when in the dark. He found that this was what they were doing. Far away he saw a faint light and thought it might be on the poppet heads of a mine. The child was fast asleep, so, at last, he wrapped her in rugs, laid her in the bottom of the buggy, took out his horse, tied it to a wheel and set out walking with a lantern in his hand. Fortunately he was met by a search party from our home; the light was in the top rooms of our house, put there to guide him. Back to the buggy again, the little girl was still sound asleep, and then how glad he was to find himself at his journey's end, in a house away from the cold and dark. My friend says she can still remember waking in front of a huge fire with lots of strange people standing round her.

That reminds me of another tale. Some friends of mine were driving across country in Italy. It was a long drive, in a horse-drawn vehicle, from one small town to another, and in between was a range of mountains. At midday they stopped at a village, had a meal there, and visited the old, old church. It was spring time, the fields were full of daffodils. They loitered there because it was so beautiful, and again started rather late in the afternoon. Then a horse went lame, the road went up and up over the mountains, and through dark woods. They met no one but wild-looking charcoal burners, who live in huts in these woods. Night came on. They went more and more slowly; the driver said, Never, never would they get to the town; my poor friends felt at their wits' end. Suddenly, on a hill ahead of them lights sprang out, the driver pulled up, he waved his whip and almost shouted, "There is your town."

Even the horses seemed to cheer up. With those lights ahead, on the travellers went till they reached shelter and rest.

Both these stories show how important light is to us. We cannot see in the dark, and we are often afraid.

Over and over again Jesus must have been thinking of our real need of light when He was talking to the people around Him, and especially when He said, "I am the Light of the world, he that followeth me shall not walk in darkness."

In life, sometime or other troubles are bound to come. You very young folk have not met them yet—things look very black and dark, we don't know which way to move till we remember and look to Jesus, the Light of the world, then we can go forward with confidence, no longer afraid.

In our evening service we have a prayer beginning "Lighten our darkness." Can you tell me where it comes?

I am, yours affectionately,

Aunt Mat

THE SPARROW MAN.

A visitor to London has told this tale:—
Schools of children are very familiar, and we have all heard of schools of porpoises, but it was not a class of either of these that I saw in Hyde Park the other day. It was a class of tubby brown sparrows, and their teacher was an old man with a face full of laughter wrinkles. The sparrows stood motionless before him on their little matchstick legs, a row on the railing, a row on the backs of two chairs, a row on the edges of the seats, and a good many rows on the ground in front. It was a funny sight and rather a sweet one.

When I came upon him the old man was holding a piece of bread between finger and thumb, and one by one the small birds flew, took it on the wing and returned almost to the same place. He talked to me as he fed them. "I have always been fond of birds and animals," he said. "When I was a boy I used to go out and study them. Then I would come home and study it up out of books. Talk about human beings enjoying themselves, you should watch the birds!" He took another piece of bread from his pocket. "Would you like to feed them?" he asked. "They have their fancies, have the birds, like humans, and they won't go to everybody. Look at this now." He slipped a piece of bread between his lips. The sparrows still stood quite still in front of him in their funny rows. "Frankie, Frankie, come on Frankie," said the bird man in a very soft voice. There was a whir of small wings, and Frankie rose from the ground, flew to the bread, and, poisoning on the wing, took it delicately from the man's mouth and flew back. "There!" said he triumphantly. "There's not another bird in England will do that except Frankie. He's my best bird. Well, will you try now?"

I took the bread. What if these little fluffy balls that had their fancies should refuse to come? I waited. Then whir, whir, peck, peck. The bread had gone. I had come safely out of the ordeal and the bird man had adopted me. "That's right," he said. "They'll soon get to know you. I've been feeding them for thirty years."

As I went home I could not help thinking of the assurance that not a sparrow falls to the ground without our Heavenly Father's notice; and of the promise that He who feeds the sparrows will feed His children too.

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For Church of England People
CATHOLIC—APOSTOLIC
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- Australian College of Theology.—Examination Results.
- Great Reformation Rally in Sydney.—A Report and a Letter.
- Illustration.—Late Dr. R. B. Trindall.
- Law and Lawlessness.—The Stevens Case and the Prayer Book.
- St. Paul and the Advent Hope.—By Canon H. S. Begbie.
- The Federal Elections.—A Roman Holiday. Leader.

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The Church of England League in Tasmania has 400 members.

There are 45,000 cases of suicide in France every year, of which half are the result of incurable diseases.

Prayer outside the Brewery at Otahuhu, New Zealand, was said by 80 members of W.C.T.U. as a protest against the inaction of Government in permitting operations to continue.

The recent Federal Election vote was largely a vote for Mammon, and not a Labour vote. Let Labour suggest to tax picture shows and see what happens.

We are always saying times are hard, yet recently of an afternoon in

one of our capital cities the only seats available before opening time for the performance were a few marked at 5/-.

The novelist, Sheila Kaye-Smith, and her husband, Rev. T. Penrose Fry, have been received into the Roman Catholic Church by the Rev. C. C. Martindale (states a cablegram from London).

The United States, the land of statistics, has sent us some interesting figures. In the year 1928 enough cigarettes were smoked in the United States to provide every man, woman and child with 856.

The immediate sponsor of the retrieval of Jesus is Solomon Shwayder, a Denver manufacturer. "Under tentative plans it would require from four to seven years, to codify all existing ideas about the life and death of the Nazarene carpenter."

The Christian churches are to be consulted regarding the proposal to simplify the calendar, as it is proposed to stabilise Easter by fixing April 9 in each year as the date of Easter Sunday; and to fix Christmas Day on Monday of each year, so that Christmas Day and New Year's Day would be conjoined to week-end holidays.

Statistics compiled by the League of Nations estimate the population of the world at 1,950,000,000, distributed as follows: Australasia, 9,000,000; Europe, 520,000,000; Asia, 1,036,000,000; America, 235,000,000; and Africa, 150,000,000. The greatest absolute increase has occurred in Asia and the greatest relative increase in Australasia, where the rate of increase since 1913 has been 15 per cent.

Stalin, the uncontested head of the Political Bureau or the "Cell" which administers the Third International and the Council of Commissaries, has so little time for his own affairs that when he wanted to divorce his wife and marry a younger woman he could not spare the time to go to the proper Government office. He just sent a note by a messenger, who returned with the divorce in a quarter of an hour.

What amounts to an unique event occurred in a parish of Brisbane Archdiocese recently. The vicar happened to remark to a certain churchman that many parishioners were neglectful of the duty of regular support of their parish church finance. A few days later the vicar received from the said churchman a cheque for what the latter termed a fine inflicted on himself for

not having realised his duty earlier. The cheque was for £300!—"Church News," Christchurch.

Says Professor Renouf: "Of a state of barbarism, or even of patriarchal life anterior to the monumental period, there is no historical vestige. The earliest monuments which have been discovered present to us the very same fully developed civilisation and the same religion as the later monuments. The blocks of the pyramids bear quarry marks, exhibiting the decimal notation, and are dated by the months of the calendar which was in use down to the latest times."

Any attempt to estimate the total amount of money that changes hands in the Commonwealth in connection with a Melbourne Cup carnival must be based to a large extent on guesswork, but some city business men who made a careful calculation yesterday expressed the opinion that taking betting and sweep money all over Australia into account, together with expenses of travelling, living, and special dresses for the occasion, the total would not fall far short of £10,000,000.

Divorce in some Scandinavian countries is by mutual consent. When a husband and wife agree to disagree, they state the fact before a magistrate and retire for a year's probationary separation. If the divorce is still desired it is granted at the end of this period without further formalities. Such facilities often create piquant situations, and Copenhagen is still gossiping about a well-known woman who was invited to a large dinner party and found her seven previous husbands among the guests.

Workmen are busy on a building which is to be a church at one end and a theatre at the other. This is the new Church Hall on the Castelnau Estate, Barnes (England). The foundation stone was laid by Mrs. Charles Garbett, mother of the Bishop of Southwark. Facing the altar are sliding doors up to the roof. These can be closed so as to cut the altar off from the main hall. The hall will be a place of worship for members of the Church of England living on the estate. On week-days, however, it will be used for whist drives, dances, concerts, lectures and dramatic performances by the tenants in general.

Sale of Work for "Australian Church Record" funds in Chapter House, Sydney, on Tuesday, November 26, opening at 3 p.m. You must help.

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(By Rev. W. T. C. Storrs, St. John's Vicarage, Heidelberg, Vic.)

IN the seventeenth chapter of St. John, Jesus largely identifies Himself with His disciples, but there is one point in the identification which strikes us as almost startling. He uses these words: "They are not of the world, even as I am not of the world." We all will acknowledge He is obviously not of this world, but we are so evidently of it. Yet He is saying "as I am not of the world." It is natural to water down this saying, but we give it its full weight and ask ourselves: What did the Master mean when He so spoke of His followers?

Surely, for one thing, He meant that in origin we, like Him, are from above. In John xiii., 23, we read, He said unto them "Ye are from beneath; I am from above; ye are of this world; I am not of this world." Now, comparing that with what the Apostle John says in 1 John iv., 5, 6: "They are of the world; therefore speak they as of the world and the world heareth them. We are of God; he that knoweth God heareth us; he who is not of God heareth us not. We cannot help but see that this is one feature in our being not of the world as He is not of the world. We are partakers of the Divine Nature. In the very principle of our life we differ from the world. We possess eternal life, the life that is life indeed. What a joy this should be to us! What a responsibility it lays upon us! With what hope and confidence it should inspire us. The fact of this possession of a life the world does not possess is the secret of so much, we might say all, in which the true Christian differs from the world. Difference of nature accounts for much difference in other things.

Now, amongst these other things we may place aim. "All seek their own." That is a fearful condemnation. We may test ourselves as to whether we are the Lord's along this line. What am I seeking—mine own things or the things of the Lord? Am I seeking the things that are on the earth or the things that are from above? The world seeks its own exaltation, aggrandisement, comfort, ease, applause. The Christian seeks first the Kingdom of God and His righteousness. We seek the glory of God. We seek the praise of the Master. So, too, our standard is very different from the standard of the world. Outward respectability is what the man of the world seeks; the Christian seeks inward purity. "Thou desirest truth in the inward part." The Christian is not content to have the outside of the cup and platter clean. He must look well to the inside. The issues of the heart are of paramount importance to him. He aims at bringing every thought into captivity to Christ. He thinks on the lovely things. He thinks on Jesus in all His beauty and grace, His meditation of Him is sweet.

Again, the true disciple of Christ differs from the world in the maxims by which he is guided. In some form or other the maxims which guide the world are such as these: "Do as you are done by," "Pay him back in his own coin," "At Rome, do as Rome

does," "Every man for himself," "Feather your own nest," "A bird in the hand is worth two in the bush." The fact is—the maxims which guide the man of the world mainly exalt the present, the material, the seen. The maxims which guide the Christian largely have to do with the future, the spiritual, the eternal, the unseen. By what are you guided? "Seek ye first the kingdom of God and His righteousness," "As ye would have men do to you, do ye also to them," "Do all to the glory of God," "Whatsoever thy hand findeth to do, do it heartily as unto the Lord." But may we also add we differ in our prospects. "The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." The prospect of one is the Father's House, with its welcome and joy. The prospect of the other is the prison—the eternal destruction from the presence of the Lord—the worm that dieth not and the fire that is not quenched. The one declares, "we have hope in Christ"; the other is, "without God, without hope." This may be old-fashioned in the judgment of the present age, but it is true, it is scriptural, it is the Master's teaching.

There are truths involved by this unlikeness to the world. For one, the Christian is separated from the world. He finds the great separating, sanctifying force in the word of God, which becomes his daily delight and companion. There is no substitute for the "Word of God." It is never out of date. It is always living and powerful. If you do not live daily on that Word, you will soon deteriorate and become like the world.

Again, the Christian must expect to meet what his Master met—the hatred of the world. See John xv. 19. "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." How many so-called Christians want to have all men speak well of them! They forget the Master's "woe" to all such. He must be prepared to be as the Master in this matter. Let us see that we are not hated because we are unlike the Master, but because as He we too are not of the world. But we must ever remember that we have a mission in the world. We are sent into the world as He was sent into the world. Our mission surely, as possessed by the Holy Spirit, is to convict the world of sin, of righteousness and of judgment. The ministry is not to tell the world it is all right and to pat it on the back as being after all not so bad. It is a ministry of conviction. Nothing will convict so truly as a life not of the world; a life that follows in the steps of the Son of Man.

"Not of the world." Here we have a distinguishing mark. Here we have an unqualified characteristic. Here we have an essential condition of true discipleship, of real effectiveness in the Lord's service.

How many desire the distinctions of the world—wealth, learning, beauty, ability! Seek this most of all—not of the world as Jesus.



Psalms and New Lectionary.

R. D. McDonald writes:—

Please allow me to express in your columns my hearty agreement with "The Wayfarer" in his regret that in so many Churches today, the reading of the Psalms has been shortened. I think we are thereby losing one of the best and most valuable elements of our Public worship.

But let me express my astonishment that "the Wayfarer" does not seem to know that this is only one of the abominations allowed, or even enjoined, in a new Lectionary which seems to be in general use.

I was at a Church this morning where not only was there only one Lesson read, but that one consisted of only a few verses from the Apocryphal writings, which neither the Jewish Church, nor the Primitive Church, nor our own Church, has ever considered as inspired. Jerome and Origen in their Commentaries simply ignore the Apocryphal books. But the Church of Rome acknowledges them, because some of their heresies can be defended by passages from those books.

I was in the same Church a few Sundays ago; and then, also, the Minister read a Lesson from the Apocrypha. It ended with the utterly false statement that "almsgiving doth atone for sin." That kind of teaching may suit the Church of Rome, but it ought to find no place in a Protestant Church.

But that Lesson was authorised, I am told, by the new Lectionary; and I am further told that this new Lectionary not only authorises, but directs the use of only one Psalm, and even goes on to the downright blasphemy of directing the omission of certain verses of the Psalms.

Christ and His Apostles spoke of the Psalms as inspired; and His Church has for ages drawn her strength and her inspiration from them. But their language is too indelicate for the squeamish stomachs of our Modernists. So they must be expurgated, and their use reduced to a minimum, by some self-appointed compilers of a new Lectionary.

I wonder are our Church authorities aware of these innovations; and if so, does it mean that they approve of them? Perhaps someone will inform us. I am quite sure that very few of the laity approve of them; but probably that doesn't matter.

Closed Churches.

Mr. J. Jones writes:—

I am enclosing a cutting from a Sydney paper, which should bring home to some rectors the tragedy of so many locked Churches in Sydney, in the hope that the "A.C.R." may make a plea for "open" Churches. My own Parish Church has been locked for some months past, and Church-people desiring to use "God's House" are denied admittance. In one case at least, recently, a party finding all the doors (4) locked, spent some twenty minutes in prayer and meditation in the Roman Chapel in the next street.

Surely the "A.C.R." will advocate the use of our Churches for private prayer, and that the "gates (or doors) thereof shall in no wise be closed by day."

The Reformation Rally in Sydney.

Rev. D. J. Knox, St. Paul's, Chatswood, writes:—

I received from a friend a couple of days ago a cutting from a church paper containing a letter under the above heading and over the signature of the Rev. John Matthews, of Christ Church, Sydney. I don't know whether my friend who posted me this letter thought of it as provoking another letter. But such it seems is about to be the case! The object of Mr. Matthews is evidently to belittle the Reformation meeting in the eyes of his readers. He uses the old argument of ridicule. George Eliot, in her "Scenes from Clerical Life," long ago pointed out that this was the chief weapon of sacerdotalism. Many minds are exceedingly sensitive to ridicule. In fact, nobody likes faces being made at them, especially in a public place. And persons of superficial thinking or of superficial interest in any subject are liable to take ridicule as settling the matter. But the point that I wish to take up, particularly in Mr. Matthews' letter, is his complaint that no reference had been made at the meeting to the Homilies. These are authoritative

statements of Church of England teaching and should be far better known than they are at the present day. I have myself several times read extracts from them at large gatherings. May I quote one or two of the briefest. (The references are in the edition published by S.P.C.K. in 1899.) After earnestly commending the reading and study of Holy Scripture to all Christian people, the homily says, "Let us diligently search for the well of life in the books of the New and Old Testaments, and not run to the stinking puddles of man's traditions devised by man's judgment for our justification and salvation" (p. 2). "These books ought, therefore, to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts" (p. 3).

Speaking of the Church of Rome, another homily says, "being not only an harlot (as the Scriptures calleth her) but also a foul, filthy, old withered harlot . . . the great strumpet of all strumpets, the mother of whoredom, set forth by St. John in his Revelation" (p. 272). The two books of homilies (or sermons) are usually bound together and make a considerable volume. My edition runs to 642 pages. They contain sound scriptural teaching, both concerning Christian doctrine and Christian practice, and were set forth to be read in order publicly in Church.

Anglican Church League.

(VICTORIA.)

The constitution of the League was adopted at a meeting called for that purpose, held in the Chapter House, St. Paul's Cathedral, Melbourne, on Monday evening, 4th November. There was a representative attendance of both clergy and laity, and much interest was displayed in the consideration of the proposals debated. Many promises of valuable support were received, and a number of new members were enrolled during the evening.

The principles of the League, which were moved by Rev. C. L. Crossley, and adopted, are as follow:—

Principles.

(1) We believe that the Church of England is not only part of the living Church which our Lord founded, but is also the National Church of the English people, dating back to the earliest days of British history.

(2) We believe that at the Reformation the Church of England was set free from many errors associated with the Church of Rome. At the same time there was no break in her historic continuity. She is not a new body formed in the 16th century, but the ancient Catholic Church of the English people.

(3) In view of the desire in some quarters to go back to the practices of pre-Reformation days, we believe it is necessary to affirm:—

- Our refusal to place tradition, however venerable, on the same level as the mind of Christ revealed in the New Testament.
- The relative unimportance of externals either in worship or in Church polity compared with that personal loyalty to Jesus Christ which is the essence of true discipleship.
- The priesthood of all Christian people.
- The testing of the doctrine of the Sacrament of Holy Communion by the circumstances of the institution as revealed in the New Testament.
- Our refusal to narrow the word "Catholic" in a way that will exclude any baptised person who loves the Lord Jesus Christ in sincerity.
- We are convinced that so long as the Church of England holds firmly to these principles she has a great contribution to make towards establishing the Kingdom of God in this young nation of Australia, and in the world.

The object of the League is:—

To maintain the Doctrine and Practice of the Church of England in its Catholic, Apostolic, Reformed and Protestant Character, and as set forth in the Thirty-nine Articles, and to maintain the principles of the League.

And its activities as follow:—

- By lectures, by distribution of Literature, and by other means, to spread a knowledge of the said Doctrines and Practices of the Church of England.
- To stimulate the Spiritual Life of the Church of England by holding Conventions, and by other suitable means.
- To take any steps that may be deemed necessary to counteract attempts to alter the doctrinal character of the Church of England as determined at the Reformation, and to promote the purposes of the League.

Dr. G. B. Bearham was elected Chairman, and the Hon. Secretary, who will be pleased to supply any information, is Mr. J. A. Thick, 3 Chaucer Avenue, East Malvern, S.E. 5.

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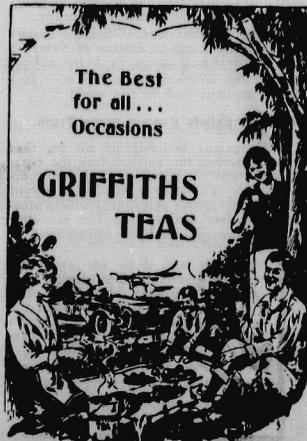
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Atheism.

(By Rev. Dr. Podmore, M.A., F.Z.S.)

(Continued.)

Ancient and Present Belief in God.

"If you traverse the earth," says Plutarch, "you may find cities without walls, or literature, or laws, or fixed habitations, or coin. But a city destitute of temples and Gods—a city that employeth not prayers and oracles, that offereth not sacrifice to obtain blessings and avert evil, no one has ever seen, or ever shall see." (Plutarch was born 180 years ago.)

Plato says, "No man has persisted from youth to old age in the opinion there are no Gods."

Cicero said: "There is no one so savage as not to have his mind imbued with a sense of Divinity."

Seneca said, "That there are Gods we infer from the sentiment engrafted in the human mind."

Aristotle says, "According to the avowal of the whole human race, God is the Cause and Principle of things."

Nations to-day are not less unanimous than were the peoples of antiquity, in their confession of a Supreme Being.

The human family consists of: Christians, Jews, Mohammedans, Buddhists, Brahmans, Parsees, and worshippers of Fetichism.

The Christians and Jews worship one God. The Mohammedans do the same.

Dr. Cairn, President of the University of Glasgow said, "Buddhism is not really an Atheistic system."

The upper classes of Chinese are all believers in God. In the year 1600 A.D., the Chinese Emperor declared, "The Chinese adore not the material heavens, but the Master of heaven."

The Brahmans, who number more than 120 millions, recognise One Supreme Being.

The negro races of Africa and islanders in Oceania may represent 230 millions, the majority of the former practice Fetichism.

Their religious practices are stained by divinations, witchcraft, sorcery, and the sacrifices of human beings, but even they are not without some vague idea of a Supreme Being.

The aboriginal tribes of America have a conception of the Divine Being whom they address by the beautiful and appropriate name of the Great Spirit.

The Aztecs of Mexico recognised the existence of a Supreme Creator and Lord of the Universe. They addressed Him in their prayers as "the God by whom we live."

From these quoted facts it has been proved that mankind, both past and present, have recognised the existence of a Supreme Being, i.e., the existence of a Living God.

Scientists do not Deny God's Existence.

Even Mr. Charles Darwin more than once avowed his belief in a Divine Creator both in "Origin of Species" and "Descent of man."

After developing his system of evolution, he adds, "There is grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one."

Professor Huxley, who was the champion of Darwinian theories, described himself as neither a fatalist, a materialist, nor an atheist. He considered the attempt to prove there is no God, the greatest absurdity.

Professor Tyndall said, "Science knows nothing of the origin or destiny of Nature." The late Ralph Emerson said, "Unlovely, nay frightful is the solitude of the soul which is without God in the world."

Heathen Beliefs Contain Some Truth.

The Egyptians believed, as we do, that darkness covered the earth before the creation, and from the breath of God were mortals created. The ancient religion of Egypt contained two great principles, which present-day atheism denies, viz., The existence of a Supreme God and the immortality of the soul.

The former is proved by an inscription discovered on one of their Temples to Minerva in Egypt. The latter, by the care with which dead bodies were embalmed, and the prayer recited at the hour of death by an Egyptian, expressing his desire to be received into the presence of the Deities.

A belief in Gods or God has always existed in the mind of man everywhere and from all time.

Plato believed the world was created by God.

Aristotle regarded God as the Creator of the elements.

The Persians worshipped lightning and thunder.

The Finlanders revered stones. The Scythians adored iron.

The Celts worshipped trees and forests. The Britains and Gauls paid great devotion to the oak-tree.

The Ethiopians regarded their Kings as Gods.

Man is so constituted that he cannot exist without something to worship, and from his belief in a God has sprung the most glorious triumphs of human history.

No noble ideals can exist apart from God. Divine Faith is like dew from Heaven which refreshes every withered hope.

(To be continued.)

Organized or Institutional Religion.

OLD AND NEW LAND MARKS.

(By Rev. W. M. Madgwick.)

IN the old Book—in Genesis, which means the beginnings—there is anticipation of the possession of land by the ancient people of Israel. Canaan, or Palestine, was to be marked out, and the land marks were to be treated as inviolate; and anathema was to be the lot of any who interfered with them. Solomon, in a much later period, wrote: "Remove not the ancient land marks your fathers have set." This seems to refer to the Faith of the Fathers, rather than to the marks of land possession. We go back to the beginning of Bible history for land marks—or for the starting or our religious life. The present-day Church life has been designated Organized or Institutional Religion. From Adam to Noah there does not appear to have been any organisation as we understand it, but there was religious life. The sacrifices by Cain and Abel make this point very clear. The then prevailing religion, of whatever kind it may have been, clearly points to a belief in a

Great Spiritual Centre.

It was an individual overruling—an inward urge—for submission to a Higher Power. From the beginning that Higher Power required of man certain qualities, as later put into words: "What doth God require of thee, O man, but to do justly, to love mercy, and to walk humbly with thy God." Broadly speaking, that is what we call Religion; and the source of that religion is the God of the Bible, as distinguished from other religions such as we find even at the present day.

In Noah we find a religious man, who set a distinct land mark of Faith. This produced a covenant; the rainbow in the sky was the signature of God to that covenant, attesting to the continuance of the seasons, and forms a constant remembrance to God and man; there was also another call to be fruitful, to multiply, and to replenish the earth.

Abram's life gave another land mark: he was "called out"; first, to a personal covenant, and then to a covenant for the generations to come, and to establish a people for God. A token of membership was given, which was a definite move towards organisation.

Moses set land marks in the wilderness during the exodus from Egypt to Canaan. The Ten Commandments—or the decalogue—was given. Four nations set out the obligations of man towards the spiritual centre; the fifth links the first four to the last five, being a family tie—the honouring of the heads of a family and exemplifying how all should honour the Supreme Head; the last five establishing honest relationship between man and man. By Moses' agency the passover and other festivals were established, and a day set apart for combined worship. Thus we have a still more extended step towards organised religion.

In the time of the Judges and Prophets, with the settlement of the Abrahamid seed, further organisation is noticeable, and continued till the

Coming of the Lord Jesus.

At this historical period we are brought face to face with the weakness of organisation; men coming into power ruled according to their own devices, and the lust of power and human ambition gradually obscured the land marks which God had set through the agency of His chosen men; but men's devices exalted forms and traditions

above the ancient land marks. But with it all God was not left without witness. Some men's hearts beat true to the old order, such as Simeon, shown in the song known as the "Nunc Dimittis"—"for mine eyes have seen Thy salvation . . . a Light to lighten the Gentiles"; and Nathaniel, in whom the Lord saw no guile." The "Magnificat," the song of the Virgin Mary, is another example of witness during the dark mists and debris of the time. In Christ Jesus the land marks were revived. It was

Not a New Religion

He established. What He gave to the world was just the natural extension of the old. He came "not to destroy, but to fulfill." The Christianity of the New Testament is quite in accord with God's ancient economy. We trace Genesis iii. 15 through the Old Testament, both in the historical and prophetic books—and fulfilled in the New. Christianity is but the fuller revelation of the character of God. "God is Love," "Love is of God," are the outstanding land marks of the New Testament; not

"God, the all-terrible; King who ordaineth Great winds Thy clarions, the lightnings Thy sword";

but God the Father—the God of infinite love. It is the same religion as of old, expanded by the natural and foreshadowed evolution. "The Word," "the Son of God," "was made flesh"; He came to do His "Father's business." The Fulfiler of the law and prophets re-set the land marks for Christendom. Palestine was the scene of Abraham's expectations; Palestine was the scene of Christ's anticipations. In the world's religious guessings; in the world's feeling after the Divine, in such a way as the Greek's tribute, "to the Unknown God," or that of the Roman Centurion, Cornelius, in striving for a God of knowledge; or the wonderful rules of Confucius, or the reaching out of the Hindoo or Mohammedan for perfection there is nothing to compare with True Christianity—the simple setting of the Saviour Christ. The first Christian Conference is recorded in the Acts of the Apostles, chapter 15, a handful of disciples representing practically one nation; in 1928 another Christian conference was held on Mount Olives, at which 52 nations were represented by 250 delegates; the theme at both conferences was how to gather the peoples of the nations into the flock of God. The "Go ye" of Christ, from the Arctic to the Antarctic. In Australia, the "antipodes," land marks were laid by men who came with the earliest nucleus of a nation.

The Gospel land marks have extended far and wide by Messengers. The one messenger has increased to thousands. Institutional religion has grown in accord with the demands of increasing population, and the voice of the people has too well succeeded. We look back to Noah, Abraham, Moses and the prophets for simple yet sublime faith; we look back to Palestine, to the Revealer of God—and we ask if our land marks to-day are as clearly defined as in those days? We need only look at our many divisions; or ask China, Japan, India (who, like the Greeks of old are "feeling" after the true God) why they shy off from Western civilization? The latter has out-distanced Christianity, and is out of touch with the simple religion of Christ. Is it not a fact that to-day Organised Religion has become very like what the Jewish Church was like at the coming of the Saviour? The now popular call of "Back to your old town," "Renew old associations," strikes a "lost chord" in our religious life. "Back to Palestine"! Renew the Association of Jesus Christ, remove the debris from the land marks set at the institution of the Christian Church. We shall then find the corrective for the falling off of men and women from institutional worship, which is the great puzzle to leaders of organised religion. How simple the marching orders of Jesus Christ: "Go ye preach the Gospel." Take the preaching of Jesus Christ, and of His immediate followers, and compare them with the preaching of today in institutional religion or Church life—and ask ourselves: Are the land marks as laid by the Divine Master so visible that he who runs may see them, and the foolish understand?

ADVENT.

You should read "The Dawning of That Day," by Rev. H. G. Howe, L.Th. Price 1/-. This book is now in the third edition. You will find it a profitable Advent study.

A Friend, Tenterfield, N.S.W., 10/-, received by Bush Church Aid for Society's work.

Australian College of Theology.

Examination Results.

Scholar in Theology, Pass, Part II.

Jessop, Rev. C. R., Newcastle.

Single Subjects, Part I.

Old Testament: Stockdale, Rev. R. I. H., Armidale; Arnold, Rev. W. C., Bathurst; Blanch, Rev. D. E. K., Goulburn; Burkiit, Rev. W. E. K., Newcastle; Redman, Rev. M. M., Newcastle; Clarke, E. P., Perth.

Licentiate in Theology (First Class).

Arkell, C. E. S., St. Francis', Nundah, Brisbane; Brown, W. C. J., B.A., Trinity College, Melbourne; Housden, J. A. G., B.A., St. Francis', Nundah (two preceding equal); Matheson, Alan, B.A., Melbourne; Blake, D., Wangaratta; Marson, W. J., St. Francis', Nundah, Brisbane; Cassidy, D. P., St. Francis', Nundah, Brisbane; Brown, Rev. R. C., St. Wilfrid's College, Tasmania.

Second Class.

Kidner, Rev. H. S., Ridley College, Melbourne (for Diocese of Central Tanganyika); Dransfield, R. B., Moore College, Sydney; Hunt, H. E., St. Francis', Nundah, Brisbane; Baker, A. S. K., St. Barnabas' College, Adelaide (Willochra); Ward, W. B., B.A., St. Paul's, College, Sydney, North Queensland; Betts, S. L., St. John's, Morpeth, Grafton; Cockerell, R., St. John's, Morpeth, Armidale; Ezy, R. A., Moore College, Sydney; Pickburn, P. D. M. (four preceding equal), St. John's, College, Morpeth, Goulburn; Muspratt, O., Melbourne; Stephen, R. G., St. John's, College, Morpeth (two preceding equal); Shaw, F. A. S., Moore College, Sydney; Doyle, H. E. S., Moore College, Sydney; Porter, Rev. F., Melbourne (two preceding equal).

Th.L., Pass.

Simons, R. E., St. Francis' College, Rockhampton; Clayden, W. J. B., Ridley College, Melbourne; Hallahan, R. T., Moore College, Sydney; Stewart, Rev. S. G., Moore College, Sydney; Biinn, G., Melbourne; Almond, Rev. E., B.A., Moore College, Sydney; Overall, H. H., St. Barnabas' College, Adelaide; Tiller, C. G., St. Aidan's College, Ballarat; Tempary, Rev. J. J., Melbourne; Urpeth, R. E., St. Francis' College, Brisbane; Bowak, Rev. W. A., Ballarat.

First Half of Examination.

(Order of Merit.)

Part II.: Ide, S. H., St. Francis', Nundah; Heald, Roy, B.A., St. Francis', Nundah; Kennedy, G. M., B.A., Melbourne; Dixon, G. W., B.A., St. Barnabas', Adelaide; Shepherd, Miss K., St. Hilda's, Melbourne; Philpott, E. W., St. Barnabas', Adelaide; Alexander, C. B., Moore College, Sydney; Dillon, R. F., Moore College, Sydney; Hall, G. S., Melbourne (three preceding equal); Newman, P. L., St. Francis', Nundah, Brisbane.

Part I.: Hill, F. M., St. John's, Morpeth, Bathurst.

Part I.: Edwell, J. E., St. John's, Morpeth.

Part II.: Payten, M. A., Moore College, Sydney (two preceding equal).

Part I.: Tracy, R. D., St. John's, Morpeth, Newcastle; Drummond, V. G., St. John's, Morpeth, Armidale.

Part II.: Brodie, K., Moore College, Sydney; Crabb, Deaconess, Melbourne; Baker, Miss D. G., Sydney; Elliott, A. E., Moore College, Sydney (two preceding equal); Codd, E. A., St. Barnabas', Adelaide.

Part I.: Cox, G. C., St. John's, Morpeth, Newcastle (two preceding equal).

Part II.: Brabrook, E. W. R., Moore College, Sydney; Foster, J. A. C., Ridley College, Melbourne; Fielder, J., Ridley College, Melbourne; Gason, J. V., Ridley College, Melbourne; Woolf, G. C., Ridley College, Melbourne; Youles, A. E. D., Bendigo.

Part I.: Gill, C. E. G., M.B., Ch.M., New Guinea; Egerton, C. H. S., St. John's College, Grafton; Kirkness, W. E., Perth.

Part II.: Shirley, A., St. Francis', Brisbane.

Part I.: Rothero, C. R., St. John's College, Morpeth, Armidale; Sheldon, M. G., St. Aidan's, Ballarat, St. Arnaud; Thorpe, Rev. E. G., Moore College, Sydney; Hannington, R. V., St. John's, Morpeth, Newcastle.

Hold Over.

Part II.: Woodrow, —, Wangaratta; Lee, J. H., Melbourne; Sedsman, Rev. A. E., Melbourne; Johnson, R. A., Moore College, Sydney; Mainstone, S. A., Moore College, Sydney.

Part I.: Williams N. W., St. John's, Morpeth, Newcastle.



Mrs. Harrington Lees has gone to Palestine to supervise work in connection with the Young Women's Christian Association.

The Bishop of Bendigo has booked his passage for the Lambeth Conference by the vessel leaving on May 7.

We are sorry to hear that Miss Charys Begbie is not so well. She has had to return to hospital.

The preacher at the Consecration of Archdeacon Moxes at St. Andrew's Cathedral on November 30, will be the Dean of Newcastle.

Churchmen of Melbourne will offer welcome to the Archbishop in the Town Hall. Early application for tickets is desirable.

The Archbishop of Melbourne left England by the "Euripides," and expects to arrive in Melbourne a few days before Christmas.

Rev. W. G. Hilliard, M.A., Headmaster of Trinity Grammar School, Sydney, will give the address at the Cubs own rally in Sydney on Sunday, December 1. This gathering is always well attended.

Dr. Roy B. Trindall has accepted office as churchwarden of St. Stephen's, Newtown, in place of his father, Dr. Trindall, recently deceased. This continuity of the father's work by his own son is cheering.

Canon F. A. Philbey, who has for three years been warden of Langley Hall, with oversight of the Readers' districts, has been farewelling the different centres, and has been the recipient, together with Mrs. Philbey, of tokens of appreciation. His new sphere of work is Belmont, Melbourne diocese.

The Rev. B. T. Syer, of Raywood, has received the nomination to the parish of Malmesbury, (Bendigo), rendered vacant by the resignation of the Rev. F. Wheen, owing to ill-health.

The Rev. C. W. Wood, of Christ Church, Essendon, Melbourne, whose health has not been satisfactory for some time past, has been advised to take a sea trip, and will shortly leave for England.

During the absence of Mr. H. E. Dixon, M.A., Dip.Ed., who is visiting England next year, the Rev. A. T. Fidd will have charge of the Brighton (Melbourne) Grammar School.

Many friends will regret to learn of the death of Mr. John William Colville, at the age of 81 years. Mr. Colville was one of the oldest residents of Victoria, having arrived in Melbourne as an infant with his parents in 1848. Mr. Colville was for 28 years a vestryman of Christ Church, St. Kilda. He was a member of the Anglican Synod from 1908 to 1924.

The Rev. John Jones, formerly Vicar of St. Kilda, Victoria, has been collated by the Bishop of Salisbury to the rectory of Marlborough. It was in St. Peter's rectory at Marlborough that Dr. Satchverell, "the hammer of the Whigs" was born. St. Peter's Church, from which the curfew still

rings, had been built little more than a generation when Cardinal Wolsey was ordained priest there in 1498.

On September 25th, the Bishop of Coventry inducted the Rev. Dr. Weeks into the living of Fenny Compton, Warwickshire. In his address the Bishop remarked that Fenny Compton had a record of its rectors since 1336, and during that time Rev. E. J. B. White, who were notable names among them, such as Dr. Heurtley, one of the great English divines, Dr. C. Bigg, and Dr. Hicks, afterwards Bishop of Lincoln. He had had a letter from the Archbishop of Sydney saying how much Dr. Weeks would be missed in that diocese, and what good work he had been able to do.

Many of Dr. Ambrose John Wilson's former pupils attended the Melbourne Church of England Grammar School chapel last night, when the Rev. E. J. B. White conducted a service in memory of Dr. Wilson, who died on August 26th. Dr. Wilson was head master of the school from 1885 to 1893. "For the school chapel and the 'Games Song' great gratitude is owed to Dr. Wilson by every member of this school," said Mr. White. The establishment of a school chapel has been an important part of Dr. Wilson's lifework. As Dr. Wilson had urged his boys to "worship God and play the game," so had he himself lived. The Editor of "A.C.R." spent a privileged day with Dr. Wilson last year in his home at Cheltenham, and was impressed with the Doctor's advocacy of the inerrancy of the Scriptures.

"A.C.R." has lost another supporter in Mr. G. H. Carter, formerly of the Education Department, who died in Brighton, Melbourne, in his 80th year. He commenced teaching while still in his teens, under the late Archdeacon Crawford, at Castlemaine, afterwards transferring to the Education Department. He had given a lifetime's service held continuously since 1873 a licence as an Honorary Reader, first issued by Bishop Perry, and renewed under each of his successors. For the last thirteen years he had been associated with the parish of St. Luke, Brighton, where he held office as vestryman, churchwarden (which he only vacated some two years back), organist and choir-master, and honorary reader. He leaves a widow and one daughter, the other child, a son, having predeceased him.

Tanganyika Hymn.

(Composed by Mr. W. M. Buntine, M.A.)

Far in Central Tanganyika Millions still in darkness dwell, Bound in chains of superstition, Crushed by fears too great to tell. Who will seek to help by PRAVER Needy souls in bondage there?

Long they've waited Love's sweet message, Bearing light, and hope, and cheer; Still they're waiting, waiting wonder Jesus' wondrous grace to share. Who will GIVE that soon they may Enter into fullest day?

Children of our fair Australia, Born of favoured British race, Heed the mandate call to service, Cause of Africa's sons embrace. Souls of men in earnest need! Who will listen, who will HEED?

Over burning plain and mountain, Over fevered marsh and lake, Seeking those for whom He suffered, Seeking those of Jesus' sake, Who will GO—no count the cost— Help the suffering, save the lost!

(May be sung to the tune of "Once in Royal David's City.")

Advertisement for THE NEW KIWI TIN. It features an illustration of a hand holding a tin of Kiwi Boot Polish. The text reads: 'THE NEW KIWI TIN OPENS WITH THE TWIST OF A PENNY IN THE SPECIALLY DESIGNED SLOT. Obtainable in BLACK and all shades of TAN. WATERPROOF AND PRESERVATIVE.' The tin is labeled 'KIWI BOOT POLISH' and 'EASY OPENING SLOT'.



One of God's great charities is music.—Lowell

"Singing and making melody in your hearts"—Paul.

NOVEMBER.

21st—Surrender of German Fleet, 1918.

22nd—St. Cecilia's Day. Cecilia has been the patroness of music.

23rd—St. Clement, the 3rd Bishop of Rome, mentioned in Phil. 4.

Tables substituted for Altars in the Church of England, 1550.

24th—28th Sunday after Trinity and Last Sunday before Advent. This Sunday is often termed Stir-up Sunday, from the opening words of the Collect. It is the lack of stirring-up ourselves which accounts for decadence in religion, which is the tendency of every person, and which can only be avoided by periodically stirring-up our flagging habits.

Thanksgiving for defeat of Spanish Armada, 1588.

25th—St. Catherine. She was martyred for the faith by being torn on a wheel. Hence the "St. Catherine's wheel" known in fireworks.

John Knox died, 1572. Would that modern Protestants had a little more of the fearless and virile faith of the men of the past; who, despite their limitations, were faithful to their light.

30th—St. Andrew's Day. Day for universal intercession for Missionary work. St. Andrew brought Peter to Christ. No small contribution. Let each one bring his brother or dear acquaintance nearer to Jesus and familiar relationship would be enhanced in beauty and in love.

DECEMBER.

1st—1st Sunday in Advent. The two Advents: the first in the Incarnation, and the Second, as Judge of Quick and Dead, are referred to in the Collect. We need to keep both Advents in mind that we may order our lives after that Perfect Pattern and in hope of gaining the approbation of Him Who knows all our infirmities.

4th—Carlyle born, 1795.

5th—Next issue of this paper.



A Roman Holiday.

THE result of the recent Federal Elections is hailed by the Roman Catholic Press as an expression by the Australian constituency in favour of Roman Catholicism, because through the temporary (and we use the word advisedly) alliance of Rome and Labour there has ensued the election of many Roman Catholics to Parliament.

"Australia elects its first Catholic Prime Minister," we are informed by the Roman Catholic Press. Australia has done nothing of the kind. As Lord Northcliffe aptly put it, the work of the modern newspaper could be best described in two words—Press and Suppress. It is what is not stated which often means more than the published fact. Here we have instance, for all the electors of Australia who voted Labour did not by any means intend that Rome should rule in this free land. Their ideals are as brass and clay, and cannot cohere for very long. Rome has one plan, and British

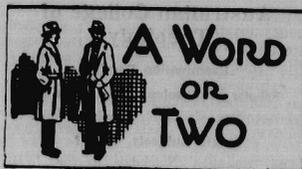
Labour quite another. For the time, the conjunction of convenience has brought triumph to some Roman Catholics who are politicians.

Rome counts but 23 per cent. of the population of Australia, and it is manifestly an exaggeration to claim as a result of the elections that Australia is any more Roman Catholic than before. Indeed, Rome has what she is pleased to consider a triumph through the extreme toleration of Protestant people in this land, and their decided dislike to "sectarianism" in politics. But it is just this which Rome has now forced into notice. Instead of being content with a fair thing, and enjoying such liberty as she never once accords to anybody else in Roman lands, she is now seeking to further her claims to undue consideration by affecting to have scored a religious success at the recent Federal Elections.

Let time tell its tale. Let those Roman Catholics who are now in possession of the Treasury Benches abuse their high trust, and Australia will soon find a way of dealing with them, and not all the boasted power of Rome will save them from political extinction. They should know they are not in power as Romanists but as fellow-citizens, whom we do not begrudge a victory at the poll as political units. The late Roman Catholic Premier of Victoria, unfairly gave a grant of £10,000 to a Roman Catholic institution, and it has cost him much in the esteem of many electors, and has done much to damage his party and his personal prestige. If Roman Catholics cannot learn the elements of fair-play they must suffer criticism and objection. How very different is the attitude of certain Protestant politicians who, through a weak desire to be thought broad, deny the undoubted rights of their own side and pander to the Roman vote. Would a Roman Catholic Cabinet have done for a Roman Catholic Cathedral what the New South Wales Cabinet has done, or not done, for St. Andrew's Cathedral site? Whatever justification they may have but adds to our argument that no Roman Catholics would so have treated the interests of their own denomination.

We are not asking for a Protestant revolt, but we can safely foretell a swing of the political pendulum. It takes very minor factors to upset the voting at an election, and if there is cause to believe that those Roman Catholics who have been made leaders in our political world are unworthy of their trust it is certain that a day of reckoning will not be far off. Meanwhile we will wait and watch events. Australia has many lessons to learn, and we now are finding out how far Roman Catholics are to be trusted with the glorious liberty with which the British Constitution has invested them, the like of which they themselves even would never have enjoyed in any Roman Catholic country that we know of. As these Roman Catholics study history they should find out the origin of true liberty, and, perhaps, incidentally, they may learn to discriminate between the pretended and the true.

And perhaps Australia has to learn to distinguish between true and exaggerated liberty. A liberty which is abused must be curtailed, and the gradual elimination of restrictions on Roman Catholics in politics is based upon the hope that they are learning to use rightly the privilege accorded them as fellow citizens of our great Empire, wherein the King must come before the Pope.



Garbled Press Reports.

A CLERGYMAN has recently been taken to task rather severely by the Hobart "Mercury" and the "Illustrated Tasmanian Mail" for daring to assert, what is very well known by well-informed people, that there are sent to the press garbled reports relating to a particular matter, the purport of which does not just now concern us. Reference to a dictionary will disclose the meaning of the offending word he used. "Garbled," says Webster, "is to pick out such parts as may suit a purpose." It is alleged to be "unwarranted and infamous slander" (what wonderful language and what heroics!) "of the Australian Press" (to which, by the way, the speaker did not refer as the cause or origin of the garbled reports). But it can be abundantly proved that all the Australian press is not above suppressing what does not suit its policy to announce. Everyone knows this is true of many matters, and it accounts in part for the waning influence of the press as an educative factor. Again, let a great pressman's confession be quoted. It was Lord Northcliffe who stated that the work of the modern press was "to press and suppress." Because certain matters are suppressed in church papers, a journal such as "A.C.R." is a necessity for people who would know the full facts of the position in the Church of England. And as regards Prohibition of Liquor we do not get in the public press, as a rule, anything but "garbled versions." The writer of this "Word or Two" is prepared to prove it.

Closed Churches.

A VERY touching incident is furnished to us by a correspondent in a newspaper report of a couple who visited Sydney 28 years after their marriage, and who went to the church where they were united in holy bonds to find it locked. So they knelt upon the stone steps of the church and said a prayer. The complaint is that the church should be open all day. We quite agree with this custom in a general way, but it must be recognised that there are conditions which prevent some churches from being left open. There has ensued grave abuse of the sacred edifice, when it has not been possible to provide a caretaker on duty. Yet it is to be hoped that there are not many churches where this state prevails. It is right and helpful that the House of God should at all times be open for people to pray in.

Anglican Church League.

THE annual meetings of the League in Tasmania, reported elsewhere, and the formation of branches in other States, led by laymen, show that the Church of England is waking up to the need of the moment, after too long a slumber indeed. It takes time to arouse the British Lion, but when stirred he is apt to act fairly strenuously. We hope so now regarding the indifference which has permitted the choking growth of much that is alien to British-thinking people, and which is directly contrary to the law of the Church of England. It is one thing to

omit observance of laws which fall into desuetude through lapse of time and altered circumstances, and quite another thing to act in direct opposition to established rule and regulation. Lack of perception of this distinction has led people to make the weak statement that because it is impossible to observe certain rubrics therefore it is permissible to break them all. It is such false logic as this which has led us into the present confusion. There is great need to pray for the clear light of the Holy Spirit in these days of complex thinking, and still worse dubious guidance from many of our nominal leaders.

Is There Not a Cause?

GREAT REFORMATION RALLY IN THE SYDNEY CHAPTER HOUSE.

(Written for A.C.R.)

THE crowded building, the stirring speeches and the prevailing enthusiasm was reminiscent of the great Reformation Festival held in the Sydney Town Hall thirty-one years ago. The moving spirit on that occasion was Canon Mervyn Archdall. There were many present at the Chapter House on Monday evening, November 4, who recalled with deep gratitude the faithfulness, the courage, and the self-denying labours of that devoted servant of Christ. One of the hymns used on the present occasion, beginning with the words—

"We, for thy martyred servants, Lord,
Now give all thanks to thee,"

seemed to us reminiscent of the Canon's style. On enquiry from the committee responsible for the meeting we find that they believe that this hymn was written by the Canon himself. It would be interesting to have that point cleared up.

The chair was taken by the Hon. F. S. Boyce, K.C. (Attorney General), a stalwart son of an honoured father. The chairman in a short introductory address, referred to the Reformation celebrations held earlier in the year at Spire and other places.

The Dean of Sydney made a brilliant speech. He certainly had the encouragement of a crowded and enthusiastic audience. He was constantly cheered, and when he sat down the applause was quite prolonged.

Added interest was given to the meeting by an article appearing a short time before in the "Sydney Morning Herald," from the pen of Rev. P. A. Micklem, D.D. This article was entitled "A Rejoinder," and was a reply to an earlier article on the Diet of Spire in the same journal written by Archdeacon Davies, of Moore College. Dr. Micklem had said in his "Rejoinder" that the list of princes and cities given by the Archdeacon as having signed the famous protest at Spire were almost all of them German." The inference from that being that while "the Diet of Spire was indeed an important turning point in the German Reformation, and as such its 400th anniversary might well be celebrated by Lutherans the world over, it cannot have the same interest for church-folk." Dr. Micklem further said that "the Reformation in England differed essentially from the Reformation on the Continent in its origin, its course, and its outcome."

To take the second of these two statements first. We say deliberately that in our view this is not the truth. The truth is that the Reformation was a spiritual movement. Its origin was the same, and its inner life was the same, whether on the Continent or in England or in Scotland. Its fruit as seen in changed hearts and lives was also the same. Its outward form or organisation differed in different countries, but the movement itself was one great movement. Its life was the Holy Spirit of God and the instrument or means used to bring about the change was the Word of God—the Holy Scriptures. There was constant interchange of thought and of teaching between the Continent and England. There is abundant documentary evidence for this. And, as the Dean pointed out, witness is found in our own Articles of Religion. There was also close friendship and sympathy and much actual co-operation and mutual help.

Then it is misleading of the public to say or to imply, that the Diet of Spire was a German affair. It was nothing of the sort. It was a legislative assembly called by Charles V., the head of the Holy Roman Empire, a man who could not even speak German. It was presided over in the Em-

peror's absence by his brother, King Ferdinand. But the question at issue at Spire was not that of a race or nation. It was the great fundamental principle of religious freedom. The soul of the Reformation was at stake. Here that soul found a body. Here the Reformation Movement took definite POLITICAL form and shape. It formed itself into a party. It found political protection. Our own protestant constitution has been a great bulwark raised up by God to protect the protestant faith within our Empire. It is this which, under God, gives the opportunity for growth and expression. The history of France is a warning. We see there other conditions and what they mean in their consequence. In sacred history the protecting walls were just as necessary as the temple itself—for you could not keep the one without the other (read the whole story in Ezra and Nehemiah). You cannot have the banana without the skin. No wonder Rome hates our Empire and its constitution. On the door of the Wittenberg Church we read the Theses of Martin Luther, and we see the soul of the Reformation coming to life. At Spire we see a body beginning to form. Let all protestants ponder this well.

The Rev. S. J. Kirkby might be said to take as his text the words of Archbishop Benson, "the Reformation is the greatest event in history since the days of the apostles." And Mr. Kirkby made effective use of his opportunity. He had already spoken to lantern slides for half an hour before the meeting proper. And although people kept coming in all through this preliminary lecture, there really was a large audience present when he began at 7.15 p.m. And these pictures, with the brief and lucid explanations of the lecturer, were quite an effective part of the meeting. Here the audience could see before them likenesses of the chief reformers, reproductions of some of some of their writings, records of their labours, and evidences of their sufferings. Lantern lectures of this kind have recently been given in a number of churches by several of the clergy. We can only say that more of such teaching is needed. The children in the State Schools of the Commonwealth are not now allowed to hear the story of the protestant martyrs or to learn the true secret of England's greatness. This might offend certain susceptibilities and bring evil political consequences.

The Rev. S. H. Denman asked who now reads Foxe's Book of Martyrs. This is a pertinent question. We put into the hands of our children stories of missionary work and adventure. But there is a story not surpassed by this, and that is the history of the protestant martyrs. Mr. Denman told very simply but very effectively the story of the trial and death of John Rogers. We could wish that those stories suitably illustrated, were in the hands of all our Church children. Foxe's complete work is of immense size, as everybody knows. Many abbreviated editions have been published, but the work needs to be taken in hand afresh in our own day. We take the opportunity here of thanking Mr. Denman for his strong appeal for increased support for the "Church Record." We ask our readers to pass on their copy of the paper and do their best to get new subscribers.

This paper stands for the Church as Catholic, Apostolic, Protestant and Reformed. This, as Mr. Kirkby pointed out, is the true Church of England position ever since the Reformation. No loyal churchman should be ashamed of the word protestant. Protestant, as he said, is not the opposite of Catholic. Protestant is the opposite to Papist. The opposite of Catholic is heretic. Of course when a Romanist declares himself a Catholic he means by implication to declare that the members of all other churches or religious bodies are heretics. In fact, that is what the Pope declares us to be, but, thank God, we can say with Carlyle "the back of my hand to that and chimeras." We mean by this nothing personal or offensive. It is the arrogant assumptions of an insufferable ecclesiastical snobbery that we resent, and we have a right to resent it. No man and no system can make claims beyond their lawful rights without invading the rights of others. The arrogant claims of the Papacy not only involve the inalienable rights of man but the very rights of God Himself. (For a picture of human pride and its end, read Acts xii. 20-23.)

The leaflet announcing the rally bore as a headline these words, "A Great Church Awake." Would to God that were literally true. There certainly is need to arise out of sleep. Romanism is constantly aggressive both within and without our own Church. Every evangelical believer should be up and doing. Let us give ourselves to prayer, to thought, to labour, and to sacrificial giving. The opportunities are infinite and the tasks herculean. But we know where strength is to be found. We have a Captain and a Leader already in the field. Let us rally to His standard and offer our services.



The late Dr. R. B. Trindall.

THE sudden death of Dr. R. B. Trindall, on October 12th, came as a very severe blow to the diocese and to his own parish. Although an eminent physician, the greater part of his life was spent in the service of the Church. He was for 23 years warden of St. Stephen's Church, Newtown. For many years he was also a parochial nominator and synod representative and teacher of the young men's Bible Class. His work in the diocese consisted of membership on the more important committees—the Standing Committee, Home Mission Council, Lay Canon of St. Andrew's Cathedral Chapter, Church of England Grammar School for Girls, Panel of Triers, and Anglican Church League. He represented the diocese in the General Synod and also the Provincial Synod. In his medical profession he assisted the diocese magnificently as Hon. Physician to Moore Theological College, The Home of Peace for the Dying, Church of England Girls' Home, Gleebe, and Church Missionary Society. The great value of his work for the Church cannot be fully estimated. Much of it was done so quietly and unostentatiously that even his intimate friends were not aware of how much he was doing.

He will be greatly missed as one of the strong evangelicals of the diocese. He was not one-sided in his study of the question. He possessed a theological library of which many clergymen might well be envious. His reading covered both sides, but he was an evangelical from conviction, and watched jealously any alteration in the constitution or the Prayer Book, and was determined as far as was in his power, to uphold the protestant principles. Although possessing a great fund of knowledge he had a single but real faith in his Saviour. He was conscientious and devoted to duty. At Newtown his work as warden, parochial nominator and synod representative, is being carried on by his son, Dr. Roy S. Trindall. The continuity of such a life of service and devotion by his only son is most fitting. The home training in this case has not been lacking, and is now bearing fruit by the association of the family name with the great work of the past. Dr. Roy has received a warm and cordial welcome to the office and his action has been fully appreciated. This is an example to churchmen that might well be imitated by sons and daughters of those who have been pillars in the Church.



NEW SOUTH WALES.

SYDNEY.

Ladies' Home Mission Union.

How near Christmas is once more with all its thought and activity for the happiness of others! The Ladies' Home Mission Union is glad to have its share in this. The supply of toys for eight Christmas Trees has arrived, and soon willing hands will be sorting and wrapping all kinds of enchanting things for the small people of our crowded areas. Long ago parcels of dolls were left at our office to be fitted out with suitable Christmas attire. There will be tea parties too to be catered for. We expect to entertain about 1270 children. With the help of friends, we do the work, but the Home Mission Society supplies the funds which are sent to Archdeacon Charlton for that purpose.

Will some members of our Church brighten the Christmas Service for the Dreadnaught Boys? The Chapel at the Farm badly needs a new Table for Holy Communion. The present one is far too small, being only three feet by two feet. There is no cloth at all. A hymn book, Hymnal Companion, with large print, and a hassock would also be much appreciated. The manager of the Farm will undertake the transit from our office, Church House, George Street, Sydney. Tel. MA 2852.

Mothers' Union Jubilee Film.

By kindly arrangement and under the patronage of Lady Stonehaven (Patroness of the Mothers' Union within the Commonwealth), the M.U. Jubilee Film, "The Gift," was screened at the King's Hall, Hunter Street, on Tuesday, November 19.

Mrs. Hey Sharp, "Horton," Gordon, and Mrs. E. A. Thomas, Fuller's Road, Chatswood, were hon. organisers. Proceeds will be devoted to the work of the Children's Court.

The historic Church of St. Thomas at Enfield will shortly commemorate the 80th anniversary of its opening for Divine Worship, that event having taken place on the second Sunday in December, 1849. The rector, churchwardens, and members of the parish council have decided to worthily commemorate this event. There will be a great gathering of past and present parishioners in the Parish Hall, Enfield, on Tuesday, 3rd December, at 7.45 p.m., at which His Grace the Archbishop will preside. A rally for children of the Sunday School on Wednesday, December 4, which will take the form of a tea meeting and concert. Services of preparation and prayer meetings on Friday, 6th, and Saturday, 7th, and special services on Sunday, 8th December, at 8 a.m., 10 a.m., 11 a.m., 3 p.m., 4.15 p.m., and 7.15 p.m.

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by the Rev. Robert Knopwood, chaplain of the Calcutta.

Euroa (Wangaratta Diocese) records the laying of the foundation stone of a new chancel and tower to St. Paul's Church on 5th November.

QUEENSLAND.

BRISBANE.

Church of England Defence Association.

The preachers will be the Rev. W. G. Hilliard, M.A., Rev. F. A. Warren, Rev. Canon Langley and the Rector. All former parishioners are heartily invited to attend.

A special appeal is being made to remove the last amount outstanding on the parish hall. This magnificent building, erected in 1924, cost approximately £3800. Only £400 remains to be paid, and a considerable sum is in hand or promised towards the appeal.

St. Thomas', Enfield, was originally part of the Parish of St. John's, Ashfield, becoming a separate parish about the year 1866. There have been twelve rectors, the present incumbent, Rev. H. C. Lepelstrier, L.Th., having been appointed to the parish on March 1, 1926. The church is regarded as being one of the historic churches of the diocese, and is in the centre of a fast developing district.

VICTORIA.

A.B.M. Summer School will be held in Olinda, 4th to 11th January. Bishop Stephen will be chairman, and Rev. J. S. Needham leader of the study group.

C.M.S. Summer School returns to Seaford on the bay-side. Dean Haultain will preside.

The 27th anniversary of the foundation of Trinity Grammar School, Kew, was held at Holy Trinity Church, Kew. Members of the school council and staff and former and present students attended. The preacher was the Rev. T. M. Robinson, of Trinity College, Carlton, and the lessons were read by the head master (Mr. F. Shann) and the Chaplain of the School (the Rev. C. P. Young).

Many petitions were presented to the Victorian Legislative Assembly praying that Liquor Bars be closed on Christmas Day and Good Friday.

A Sunday school teachers' conference was held at Bendigo. The Bishop of Bendigo (Dr. Baker) presided. There were more than 120 teachers present, representing all grades of Sunday School work. The Rev. C. Murray, director of religious education for the Church of England, addressed the conference on methods of teaching, and educational aspects of Sunday School instruction. The Rev. J. C. Jamieson, of the Presbyterian Youth Department, and Mrs. F. Barbour also delivered addresses.

The 126th anniversary of the first Church of England service in Victoria was celebrated at St. John's Church of England, Sorrento. The service was conducted by the Rev. E. I. Gason, of Mornington. The first Church of England service celebrated in Victoria was conducted at Sorrento on October 23, 1803.

The October meeting of the Church Defence Association was well attended. In the absence of the president on holiday, Mr. M. S. Herring occupied the chair. Many members of the Church have conscientious objections to the use of the wafer in the place of bread, in the administration of the Holy Communion, claiming that the wafer does not comply with the requirements of the Prayer Book. For the benefit of such objectors, it was announced at the meeting, that some of the clergy, acting on the authority of a practice of the Archbishop of Brisbane at Synod Communion, were prepared to administer bread instead of the wafer to any communicant who should signify such a desire, provided due notice of intention to communicate be given. During the course of the discussion it was contended that, if the plea so often advanced for the use of the wafer, that in the use of unleavened bread the procedure at the use of the Lord's Supper is followed, but taken to its logical conclusion, then unfermented wine must also be administered, as nothing containing ferment is permissible at the Passover Feast.

By unanimous resolution it was decided to approach the Archbishop of Brisbane with a request that he would be pleased to consider whether the Diocese of Brisbane should follow the example of the Diocese of Sydney and set apart a Sunday to commemorate the four-hundredth anniversary of the Diet of Speers—an assembly whose deliberations had such an invigorating and uplifting effect on Christian progress in Europe.

The Campaign Director, Mr. A. Exley, continued his course of lectures on Church History with special attention to the periods of the Houses of Lancaster and York. At the unanimous request of the meeting, he undertook to prepare a lecture on "The Church in Britain under the Tudors" for the next meeting of the Association on the third Wednesday in November.

TASMANIA.

TASMANIAN NOTES.

"The Church and Industry," was the opening subject for discussion at the State Conference of the C.E.M.S., recently held, the principal speakers being Mr. W. H. Cummins, General Manager of the "Mercury," Mr. W. A. Woods, M.H.A., and the Rev. C. W. Wilson, B.A. The Bishop of Tasmania was chairman. At a later session, "Home Life" was the question dealt with when two women were among the speakers. Captain Marriott, M.H.A., declared that "The modern young men's idea of marriage was to get the wife before the home, rent a cupboard, and acquire on the instalment system furniture which was worn out before it was paid for. The most urgent task demanded of church leaders and parents was the inculcation of the idea of what a real home was."

At the annual conference of the clergy of the Archdeaconry of Darwin, Bishop Hay stated that he was willing, in accordance with the ruling of the Archbishops of the Church in England, to give permission for the use of the Revised Prayer Book on any excepting the Communion Office, which would not be permitted for the present.

The secondary schools of Tasmania have decided to revert to the four quarters school year, after having given the three-term system a fair trial. The chief reason given being the additional sense of strain felt by both staff and pupils.

"Seeming failure may be real success and seeming success real failure. It is a law of physics that no force is ever lost."

REV. G. P. BIRK, Minister of about 6000 Parishioners in Provisional District of St. Thomas', Auburn, desires seat in Sydney Synod. Ten years a Synodist; legal experience. Any parish desiring a Representative would oblige by nomination. UX 7016.

YOUNG EXPERIENCED LAY ASSISTANT seeks engagement, good Worker and Organiser. Particulars, c/o this Office.



Christ Alone, by Rev. A. Law, D.D. This was the subject of the last Three Hours' addresses by Dr. Law on Good Friday. They have been put into printed form, and are now available at the price of 1/6. The little booklet is very well got-up by William Andrews Printing Co. Ltd., of 433 Kent Street, Sydney, and is bound in a blue embossed cover, with 40 pages of devotional reading, divided into six short chapters. There is sometimes a wish for such a book and it is a fact that we lose by not reading more of this kind of religious publication. It is the first effort of the Parish Bookstall Society in this direction. The addresses appeared in this paper under "Quiet Moments."

It is a booklet we can heartily recommend. Clergy will be able to use it to advantage for Good Friday services, and it will also appeal to those who are looking for a "quiet time" alone with Christ. A chapter each day might be read and the meditation thereon will be found soul searching, yet without profitable and uplifting. Copies from St. John's Rectory, 7 Brook, Melbourne, or from the "Australian Church Record" Office, 192 Castlereagh St., Sydney.

Arthur Mee's People's Bible.—Like all books of Arthur Mee, this is attractive. It is well printed, convenient to carry, and containing, in the actual words of the Authorised Version, favourite portions of the Old Book, at the cheap price of 2/6. A pocket edition of the Bible in good type, within the compass of 390 pages, must necessarily omit much, and it is difficult to select and reject and yet give at the same time a well-balanced Book. Personally, we feel that too much of vital importance is omitted to justify the expectation expressed, however, on the cover of the book, in these words: "It is believed that in this volume, telling the Bible story in the Bible's own words, from Genesis to Revelation, the dearest lover of the Book of Books will find nothing missing that the heart desires." In a very brief review, one great omission is deplored by the writer, e.g., all reference to the Old Testament sacrifices in the Book of Leviticus, typical as they were of the great sacrifice of the Lamb of God, and the omission of such passages as nearly the whole of Rom. 1: 7, that great thesis of the Christian Faith, with its teaching of the awfulness, the wages and universality of sin, and the arguments on justification by faith. Other great texts, too, are omitted, like Heb. 9: 22, "without the shedding of blood there is no remission," or 1 John 1: 7, "The blood of Jesus Christ cleanseth from all sin." These omissions are suggestive. The writer's attitude towards Biblical criticism is revealed too in the sentence, "It (i.e., the Bible) begins with a poem and ends with a dream." To Evangelical Christians, the complete Bible is far better.

The Pioneers.

NINETY YEARS AGO.

VERY well-attended services have been held in St. James' Old Cathedral, Melbourne, this month commemorating the early settlers of Victoria.

On Saturday, 9th November, 1839, at 11 in the morning, the Foundation Stone of St. James' was laid by His Honor Charles Joseph Latrobe, the Superintendent of the District of Port Phillip, in the presence of a highly respectable assembly. The people assembled in the small wooden building, holding 100 persons, for the first part of the service, which was much as follows:—

Psalm 100;
Lesson: Haggai 1
Creed.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation, that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Hymn: Old Hundredth.

Proceeding to adjoining ground. At the close of the service, His Honor Mr. Latrobe, read aloud from a slip of parchment, the following inscription engrossed thereon:—

St. James' Church, Melbourne.

The Foundation Stone of this Church was laid on the 9th day of November, in the year of our Lord, one thousand eight hundred and thirty-nine, and in the third year of the reign of her most Gracious Majesty, Queen Victoria, by His Honor, Charles Joseph Latrobe, Superintendent of Port Phillip, His Excellency Sir George Gipps, Knight, being Governor of the Territory of New South Wales and its Dependencies, the Right Reverend William Grant Broughton, Lord Bishop of Australia, Sole Trustee. This Church is erected for the worship of Almighty God by the members of the United Church of Great Britain and Ireland.

Robert Russell, Architect.

This parchment, with some gold and silver coinage of that year of the Queen's reign, was enclosed in a bottle and deposited in a cavity prepared for it in the under-stone. The upper stone was slowly lowered from its suspensive position and placed. A mallet was handed to Mr. Latrobe with which he knocked the stone three times, and then, looking round, declared it to be laid, using the following words:—"To the Glory of God the Father, God the Son, and God the Holy Ghost, I lay this stone."

Collect: O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head Corner Stone, Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee, through Jesus Christ our Lord. Amen.

The Doxology and Benediction closed the service.

The clergyman in charge of the original service was the Rev. J. C. Grylls.

(Hymns were accompanied by an instrument called a "Seraphim," the precursor of the cabinet organ.)

Sydney Church of England Grammar School.

NORTH SYDNEY.

An Examination will be held at the School, commencing at 9.30 a.m., on Thursday and Friday, 28th and 29th November, 1929, for the purpose of electing to the following Scholarships:—

1. One Church Primary School Scholarship open to Boys in attendance at a Church of England Primary School.
2. Two Council's Junior Scholarships. One of these Scholarships is open to Boys who entered the School in February, 1929, or previously. Candidates must be under fourteen on December 1st, and must be members of the Church of England.
3. An Exhibition open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Archbishop.
4. An Open Scholarship.

Full particulars will be forwarded upon application to the Headmaster. Entries close on November 23rd.

L. S. ROBSON, M.C., M.A. (Oxon.),
B.Sc. (Sydney),
Headmaster.

Katoomba Convention

The 27th ANNUAL CONVENTION will be held (D.V.) from 11th January to 17th January, 1930, in the grounds of "Khandala," Katoomba.

The Convention is conducted on Keswick lines, and has been the means of spiritual uplift to many in past years.

The Committee issues a hearty invitation to attend, and asks your prayers that the gatherings may be abundantly blessed.

Particulars from—

The Secretary,
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"Australian Church Record" Sale of Work.

Tuesday, November 26th

has been fixed as day of Sale to be held in the

Chapter House, Sydney

May we appeal to our friends for promises of help either in kind or money.

Information regarding Sale or ways of helping, may be obtained from Mrs. E. Bragg, 242 Castlereagh Street, Sydney.

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