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## ADVERTISE IN

### The Australian Church Record

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



### "MY HOUSE."

Toorak, V.,  
July 8th, 1926.

My dear girls and boys,

Have any of you ever noticed what a great many different kinds of houses there are in your own town? If it is a big town, like Sydney or Melbourne, there are the Parliament Houses and the huge Government offices, there are big banks, which look like palaces; there are tall blocks of business buildings, some of them ever so many stories high, and full of different offices. There are shops of all kinds, big and little, blocks of flats, and then the private houses, some in large gardens—almost hidden from sight in trees, some quite small and near the street. Some houses are stone, some brick, some of wood, but whatever they are, they all belong to somebody, and in them people spend a great deal of their lives.

In every country, houses are different. We have seen pictures of Esquimaux huts, built of great blocks of ice, or of the grass-woven huts of some African peoples. There are gypsies in Spain who live in caves in the mountain side, the opening white-washed round, and a wooden door put up. In Eastern countries many houses are built of baked mud. Then, we read of the marble palaces of Venice, rising straight out of the waters of the Grand Canal, and of Versailles, where the French King once lived, with its beautiful gardens and fountains. Some of us have seen Buckingham Palace, our own King's London home. So many houses and so different all over the world!

We all come from different kinds of homes, some of us from big houses and some of us from small, but there is one where we can all meet, and where we can all feel we are at home, and that is in God's House, our Church. Wherever in the world we travel, we will find a Church. It may be a vast cathedral, where thousands of people can worship God at one time; it may be a small wooden building in an Australian outback township. No matter where it is and no matter of what it may be built, God's House is open to us all, and He wishes us to use it just as much as ever we can.

Jesus used the words at the top of my letter when speaking of the Temple at Jerusalem, which was the Jews' great Church. He says, "My house is the house of prayer." I wonder if you can find where He says this. St. Matthew tells the story.

I am,

Affectionately yours,

*Quint Nat*

Correct answer of last week's question:—The words quoted are to be found in the General Thanksgiving, and that is among the Thanksgivings just before Collects, Epistles and Gospels.

(A small award will be given at the end of the year to all who send in sufficient answers.)

### MY MOTHER.

(Taken from "Mothers in Australia.")

The following story is told by an Indian native; he tells us something about his mother and of the way she brought him up. He is now a Bishop, the Bishop of Dornakal.

My mother came of a poor Hindu family. When quite young, she was sent to a Missionary School, and was there till she married my father, an Indian clergyman. They had one daughter. My mother made a vow that if she had a son she would dedicate him for God's service. She, herself, was devoted to good works. She was always doing something for others. Neighbours in grief or pain would send for her. They would say, "If Amama comes and prays things will be easier. Her prayer is enough." Often my father and we children would be left to finish a meal by ourselves—someone in the village needed her. She never refused. She made much of small acts of goodness in others, and made people feel they wanted to do good.

With grateful thanks to God, I can say that, next to Him, I owe my present state to my mother. From my earliest years until I was ten and went to boarding school, I can remember the things she taught me. She was very strict. My first lesson was that of obedience and respect for my elders. I was the pastor's son, and the baby of the family. We were well off. I had gold bangles for my hands and silver ones for my feet, but I had to do as the other village boys did. I stood when an older person was standing. I took my turn in waking the schoolmaster, my mother got up specially early that morning to wake me; and in my turn went to the schoolmaster's house and helped him cook his food. I carried messages for my father and helped in the house.

The next thing I was taught was reverence in things concerning God. I was taught to stand and sit and kneel in Church in a reverent way; I was not allowed to look about or fidget.

My mother was a very severe disciplinarian; punishment followed even small faults. I was made to eat my rice with no sauce, or given coffee without any bread or home-made cakes, and made to stand in a corner and given cuts on my palms. But though she might beat me and put me in a corner, she prayed for me too. Never can I forget that sight—she made me feel that in doing wrong I hurt God. Many years later she said, "When you were a boy, I could not be less severe in my fear that, by any slackness of mine you might go to the bad." Finally, when I offered for missionary work and had to leave her, she then being weak and ill, she said, "I have promised to give you for God's work and I cannot detain you now. Go, and do God's will with joy." I thank God for this noble mother.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC  
PROTESTANT & REFORMED

Vol. XIII. 15.

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

JULY 22, 1926.

[Issued Fortnightly.]

Single copy 3d. 9/- per year post free



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**Random Shots.**—The Gorham Controversy.  
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### "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

"The Australian Church Record" is edited in Melbourne. General Editorial Communications should be sent to the Editor of "The Australian Church Record," c/o St. John's Vicarage, Toorak, Melbourne, Victoria. News items to the Assistant Editor, 54 Commonwealth Bank Chambers, 114a Pitt Street, Sydney.

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Subscription to this Paper is reduced to 9/- a year post free. The majority of Church of England people are evangelical by conviction. This is their Paper.

There are 23 Mosques in Capetown.

Two hundred thousand Christians in Abyssinia in the past century have gone over to Islam.

St. Jude's, Alington, Melbourne, has organised socials in welcome of newcomers from the Old Land.

More High Church. Archbishop Lees, taking a Mission at Broken Hill, enjoys a flight in the air.

The new Bishop of Riverina is a subscriber to C.M.S., and with all bishops is a vice-president.

A bride, recently, took a voyage in a tub to cross a flooded river in N.S.W. to reach the Church.

The writer of signs "Cross Crossing Cautiously" has been knocked down by a tram-car in Swanson St., Melbourne.

Signs of Sanity. The English "Guardian" will "not tolerate" certain Anglo-Catholic additions to the Prayer Book.

Forty million Mohammedans are at the very doors of Australia in Java, and not a single Church of England missionary is working among them.

Mr. McInness, artist, of Melbourne, is engaged on a life-size portrait of the Bishop of Wangaratta to order of diocesan friends, and to be hung in the Cathedral Vestry.

One parish in Melbourne lately disposed of 300 copies of the booklet, "How the Church came to us" in a special effort to educate people in the history of their Church.

Archdeacon Boyce is partly responsible for the universal observance of Empire Day, having suggested to the Earl of Meath the extension of Children's Empire Day.

A sermon fifty-five minutes long is to the credit of the Rev. Walter Bentley in Melbourne recently, and his quaint and chatty delivery held the congregation's interest throughout.

All Saints', St. Kilda, Melbourne, has begun Pleasant Sunday Afternoons. At the first attempt 400 people attended, and about 80 stayed to tea provided at a low price.

Seven hundred and fifty boys of Melbourne Grammar were entertained by Mr. Raynes Dickson, president of the Old Melbourne Association at pictures at the Capitol.

C.M.S., Melbourne, debated some time about sending out Miss Simons, B.A., to Ceylon as £50 were wanting. At length decision was arrived at. Next morning a cheque came to hand for the sum required.

Two enterprising youths in Melbourne were detected trying, by means of chewing gum at the end of a stick, to extract money from the street collection boxes for the Towers Fund, outside St. Paul's Cathedral.

"The Australian Christian World," through its Young Folks Column, gives a detailed and interesting account of the Stone of Destiny, and upholds the

British-Israel teaching as showing God in history.

Messrs. Connibere Bros., Melbourne churchmen, have given £12,500 to the Children's Hospital appeal. The money is to be used to set up three separate wards of 20 beds each, at a cost of £4150 each. The wards are to be known as the Ernest Connibere, the George Connibere, and the Charles Connibere.

"How the Church came to us in Australia," an illustrated booklet of 32 pages, gives a brief outline of Church origins in the Old Land and here. Price 1/- At this crisis of Australian Church life all Church people should know something of their Church's story.

Padre Toc H. reminds us that organised religion is in the melting pot. But it ever has been. He also says we need simplicity if faith is to be free from the gross medieval superstition which some men through sheer mental laziness attempt to use as a substitute.

One hundred thousand patients of the peasant type suffering from the natural scourge of ankylostomiasis (hook-worm disease) during the past twenty years have been treated at the C.M.S. hospital at Old Cairo, and sent back to their homes absolutely cured.

I a.m. 'phone from Police to Fire Brigade, thence to an Archbishop, and on to a Precentor, who 'phoned for a taxi, and went in to release two ladies locked up in St. Paul's Cathedral Buildings, having stayed at work upstairs tidying the rooms after a supper.

The Rev. Walter E. Bentley, not to be confused with an Australian actor of the same name, is on a visit to Australia. He hails from "The little Church round the corner" in New York, and is the founder of the Actors' Church Alliance, of which he desires to form a branch here.

Bring the Baby to Church! St. Jude's, Alington, Melbourne, has a novel advertisement in the current number of its "Church Herald." Under a picture of a crying baby appears the following:—Bring the baby to the Church. If you bring him Sunday morning you may leave him, pram and all, in the hall, where there will always be two ladies in attendance to look after him. At least one of the two ladies will be an experienced mother. If you prefer to keep baby with you, by all means bring him into the church. If he cries take him out until he is quiet and then come back again. If more babies received church-going training in youth, there would be fewer crying mothers later in life. The Church for Old, Middle Age, and Babies, St. Jude's Church.

## The Home Mission Society and MISSION ZONE FUND

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Presidents—The Most Rev. the Lord Archbishop of Sydney  
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What shall be our Limit?

Was the question asked when considering the needs of our  
Mission Zone Area—Woolloomooloo, Surry Hills, Waterloo  
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## "AS WELL for the BODY as the SOUL."

(Book of Common Prayer.)

The familiar words ring out with  
**A CHALLENGE TO ALL CHURCHMEN.**  
**HELP THE BUSH CHURCH AID**

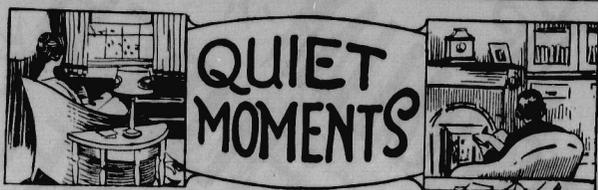
**SOCIETY** to develop its Mission Hospital  
work round the Big Bight and its general  
nursing service for people in lonely places.  
Already God has blessed it with His in-  
crease, and the call to do bigger things has  
come to us.

**WHO WILL HELP WITH A GIFT**  
to minister the GOSPEL of the GOOD  
SAMARITAN to the Mothers and the Babies,  
the Sick and the Stricken in remote Aus-  
tralia?

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REV. S. J. KIRKBY, B.A.,  
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Diocesan Church House,  
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Or to—  
REV. E. L. PANELLI, Th.L.,  
Victorian Secretary,  
St. Paul's, Cathedral,  
Melbourne.



## QUIET MOMENTS

"Blessed are they who hunger and thirst  
after righteousness, for they shall be filled."  
—Matt. v. 6.

This Beatitude differs from the  
others as a portal from a narrow door.  
It is the only one in which men are  
commended, not for what they are,  
but for what they desire to be. To  
every man conscious of shortcoming,  
cumbered with a sense of past failure,  
craving for the best, it flings wide the  
portal and floods it with divine light.

### A New Conception of Righteousness.

A marvellous feature of the Bible,  
considering its age and environment,  
is its passion for righteousness. Law-  
giver, poet, historian alike emphasize  
its supremacy.

The word usually rendered "right-  
eous" signifies literally that which is  
straight, right, normal. It is used of a  
just measure, a true balance, full  
weight, and when transferred to the  
realm of moral ideas is used of purity  
of heart and rectitude of life.

The tragedy of Israel's history was  
that a nation, raised of God to con-  
serve the idea of righteousness, failed  
utterly in its trust, and it was the  
constant plaint and protest of the Pro-  
phets that such was the case. "Right-  
eousness lodged in it but now murder-  
ers," cries Isaiah; "They turn judgment  
into gall and righteousness into worm-  
wood," protests Amos. And by the  
time of Christ righteousness had  
degenerated into a mere matter of  
ceremonial, as may be seen in Matt.  
xxiii.

In the Sermon on the Mount our  
Lord proclaims a renewed conception  
of righteousness, penetrating, search-  
ing, exhaustive—so much so, indeed,  
that an objector once complained of  
the Sermon that there was "too much  
morality in it!" On the other hand  
is the dictum of John Stuart Mill, "It  
would not be easy, even for an unbel-  
iever, to find a better translation of  
the rule of virtue from abstract to con-  
crete than to endeavour so to live  
that Christ would approve of his con-  
duct."

### A New Inspiration To Its Quest.

While many to whom He spoke were  
sunk in ceremonialism there were those  
who yearned for deeper satisfaction  
than ritual could afford. Such, in their  
great soul-hunger, had asked their  
accredited teachers for bread, and had  
been granted a stone, and still they  
were hungered, and still athirst. Hun-  
ger—thirst—no mere fancy for some  
novel dainty, but two of the three most  
imperious desires of human nature.  
Imagine the man who is out of work,  
lost in a desert, shipwrecked on the bar-  
ren coast, and then imagine the dia-  
bolic torture where no satisfaction can  
be had. Read that into the words of  
Christ, and then His promise is valid:  
such a desire shall be fulfilled.

Such hunger and thirst is the natural  
expression of the soul's true life. Na-  
ture never implants an instinct merely  
to mock at it, and the soul's hunger  
for righteousness is the pledge of its  
complete satisfaction. And after all  
aspiration rather than achievement is  
the real measure of character. "Tis

not what man does that exalts him,  
but what man would do." Deed must  
be measured, not as a performance  
only, but as the exponent of purpose;  
the indication of a man's ideal. "Bar-  
timaeus," in one of his naval stories,  
"The Splendid Failure," makes his  
hero report, "I deeply regret the loss  
of one of H.M. ships, and still more  
the escape of the enemy. We did our  
best."

Fulfillment is assured us on the Word  
of Christ Himself. The Prophets were  
so convinced:—"When the poor and  
needy seek water, and there is none,  
and their tongue faileth for thirst, I  
the Lord will hear them, I the God of  
Israel will not forsake them." The  
conviction of the Prophet is reiterated  
by Christ the Truth—"the word of a  
Gentleman of most strict and sacred  
honour."

### A New Means of Attainment.

Christ does not only reiterate the  
assurance of His forerunners. He not  
only promised satisfaction, but Him-  
self offered to provide it by offering  
Himself to men—a Person meeting the  
most urgent need of personality. "He  
that cometh to Me shall never hunger,  
and he that believeth on Me shall never  
thirst," and all along the ages thou-  
sands have proved Him true.

But is yours "the malady of NOT  
WANTING"?

## Our Printing Fund.

### REASONS FOR ASKING YOUR AID.

1. This is the ONLY independent  
non-official paper of the Church  
of England in Australasia which  
stands for the Prayer Book as we  
have it to-day in its Reformed and  
Protestant character.
2. There is owing on past issues the  
sum of £600. This debt is of long  
standing. It hampers extension  
of the paper.

### WHAT YOU CAN DO.

1. Send a Donation, as many have  
kindly done. This will be grate-  
fully acknowledged in this column.
2. Organise an effort in your district  
for the paper.
3. Procure new subscribers by ask-  
ing your friends.
4. Pray for the paper, that it may  
be inspired and read.

### WHAT WE HOPE THEN TO DO.

1. Improve the appearance and con-  
tents of the paper.
2. Increase our circulation until  
we reach thousands of Australian  
Churchmen with information at  
this time of urgent need to defend  
the Protestant Faith within the  
Church of England.
3. Make the paper pay its costs with-  
out appealing for help.

### RECEIVED WITH THANKS.

E.E.M. £2/2/-.  
Mrs. T. Boddy (A.C.R. Agent),  
Malmesbury, Vic, 6/6.  
Miss Larcombe, 180 McKillop St.,  
Geelong, £5.



## The CHURCH OVERSEAS

The files of English papers to hand form  
remarkable evidence of the "Strike" and the  
sheets of Type-writing are unique specimens  
of religious literature. From them we cul-  
l the following:—

### British and Foreign Bible Society.

Presiding at the annual meeting of the B  
and F. Bible Society, held at the Queen's  
Hall, the Solicitor-General, Sir T. W. H. In-  
skip, said he was often struck by the way  
in which the Bible was woven into the very  
warp and woof of our nation's history. No  
great occasion passed without the spoken  
word of the nation making allusion either in  
word or in spirit to the Divine record. He  
added, "when we were debating in the House  
of Commons, the great disaster which was  
just imminent, the Prime Minister first, and  
then the leader of the Opposition, resorted  
to passages in Scripture for some of their  
most arresting and moving ideas."

### C.M.S. Anniversary.

At the Church Missionary Society Annual  
Meeting Sir Robert Williams presided, and  
the Bishop of London addressed the meeting.  
The Rev. W. Wilson Cash gave an interest-  
ing review of the year's work, but the finan-  
cial position was rather depressing. Against  
a total income for the year of £462,000 there  
had been an expenditure of £506,000. This  
meant a big deficit, to which, moreover, had  
to be added the deficit of the previous year.  
The committee reaffirmed their conviction  
that existing work alone required an income  
of £500,000.

### Bishop of London's 25th Anniversary.

On Friday, the 25th anniversary of his  
enthronement, the Bishop of London address-  
ed his clergy in St. Paul's Cathedral. The  
bishop addressed his clergy "in a far more  
intimate way," he said, "than I have ever  
spoken to you in public before." As Bishop  
of London he might have made mistakes,  
"but, on the main points of my policy, I feel  
little doubt that I would act in the same way  
if I had my time over again."

### New Bishop of Western China.

The Archbishop of Canterbury, after con-  
sultation with the C.M.S., has nominated  
Bishop Howard Mowl, who has since 1922  
been Assistant Bishop in Western China, to  
succeed the late Bishop Cassels as Bishop of  
Western China.

### Protestantism.

The Protestant Truth Society held two  
demonstrations under the title of "London's  
No to Anglo-Catholicism." Major Richard  
Rigg presided at the afternoon gathering,  
and Admiral Sir Harry Sibleman at the evening  
demonstration. Mr. J. A. Kensit gave  
two lantern lectures—in the afternoon on  
"Anglo-Catholic Lawlessness Unveiled," and  
in the evening on "The New Anglo-Catholic  
Prayer Book—opened and exposed."

### Church Missions to Jews.

The 113th Anniversary Report of Church  
Missions to Jews stated that the stirring of  
Jewry still continued to grow. Jewish immi-  
grants to Palestine had, according to published  
figures, increased at least threefold. In  
Roumania Anti-Semitism was specially ram-  
pant, but it was encouraging to be able  
to report that week by week throughout the  
year their Mission Hall at Bucharest had  
been filled to the doors every Sabbath day.  
In Warsaw, where there was a real spirit of  
enquiry, their small hall had been filled, and  
some 200 would be listeners had to be  
turned away. In Cairo, in Persia, and in  
other fields steady progress had been made.

### Problems.

The annual meeting of the National  
Church League drew together a large com-  
pany. Sir William Joynson Hicks had been  
announced to take the Chair, but no one was  
surprised to find that he was not present.  
Sir Robert Dibdin presided in his stead, and  
said that while there were problems which  
confronted the nation, there were also prob-  
lems which confronted the Church. There  
were those who at the present time were en-  
deavouring to alter the doctrinal basis of the  
Church of England. As true Evangelicals it  
was for them to organize themselves. Let  
them join, and support, and work hard for  
the National Church League, for in the

League they had an organization ready to  
their hands.

In his address Bishop Knox dealt with a  
question which was being asked them: Why  
cannot you accept the toleration that is of-  
fered to you? The subject was dealt with as  
affecting the Evangelical clergy. Their an-  
swer to the question was that if the Church  
took upon itself the right to teach and to  
order the Sacraments, not simply according  
to the Word of God only, but according to  
tradition also, then that Church ceased, from  
the point of view of an Evangelical clergy-  
man, to be a pure Church, because it had  
exalted tradition to the position of a con-  
current authority with the Word of God. The  
Bishop went on to point out that they could  
find no authority for the Reservation of the  
Sacrament, and the use of Vestments in the  
Word of God.

### C.M.S. 127th Year.

The anniversary commenced on May 1  
with a service for young people in St. Paul's  
Cathedral. On May 3, the customary gath-  
erings were held at the Church Missionary  
House, and in the evening St. Bride's  
Church, Fleet Street, was filled for the an-  
nual service at which the sermon was preach-  
ed by the Bishop of Salisbury. The annual  
meeting took place as arranged in Queen's  
Hall on Tuesday morning, May 4. Sir Robert  
Williams, the president, came on the plat-  
form accompanied by the speakers and the  
Bishop of Barking, Bishop Whitehead,  
Bishop Banister, Profrinary Sharpe and  
other well-known C.M.S. friends. A little  
later the Bishop of London arrived and was  
given a warm welcome. The whole meeting  
was a very enthusiastic one. The report  
presented had many encouraging features,  
and in the addresses of the various speakers  
there was a ring of faith and hope.

The treasurer said:—"We have received  
from associations £314,000, as against  
£308,000 last year, a very encouraging in-  
crease in what may be called the subscrip-  
tions from the rank and file of our sup-  
porters. In benefactions and donations sent  
to headquarters we have received £42,000 as  
against £48,000 last year. Payments have  
amounted to £506,000. The excess of our  
cash payments over receipts is £43,000.  
When we remember that to the deficit of  
the previous year must be added the deficit  
amounting to no less a sum than £32,000,  
it will be realised that expenditure in the  
future must be watched with extreme care."

### A Man of Letters.

The Rev. Eric Sunderland Robertson, who  
died recently at S. Andrews, at the age of  
70, was well known in literary and journal-  
istic circles in the 'eighties. He edited the  
"Great Writers" series, to which he him-  
self contributed the volume on Longfellow.  
After graduating at Edinburgh University  
he spent some years in educational work out  
in India, and became a Fellow of the Punjab  
University. After being vicar of S. John's,  
Windsor, he wrote his book on Words-  
worthshire. The last thirteen years of his  
life he lived at S. Andrews, and in 1923 the  
university made him an LL.D. He also  
wrote several books on biblical and religious  
subjects.

### Acton Vicar Settles a Strike.

During the recent strike of some 450  
workers at Eastman's Dye Works in Acton,  
a deputation from the local Trades Union  
waited upon the Rev. H. G. Peile, Vicar of  
All Saints', S. Acton, and asked him to act  
as mediator between the strikers and the  
firm. Mr. Peile was able to submit propo-  
sals which proved acceptable to both  
sides.

### American Board of Missions.

The American Board of Missions has de-  
cided to send no more missionaries to Japan,  
considering the Japanese Christians able to  
do the work of evangelising.

### Varia.

York Minster has celebrated its 1300 anni-  
versary.

The Ecclesiastical Insurance Office reports  
at its 39th annual meeting, profits of £20,000.  
The Ven. Archdeacon A. L. Kitching is  
the Bishop-Designate of the new Upper  
Nile Diocese.

## "A Thousand Miles from Anywhere."

"A thousand miles from anywhere,"  
was the subject of Rev. W. S. McLeod's ad-  
dress on a recent Sunday night at St.  
John's, Gundagai. Accompanied by his  
young wife, the Rev. M. Rogers, of Lei-  
cester (England), accepted the call to un-  
dertake three years' service on the lonely  
island of Tristan da Cunha, a thousand  
miles from anywhere. The community is  
completely cut off from the rest of the world,  
the mail comes once a year with luck, and  
ships are seldom ever seen. Mr. Rogers had  
to journey to South Africa where he waited  
a considerable time, when a Japanese  
steamer took them to their destination. The  
island is a great volcanic cone 700ft. high,  
the only fertile land is 3½ miles by 1½ miles.  
There are 150 souls there, they are the des-  
cendants of nine soldiers and shipwrecked  
mariners, the former elected to remain  
after Great Britain withdrew her troops after  
the death of Napoleon on St. Helena. The  
people are enthusiastic church-goers, wait-  
ing in queues to get into church, and some-  
times four services a day are held—often  
they hang round waiting for a fifth. Money  
never worries them, they do not know the  
difference of a sixpence to a sovereign. The  
wives were brought from St. Helena to the  
nine soldiers as they were. Their wants are  
modest, penguins' eggs, potatoes  
and occasionally meat. There are only three  
antiquated women's hats on the island, re-  
served for weddings. Men dress in wireless  
officers, soldiers, and other clothes secured  
from passing ships. Wheat will not grow  
there, as rats abound and demolish the  
crops. On this lonely island Mr. and Mrs.  
Rogers and their child lived; for two years  
he heard nothing of the outside world, then  
the third year a ship was hailed, and in less  
than an hour they packed up to the sorrow  
of those residing there. The position is still  
vacant, occasionally the Bishop of St. Hel-  
ena visits. The boys on the island are en-  
thusiastic scouts.

By the last English mail advice of the  
death of the Rev. M. Rogers, who is above  
referred to, is mentioned. It is headed, "An  
Echo of Tristan da Cunha." We regret to  
announce the death of the Rev. Henry Mar-  
tyn Rogers, who, with his young wife then  
barely 20 years of age, and his child born  
there, returned to England not long since  
after three years on the lonely island of Tris-  
tan da Cunha. Mr. Rogers died at Leigh-  
ton Buzzard, where he was curate, from  
pneumonia following influenza. The island  
was without the ministrations of a clergy-  
man since 1900, until Mr. Rogers volun-  
teered in 1922. Through the devoted ser-  
vices of the new missionary and his wife,  
the needs of the people have been met in  
many essentials. The island church has  
been built; the cemetery has been enlarged  
and walled in and ground cleared; ten new  
houses have been erected and the number  
of seaworthy boats has been increased from  
two to 13; the children received three years'  
schooling and a company of Boy Scouts has  
been formed; a wireless set was taken out  
but being obsolete would not work. Even  
out in this land of ours some rich person  
may be philanthropic enough to donate a  
wireless set to these lonely islanders in  
memory of this missionary.

The measure of man's life is the well  
spending of it, and not the length.—Plutarch.



The Best  
for all...  
Occasions

GRIFFITHS  
TEAS

Bequests.

Our rich men and women might remember the Church and her institutions more frequently in their wills. Again and again the announcement is made in the daily papers that somebody has left a huge sum of money, but so seldom does any of it, or if so, but a mere snip go to any but relatives. The column of bequests in the London "Times" is such a contrast to the forgetfulness of our societies and charities by Australians in their wills. A new tradition is needed.

According to the "Gundagai Independent" (N.S.W.) newspaper, "some 2000 people were present at a football match on SUNDAY, July 11th." It is reported that organised Sunday sport is the regular thing in some of our country towns. Christians should guard well and use rightly the Lord's Day.

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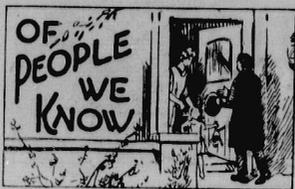
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The Countess of Stradbroke, formerly of Victoria, caused great amusement in London by her naive confession at the Mothers' Union meeting at which she represented the Antipodes, that she had lost her report. She filled up with personal experiences in "Back Block" travels.

B. S. Stevens, Esq., late Director of Finance in the N.S.W. Government, has accepted a seat on the Council of Trinity Grammar School, Sydney.

The Rev. E. C. and Mrs. Gore, C.M.S. Missionaries from the Sudan, are expected to arrive in Sydney on furlough at the end of this month. A hearty welcome to them.

Canon and Mrs. Claydon, of Burwood, Sydney, left for England on July 17th, by the "Esperance Bay."

Mr. Ivin has been accepted by the N.S.W. Branch of the C.M.S. for service at Oenpelli, Northern Territory, and will proceed North by the next boat.

The Rev. F. Kellett, M.A., has accepted appointment to the Parochial district of Burwood East, N.S.W.

A cablegram has come to hand from Miss E. Bryde, at Luanza, Central Africa, stating that Mr. Dan Crawford, founder of the Luanza Mission, has received his "Home Call." Mr. Crawford, who visited Sydney some years ago, was author of the missionary book "Thinking Back."

The Rev. J. T. Phair, of St. Paul's, Redfern, has been appointed Rector of St. Mary's, Balmain, N.S.W.

The Rev. A. Smith, Rector of St. Silas's, Waterloo, Sydney, has been appointed rector of Bankstown, N.S.W.

Mr. L. A. Adamson, the respected head of Wesley College, Melbourne, synodman and layreader in the Church of England, has been the recipient of the honour of C.M.G., Companion of the Most Distinguished Order of St. Michael and St. George.

Archdeacon Herring, of St. Paul's, Bendigo, has again been compelled to retire temporarily on account of ill-health. At the civic send-off the Mayor referred to him as a great preacher, in a great church, of a great city.

Mr. John Vale, the well-known leader of the Rechabites in Melbourne, was knocked down by a motor car near his office and killed.

Mr. Peowrie, 86 years of age, died last month in Melbourne, after 40 years work in connection with temperance organisations.

The Rev. C. W. Wood represented the Archbishop of Melbourne at the welcome to Commissioner Whatmore, of the Salvation Army.

The Rev. E. D. Fethers has returned to St. Alban's, Armadale, Melbourne, after three months rest in the West. The Rev. E. C. Frewin, M.A., of Bacchus Marsh, acted during his absence.

Bishop Baker delivered a powerful and informative sermon at the C.M.S. Centenary service in St. Paul's Cathedral, Melbourne.

Lord Somers will lay the original foundation stone of St. Bartholomew's, Burnley, Vic., in the new Church on 29th July.

The Rev. F. Brammall will give up a few months from his parish of Bentleigh, Vic., to undertake deputation work for C.M.S.

The Rev. G. Brammall, of Mansfield (Wangaratta Diocese), has accepted an appointment with the Rev. R. G. Nicholls, at St. Mark's, Fitzroy, Melbourne.

The Rev. F. E. Maynard, B.Sc., of All Saints', Brisbane, will shortly enter into new duties at St. Peter's, Melbourne, in suc-

cession to Canon Hughes; he was ordained in England in 1907.

The Rev. F. A. Ray, of Preston, Vic., has attracted notice by prohibiting "Charleston" in parish dances.

The Queensland Rhodes Scholar for 1925 is Walter L. Harrison, of All Souls' Boys' School, Charters Towers.

The Rev. L. Daniels, B.A., of Wilcannia, has been invited by the Colonial and Continental Church Society to act as their Deputation for the forthcoming English winter. Mr. Daniels has done splendid work in the Far-West, and has especially built up the interests of the Bush Church Aid Hostel for children. The Rev. W. R. Brown, Th.L., will act in Mr. Daniels' Place at Wilcannia.

The Ven. Archdeacon Martin, M.A., who has accepted the incumbency of St. Peter's, Neutral Bay, Sydney, has been rector of St. Clement's, Marrickville, for 19 years.

The Evangelist, Gipsy Smith, received a telegram from the Archbishop of Melbourne wishing success to the Sydney Mission. The message was read at the Ministers' Welcome at the Chapter House.

The Reformation Settlement.

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

There can be no reasonable doubt that the doctrine contained in the Prayer Books of Edward VI.'s reign, and in both of them alike, is definitely hostile to the Roman theory of the Mass, and to the Roman system of Penance. There can be no doubt either that in all essentials the modern Roman doctrine in these questions is the same as the doctrine that prevailed in the Mediaeval Church of England. It is only playing with words to suggest that in this respect there is continuity between the Church of England as Henry left it and the Church of England as Elizabeth restored it. We can establish with certainty the form of belief required in the last year of Henry VIII.

The Statute of Six Articles was in force.

Not only was it in force so far as presence on the Statute Book gave it authority, but as late as April, 1547, when Edward VI. occupied the throne, several persons were indicted and imprisoned for holding opinions contrary to Auricular Confession or denying the efficacy of the sacrifice of the Mass. We can gather the nature of the opinions prescribed under this Statute by recalling the recantation which Bishop Shaxton was compelled to make under its provisions. He was arraigned in 1539 and his recantation published from Bonner's register contains the following:—

"The said blessed Sacrament being once consecrated is and remaineth still the very body and blood of our Saviour Christ, although it be reserved and not presently distributed."

"The same blessed sacrament being consecrated is and might be worshipped and adored with godly honour wheresoever it is, forasmuch as it is the body of Christ inseparably united to the Deity."

"The Church by the ministrations of the priest, offereth daily at the Mass for a sacrifice to Almighty God, the self-same body and blood of our Saviour Christ under the form of bread and wine, in the remembrance and representation of Christ's death and passion."

"The said oblation or sacrifice, so by the priest offered in the Mass, is available and profitable both for the quick and the dead, although it lieth not in the power of man to limit how much or in what measure the same doth avail." (See Reformation Settlement, J. T. Tomlinson, p. 15.)

If we needed further confirmation of the radical changes effected by the Reformers we have it ready to hand in

The Marian Reaction.

Mary's Parliament in its second session, which extended from October 24th to December 6th, 1553, repealed the three Edwardian Acts establishing the new forms of worship, and established "All such Divine Service, and Administration of Sacraments as were most commonly used in England in the last year of Henry VIII." All prayer books of Edward VI.'s time were destroyed under the authority of a Royal Proclamation and penalties of the last reign were imposed. Obsolete retention was punished by the penalty of burning. The Protestant character of even the First Prayer Book of Edward VI. has this unequivocal testimony borne to it by

the drastic enactment that regarded its retention as so dangerous. Notwithstanding the Royal Proclamation and as evidence of the hold that the new service books had already secured in the hearts of English people, Mr. James Parker assures us that "the copies remaining of both the Prayer Books of Edward VI. are more numerous than those of the first of Elizabeth, or even those of the first year of James." Mr. Parker was led into the error of imagining that no order for destruction had issued, but in his "Letter to Lord Selborne," he recognises the existence of the Royal Proclamation demanding the surrender and destruction of books, England, by this move on the part of the Sovereign, under the advice of such bishops as Gardiner and Bonner, returning to the position that Bishop Hooper described as "Popery without the Pope."

Mary, by her first Parliamentary Enactment, returned to Roman Doctrine.

As the prime movers in this re-action are described by Dr. Friere as "moderate men" and as he supports the idea that such a step indicated no return towards Romston's recantation a definite testimony as to the aims of the modern Anglo-Catholic Party. But it was impossible that matters should rest there. In 1554 Mary restored the jurisdiction of the Pope by an Act repealing all Articles and Provisions made against the See Apostolic of Rome since the 20th year of King Henry VIII. This enactment nullified the proceedings of Henry's Reformation Parliament, which sat from November 3rd, 1529, to April 4th, 1536, and restored Canon Law and "the benefit of clergy." The old tyrannous ecclesiastical courts presided over solely by bishops or divines were re-established. No appeal from these so-called "spiritual" tribunals could be prosecuted in any court of the King. The moderns who object to lay jurisdiction scarcely realise the far-reaching consequences of their own theory. It involves the essential right of an aggrieved citizen to appeal to his Sovereign against unjust interference with his religious liberty. "There is nothing," remarked Henry VIII. with characteristic shrewdness, "that the clergy might through dread and affection so well be deceived in as in things concerning the honour, dignity, power, liberty, jurisdiction and riches of the Bishops and clergy, and some of them have of likelihood been deceived therein." Having restored England to Rome, Mary revived the persecuting acts framed originally against the Lollards and a reign of terror began.

No Sophism can Exonerate the Church of Rome from Responsibility.

Mary had allied herself in marriage with Philip, "The Catholic King of Spain." Philip had constituted himself guardian of the Pope's rights in religion, both in his own kingdom and in the Netherlands. Cardinal Pole formally reconciled England to the Pope. Although Foxe asserts that Pole made war against the dead than the living, there are sufficient testimonies to establish the fact that he pushed forward the burnings, although not with the assiduity of Bonner, Bishop of London. When we are reminded that no party at the time of the Reformation contemplated the possibility of religious liberty, it is necessary further to remember that the accepted mental attitude prevailed in Europe after more than three hundred years of developed Papalism. But religious persecution having received legal authority, the question remains:

What was the Crime of the Reformers?

Bradford states it after this fashion:—"They teach that though our Saviour Himself did indeed make a full and perfect sacrifice, propitiatory and satisfactory for the sins of all the whole world, never more so, that is to say bloodily to be offered again. Yet in His sacrifice He offered the same sacrifice unto His Father, but unbloodily, that is to say in will and desire; which is accounted often even for the deed as this was, which unbloody sacrifice He commanded His Church to offer in remembrance of His bloody sacrifice as the principal means whereby His bloody sacrifice is applied both to the quick and dead." For denial of this and three other articles, Bradford said the Papists "chiefly persecute." Philipot was charged "That you have blasphemously spoken against the sacrifice of the Mass, calling it idolatry and abomination." He replied, "Your sacrifice daily reiterated is a blasphemy against Christ's death."

It was charged upon Ridley and Latimer: "We object against you that... you have affirmed and openly and publicly defended pertinaciously that in the Mass there is not a life-giving sacrifice of the Church for the salvation of the living and propitiatory for the dead (mortuorum propitiabile)." To this Ridley replied: "Christ, as St. Paul writeth, made one perfect sacrifice for the

sins of the whole world; neither can any man reiterate that sacrifice of His, and yet is the communion an acceptable sacrifice to God of praise and thanksgiving. But to say that hereby sins are taken away (which wholly and perfectly was done by Christ's passion, of which the communion is only a memory) that is a great derogation of the merits of Christ's passion; for the sacrament was instituted that we, receiving it, and thereby recognising and remembering His passion, should be partakers of the merits of the same. For otherwise doth this sacrament take upon it the office of Christ's passion, whereby it might follow that Christ died in vain." The three test questions submitted by Weston for disputation in the famous discussion in which Cranmer took part, as follows:—

1. "In the sacrament of the altar, is the natural body of Christ conceived of the virgin Mary, and also his blood, present really under the forms of bread and wine by virtue of God's Word pronounced by the priest?"

2. "There remaineth no substance of bread and wine after the consecration, nor any other substance, but the substance of Christ, God and man."

3. The lively sacrifice of the Church is in the Mass, propitiatory as well for the quick as the dead."

Cranmer's reply is equally accessible. Here is a pertinent extract: "In eating of this bread consider you that this bread is no common thing, but a mystical matter. Neither do you attend that which is set before your bodily eyes, but what feedeth you within; consider and behold my body crucified for you; that eat and digest in your minds. Chew you upon my passion, be fed with my death. This is the true meat; this is the drink that moisteneth wherewith you being truly fed and inebriate shall live forever. The bread and wine set before your eyes are only declarations of me, but I myself am the eternal food."

It is a serious reflection upon Christian conduct that men should be required to suffer the penalty of their opinions according to the brutal practice of the sixteenth century. But what can be said of the modern theory that all the vindictive executions were due to a misconception of a metaphysical subtlety so that accusers and accused really held the same doctrine and quarrelled only as to the precise mode of expression? We prefer the sener view that positively the language of the Church of England establishes a definite rejection of the sacrifice of the Mass and negatively the executions under Mary establish the same fact. Thus the circle of evidence is complete.

C.E.M.S.

The Bishop of Salisbury, speaking at the conference of the Church of England Men's Society, at Sheffield, made an appeal for teachers for the missionary field and for an additional £250,000 a year to carry on the work.

Bishop Taylor Smith, describing the attitude of Christians in this matter in the past, exclaimed: "Christians have been like cogs, only moving when dragged; like wheelbarrows, only moving when they are pushed; or like sponges, which absorb everything and only give when they are squeezed" (laughter).

A vigorous debate took place on the operations of the men's society. The Dean of Chester complained that it had been lacking in dynamics. The society wanted more showing. Nothing was blocking progress so much as dissension in their own Church. He suggested that it might be an advantage if they became an ally of the Industrial Christian Fellowship.

Criticism was directed towards some of the propositions put forward by the Dean of Chester. One criticism was that the society did not need showing, but needed leadership. Others approved of the view promulgated by the dean. It was stated also that what was happening in the men's society was only a replica of the condition of the Church as a whole.

Rev. T. C. Hammond in Melbourne.

A VERY hearty welcome was accorded this distinguished son of the famous Dublin University when he arrived at the Southern capital, and it was agreed that the first use of the bequest of the late Mrs. Vickery, of Sydney, had made a valuable contribution to the whole of the Australian Church. The Rev. F. Brammall has been "advance agent" in this State, and has arranged a full programme, which opened on Thursday afternoon, 8th, in the small hall at Latrobe Street Mission, kindly lent by Canon Lambie, as the Chapter House is out of action during the reconstruction of the church offices. Canon Langley occupied the chair as president of the Evangelical Brotherhood, and there were present Bishop Langley, and about thirty clergy and laymen. Dr. Leeper, another brilliant product of "Dublin," spoke of the founding of the University by Queen Elizabeth, for the express purpose of upholding the Protestant truth. Dr. Law represented the interests of the "Australian Church Record," it being understood that one of the practical purposes of the tour was to gain additional subscribers for the paper. Mr. Dexter Homan addressed a welcome on behalf of the Anglican Church League, which also it was hoped, would benefit from the visit of Mr. Hammond.

In the evening of Friday, 9th, the opening address was given to a fairly large audience. The speaker invited questions, and several were put to him at the close. He spoke in a most interesting fashion outlining the need of greater Protestant effort, and showing the strong historic and doctrinal grounds supporting that position. Much of the substance of the address has already appeared in these pages. The lecturer attacked the assertion that "Mass was only another name for Communion," and he proved his statement from both sides—Roman and Protestant—at the time of the Reformation. Bishop Gardiner, who was deprived, raised to say that the Mass was the same as the Communion; and Cranmer, on the other side, asserted their distinctive character. He also related a conversation with an enquiring Roman Catholic in Ireland, who found it difficult to get from his priests any satisfactory reply to the charge of cannibalism incurring when a material interpretation was attached to the Body and Blood of Christ in the Sacrament. "You chew His passion in your mind" was the great Cranmer's expression. The mystery of the sacrament was lessened by the materialistic explanation of the Mass. The lecturer closed with an eloquent and spiritual appeal, and his hearers were impressed with the fact that it was not a mere question of theological definition which was at stake, but that real religion was deeply and seriously affected by false teachings concerning the Sacrament.



"While it is fair weather mend the sails of the ship."—Rutherford.

**JULY-AUGUST.**

- 22nd—St. Mary Magdalene.
- 25th—8th Sunday after Trinity. St. James, Apos. and Martyr.
- 26th—St. Anne. Mother of the Blessed Virgin Mary.
- 1st—9th Sunday after Trinity. Lammas Day. An old word meaning Loaf-Mass, the ancient Saxon date of Harvest Thanksgiving.
- 4th—War Declared by Great Britain on Germany, 1914.
- 5th—Next issue of this paper.



**Penalty of Orthodoxy.**

IT has become generally accepted by certain people that there is something charming in being different from everyone else in the way of religious belief. We live in days when orthodoxy is at a discount, and we almost apologise for being evangelical. Our generation has swallowed the dictum that "one good custom may corrupt the world" and that "God reveals Himself in many ways." It is now prepared in a burst of toleration to permit anything and everything as equally good, which brings us logically and inevitably to the position that everything is equally bad, as was pointed out long ago.

This is the reason why one can admire, when one cannot accept, the conclusions of the Anglo-Catholic. He does stand out and apart, with the claim that he is right above all others. And, if Evangelicals knew it, this is just where their own power lies also. But they have been so long in an apologetic state that it requires some fortitude for anyone to suggest the contrary. It is the weakness of the present position. Evangelicals have been surrendering vantage, time after time, until they are now ousted from most of the official positions in the Church. And what is worse, this attitude has given scope to the gradual increase of sundry peculiar doctrines and cults, outside our communion, which have robbed us of our effective and natural increase. There is no doubt that it is this lax and easy attitude which accounts for the lack of real conviction among so many of our people, including even the clergy, concerning what are generally called fundamentals.

Are we returning to the state of early days when it marked a person as quite peculiar to be a Christian in belief? We have grown so tolerant that we look askance at the orthodox as "unco guid," and give a passing sigh of pity at their obscurantism, regardless of the fact that the doctrines so impugned have made Christianity what it is and has been, as regards moral force and splendid hope.

It comes to this that to retrieve the position lost through toleration we must have a revival of definite doctrine. We may leave the personal religious revival to the pulpit and the platform, but the Church press should concern itself and its readers with gen-

eral statements which will enforce the need of resolution to stand firm on behalf of those necessary doctrines with which most people are so familiar that they neglect the duty of protecting and enunciating them as ardently as the need demands.

Was it not Archbishop Whately who drew attention to the loss occasioned through early familiarity with truth. We are so accustomed to it that we fail to value it as we should. As one writer has remarked on the New Testament people; they had the experience of surprise which showed itself in their undoubted "amazement." What a loss, we might think, it is in some ways that we were brought up in an orthodox fashion. We have had no adventure of faith. That is why the preacher, who has some time or other been influenced by outside thought or doubt, often makes the most intense advocate of the truth. He knows the difference. There are some ardent Evangelicals who once were Anglo-Catholics. Altogether it is regrettable, not that we were not all once atheists or Romanists, but that we cannot all realise with deep and stirring reality how well off we are as Evangelicals, and cease to continue in semi-somber, content that all is well because we are orthodox. It is very much akin to that deadly composure which besets most Vestries when they imagine that, so long as there is peace in the parish and enough income to cover the most pressing calls on local finance, their part of Christ's church is nobly executing its divine trust.

Who will come along and burst up this horrible effect of orthodoxy? Who will make a supreme effort in realisation that orthodoxy is not a cause for satisfaction, but rather means the imposition of a responsibility and a solemn duty before God? Who will preach or listen next Sunday to the sermon as if such glorious truth had only been just now discovered? "Why," said a politician to a preacher not long ago, "you speak as if you were quite sure of what you say." It was the great Professor Drummond who advised young preachers to speak of Jesus Christ as if they really found Him for themselves. Here is the cure for much of that half-heartedness, which called forth Evangelicalism in the 18th century, and which will again revive its power and blessing in our own day, if we will.



**Cobham's Mechanic.**

SO runs the tragic headline, informing us of the shooting by a stray Arab of the friend and mechanic accompanying Cobham in his flight out to Australia. The sad incident shows how closely East and West impinge, and how much remains for the missionary to effect before his labours cease. We may further learn of the slow decadence of the cruel creed of once promising Mohammed. Perhaps it was an echo of the War, when the dweller in tents learned to hate the flying man who went faster and further than the ship of the desert. We witness vast and incredible disintegration in the Moslem world, and the once impossible

effect of Christian teaching in the conversion of the children of the Prophet to the faith of Jesus Christ, is now comparatively frequent. And the three missionary religions of the world, of which Buddhism completes the list, are approaching much closer contact prior to their final conflict. But Mohammedanism assumes less and less its threatening aspect, except in those unhappy lands yet subject to its political sway.

**Mexico's Ban on Religion.**

PERHAPS it is too much to expect the press to explain on every occasion its cables to its readers, especially when Rome is affected. Early this month word came through that Mexico had put a ban on religious teaching in schools, and prohibited sectarian publications commenting upon public affairs. It should be understood that it is Rome that Mexico objects to, and from which she has suffered so much. This is a very old story of political interference by the servants of Rome, who ever place the Pope before the national ruler, and the (supposed) welfare of the R.C. Church before the State. This is exactly why Rome lost China and Japan hundreds of years ago, and why she has lost hold upon such "catholic" countries as Portugal. What is very worthy of note is that just when some of our deluded brethren are crying for closer contact with Rome, Roman lands are arousing themselves to fury against the political influence of that Church. The pity is that the revolt often includes in its sweep rooted opposition to all forms of religion, the true as well as the false. It is marvellous to read in a parish paper recently published in one of our great cities, that we must get rid of our un-Christian antipathy to Rome, much of which is due to ignorance and misunderstanding!

**Inter-State Jealousy.**

OR, is it newspaper desire for headlines? Just recently a certain paper had something or other to say upon the subject, and what little emanated from so momentous an announcement effected nothing more than to make evident that one swallow does not make a summer. It is rather stupid to talk about it, and it does not help good feeling among Australians who should be above such small rivalries. The vast amount of travel and change of domicile tends to minimise what jealousy might spring up from time to time, and we are beginning to be so disgusted with the smallness and parochial character of our artificial divisions, that there is a growing desire for some sort of unification additional to our present federal unity of States in the Commonwealth. It is important that we should read a little more than the cricket scores to understand the developments pending in these matters in our very day. The proposals coming before the people of Australia demand serious and thorough consideration from every voter.

Churchwardens and parish workers should hear Captain Watson on the duplex envelope system. He is the founder of the system and he ought to be heard.

The Rev. W. J. T. Pay, C.M.S., General Secretary, Melbourne, will in future devote his great power of appeal entirely to the work of visiting parishes as deputationist, being freed from office ties. The post of General Secretary thus falls vacant.



**The Archbishop of Brisbane.**

THE two Archbishops of England come from Scotland, and the four Archbishops of Australia come from Lancashire. Archbishop Sharp's life has been spent in three countries. He was ordained deacon in 1889 and priest in 1890, and for the next twenty years he worked in the Old Land, his last charge being at Whitkirk in Yorkshire. It was there that the call came to go to New Guinea as the second Bishop of that romantic mission diocese. It is rather remarkable that the first Bishop (Stone-Wigg), when in Brisbane as sub-dean, had asked him to come to that diocese, and when Bishop of New Guinea had asked him to come to the diocese of New Guinea. He was unable to accept either offer, and it is strange that in the Providence of God he should first go to New Guinea and afterwards to Brisbane. His second period of service started in 1910 when he arrived in New Guinea, and for more than ten years he carried on the noble traditions laid with so much self-sacrifice by Bishop Stone-Wigg and his fellow-helpers. To this day the love he evoked from all, white and native, remains warm and constant. New Guinea appealed to him in such a way that when he returned from his last trip to England he said that he would never desire to return to either England or Australia again. But he was not able to stay amongst those whom he loved and who loved him, for a skin complaint ensued and became so troublesome that the doctors forbade any return to the tropics. The Bishop was then in Brisbane recuperating his strength slowly but surely, when the blow of Archbishop Donaldson's resignation fell upon the Church in Queensland, and Bishop Sharp was elected to fill the vacant See. His humility was shown when he said at the luncheon following his enthronement that he realised that after Archbishop Donaldson there would have to be a "drop," and when he was elected he thought he might as well be the "drop." But the new Archbishop has succeeded again in gaining the hearts of all, and his love for young men is most pronounced. The Gordon Club boys in South Brisbane wanted to show him honour, and suggested making him a patron of their club, but were told that he would not care for such a far-off dignity. The next suggestion was to make him a vice-president, and

the rector of the parish said that it would not be fitting to make the Archbishop a vice-president when the rector was president. The question was what were the boys to do, and the rector said, "Make him a life-member and he will be around the first free night he has." And that is what happened. The Archbishop has a very quiet way about him, but he can be very firm when the occasion demands it, as the way in which he put an end to a gambling carnival which was being held in memory of the centenary of Brisbane shows. There are some who affirm that bishops are hard to approach, but that can never be said of the present Archbishop of Brisbane.

**English Protestantism.**

**Mr. Hilaire Belloc's Admissions.**

NO a Belgian Roman Catholic reviewer, Mr. Hilaire Belloc, the well-known English Roman Catholic writer, contributes an article which contains some admissions very valuable to Protestants. It is entitled, "Do Not Let Us Have Any Delusion About Roman Catholicism in England."

In reply to statements emanating from certain Romanist circles to the effect that England—the Church of England in particular—is ripe for conversion to Roman Catholicism, and is prepared to re-enter the bosom of the Church, Mr. Belloc declares that to his own knowledge this is a great delusion. He writes:—"The hostility to Roman Catholicism is much greater to-day than when the numerical proportion of Roman Catholics was much smaller. In England this antagonism is neither official nor academic. It is an antagonism of a social character, spread everywhere, recalling the feeling of the French towards the Prussians, or of the Eastern Germans towards the culture of Poland."

Further on he writes:—"With regard to the total of the population we (Catholics) are not stronger numerically in England to-day than we were fifty years ago."

Of the French it must have cost him much to write the following, which will be very pleasing to French Protestants:—"The French Huguenots are proportionately less numerous than the British Roman Catholics (who represent less than 7 per cent. of the total population), but they form nearly a half of the ruling and official classes in France."

With a frankness which is to his credit, this Roman Catholic writer, Mr. Belloc, says, among other things:—"The national antagonism against Roman Catholicism is as strong as ever, and seems as if it would remain so. . . . In the mind of the average Englishman lies the deeply-rooted conviction that the Roman Catholic Church is a stranger to him, that it is 'foreign'—a term which in English sometimes means something repulsive and despicable." He adds that "the English attribute to the Reformation their economic prosperity, and their universal influence."—The Vigilants.

On Easter Eve, April 11th, 627, Eadwine, King of Northumbria, was baptised in the little wooden church he had erected at York, where he had been catechised in the faith by the venerable and awe-inspiring Paulinus.

**Random Shots.**

(By Juvenis.)

**The Gorham Controversy.**

I WANT to recall to your minds an example of gross illiberalism in the English Church. I refer to what is called the Gorham controversy, which formed one of the great crises in the life of our church during the middle of last century. George Cornelius Gorham, after a brilliant career as a student, became a Fellow of Queen's College, Cambridge. He held a living in the diocese of Exeter, into which he was inducted by Bishop Philpotts. At the age of 60 he was presented by the Chancellor of the diocese to the living of Bramford Speke, which he accepted because while the emoluments were less it offered greater advantage for his children's education.

The Bishop, who was a narrow and intolerant ecclesiastic, had long suspected Gorham of unsound views upon the subject of baptism, and in December, 1847, subjected him to a long and severe examination. Something like a deadlock ensued and in the following March the inquisition was resumed. After a verbal examination that lasted altogether over 38 hours, Philpotts drew up a list of 149 test questions in which he endeavoured to enmesh his prey. The point at issue was the significance of the act of the Sacrament of Baptism in the case of infants.

Philpotts and the school to which he belonged held that grace always and unconditionally accompanied the outward administration of the sacrament. Gorham, who represented the Evangelical school, held that grace may be bestowed before, at, or after baptism. In other words, he refused to compare the outward sign of water with the inward grace or thing signified. He interpreted the word "rightly" in Act. 27 "They that receive baptism rightly" as not merely "lawful administration" but by "worthy reception." Worthiness is of the essence of the sacrament, and worthiness means faith and repentance personally in the case of adults and sponsorship in the case of infants. Regeneration is possible without baptism, and baptism is possible without regeneration. The Church speaks charitably of the baptised as regenerate as in the baptismal and confirmation services on the supposition that they have faith and repentance. This hypothetical principle underlies the declaration of absolution as also does the expression of hope in the burial service. The upshot was that the Bishop refused to institute Gorham, and Gorham appealed to the Court of Arches in March, 1848.

The court ruled in favour of the Bishop and in December, 1849, Gorham appealed to the Privy Council. The importance of this appeal lies not only in the possible disruption that threatened the Church, but in the fact that this was the first time in which the limits of clerical liberty in matters of doctrine came before the Judicial Committee of that august body. There were six judges and this learned bench was assisted in its investigations by Archbishops Sumner and Misgrave, Bishop Bloomfield, of London, who gave their opinions as assessors, but naturally had no vote in the finding. That finding was delivered in March, 1850. Into its details there is no time to enter. By five to one the Court decided that Gorham's doctrine had been propounded and maintained without censure or reproach by eminent divines in the Church of England from the time when the Articles were first established

and that such doctrine was neither contrary nor repugnant to the declared doctrine of that Church.

This judgment had far-reaching consequences. Numbers of the clergy, including Archdeacon Manning, perverted to Rome, but what is of more importance from that day the evangelicals have been assured of their lawful rights to a place in the life of the English Church. Whatever our own particular views upon the question of baptism, liberals of every school must take their stand, not with those who described this as a soul-destroying judgment, but with those who regard it as the charter of freedom in the Church of England, and see to it that every such effort that may be made in these latter days to pervert conscience and to control liberty of thought, to cripple truth and to narrow the Church shall meet with a like fate.



**Young Men's Bible Class Quarterly.** The Y.M. Bible Class of St. Stephen's, Richmond, Melbourne, has, for many years, been a feature of the life of the parish. For those young men of the district who feel the need of some spiritual help it is an ideal movement; in addition, nevertheless, one notices that sporting in its healthiest sense has been also well featured, and St. Stephen's Harriers, Football Club, etc., etc., have often been recorded in various competing to premierhip places in the various competitions. This is "all to the good," and ambition has soared even to the production of a well-got-up little Quarterly Magazine, which it is hoped will summarise from time to time the efforts and aims of the Class.

Vol. 1, No. 1, just in issue, commences appropriately with a letter from Archbishop Lees, linking himself personally with the movement. The issue contains, in addition, articles, pitifully condensed, by the Bishop of Gippsland, "Character," by Rev. F. J. Wilkin, M.A., D.D., "Big Business," by Rev. G. H. Nichols, M.A., B.D., "To the Young Man"; together with sundry current topic notes. Every good wish to the new departure.

**The World-wide March of Temperance.** A children's drama, by the Rev. Ambrose Roberts. This has been given several times in Victoria with much success, and enables the author, who is well-known in temperance work in Melbourne, to portray sundry features of the need of reform in this manner. It represents a court scene, and the tableau and words lend additional point to the argument. The idea is excellently carried out, and the play ought to prove useful to many temperance societies.

**Dollars Only.** By Edward W. Bok. Our copy from Angus & Robertson Ltd., for the Cornstalk Publishing Company, of 89 Castlereagh Street, Sydney. This book is "dedicated to those earnest men for whom it is not intended." It is a fine, strong witness addressed to men of the world, affording in common-sense talk that first things must be placed first. Business easily becomes a god, as when church members stay away from church to do their account books at home, a fault from which church treasurers are not always free! The interest aroused by the author's previous work: "The Life and Work of Edward Bok" will be remembered by many. We commend the book to preachers for material for sermons, and to the laymen for guidance to preserve them from that form of idolatry which consists in worshipping business.

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## NEW SOUTH WALES.

### SYDNEY.

The Rev. Thos. Carter, Th.D., London Secretary of the Zenana Bible and Medical Mission, has just completed a successful itinerary in Queensland, and will be spending a few days in Sydney on his way to New Zealand next week.

### Japan Rescue Mission.

On Thursday last, at the Gospel Union Hall, a meeting was held on the invitation of Mr. G. E. Ardill, Hon. Sec., of the "All Nations Missionary Union" to welcome Miss Bessie Butler, a prominent worker of the Japan Rescue Mission, which was established as a separate organisation about six years since Mr. George Dempsey, who was much moved by the pitiable condition of such vast numbers of women, who are held in fetters by Commercialised vice in Japan. It is computed that about 200,000 such girls and women are in degradation and doomed to a hopeless life. Dr. T. Graham Campbell occupied the chair.

The Rev. A. Fleming and Rev. A. E. Morris also voiced a welcome to Miss Butler; and assured her of the sympathy and support of the Christian Churches in the Christ-like work of the Mission. Mr. Morris specially referring to the attitude of tenderness and grace as manifested by Christ to the outcast women of His day.

Miss Butler in an address full of pathetic incident gave an account of the methods of work of the Japan Rescue Mission and told of much success already obtained. The Committee has now under consideration a scheme for the establishment of Receiving Homes in the cities and larger towns so that immediate provision could be made for any girls and women induced to leave the life of shame. There are at present in operation, a Rescue Home and a Preventative Home, the latter dealing specially with young children, many of whom are very early in life sold to the life of degradation.

### Welcome to Gipsy Smith.

Gipsy Smith, the world renowned Evangelist, was welcomed by Sydney ministers at the Chapter House on 16th July. A large number of minister of various denominations were present.

The Ven. Archdeacon Boyce (President of the Council of the Churches) was Chairman, and gave a warm welcome to the Missioner and his party. The Rev. T. Ruth also extended words of welcome.

Gipsy Smith in reply thanked the speakers for their warm words and asked for the prayers and support of his brethren in the mission.

### Extracts from Letters received from the Sec. (Mr. Angus), of the Open Air Campaigners.

"The enormous crowds that have been gathering during the last few nights at Kurri Kurri have been reminiscent of our meetings at Lithgow on the New Year tour. How quietly they listen, and one is impressed with the splendid type of men in the crowd. Last night the meeting continued until 11 o'clock. Immediately after the waggon a large crowd assembled, and as it was so very cold one wonders how the folk stood so long; we felt cold on the waggon.

This evening it was wonderful how the crowd stood. After preaching for about an hour the appeal commenced at a quarter to nine, and went on and on, and the crowd

gathered in tighter, and about 10 p.m. the men were very interested, while with the Bible opened we endeavoured to bring the truth more clearly before them, and the Lord graciously undertook, opening His own word. A few interjecting questions at first, and at 11 o'clock the crowd was still there; some, of course, had gone home. It was very cold, but what quietness, what interest! It was just an open air Bible Class, and it really seemed as if every man was ready to surrender to God. At 11 o'clock, when appealing again, a bank clerk from the Bank opposite came out and said confidently, "I will accept Christ as my Saviour and Lord." Another man came through in personal work. The meeting took a strange turn, men everywhere confessing it was right, but hesitating to take the step. The man from the Refreshment Room came out with two cups of hot Bovril and biscuits for us, and we went on again till midnight came, when the lights of the town went out. Then the meeting closed. From open to close there was not a moment when the presence of God was not felt. One man who confessed Christ last week was doing work round the crowd, confounding the infidels who tackled him."

### GOULBURN.

#### Cundagai, N.S.W.

(From a Correspondent.)

The Rev. W. S. McLeod has been rector in this parish now for some two years, during which time the response has been wonderful. He found a decadent parish, spiritually and from a building standpoint. The people under his leadership have restored five churches, a rectory, a schoolroom, and purchased a new car all out of debt, estimated roughly £2000 has been raised for this alone. A great amount by straight-out giving. His parish is no sinecure, 9 preaching centres, 13 schools, 3 hospitals, to visit, the parish is 35 miles by 25 miles long. He keeps fit by a good annual holiday in the summer. He hopes some day to have a helpmeet in a curate. The rector is a bachelor, but loves the ladies, who love him and help him. He has a rector's glory-box, which is filled every year by these devoted friends; the proceeds are sold for parish purposes. Last year it realised over £300.

## VICTORIA.

### MELBOURNE.

At a meeting held in St. John's, Latrobe Street, the Rev. Walter E. Bentley, from New York, explained his proposals for forming a branch of the Church Actors' Guild.

The festival anniversary services at Holy Trinity, Bacchus Marsh, were held on 17th July, and culminated with a largely attended tea-meeting in the Mechanics' Hall, followed by a lantern lecture on Buddhism by the Rev. Dr. A. Law. On the following Sunday the Rev. C. H. Zercho concluded a successful term in the parish. Through his efforts assisted by many helpers, the sum of £70 was raised for parish funds at the anniversary.

On August 13th Ernest Denny's comedy "Vanity" will be performed in aid partly of the Children's Home, Brighton.

The Archbishop dedicated a sanctuary in the end of the Assembly Hall of the Girls' Grammar School, Geelong, on 27th June.

St. Catherine's, Caulfield, celebrated its golden jubilee on Sundays 4th and 11th July. A conversation will be held in the parish hall on Tuesday, 13th July.

A.B.M. of Victoria are arranging a journey by Mr. Herschell, to procure films of aboriginal life and of missions from Perth to Thursday Island.

Bishop Baker, of Bendigo, the son of a missionary, delivered a fine sermon at the final Centenary Service of C.M.S. in the Cathedral. Bishops Armstrong and Craunswick and the Revs. W. C. Storrs and F. Brammall also took part.

### BALLARAT.

The Rev. J. A. MacQueen, of Casterton, has been appointed a Canon of the Cathedral by the Bishop.

## BENDIGO.

### Ruridecennial Chapter Meeting.

The half-yearly ruridecennial chapter of Bendigo began with a celebration of the Holy Communion at 11 o'clock, when the dean, who is also the rural dean, was the celebrant, being assisted by Rev. S. Wolstenhome, of St. Peter's, Eaglehawk, who gave an impressive meditation. The chapter, after the service, met in the school house, when the Rev. H. W. G. Nichols gave a deeply spiritual and suggestive devotional paper. After lunch a helpful address was given by Rev. J. W. Hindwren, and a stirring paper on "The Clergy" by the chapter clerk (Rev. S. W. T. Runting). Mr. Runting, who had been previously acting-chapter clerk, was elected chapter clerk. At 3.30 Captain T. F. Watson gave an interesting address on the duplex envelope to the members of the chapter and visitors.

Dr. Floyd, organist of St. Paul's Cathedral, Melbourne, visited Kyneton on July 14, to re-open the organ in St. Paul's Church. As part of the plans to mark the completion of seventy years of parish life, the vestry has spent £250 on renovating the instrument.

## SOUTH AUSTRALIA.

### ADELAIDE.

The Jubilee of the first services conducted in St. Peter's Cathedral has been celebrated. Canon Hewgill, M.A., rector of St. Andrew's, Walkerville, speaking on the text, "A house of prayer for all people," said, a Cathedral was not the church of a parish, but of a diocese, not of a congregation, but of all church people—it was everybody's church. That should be the ideal. It had not been realised yet, but it was the right ideal. The ideal cathedral had its main door open every day, and all day there was a silent invitation to the wayfarer and the tired to enter. It was a clearing house for all sorts and conditions of Christians, and in its services, especially on Sunday evenings, were to be found people of every creed and of no creed.

### Farewell to Rev. A. Riley.

At St. Luke's Church, Whitmore Square, Adelaide, on the evening of 12th July, there assembled a large congregation of members and friends of the Church Missionary Society, all of good mind and purpose. There was gladness in the air, but withal some sadness, for were they not there to attend the dismissal service of a younger member, the Rev. Arthur Riley, who was leaving shortly for the mission field of Yambio, Southern Soudan. Glad—because of the great privilege of being able to send a fellow-worker forth on an adventure for Christ, but sad at the thought of the parting with one who had endeared himself to many friends.

The Rev. C. W. T. Rogers (Rector of St. Luke's) conducted a Communion Service, assisted by the Revs. W. H. Irwin (Hon. Sec. of the Society), J. A. Rowell (Magill), and R. M. Fulford (Holy Trinity, Adelaide).

The Rev. J. A. Rowell read the Committee's instructions to the outgoing missionary, and these were followed by the Dismissal Charge given by the Rev. R. M. Fulford, who assured Mr. Riley of the brotherly affection, which members of the Committee and C.M.S. friends in general had for him.

Mr. Riley, in his farewell message, gave testimony in very simple, but direct words, of how he came to offer his services for the mission field, and how the Lord had given him strength and encouragement in many different ways, all through the days of preparation and training, concluding with these words—"For the future I have no fears, as God has pointed out the way in the past, I feel sure He will do likewise in the future, and if we are kept by the power of God, then there are no dangers which are insuperable, but there is the danger of prayer failing in the home base. We must be earnest and regular in prayer, and if the home people will remember this, then I believe their prayers will have a lasting effect on the work at Yambio and elsewhere. John 15: 5 is the secret of my success, for without the Lord Jesus Christ we can do nothing."

Mr. Riley left Adelaide for the Soudan per S.S. "Baradine," on 17th July.

—H.M.M.

## Ministry of Healing.

St. Matthew's, Manly (Rev. A. R. Ebbs), has added to its activities by arranging a Healing Fellowship, of which the Vicar writes—"The conviction grows upon me that the Church ought to develop this side of its mission, in co-operation with the medical and nursing profession. I am glad to be able to report that a Healing Fellowship

for the whole parish has been formed. It is a very simple organisation, for the purpose of interceding for the sick. Small groups of Intercessors are being formed in different parts of the parish, so that they can meet occasionally in any place convenient to them, in order to pray for those who may be sick in that particular area. Then the members of the Groups and their friends are invited to a Healing Service on the First Tuesday of each month, in St. Matthew's Church, at 8 p.m. The next will be held on Tuesday, 6th July. Mr. R. Broughton has kindly consented to act as hon. secretary. I commend this whole work to the sympathetic interest and co-operation of our parishioners.

## A Wonderful Meeting.

(By C. Woodward.)

I had the privilege of going to the Girls' Industrial School, Parramatta, and having a talk to over one hundred of these unfortunate girls, many of them had sunk very low in sin.

I told them the story of my life of sin and shame, and how God in a most wonderful way, one night in a small Church of England Mission Hall at Redfern, spoke peace to my soul, and from that very night I stopped gambling, drinking, stealing, and became an honest, sober, respectable citizen.

At the close of the Service I made an appeal, if there were any girls who were willing to accept the Lord Jesus Christ as their own personal Saviour to stand to their feet and repeat after me the prayer of the publication: "God be merciful to me, a sinner." It was lovely to see and hear one hundred girls stand up and repeat that prayer. After they sat down, heart breaking sobs could be heard all over the room; the Chaplain was surprised, for there was nothing emotional about the talk, and he decided to prove the sincerity of their penitence in the following way. He said, "If any of the girls were anxious about their Soul's welfare and would like to discover better how to serve Christ, if they would go over into the office, we would come over later and see them." It was half an hour before we went across, the object being to give time for any emotion to work off. When we reached the office there were fifty girls waiting and they were still sobbing bitterly. We dealt with each one personally, and found that some wanted to become missionaries, while others were eager to engage in any branch of Christian work.

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## Co-operation.

(Contributed.)

THE completion of St. Paul's Cathedral, Melbourne, is a great and inspiring undertaking, and one which is in progress at the present time. The beautiful towers and spires will soon be noticed ascending above the main structure, and when completed, will add dignity and beauty to the city. The re-building of St. Andrew's Cathedral, Sydney, in a new position which is now being considered, will be a still greater piece of work, involving many workers and great cost. But we may see in these noble buildings a triumph of co-operation in the endeavour to reach a fine ideal.

With regard, however, to the spiritual building which the material so effectively illustrates, things are not so harmonious and the ideal is often so far off that one is tempted to despair of its ever being reached. Lack of appreciation for the worker whose task is different from our own, and whose method is not understood, leads to disappointment and inactivity. Not only is this aloofness and misunderstanding found in members of different denominations; but it is often very marked in members of the Church of England itself. The Evangelical mistrusts the High Churchman and the High Churchman the Evangelical, when the idea to make Christ known to a waiting world may be the inspiration of each, and when each would receive the greatest possible spiritual help from the fellowship of the other. The difficulties of co-operation may be great and appear at first to be insuperable; but the effort will be well worth making. Energy and money will be utilised which would otherwise run to waste; to say nothing of the spiritual gain referred to. Dr. Mott recently said that even if the difficulties of co-operation were mountain high it should be our joyful privilege to seek to overcome them. The value of co-operation was recently seen in the missionary conference conducted under his leadership at Melbourne. Different missionary organisations from all the Churches, through six inspiring surveys which were prepared and submitted, contributed the results of years of experience for the benefit and guidance of all who attended. And the conferences concluded with a valuable list of "findings" which reflected the convictions of the whole body upon vital matters of missionary policy. Co-operation, some might say, could be carried too far; and that would be true if fundamental questions of principle were sacrificed. But whilst loyalty to our own theological position is definitely safeguarded, there is everything to be gained by brotherly co-operation with those who may differ from us in what is non-essential.

The Determination of General Synod carried in 1916 was a praiseworthy effort to secure co-operation between the two great wings of missionary endeavour under the Church of England in Australia. The pioneer organisation is the Church Missionary Society, which has just celebrated its centenary. The other is the Australian Board of Missions, which entered the field later, and has already large missionary responsibilities in the Pacific Islands and Northern Australia.

It is felt by the leaders of both organisations that the Determination has very largely failed and needs amending, so that the whole of the missionary operations of the Church may be co-ordinated under a national missionary council. If this problem is ap-

proached in a brotherly spirit by both sides, and a satisfactory result is achieved, it may confidently be expected that a great new forward movement for the propagation of the Gospel in non-Christian lands will follow.

## Young People's Scripture Reading Union.

The half-yearly social tea and meeting of the local secretaries of the Union was held at the C.M.S. luncheon rooms, Melbourne, on Thursday, 17th June. Most of the suburban secretaries of branches were represented. After tea Rev. C. H. Barnes, the president, presided at the devotional meeting, at which Miss S. Dixon, one of the earliest workers in Victoria, and returned missionary from Africa, gave a very helpful address upon her connection with the work, and urged increased activity and earnestness in carrying on the work. The hon. gen. secretary, Rev. E. G. Veal, read the report for the past year, showing that 7000 cards had been applied for and 1500 magazines and daily note booklets had been distributed monthly. Attention was drawn to the approach of the jubilee of the union in 1930, and earnest efforts were asked to increase the membership from 800,000, the present number, to a million. The chairman asked for suggestions from the members present and several were made for future consideration of the committee. The meeting, which had been of a most cordial and helpful character, then closed. The committee met a few days afterwards, and it was resolved to use the children's welfare year to bring the union under notice and ascertain where missions to young people are to be held, and ask that the value of the union be introduced and members invited to join. The hon. sec. expressed his willingness to visit Sunday Schools and attend drawing room meetings that might be arranged to further the interests of the Union. The State School Scripture instruction classes were mentioned as a possible field for advancement. The publication of a daily cycle of prayer was discussed, and noted for future consideration. There is urgent need for a wider recognition of the importance of the habit of daily reading, which after all, is the foundation of religious knowledge and the strengthener of all spiritual life.

## Children's Year.

Mr. Stephen Murphy, of the Children's Court, writing to the "S.M. Herald," says—

"My personal experience, and my reading of what is going on in the world, satisfy me that there is a great increase of crime amongst young people. No person without knowledge obtained in the Children's Court can form a correct opinion of the serious condition of child life in Sydney, and its near suburbs. Without the knowledge gained by me in that Court, I could not have believed that some thousands of children were from time to time needing strong action on the part of that useful and important institution.

"The matter of the religious training of the rising generation is, in my view, the most important in regard to the real welfare of the State. It cannot be denied that ordinary education without a good moral and religious foundation will not result in the formation of a truly great nation. On the contrary, the keener the intellect of a person having no moral sense the more dangerous he is to the community.

"Our N.S.W. school system provides certain Scripture lessons as part of the ordinary curriculum, but the question arises, do these lessons receive the amount of attention which their importance demands?

"This instruction is so vital to the public welfare because, from my experience in the Children's Court, I am quite satisfied that thousands of children in this State are growing up without any other knowledge of Divine things than what is given in the public schools. In a great many cases the parents do not go to either church, and the children do not go to either church or Sunday school.

"As to Sunday schools, my experience satisfies me that the greater attention given to this very important branch of christian work the less the number of children brought before the Court. That is to say, the more efficient the Sunday school work of any church the less the number of that church who are in danger of lapsing into a career of vice and crime.

"The neglect of control is becoming more general, and the devotion of both parents and children to Sunday pleasure are matters of serious concern."



## Revival—A Practical Suggestion.

"Onlooker" writes:—

May I say how impressed I was with the letter from "Friend of the Children" in your last issue, concerning Religious Education in our State Schools. I was on the point of writing to you myself in the same strain, and feel I must still write in support of the appeal for more systematic instruction for our boys and girls. One of the most strategic points at the High Schools, in which are over one hundred and seventeen thousand boys and girls. Visualize for a moment this group of young life. It is taken from the best of the children attending our Public Schools, boys and girls, whose minds are alert and in touch with many of the scientific and social problems to-day. They come very largely from homes where the Bible is not read and Sunday is not kept. A few go to Church and possibly Sunday School, if they please. Probably they go to neither. They are growing up with no definite knowledge of God in Christ and without a definitely Christian outlook on men and affairs to-day. Yet they will be the men and women of our University in a year or two; they will have a large influence in the professions and as employers of labour; and some will fill even more leading positions.

These boys and girls are a tremendous challenge in the Diocese. The challenge has been responded to in some measure by the Diocesan Board of Education, so far as the girls are concerned. Several fine Church of England women are going from school to school definitely teaching the Church of England girls the Christian Faith. But the huge problem is the boys. Our State allows each Denomination one hour a day for religious instruction. So far as I can see it is impossible with our poorly staffed parishes to expect the clergy to cope with the work. Besides many of them have not the training to meet the needs of these boys, who are taught secular subjects by the best University men that the State can procure, and whose minds are often in touch with the questions and problems of the world as, alas, many of our clergy are not.

The need is painfully apparent, for at least four Church of England University men with a spiritual outlook and some knowledge of teaching are needed to take on this work as their vocation. Surely there are men who will respond if the positions are created. The work would occupy the whole of their time and would mean adequate payment for trained labourers are worthy of their hire.

We pray for Revival in the Church, but when it comes to taking practical steps to bring it about very little constructive work is done. Here is a real opportunity for those who have money to give definitely for this work of religious instruction in our High Schools. We have the machinery with our Diocesan Board of Education and its Director. Why does not the Board put forth a special appeal for this crying need? There is nothing more important than this at the present time. The whole Church should support it.

## Why not a Referendum for the Church?

"Constitutionalist" writes:—

If the State wishes to alter its Constitution it seeks authority from the people. Why should not the Church do the same? The proposed Convention in October next to consider a new Constitution for the Church of England in Australia has no mandate from the members of the Church of England in Australia to do so. To call together members of General Synod for a Convention to initiate a movement that may change the whole character of our Church is a matter of the greatest moment to every member of the Church.

The only proper way is to have a referendum of all members of the Church on the subject and find out whether a change in the Constitution of the Church is desired. The whole Church should be educated on the subject and a Referendum would do this. Otherwise a change may be effected by a small body of men in official positions in the Church and the great body of Churchpeople never consulted in the matter. It is true that the results of the Convention are to be referred to Diocesan Synods, but after all the ordinary member of the Church does not

give his Synod Representative the right to represent him in changing, it may be, the whole character of the Church. It is to be hoped that the rights of the silent mass of quiet worshippers will yet be maintained in any proposed alteration to the Constitution of the Church. Have they asked or sought of the Church, "Does not the Church exist for them?" I make bold to say that a Referendum of Church of England people in Australia on the subject would give an overwhelming majority in favour of "no change."

turns. I feel sure other clergy besides myself in Australia would welcome an exchange for a period, but we should like to know what the parochial clergy in England think about it.

## Do the Laity Know?

"Simplex" writes:—

I wonder if the clergy know the way to effect indirect increase of stipend by asking the vestries to bear certain expenses which are entailed in the discharge of the work beyond those items mentioned by your contributor. I know of parishes where allowance is made for postages, the telephone charge is met, and a sum is allocated for hire of motor during the year. Such relief may not bring stipends to the old level, but they do materially ease the burden, for it is becoming increasingly difficult to make ends meet in the parish house.

## Absolutions of the Dead.

"Anglican" asks if any reader can supply the following information:—  
Can you please tell me what are the "Absolutions of the Dead"?

In a Queensland diocesan paper recently, I read where this service followed a "Requiem Mass" and "the first part of the Burial Office." I can find no reference to it in several encyclopaedias that I have consulted.

J.E.—Received your congratulations with pleasure, as well as your suggestions, which will be acted upon. Your communication would have been more valuable had you given your name and address. Editors are not generally supposed to notice anonymous writings, though it is not necessary to publish name and address where the contributor desires to be anonymous. We quite expect J.E. to contribute an article shortly.

The noblest deeds of heroism are done within four walls, not before the public gaze.—J. P. Richter.

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Toorak, V.

July 22nd, 1926.

"Lives of great men all remind us  
We can make our lives sublime."  
—Longfellow.

My dear young friends,

We all, men and women, boys and girls, love to hear and read about heroes and adventurers, don't we? It is one of the fine things about us that we do so enjoy tales of courage and sacrifice. Our history books and our Bible, which is history too, of course, give us lots of tales more interesting and fascinating than any imaginary ones, because they really happened.

Think of the first man who sailed out into the open sea, and then, ages afterwards, Christopher Columbus, setting out to discover America. He was quite sure there was a new world across the mighty seas, but he was a poor man and for many, many years could get no help. He wanted ships and crews, but kings and princes and men in power only laughed at him. He wouldn't give in, and at last he was able to set sail into the unknown. He had three ships and the largest was 100 tons. Have any of you been to see relations and friends off to England? Some of our liners are 20,000 tons! Imagine the difference in size and think of his courage.

Coming to our own time, who would have thought some years ago that any man could fly from England to Australia, and yet this wonderful deed has been done. The newspapers are now telling us every day about Mr. Allan Cobham. We are all thrilled by what he has done and very sorry to read of the death of his brave mechanic.

We admire all these wonderful men. They make us want to be brave too, and so we all can be.

Think of all the men in the Bible who lived and suffered for their Faith, their belief in God. St. Paul, in his letter to the Hebrews, has written a wonderful account of some of them. He tells of their mighty deeds, of their endurance under suffering, how they subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of flames, escaped the edge of the sword, how they were tortured, mocked and scourged, were stoned and suffered bonds and imprisonment. He gives a few names, but says time would fail him to tell of all.

Nowadays, in our free land, we don't have to suffer like these men suffered, but we still, all of us, need faith in God and courage to do the right thing every day.

Will you find me this wonderful chapter?

I am,

Affectionately yours,

Quint Prat

The correct answer to the question in the last letter is "My house shall be called the House of Prayer." (Matthew xxi. 13).

### ROOM AT THE TOP.

(From the Children's Newspaper.)

Never mind the crowd, lad,  
Or fancy your life won't tell;  
The work is the work, for all that,  
To him that doeth it well.  
Fancy the world a hill, lad;  
Look where the millions stop,  
You'll find the crowd at the base lad,  
There's plenty of room at the top.

### "ALL HIS BENEFITS."

(Psalm 103: 2.)

"Forget not"—though the way be steep,  
Though clouds obscure the sky,  
Though hope itself is almost gone,  
Our Father's Hand is nigh.

"Forget not"—all the promises,  
Of help and strength and love,  
Nor how the shadows of life fled,  
In light from Heav'n above.

"Forget not"—resolutions made  
And purposes anew,  
The earnest striving of the soul,  
It's aspirations true.

"Forget not"—faint and weary one,  
The friends, now gone before,  
Who fought and conquered in the strife,  
And reached the Farther Shore.

"Forget not"—that our Father lives,  
In His almighty power,  
Unseen, is with us day by day,  
And guides us hour by hour.

"Forget not all His benefits!"  
In number, "as the sand,"  
In beauty, "as the stars of Heav'n,"  
A countless, shining band!  
—Grace L. Rodda.

### Parish Papers Please Copy.

Much help would be accorded to this paper if clergy who befriend it would kindly insert in their parish papers, on occasion, some paragraph like the following, which, with alterations, appeared in the parish journal of a large city parish, and for which we are deeply grateful.

"THE AUSTRALIAN CHURCH RECORD" (fortnightly)—on order from ..... 9/- a year, post free—will keep you in touch with what is being said and done in England as well as in Australia. It should be noted that the daily press does not inform us on many urgent points, and that the Church press in general is official, and therefore neutral. Note that "The Australian Church Record" is the only non-official Church paper in Australia which stands firmly for the present Prayer Book, and opposes the introduction of an "alternative" or Roman style of Prayer Book, believing that two Prayer Books will eventually rend the Church in twain. The paper contains also many other items of general interest and varied character several capable writers being engaged to assist the editor in this work. There are 12 pages and frequent illustrations of church buildings and churchmen.

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For Church of England People  
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Subscription to this Paper is reduced to 9/- a year post free. The majority of Church of England people are evangelically by conviction. This is their Paper.

The "walking parson," now 76 years of age, is off to walk round Crete.

Stones from old English Cathedrals and Churches are to be incorporated into the new Cathedral, New York.

By the bequest of the late Mr. J. T. Box, St. Paul's, Ascot Vale, Melbourne, receives £60.

The oldest British missionary, Dr. J. Sibree, of the London M.S., has celebrated his 90th birthday.

"Infamous and devilish" is how Bishop Hay stigmatises the proposal in Tasmania to revive financial prospects by the Hobart Casino scheme.

The Rev. R. H. L. Sheppard, of St. Martin's, London, is much better, the trip to Australia having done good. He wisely refused to preach when here.

The Bishop of Willochra intends to form another Bush Brotherhood in his diocese to work towards the Northern Territory and Queensland borders.

Bishop Sprott, of Wellington, New Zealand, fears that gambling developed a mentality which is a menace to the Empire.

A Jew originated the idea of Christmas Cards in London in 1879. Sir Adolph Tuck, of the famous firm, Raphael Tuck & Co., recently died in England.

A Melbourne Vicar complains in his parish paper that wireless is emptying his church. Other vicars say their are not being adversely affected by that cause.

The foundation stone of the new Church of St. Bartholomew, Burnley, Melbourne, was laid by Lord Somers on Sunday, July 25. The old church stood on a noisy site near both tram and train.

The first lady deputationist of the B. and F. Bible Society, Melbourne, has been appointed, Miss Bradshaw, well-known in Anglican and Y.W.C.A. and Zenana work, having been accepted last week for duty in Victoria.

A certain Anglo-Catholic Bishop recommends all his clergy, irrespective of their convictions, to take a church paper which repudiates the title of Protestant. Where does the "Australian Church Record" come in, please?

A Melbourne Vicar tendered his resignation after having been in the parish three years. He thinks this gives opportunity to test whether change is desired. But in three years most men would have the Vestry full of their own followers.

St. John's, East Malvern, Melbourne, set its young men to conduct the service following the example of other parishes. The innovation was a decided success. It will prove itself still more if it lead some of the young men to consider the call to the ministry.

The Dean of Chester, at the same conference, said:—"He did not think the herding instinct, the brotherly side

of things, was a sufficient source of dynamic. They could get the driving power the society needed out of an ideal, and their ideal should be the Person of Jesus Christ Himself."

On behalf of ourselves and our readers we desire to express deepest sympathy with the sufferers from the devastating wind storm at Highton, Geelong, Victoria, last week. The old historic Church of St. John, a solid stone building, of 65 years' witness to God was wrecked.

At a C.E.M.S. conference at Sheffield in June, Bishop Taylor Smith said, "Christians had been too much like logs, only moving when they were dragged. They were too much like wheelbarrows, only going when pushed; and too much like sponges, absorbing everything and only giving when they were squeezed."

Last Sunday evening the Rev. Dr. C. J. Prescott, Headmaster of Newington College, Sydney, preached in Holy Trinity, Dulwich Hill, by special authority of the Archbishop of Sydney, as being a clergyman working toward the ideal of Reunion as set forth in the Lambeth Appeal to all Christian people.

It is necessary to explain the departure from the ordinary style in the production of this paper, as an effort to present its contents in a new way to catch the eye and interest of many who otherwise would not give one glance at it? It is not sufficient to have good things. It is also necessary to display them. We are proving the work of turning from conventional ecclesiastical style to present ordinary life in our headings.

The Dean of Newcastle (the Very Rev. H. Crotty, D.D.) is to be thanked for his excellent article in the "Sydney Morning Herald" on Saturday, July 24th, on Worship. Whole-hearted endorsement can be given to his statement: "It is still a vital necessity in any life which wishes to attain to any elevations, any dignities, or any real achievements. No man therefore who wants to live his life on any fine high level dare let this note of worship pass altogether from it."

The New Year Book of the diocese of Melbourne shows it to contain 263 clergy. One-fifth of them are sympathetic towards the Anglo-Catholic movement, and several are ardent members of the Australian Church Union, which is the Australian repetition of the English Church Union, of the extreme Anglo-Catholic section. How fortunate it would be for this paper if four-fifths of the clergy could be claimed as its friends and advocates.