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YOUNG RECORDERS.

Aims:

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

Toorak Vicarage, June 20, 1929.

"I am the Good Shepherd."
St. John x., 14.

My dear girls and boys,

Most of you who write to me live in the country. I did too as a child, and indeed till quite grown-up, therefore we all know something about sheep and have probably all had pet lambs. Most of us are apt to think of sheep as stupid and shy creatures, and so they are shy, anyway, in our big paddocks. Why, even our pet lambs, when they grow up, and are put out with the flock, won't own us; that used to grieve me terribly. In other countries where people possess just a few sheep, these sheep get as tame as anything, like dogs rather and just as knowing.

Some years ago my sister and I were staying on a farm in England; she had been ill, and we were there for about three months for rest and quiet. Our sitting-room windows opened right on to a little field in which the farmer kept his flock of sheep, forty of them. On warm days they lay against the wall of the house in the shade; we were so amused with them, and would hold out bits of bread or apple from the window, and up some of the sheep would come and take it. In fact, one old ewe got so tame and liked her tit-bits so much that in the evening if we had the window shut because of rain or wind or mist, she would bang at the glass with her nose and "Baa-aa" till we gave her something. We felt really mean to her when we left, and hoped that the next people who rented those rooms would be nice and friendly to her and not chase her away as a nuisance.

A young girl came to stay there with us. She was studying hard, and one day took her books out to the shade of the house, sitting on a rug with her back to the wall—the sheep were at the other end of the field—and she had some fruit to eat. Suddenly the piece was snatched out of her hand, the old ewe trampling on her meantime, and she calling out, "Oh, come, come, I've never been so near a sheep before." All our Australian friends had their photographs taken with her; she seemed to enjoy the process.

As a child, the Bible Stories about sheep used to be very interesting to me, but very odd; but now I quite understand how a shepherd can lead his flock and know them all by name and carry the lambs that are weak, and go searching everywhere, if necessary, all night through when one is missing. Also I can understand how the sheep too would know the shepherd's voice and follow him and not a stranger.

Jesus Himself when talking to His disciples, and to other folk, quite often told them little tales about sheep, trying to show them that as a shepherd looks after and cares for his flock, so He, Jesus, looks after and cares for His, and all people who live belong to His huge flock.

For many months now we have all been very anxious about our King; he has been so ill, now he really seems a little better, and everyone is glad. I'm sure you can all tell me where, every Sunday, we pray for him.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Trinity means Tri-unity—Three in One, three persons in one God.

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

THE CONSTITUTION.

What Brisbane Thinks of Sydney.

A decision of far-reaching importance to the Church of England in Australia was made at the annual Synod of the Diocese of Brisbane last week, when, by an overwhelming majority, Synod expressed itself in favour of repealing the Church of England in Australia Constitution Assenting Canon carried last year. This means that the gesture given to Sydney in favour of its provisos has been withdrawn, and that the Brisbane Synod stands behind the Constitution as adopted in 1927.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mr. Bell, Victoria-st., Epping, 10/-.
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Vol. XV. 40. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]

JULY 4, 1929.

[Issued Fortnightly.] Single copy 3d.
9/- per year, post free



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Nellie Smith, of C.M.S.

Influence of Archaeology on Belief in Bible.
By Rev. W. H. Hinton.

Leader.—How are Evangelicals Faring?
(The second of a series of articles by
Rev. W. H. Irwin, M.A.)

The Church Overseas.

The Death of the Archbishop of Perth.

The New Constitution—"Letting the Cat out
of the Bag." A pungent criticism by
Spermologos.

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General Editorial Communications: The
Editor of "The Australian Church Record,"
and all news items: C/o St. John's Vicarage,
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Two sisters in Melbourne wish to know of suitable accommodation in a nursing home. They are semi-invalid. Address, A.B., c/o Editor "A.C.R."

A writer wishes to learn the authorship of the words: "Behind all shadows standeth God." Can any reader supply the information?

It is suggested that a joint appeal is to be made for funds for necessary work for the preservation of English cathedrals.

Out of a total of more than 250,000 school children under the control of the Education Department of Victoria there were last year 11,167 alleged cases of truancy.

Twenty persons have joined an automobile club for persons over 80, which has been established at Hagen, Germany.

Rabbi Kattuck declares that Jews are gradually coming to see more and more the necessity of accepting Jesus as one of the most illustrious men of their race.

"The one sure hope for a permanent foundation of world-peace lies in the extension of the Gospel of Jesus Christ to the ends of the earth."—Viscount Bryce, O.M., Formerly British Ambassador at Washington.

It is proposed to erect a statue of Livingstone on the banks of the Zambesi, near the Victoria Falls, of which he was the discoverer. It is estimated that a sum of £15,000 will be required to complete the work, and already £2000 is in hand.

Preaching at Christ Church Cathedral on "Life Through Death," the Rev. R. Bird, M.A., D.S.O., said the acceptance of the Darwinian hypothesis militated against the Christian doctrine of the Atonement, and must, therefore, minimise a sense of sin.

"I can find no symbol and no law to satisfy our spiritual nature in the quasi-Christianity or the humanitarian applications of evolution. The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ."—Louis Trenchard More.

According to the report of the fire brigade for 1928, 2296 unnecessary calls were answered during the year in Melbourne. Of these, 1280 were due to a mistaken belief on the part of some well-meaning person that a fire had broken out, but the remaining 1016 were classified as "malicious."

The suggestion has been made that churches that have beautiful stained-glass windows should arrange for an installation of electric light so that when darkness falls the windows should preach their effective message to every passer-by. The idea seems a feasible and a good one.

It is right and proper that cathedral activities shall be extended as fully as possible; but the cathedrals were built for the worship of God, and "the festival of music and drama," which Dr. Bell has arranged for a week in August, at Canterbury, with eight concerts and the performance of "Everyman" and Marlowe's "Faustus," by the Norwich Players, is open to serious criticism.

It is just thirty-three years ago, we learn from the "Tablet," that Roman Catholics were permitted by the Pope to return to the Universities. The number now in residence at Cambridge, including senior members, is about 180 out of a total of 6000. But, as usual, Romanist activity is out of all proportion to its numbers.

A remarkable experiment to extract minute particles of radium which might have got into the floor of the Manchester Radium Institute after an explosion was disclosed by Sir William Milligan, the surgeon. The floor was taken up and sent to America. Radium worth about £800 was saved in this way, and radium valued at £700 was lost.

Sir James Barrie has presented the rights of his great play, "Peter Pan" to the Hospital for Sick Children in Great Ormond Street, London. The gift will provide the hospital with an income of £2000 (or possibly more) a year. If Sir John's gift is to be unconditional—which is believed to be so—every production of the play, on the stage, and on the screen, and every copy of the printed book sold, will be partly for the benefit of the hospital.

Thomas Paine's printing press which was employed to turn out the "Age of Reason," afterwards came to be used for the circulation of the Holy Scriptures, which Paine said would, within 50 years be obsolete and forgotten. Again, the very house in Geneva from which Voltaire sent out the statement that in 100 years' time the Bible would be extinct, was later on occupied as a depot for the Bible Society.

Dr. Goldstein, Zionist delegate, said when he was in Australia that when school teachers were appointed in Palestine it was found that the children coming from other countries came with their own native language on their lips, about 40 different tongues. It was decided to teach them all Hebrew. Here is another instance of "a little child shall lead them." This decision made possible the purely Jewish city of "Tel Aviv," "Hill of Spring" (50,000 inhabitants) to-day where only Hebrew is read and spoken.

In American papers there is now being advertised what is known as "a great church-commercial building." This advertisement informs the readers of the paper of a mammoth building that has been erected in New York. It contains a hotel, above this a series of flats, and at the top there is a church. This is reached by express lifts. This Broadway Temple is typical of the latest architecture in America.

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(By the Rev. A. Law, Th.Schol., D.D.)

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The Bishop of Norwich.

Political Meetings on Sunday.

The gratitude which the Bishop of Norwich evoked by his noble stand in the Prayer Book controversy received pleasing expression on Friday last, when his friends presented him with a motor car. As Sir William Joynton-Hicks said, in making the presentation, they "had taken the fortunate opportunity of his wedding to show their esteem and admiration for the wonderful work he did a year ago in the great contest regarding the revised Prayer Book. He was their champion throughout the country, and spared neither time nor labour to set forth what they believed to be the true Evangelical doctrine on which the Church of England was founded, or refuted, at the Reformation. In acknowledging the gift, and the kindly words by which it was presented, the Bishop intimated that it had been no easy matter for him to maintain the attitude which he had taken up. He had felt, he said, the loneliness of it, and the day was when "the two Primates, almost the whole of the Press, and the Prime Minister were against them, and their task seemed, from a human point of view, quite hopeless."—The Record.

The Primate and the Vatican.

Why the Visit to Jerusalem was Abandoned.

The Archbishop of Canterbury's decision not to visit Jerusalem during his Mediterranean holiday was, it has been stated, due to a suggestion from the Vatican. The "Daily Telegraph" says:—

"It is learned that the Latin Patriarch expressed to Rome his fears as to possible repercussions on Latin prestige in the Levant as a consequence of the Primate's intended visit.

"The Patriarch was apprehensive lest the arrival of Dr. Lang should synchronize with the celebration by the Greek and Armenian Churches of the Orthodox Easter week, an event which assumes unusual solemnity and significance in the Holy Land.

"At the Vatican a distinction of some delicacy was drawn regarding the nature of the representations made on the subject. It is emphasised, according to a message from the "Daily Telegraph" Rome Correspondent, that the suggestion made was that the Archbishop's visit should be 'adjourned to a more favourable moment,' not that it should be abandoned."

But the following statement was issued from Lambeth Palace:—

"The Archbishop of Canterbury, as has been already announced, will not be able to visit Jerusalem during his present cruise, owing to the fact that his host, Mr. J. P. Morgan, has been unexpectedly detained in Paris, by the work of the Reparations Commission. But, in view of certain statements which recently appeared in a morning paper, the Archbishop wishes it to be known that this is the only reason why he is unable to fulfil his original plan."

The Archbishop's decision was deeply regretted by the Orthodox leaders.

His Grace arrived in Athens on Wednesday, and in the afternoon he was received by the Metropolitan, Mr. Chrysostomos, at the Episcopal Palace. With the Greek Primate were the members of the Holy Synod of Greece, and the Archbishop of Trebizond.

Advancement of Atheism.

Sir Arthur Keith, as President of the British Association for the Advancement of Science, has had a doubtful honour paid him, for the President of the American Association for the Advancement of Atheism cabled to him as follows:—

"We hail with joy your uncompromising championship of the ape ancestry of man. Your boldness and plain speaking will encourage atheists the world over," and he has invited him to go on a tour of the United States. It would be an appropriate mission; Sir Arthur Keith is a member of the Rationalist Press Association, London, which has for its avowed purpose, the overthrow of Christianity.

And yet we have some Christian men and some Christian editors who seem ignorant of the fact that evolutionism uproots Christianity in the minds of genuine evolutionists just as finally as an acceptance of Islamism or any other fundamental antagonist of Christian faith.

We were glad to notice in the "Times" an appeal by Sir Ellis Hume-Williams to the leaders of the Labour Party to abstain from political meetings on Sunday. He pointed out that if they persist in such a practice, which is a universal desecration of the Sabbath, it will mean an injury to both the spiritual and the physical health of the community. The day following, Mr. H. H. Martin, the secretary of the Lord's Day Observance Society, wrote to say that he had been in correspondence with Mr. Baldwin, Mr. Lloyd George, and Mr. Ramsay MacDonald on the subject with generally satisfactory results.

Mr. Ramsay MacDonald.

How far Mr. Ramsay MacDonald will be able to give an effective lead to his party in this matter remains to be seen, but it is all to the good that the leaders of the three parties should, so far as their personal attitude is concerned, be prepared to protect the Sabbath from the desecration of political strife.

The Lord's Day Observance Society.

The Lord's Day Observance Society continues to make its influence felt in season and out of season, and deserves the cordial support of all Evangelical Christians. Its rejuvenation in the last two or three years has been truly remarkable, and the bitter attacks to which it is subjected from time to time in the secular press are an independent testimony to the value of the stand which it takes for the Lord's Day.

General Pershing.

It is not generally known that General Pershing, the former Commander-in-Chief of the American Army, is keenly interested in raising the funds for building a new American Cathedral. This is the Mount St. Albans Cathedral at Washington. Already General Pershing, as chairman of the National Committee, has raised £1,200,000, and an effort is now being made to obtain more than double that sum. The Cathedral is designed in the form of a cross with a central tower over 200ft high. It is being planned so that there may be seating accommodation for 7,000 people, and standing for 27,000. In the cathedral there are already the tombs of the late Presidents, Mr. Woodrow Wilson and of Admiral Dewar.

Roman Catholic 'Martyrdoms.'

As Roman Catholic advocates have recently been strongly emphasizing Roman Catholic "martyrdoms," the Protestant Reformation Society is making special provision for educating the people generally in the facts of the Protestant Martyrdoms in England from the 14th to the 16th centuries.

Many lectures on this subject have already been delivered during recent weeks by the secretary and other agents of the society. In addition to this, by arrangement with Messrs. Marshall, Morgan and Scott, the society has issued a large edition, at the popular price of 1s., of "Noble Martyrs of Kent," by the late Rev. G. Anderson Miller.

Prisoners love Hymns.

Mr. Thomas P. Ratcliff conducted some community hymn singing in Strangeways Gaol, Manchester. Some 700 prisoners were present. Eight hymns were sung, including "Abide with me," which was at the request of a young prisoner; his mother had just died, and it was her favourite hymn. The Rev. D. E. G. Lloyd, chaplain of the prison, said: "The men here forgot they were in prison, and went back in thought to the churches they had attended. Think of the difference between singing 'I walk with the King' and singing 'The girl I left behind me,' or any other bar-parlour song!" Mr. Ratcliff proposes to repeat the experiment in Pentonville and Wandsworth. He confessed that he had never had a more hearty hymn service.

"He who gives himself heartily to God may count upon many and varied temptations and one who through long years underwent no trial or humiliation might well question the soundness of his position."

Is Our Christianity Practical?

(The first of a series of articles contributed by the Rev. W. H. Irwin, M.A., of St. Peter's College, Adelaide.)

THERE is in logic an old dodge known as the fallacy of interrogation, which consists in asking an opponent such a question as this: "Have you left off beating your wife? Yes or no!" For most of us both these answers must contain an element of falsehood. It is likewise fallacious to say absolutely that our Christianity is either practical or impractical, for both adjectives may be applied to it.

Too often our religion is impractical, for it fails to be effective. We talk too much when we should be at work. A true allegory depicts the devil, as he listens outside the doors of churches and of committee rooms, saying to himself: "It's all right; they're still talking." Then it is a peculiar peril of the spiritual life for feeling and vision to stop short of action. We strive, in ourselves and others, to stimulate vision and arouse sympathy, in order to produce effort on behalf of the Kingdom of God. This is the soundest method of promoting Christian activity, but like every "best" method, it carries with it the most dangers. Disobedience to the heavenly vision or an ineffective sentimentalism may be all that results. Two Oxford friends left their University at the same time. In the usual way they drifted apart and lost sight of each other for years. Meanwhile, one of them rose in the world, but the other failed till at last he was reduced to selling pigs trotters in Piccadilly, where by chance one day these two former friends met and mutually recognised each other. They spoke of the old days, and the failure detailed all his bad luck so that the prosperous man, as he moved off, expressed his deep sympathy for his old comrade. But the latter exclaimed, "Confound your sympathy. Buy a trotter." Apart from impractical sympathy we often suffer from a desire to make the best of both worlds, and therefore recoil from putting our principles into practice. Lord Melbourne's complaint, "Upon my soul if religion is going to interfere with the affairs of private life, things are come to a pretty pass," finds an echo in many a heart, as we come to see the ways in which Christianity ought to interfere in our daily business or in public affairs. Vested interests lay their paralysing touch upon our arms.

On the other hand, we may truly say that Christianity was never more practical than it is to-day. However, we may fall in action, the general conviction is that religion ought to produce some effect on the world. We have a catch-cry, "What are you going to do about it?" This conviction partly accounts for the multiplication of institutions and societies, since a religion must express itself institutionally if it is to make its mark in the world. Common sense demands that if we have institutions they ought not only to work, but work efficiently. Yet herein lies a danger. Efficiency is a good thing, but efficiency for efficiency's sake is of the devil. Institutions are especially liable to this form of idolatry, which creeps in insidiously. For, indeed, loose ends must be gathered together, affairs, to use Colonel House's phrase, must be "buttoned up," business must be done in a business-like way, machinery must be cared for and properly oiled—all this is but right and proper, yet in the meantime the whole reason for the existence of the institution has been forgotten. The means have been exalted into the end. Have we not seen efficient institutions stricken with palsy because prayer was neglected? Have we not also seen men with spiritual gifts become so immersed in the details of ecclesiastical administration that they lose their spiritual touch?

We need a clear idea of what is the spiritually practical. A hammer has weight and with it the nail is driven easily. A bladder on a stick makes more noise and is more rapidly used, but has no impression on the nail. The cultivation of weight of character is the road to spiritual effectiveness. By all means let our Christianity be practical. Unction will not make up for laziness and even true spirituality is handicapped by business-like habits. But in all our proper endeavours after efficiency in Christian work, we need to remember that time spent in waiting on God is far from wasted and that it is always worth while to take time to be holy.

THY STAFF.

I did not use Thy staff, Lord, in life's morning,
So strong in my own strength was I each day;
But now—the way is hard, my strength is failing,
I lean upon it all along the way. —G.T.C.

Miserly Christians.

"Threepenny-bit Souls."

A scathing indictment of the "miserly souls and habits of churchgoers, who expect the unsearchable riches of Christianity as a reward for their miserable offertory" was made by the Rev. J. Hunter at the Baptist Church, Bathurst.

"Decreased attendances at church services," said Mr. Hunter, are enough to make the angels weep. The churches are living by their wits. They are doing comparatively nothing and getting nowhere, except nearer to extinction. The Pentecostal fire has been quenched. Revivals are matters of history. Conversions are as rare as nuggets in a salted goldmine. What is the cause of all spiritual impoverishment? Has God ceased to be gracious? Is He purposely withholding His generosity? No. Impoverishment is to be found in those who are called His people. They have been too miserly to be happy and too selfish to be blessed. They have expected the largesse of God to be poured into threepenny-bit souls. It is no secret that the average professed Christian spends more on his recreation than on his religion; more on material luxuries than on spiritual necessities. His miserliness has become proverbial. It is common to hear small change spoken of as 'church money,' and yet he wonders why his Church does not make progress?"

I. H. S.

"Jesus Hominum Salvator."

O ye Angel Hosts of the Heavens above,
Ye worship the Christ as the King of Love;
—Constrained by His life, and His Cross of pain—
We follow the Christ, and are "born again."

O ye children of men on this sad old earth,
Just living for self in a round of mirth:
—By the power of the Christ, and His Cross of shame—
Awaken, and serve in the Master's name.

O ye servants of God, in this sin-stained world,
By the power of the Christ, with His banner unfurled;
—Constrained by His love, and His Cross of pain—
Ye challenge the world "to be born again."

O ye spirits and souls of righteous men,
Awaiting reunion with friends "somewhere";
By the power of the Christ, and His pardoning love,
We shall keep "our tryst" in the Heavens above.

O ye holy and humble men of heart,
Who walk on this earth, from the world apart—
By the power of the Christ, and His love divine,
Ye pray "for the world" at His Holy Shrine.
—Fanny E. Tournay-Hinde.

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SYDNEY.

Haberfield.

On 1st May last, over sixty persons presented themselves for confirmation at St. Oswald's, Haberfield (N.S.W.). The Archbishop, in a stirring address to the confirmands, took for his text the words of Christ, "I must be about my Father's business." The first anniversary of the dedication of the new church was held on Sunday, 26th May. The services were well attended, and special anthems were rendered by a full choir of about sixty voices. The Rev. S. J. Kirkby preached at 11 a.m., and the Rev. W. G. Hillard, M.A., occupied the pulpit in the evening. To commemorate the first anniversary of the dedication of the new church a conversation was held on Thursday, 30th May, at the local School of Arts. The hall was crowded, and an excellent programme of choir items, songs, and violin music was rendered at intervals during the evening. The chairman, Hon. F. S. Boyce, M.L.C., congratulated the rector (Rev. A. J. A. Fraser) and all present on their splendid achievement during the past few years. The two other special speakers were the Rev. A. Reeves and the Rev. M. G. Hinsby.

South Coast Church Festival.

The Fourth Annual Festival was held on Monday, 20th May, at Wollongong. Visitors were present from Nowra, Gerringong, Kiama, Jamberoo, Dapto, Port Kembla, Corral, Bulli, Austimner and Helensburgh.

After the tea, which was excellent in every way, the people adjourned to the Church, where Mr. J. R. Greenwood gave a very fine Organ Recital.

At the Public Meeting the Chairman, His Honor Mr. Justice Stephen, was supported on the platform by the Dean of Newcastle, Rev. H. S. Cocks, B.A., Rev. J. F. Chapple, the Clergy of the Rural Deanery, and the members of St. Michael's Choir.

On rising to speak His Honor received a great welcome.

The Dean of Newcastle (Very Rev. W. H. Johnson) delivered a powerful address, based on the words "Thy Kingdom Come."

The Rev. H. S. Cocks, B.A., gave a telling address on the position in India in general, and in a delightful way told us of his own work amongst the students in the colleges.

The closing speech was given by Rev. J. F. Chapple, who revealed himself a master in the art of blending humour with pathos when narrating incidents in the life and work of the Home Mission Agents in Sydney's congested areas.

BATHURST.

Synod.

From the Bishop's Letter:—We all enjoyed Synod, I think. Canon Holmes made delightful and adequate preparations for us at the Cathedral, where the

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Synod Services were memorable and beautiful, fully expressing our corporate worship and intercession as a Diocese. My brother came over from Melbourne to take the Quiet Day for the Clergy, and to preach the Synod sermon. Synod got through its business in one day. We had one of the best Clergy Conferences I have shared in for some time, which, I think, helped all of us. The ladies and the churchpeople of Bathurst dispensed their usual royal hospitality, and we were particularly grateful to the Headmaster of All Saints' and his gracious wife, for their Garden Party at All Saints' College.

It was my first Synod among you, and if all of them are going to be as happy as this one, I shall be content indeed.

VICTORIA.

MELBOURNE.

C.M.S.

The Church Missionary Society of Victoria held its 37th Birthday Meeting in the Central Hall, Little Collins Street, on Tuesday, 18th June. The Bishop of Gippsland (Acting Metropolitan) presided, and the speakers were the Federal Commissioner and Secretary (the Rev. P. W. Stephenson), the President of the Victorian Branch (W. M. Buntine, Esq.), and Miss G. J. Kellaway, who has just returned from India on furlough.

Cathedral Organ.

Dean Aickin dedicated the renovated organ in St. Paul's Cathedral and delivered a sermon on the place of music in the Church, with special reference to the use of the organ.

The instrument, which is considered to be incomparably the finest church organ in Australasia, was built by Lewis, of Brixton (England), in 1890, and has now been conservatively rebuilt by the firm of Hill, Norman and Beard, of London. The original scheme of the organ, which has always been famous for the superb quality of its tone, has been kept intact, the additions needed in order to bring the instrument up to date being grouped in what is virtually a new fifth manual. This "orchestral organ," which contains complete "families" of "tubas" and "violins," is playable from any one of the four existing manuals.

The cathedral organist (Dr. A. E. Floyd) will give recitals on four consecutive Sunday afternoons, namely, June 16, 23, and 30, and July 7, as well as at other times, which will be announced.

C.E.M.S.

The annual conference of the Church of England Men's Society ended with a communion service at St. Paul's Cathedral, followed by a breakfast at the Chapter House. Dean Aickin was the celebrant at the service, and he was assisted by Canon F. Vansitt, of Castlemaine, Archdeacon Best, of Ballarat, and several clerical members of the

society. About 200 men attended the service.

Addressing delegates at the breakfast, the chairman (Mr. G. E. James) spoke in terms of praise of the activities of the Church of England Boys' Society, which, he said, was proving a splendid recruiting ground for the men's society. About 100 boys were soon to graduate from the boys' to the men's society.

Archdeacon Best urged the men's society to form the front line of the Church's attack upon scepticism and indifference.

St. Columb's, Hawthorn.

Special services were held to mark the annual festival at St. Columb's Church, Hawthorn. Bishop Hart, of Wangaratta, preached at the morning service. He also presided at a special service for men in the afternoon. Before that service the men of the congregation joined in a procession of witness, led by a Salvation Army band, from the corner of Albert Street to the Church. At the evening service Bishop Armstrong preached. He was the first incumbent of St. Columb's Church.

BENDIGO.

At Kerang, on 20th ult., a Men's Social was organised in honor of Rev. H. Nichols, the rector. One hundred men attended and gave a reception to Mr. Nichols. Dr. Nankivell presided and explained it was a return social, as the rector had previously invited all the men to a similar function. It had been the means of stimulating interest in church life by the menfolk. Songs were rendered and various toasts honored.

The A.B.M. film, "The Gateway to the North," has been shown in many parishes in the diocese, and has been appreciated by large audiences.

The Rev. F. Wheen, B.A., of Malmesbury, has forwarded his resignation as rector to the Bishop, owing to ill-health.

St. Mary's Church, Woodend, is of an old English design, and was built of bluestone more than 50 years ago. Recently the church committee decided to add a tower of battlement design to the belfry. This was officially dedicated by the Bishop of Bendigo (Dr. Baker) who complimented the congregation on the beautiful church and their enterprise in completing the structure. He described its strength and beauty as symbolical of Christianity.

WEST AUSTRALIA.

"The Queen and the Archbishop."

"Ever since the King and Queen were here, Her Majesty has never forgotten to send me Christmas greetings, which has been a very great kindness on her part. It so happens, however, that the Queen's birthday is the same day as mine, so we have generally exchanged greetings. This gives me an extra honour, because there is a salute of guns fired in the park on my birthday. Yesterday I was honoured by receiving the following cable from Her Majesty:—

Windsor Castle,
28th May, 1929.

Archbishop Riley, Perth, W.A.

Grateful thanks,

MARY R."

—From Archbishop's Letter.

Election of New Archbishop.

The committee for the selection of a Metropolitan to succeed the Archbishop held its first meeting on Monday, 18th May. As undoubtedly rumours are already circulating as to the name or names of the possible successor, we should like to state authoritatively that the rumours are without foundation, and that no member of the committee is in a position to disclose anything that was said or done at the meeting. Everyone will recognise that it would be most inadvisable for anything to be disclosed until a definite decision has been reached.—W.A. Church News.

SOUTH AUSTRALIA.

St. Luke's, Adelaide.

Rev. C. W. T. Rogers, in his monthly letter to parishioners, refers to his recent narrow escape from serious accident.

"Many of you know that, within four days, I was twice run over by motor vehicles. On the second occasion I had a very narrow escape, for the front wheel of the car was, for a moment or two, resting on my hip. I refer to these accidents because I desire to express my gratitude, thus publicly, to our Heavenly Father for His preserving care.

"The number of such accidents which occur daily are a constant reminder of the high

QUEENSLAND.

BRISBANE.

Synod.

Synod opened on 11th June. There was service of Holy Communion in the morning at 10 a.m. The Archbishop delivered his Synod Charge in the afternoon. The Archbishop's reference to the proposed Constitution is printed in another column.

TASMANIA.

Gambling.

To those of us in Tasmania who hold gambling to be wrong, and are ashamed that we shelter Tattersall's and draw revenue from it, it is encouraging to read the outspoken report presented to the Congregational Union recently assembled in Brisbane on the subject of gambling, definitely calling it an "evil." Here we live so close to the evil that its true character is obscured, and even people who do not theoretically approve of it say, "But then we can't do without the amount it pays the State in taxes." "When will the Christian conscience awake?" asks the report. We of the minority here pray that our people may at last realize that no State can truly prosper that provides facilities for the evil of gambling for the whole of the Commonwealth. It is true that the Federal Post Office authorities refuse to deliver letters addressed to Tattersall's, but it is equally true that deliveries are effected through many agents in Hobart.

Church Anniversary.

St. George's, Hobart, has just celebrated the 91st Anniversary, having been consecrated by Bishop Broughton on 26th May, 1828. At the morning service the Rector dedicated a Memorial Tablet to Miss Mary Wright, whose father was the builder of the Church, and who herself was a life-long worshipper there. The tower which is an outstanding landmark is showing signs of weathering, and to repair will involve the raising of at least £400, towards which there is about £150 in hand. As it is a work of urgency an earnest appeal is being made for funds.

Bush Church Aid Society.

An Appeal.

No warmer supporters of the Bush Church Aid Society are there than the readers of the "Australian Church Record." In the various undertakings for Christ and Australia upon which we have engaged your subscribers have been with us with prayer and gift. Thus we venture to make special appeal at this time for our new Children's Hostel which shortly we shall commence at Mungindi, on the Queensland border. Land (a fine block) has been given; plans (for a building to accommodate 20 children) have been prepared by a Sydney architect acting voluntarily, and we have a little over £700 in hand. The people of the district have helped and will continue their help. But we desire to open the hostel and furnish it without any burdening debt. At least £100 are required.

We can assure all readers of the worth of children's hostel work. It has been proved by us at Wilcannia, where our first hostel carries on its fine mission. A Christian home is a great institution. The B.C.A. is providing it. More than that, each hostel is a demonstration of constructive evangelism, a sore need in our Church to-day.

God has laid this work upon our hearts and we are confident that His people will not fail us. A hostel complete and furnished is our aim. Who will help?

Donations may be sent to the Rev. S. J. Kirby, Organising Missioner, St. Andrew's Cathedral, Sydney.

In consequence of failing health, the Rev. F. J. Hamilton, D.D., has resigned the editorship of "The English Churchman," which he has held for more than eighteen years. The directors have appointed the Rev. F. G. Llewellyn, Vicar of Kidsgrove, to succeed him. Mr. Llewellyn, who will (D.V.) take up the work on May 1, was ordained deacon in the year 1906, and priest in 1907. Mr. Llewellyn is well-known as a preacher and Protestant author.

The late Miss Helen Plummer Phillips

(By C.R.W.)

Memory, at the mention of that name, carries us back to a time of great interest and pleasure in the month of December, 1889, when, at Miss Phillips's invitation, I spent a couple of days at her Mission Station, Dodandawa, Ceylon. I was accompanied by my wife and Mr. J. R. Stewart, a son of the late Rev. R. W. Stewart, who lost his life with his wife and several other missionaries, at Hwa Sang, Fuhkien, in 1892.

Miss Phillips had established an Industrial Mission in connection with the Church Missionary Society, of Salisbury Square, London, and it was in full swing at the time of our visit. There were the usual gatherings for Bible study, prayer and singing, and the scholars of various ages took a hearty part in the services, whilst during the fore and afternoon they were engaged in the different industrial tasks they were being taught. The women and girls were busy sewing or lace making; the boys with carpentry, carving, tailoring, printing, bookbinding and gardening.

At a meeting one afternoon, Miss Phillips insisted on Mr. Stewart, then a lad of nineteen, addressing the scholars. It was his first attempt of such a kind. It proved the beginning of a memorable career. After taking his degree at the Sydney University he was later ordained and spent seven years of arduous and fruitful service with C.M.S. in the Szechuan Province of China, and when at home on furlough at the beginning of the Great War he served twelve months as Chaplain, and while conducting a funeral service for a brother Chaplain he was blown to pieces by a German shell.

How came Miss Phillips to Dodandawa? In 1884, at the invitation of Bishop Barry, she came from the post of Senior Assistant Mistress of Sheffield High School for Girls, England, to be Principal of the Clergy Daughters' School at Sydney. In 1890 she resigned and was appointed Head of the Women's College in connection with the University of Sydney. In 1892, largely influenced by Dr. Eugene Stock and the Rev. R. W. Stewart, she offered as a missionary to the recently extended branch of the N.S.W. C.M.S., and in view of her high culture and complete training as a spiritual teacher, she was qualified to be sent at once to the field. Before Dr. Stock left for England he and Mr. Stewart were present in the Chapter House at Miss Phillips's dismissal service, and the Dr. himself wrote the farewell instructions.

Miss Phillips served for some short time in the vicinity of Colombo, and was then sent to Dodandawa. Here her generous nature and self-sacrifice were evidenced not alone in the whole-hearted and versatile manner in which she carried out her multifarious avenues of instruction, but also by her purchase of a site and erection of buildings at her own charge. After a number of years failing health compelled her retirement from active service. Latterly she had lived with her brother, Canon Phillips, of the Newcastle diocese, and during recent months had been invalided and under nursing care at Croydon, whence she passed to the Home Above.

She was buried on May 27 in the Northern Suburbs Cemetery, after a funeral service in St. John's, Gordon, the church of her friend, the Rev. Arnold Conolly. The Rev. Canon Begbie gave a very appropriate address at the service expressing thankfulness to God for her beautiful and self-sacrificing life, and the inspiring example she had left us.

Our deepest sympathy is respectfully tendered to her relatives in their bereavement.

"When the Lord strikes at your comforts (and mind your cross grows out of your comforts), O that your heart may then feel submission, whatever nature feels! may all within you, guided and strengthened by grace, be able to say, 'Lord, take away what Thou wilt, only take not away the light of Thy loving countenance.'"

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(By the Rev. A. Law, Th.Schol., D.D.)

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4,000 Churches Campaign.

Over 4,000 Churches took part in "Come-to-Church Sunday," which was observed on the first Sunday after Easter, April 7. The aim of the campaign is to call back Englishmen to the neglected House of Prayer. The services in these 4,000 Churches began with the singing of the well-known hymn, "O Day of Rest and Gladness, O Day of Joy and Light," and sermons were preached emphasising the Scriptural duty of assembling ourselves together in the Lord's House for the worship of His name. The effort, which has been a task of organising, was undertaken by the Lord's Day Observance Society.

Bible Society.

The Headquarters of the British and Foreign Bible Society has received a substantial cheque with a reminder that the writer had forwarded to the Society £1,000 since the previous January. He added, "You must not think I am rich. I am all alone, 80 years of age, and do all my own work, living in the simplest way."

The Annual Meeting.

Lord Forster presided at the 125th annual meeting of the British and Foreign Bible Society.

Sixty undergraduates from Oxford, Cambridge and London Universities and other centres arrived at the Church Army Training Colleges on Saturday, 10th March, to spend the week-end studying the Society's Aggressive Evangelistic methods. On Sunday evening they were addressed by the Bishop of London and Lord Darnley, whilst Prebendary Carlile spoke to them at lunch.

St. John, Birkenhead.

Recently the men of the congregation of St. John volunteered to effect a vital alteration to the Church House. This was done in their own time. Every evening for a month twenty men worked from 6.30 to 10.30, laying 1,500 bricks. They carried out joinery, plumbing, etc., and thus converted an ugly side entrance into a double-door one, with iron protective gates, and a dark, dingy corner into a fine concrete-floored entrance hall, with buffet kitchen.

Slave who Founded Seven Churches.

The C.M.S. has received news of the death of Samuel Akinloyi, a West African, who founded seven churches after having spent part of his life as a slave.

When a child he was captured in war and sold as a slave in the town of Abid Kuta. Here he came under Christian influence. When the war was over he returned to his own district of Ekiti, but, being a slave, he could do little to make known and teach his new faith. Subsequently, however, he founded seven churches in the neighbourhood of Add-Ekiti.

His son is at present at College preparing to be a missionary schoolmaster.

Samaritan Pentateuch as a Scroll.

In commemoration of the Bible Society's 125th birthday, Dr. M. Gaster has presented to the Bible House Library a valuable manuscript containing a copy of the famous Samaritan Pentateuch. The copy was made by one of the five sons of the old Samaritan High Priest about 1900. The writer gives his name in a colophon which reads:—"I Shalmah, son of Amram, son of Shalmah, son of Zebi, have written this scroll in the year 1322 of the rule of the Ismaelites. I thank the Lord."

Dr. Gaster, who is an authority on the Samaritan Pentateuch, believes that this is the only copy in Europe of the complete Samaritan Pentateuch written as a scroll.

St. Paul's Cathedral.

Canon Alexander's Report on the progress of the work of repair on St. Paul's Cathedral will be read with pleasure. The completion of it is in sight. It was begun in 1913 and it is anticipated that it will be complete in time for the Lambeth Conference next year. When the work is finished it is anticipated that there will be secured for the building "another period of life at least as long as that which has already passed over it." Con-

tributions to the work have come from all parts of the Empire, and the amount has reached £400,000, which shows "What St. Paul's" still means to the English-speaking race." The weight of the dome is calculated to be nearly 68,000 tons. The foundations to bear this weight require to be unusually strong and firmly based. There are frequent alarms as to the effect of building and drainage schemes on the ground round the Cathedral. Churchpeople would be glad of an assurance that nothing will be done which would in any way tend to render any portion of the building unsafe.

Canada.

The Bishop of Quebec, writing in his Diocesan Gazette, in regard to the King's illness, relates the following incident: "The King, moreover, is a man of high ideals, and a conscientious and devout Christian. A slight incident brought this home to me when, as Prince of Wales, he came to Canada to attend the celebration of the Tercentenary of the founding of Quebec. A special public service was held in the Cathedral at which he was to be present. It was my duty as Dean to submit to His Royal Highness the Order of Service, beforehand. He agreed to everything at once, with one exception. He said, 'I do not wish to occupy the royal pew, to be stared at. When I go to church I wish to worship.' So he unostentatiously occupied the front pew downstairs. The following day, after he had sent me a framed and signed photograph of himself, he remarked to me, 'I wish you to consider it not as a mere formality, but as a mark of my sincere appreciation of the very dignified and reverent service in your Cathedral.'"

A Faithful Bishop.

The cordial thanks of all Churchpeople are due to the Bishop of Peterborough (Dr. Blagden) for his courageous protest against Sunday motor-cycle races in the vicinity of his cathedral city. The Bishop was addressing a mass meeting of the Church of England Men's Society, and it is noteworthy that his faithful words were received with hearty applause; English people, for the most part, still venerate the Lord's Day.

The Weakness of the Church of England.

The "Church of England Newspaper" reports one of the striking passages in the speech of the Archbishop of Canterbury at the annual meeting of the Church Army.

Let us quote it, because it gives a clue to the present weakness of the Church of England. It also justifies our repeated contention that what the Church needs to-day is courage, then leadership.

He said: "I amused myself the previous evening with thinking what might have happened to the Church of England if Prebendary Carlile had been Archbishop of Canterbury. One thing he certainly would have done; he would have turned the Church upside down. We have been spared that agitating process and Prebendary Carlile has been spared the many penalties of that office."

Bishops as "Nonconformists."

The Baptists, as shown by their annual report, with a delightful sense of humour and a wonderful directness of aim, their report proceeds as follows:—"One aspect of the immediate situation should not be overlooked. Those Bishops who are permitting, or encouraging, their clergy to maintain certain practices which Parliament has forbidden are in the strictest sense Nonconformists. For the time being the leadership of militant Nonconformity has passed from the Free Churches to the Bishops and the Anglo-Catholics." Just fancy the Bishops of London and Truro being classified as "Nonconformists," and some of our Anglican father-confessors! That is indeed "the unkindest cut of all." Truly an awful indictment!

We express sympathy to Mr. Leong Bong, whose wife passed away this week. Mr. Leong Bong was for some time working as Catechist in connection with the C.M.S. amongst the Chinese in Sydney, and Mrs. Leong Bong had rendered valuable service in the mission.

The Man that Wholly Followed God.

(By Mr. Reginald T. Naish, for "A.C.R.")

HOW wonderfully the Holy Spirit draws the characters of the Old Testament saints! Paucity of words, but wonderful wealth of detail. Only a few sentences, and yet what depth of meaning lies hidden! And how these biographies search our souls! Caleb, his name means dog. Yet he evidently ate of the crumbs which fell from the Master's table, and flourished exceedingly thereon! For we read of him that he was faithful when others proved unfaithful. There were ten men on the other side, and the temptation to agree with them must have been great, yet we read God's testimony to this faithful man, "But My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land." Yes, God wants whole-hearted servants, men and women who will follow Him fully at all costs. But how rare they are to-day! How true the words of our Lord, "And because iniquity shall abound the love of many shall wax cold." The characteristic, and the curse, of the Church to-day is Laodicean lukewarmness, and a lack of spirit-filled Calebs. Fellow believer, are you one of God's Calebs? If not, why not? The command for all Christians is, "Be filled with the Spirit," and all God's commands are God's enablers.

"Let us search and try our ways, and turn again to the Lord. Let us lift up your hearts with our hands unto God in the heavens."

What a splendid fellow this Caleb is! Hear him at 40 years of age, "Let us go up at once and possess it: for we are well able to overcome it." And he does not mean that the overcoming will be in his own strength, for he adds, "If the Lord delight in us, then He will bring us into this land, and give it us: a land which floweth with milk and honey." And he closes this glorious testimony to a living, miracle-working God with the definite statement, "And the Lord is with us: fear them not." No giants could appal the faith of this man who wholly followed God. He believed in an ever-present God, One Who has promised never to fail or forsake His people.

Hear him again at 85 years of age! "And now, lo, I am this day foreseer and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain." Forty-five years' experience has not quenched this warrior's courage, nor his faith in his overcoming Lord. He asks for a mountain of difficulty for the sheer joy of seeing His God overcome it and through the frail earthly instrument! Oh! for Caleb's faith. It may have been only mustard seed faith, but it was sufficient to remove mountains. He proved the truth beforehand of His Saviour's words, "Nothing shall be impossible unto you!"

"Got any rivers you think uncrossable?"

"Got any tunnels you can't tunnel through?"

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For we wholly follow the God Who can do!"

"I can do all things through Christ which strengtheneth me," is the testimony of our New Testament Caleb!

Yes, Caleb had been trained in God's grammar school, and that is the best school in which to learn heavenly grammar. In our young days we were taught to conjugate verbs in order to be able to talk fluently and intelligibly. The verb God wants us to conjugate is the one Caleb learnt with such startling results! You will find it in Joshua xiv:—v. 8, I wholly followed the Lord my God; v. 9, Thou hast wholly followed the Lord my God; v. 14, He wholly followed the Lord God of Israel.

I—thou—he. First the personal testimony, then the ratification of the truth of the testimony by his neighbour, and finally God's recorded witness of the fact.

Oh! to learn the heavenly grammar well, to talk fluently in the language of Heaven, so that the whole life may be an open testimony to a God that doeth wonders!

Shall we, each one of us, here and now, as we read these words, enroll ourselves as scholars in this best of all grammar schools and set ourselves to learn the verb by heart that our Master picks out for His scholars to learn—to wholly follow the Lord my God?

Then we shall surely find ourselves transported into the heavenly Canaan, the land that floweth with milk and honey, and life will be one succession of glorious victories as our Commander-in-Chief leads us triumphantly onward from day to day, till we learn that there is no mountain of difficulty, no giant enemy that He cannot overcome for us when we wholly trust in Him!

But the secret lies in the word "wholly." Are we willing to let everything else go, and say with our New Testament Caleb, Paul, "This one thing I do"? A complete, wholehearted, definite, clear-cut, surrender of the whole heart, and life, and will, to God? A yielding of the emptied, surrendered, vessel for the glorious fulfilling of the Holy Spirit. And the result, "to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." The simple, child-like asking, and receiving, by faith, the gift of the Holy Spirit, will result in Christ becoming a Reality as the Indwelling Saviour, and our hearts becoming His home! So that "to me to live is Christ" will be the joyous anthem of our praise-filled lips! And we shall enter into the radiant experience that carried Caleb triumphantly through all the difficulties of the pilgrim path, because he "wholly followed" the Lord God of Israel.

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NEW SOUTH WALES.

SYDNEY.

B.C.A.

The Annual Meeting of the Bush Church Aid Society will be held in the Chapter House, Sydney, on Tuesday evening, 18th August. Sir Kelson King will preside and addresses will be given by Rev. L. Daniels, of Wilcannia, who will fly to Sydney for the occasion in the Society's aeroplane, and the Organising Missioner, Rev. J. S. Kirkby. A good rally is expected.

Campsie.

New Church.

The Foundation Stone of the new Church building will be set by the Governor of N.S.W., Sir Dudley de Chair, on Saturday afternoon, 20th July, at 3.15. The Dean of Sydney will preside and the Salvation Army Silver Band, of 30 performers, will provide the music. The rector, Rev. W. H. Croft, and parishioners are marking every effort to re-establish their Church after the disastrous fire of last year. The new Church will cost £6,000.

NEWCASTLE.

Clerical Society.

The Clerical Society met at St. Paul's, West Maitland, on May 27th. There were 20 present.

At the morning session the study of Hosea was continued under the leadership of the Warden of St. John's College. The afternoon session was devoted to consideration of the Parochial Ordinance to be submitted to Synod. The discussion was directed by the Rev. James Norman.

Next meeting will be held at St. Paul's, on July 26th, when the studies in Hosea will be concluded. It is proposed that thereafter the Society enter upon a course of study on the Incarnation, taking Hodgson's "And was made man" as text book.

The afternoon subject at next meeting will be "Training of Sunday School Teachers." The subject will be introduced with a paper by the Rev. H. C. Barnes in collaboration with the Rev. A. Capell.

Games of Chance—Resolution by Synod.

(From the Bishop's Letter.)

It was decided that "Games of Chance" shall be illegal as a method of raising money for Church purposes. That rule is definite and may not be broken. "Games of chance" is a technical phrase which covers the use of mechanical gaming devices such as "spinning jennies" and the like. On that issue the words are precise and Synod was emphatic. There was included in the same clause the words "or other unworthy methods." These words are not precise. They are declaratory words addressed to the consciences of all Church officers, bidding them eschew methods which are offensive to a proper sense of fitness. Obviously there is left a range for difference of opinion. Synod

was definite about games of chance, but wisely did not attempt to enter upon a further enumeration of methods to be included in a list of prohibitions. It contented itself with a declaratory injunction against "unworthy methods," which is in effect an appeal to the good taste and good conscience of our Church people. The parish officers are thus called upon by Synod to preserve the good name of the Church as a whole in this regard. It is with them the decision rests of what is consonant with good taste and good conscience. They will exercise their decisions with due regard to the obvious intentions of Synod. I mention this now because, as I said to Synod, I refuse to be an interpreter. That duty is not laid upon my office, but upon the rectors and the members of the vestries.

GOULBURN.

Quarterly Meetings.

The Cathedral Chapter, the Diocesan Board of Education, the Church of England Property Trust, and the Diocesan Missionary Council met on the 2nd July. The Clergy Training Committee, three Patronage Boards, the Industrial Truce Committee, and the Diocesan Council met on the 3rd July. The Bishop preside throughout. For the last two meetings the Chancellor, Mr. F. A. A. Russell, K.C., was present, and gave valuable help. The Bishop consulted the Chapter in several pastoral problems. The Board of Education appointed Mrs. A. N. Stacy, Tumut, to the vacancy on the Board created by the resignation of Mrs. Radford. Grants from the Fred. Campbell Endowment for Religious Instruction in public Schools were allocated. Preliminary consideration only was given to the possibility of a Church Lodge for Women and Girls in Goulburn, so far as such a lodge would assist the aims of the Board. The Bishop reported progress in matters relating to the Canberra Grammar School. The Missionary Council noted with satisfaction that the diocese is ahead of its quota for Missions, to the end of June, and hoped that the improvement would be continued. The Clergy Training Committee decided to assist the Morpeth Press by a block grant, in return for which the clergy in the diocese will be supplied with the "Morpeth Review" and other literature. The Industrial Truce Committee devised ways and means of giving effect to the Synod Resolution asking for the year 1930 to be observed as a "Truce of God" in industry.

CANBERRA.

Anzac Day, 1930, has been fixed as the date for the laying of the foundation stone of the Cathedral, which will be erected at Canberra. The cathedral, which will be dedicated to St. Mark, will cost £120,000 for the fabric alone. A stone from the oldest portion of the Canterbury Cathedral, England, has been obtained, and it will be used as the foundation stone. The cathedral will be in the Romanesque style. The ground plan will be cruciform. At the head of the cross will be the choir. A passage-way for

processions will run round the whole length of the nave. The nave, without the choir, will accommodate 800 people and the transepts and arcaded galleries will provide space for 1,200 additional people.

Church of England Grammar School.

It is expected that the new wing of the Church of England Grammar School, Canberra, at present in the course of construction, will be completed by September. The first part of the school to be built cost £75,000, and the new wing will cost £10,000. After the completion of the present wing building operations will be suspended indefinitely. The first block was dedicated in February, when the school was opened for teaching purposes, with 27 boarders and 37 day boys. The school was recently formed into a company. The Bishop of Goulburn (Dr. Radford) presided over a meeting of the council of directors. Sir Robert Garran was elected vice-chairman of the council, and Mr. D. S. Burgess was elected honorary secretary. Mr. C. T. Evans was appointed auditor, and Mr. J. Hardman was appointed accountant. The Rev. W. J. Edwards was formerly appointed head master. The council of directors of the school comprises the Bishop, Sir Robert Garran, Sir Littleton Groom, Sir Kelson King, Professor J. S. M. Hayden, Archdeacon Pike, Colonel T. F. Rutledge, Mr. P. L. Sheaffe, Mr. W. Kell, and Mr. D. S. Burgess.

VICTORIA.

MELBOURNE.

The C.M.S. Women's Missionary Council will hold their annual Market Fair in St. Paul's Cathedral Chapter House, Melbourne, during Show Week, on Tuesday and Wednesday, September 24th and 25th. Visitors to Melbourne are asked to remember these dates, and to come to the Chapter House (at the rear of St. Paul's Cathedral), where they will have an opportunity of obtaining some beautiful oriental goods, both brass and needlework. There will also be a variety of other attractive articles.

It is proposed to start another society for Girls, the Revs. R. G. Nichols and P. W. Robinson moving in the matter.

St. Mark's, Brighton, where stands the oldest suburban church, built in 1850, had a "Back-to-St. Mark's" Sunday following the opening of the new hall, which has been erected by voluntary labour.

TASMANIA.

St. John's Church, Ross, containing many memorials to the Kermodie family, has recently celebrated its Diamond Jubilee. Among its former rectors is the Rev. S. Dallas Smith, who is now in charge of the Seamen's Mission at Port Sudan, on the Red Sea. Tasmanians calling there on their way to England have been pleased to meet him again.

HOBART.

Work has been begun on the erection of the tower and cloisters of St. David's Cathedral. The first sod was turned by Mr. H. F. Turner, secretary of the Cathedral Board. The work will be completed in about two years. The tender was let for £3000.

C. M. S.

"Missionary" writes:—

It is with regret that I notice the huge deficit of £99,125 in the London C.M.S. funds.

We know, of course, that there is no shortage of money with God; that "the earth upon a thousand hills are His." Is this then a call for us to search ourselves and see if there is any evil thing among us?

One often orders if our missionaries are out to do social service or spiritual service. Again and again one receives letters from foreign fields saying: "Numbers of missionaries seem to have no faith, with no desire to pray and no passion for souls." How has this spiritual poverty and deadness come about? Is there laxity in the choosing of candidates at the Home Base, resulting in education being put before spirituality?

We express prayerful sympathy with Mrs. Langford Smith, wife of Canon Langford Smith, of St. Andrew's, Sydney, who, we are told, whose aged mother, Mrs. Webb, received her "Home Call" on Sunday last. Mrs. Webb was a reader and supporter of this paper. The interment took place at Manly Cemetery on Monday.

Revised Prayer Book.

The Archbishop of Brisbane's Views.

"Not in Agreement with Revised Book."

"The Revised Prayer Book, presented a second time to Parliament with certain alterations which caused the Book to be not so pleasing to the mind of the Church of England as before those alterations, was rejected a second time by the House of Commons, and by a slightly larger majority than on the first occasion. This event took place on one of the days of our Synod last year. It does seem to be an anomaly that the House of Commons, which need not necessarily be an assembly of Christian men at all, and which does, as a matter of fact, consist of men of all religions and possibly of none, should have power to prevent the Church of England in England from worshipping God and praying to God in the public services of the Church in the way it had expressed its wish to do. But it is of no use to gird at the Commons for doing what they undoubtedly had the legal right to do, though, in my judgment, those of them who are members of the Church of England would have done a gracious and a highly moral thing if they had abstained from voting. That, to my mind, would have been very high-class behaviour indeed. So long as the Church of England at home remains what is called the Established Church of the country, and no alteration in the law is made, and members of the House of Commons are quite within their legal rights in doing what they did, and it is to be presumed that they will continue to exercise those legal rights. The Bishop of Durham now openly advocates Disestablishment as the remedy for the situation that now exists.

"I could not, and did not, pretend to regret the rejection of the Revised Prayer Book by the Commons on the second occasion. I do not think the compulsory use of that particular Book would have made for peace, whilst I remain, as it is noted, as sceptical as ever of a splitting in two or a cleavage. Meanwhile the 1662 Book, our present Prayer Book, remains for us in Australia the only authorised Prayer Book. The legalising of the Revised Prayer Book in England would not have ipso facto made its use legal for us in this diocese. It would not have been legal until we had adopted it in Synod. Many clergymen gladly avail themselves of some of the special prayers and thanksgivings, as for Missions, for Schools, for the Harvest, and so forth, not because they are in the Revised Book so much as because they are admirably drawn up and worded. Some such additional prayers, over and above those to be found in our present Prayer Book, have from time to time been needed and used; but it is not permissible to celebrate the Holy Communion according to the form in the Revised Book, nor to use any of the Services in that Book just as they are. When I have been asked, as on some occasions I have been asked, to allow the use of one of the services from the Revised Book, I have in each case said No. I should much have liked to say, Yes, in the case of the Baptism Service, for example, but I have rigidly said No, because I do not consider that I have the right to sanction such service from the Revised Book, or indeed any service, other than that in our present 1662 Book.

"With regard to this matter of Revision of the Prayer Book, I will repeat to you two sentences which I said in my Synod Address last year. They are these: 'My own personal feeling is this: I am sorry that revision was ever undertaken, I, for one, never wanted it in the least.' I hold to that. That is still my own personal feeling, though I will confess that there have been times when I have felt it would be an advantage to have a Prayer Book in full accordance with which we could conduct our services. 'Is this then not done,' you say to me. I reply, 'No, it is not.' The Bishops in England have told us repeatedly that they do not know of a single Church where services are conducted in strict conformity with the Prayer Book directions. If I were to insist on the clergy obeying every rubric and direction in the Prayer Book, and not interpolating anything that is not to be found in the Book, it would mean no hymns, no sermons at Matins and Evensong, no collections outside the Communion Service, Catechism after the second lesson at Evensong, the first long exhortation in the Communion Service read every time notice of a Celebration is given, the third long exhortation read at every Communion Service, every Communicant sending in his or her name to the curate the day before receiving, children dipped into the font at baptism unless a certificate were produced to say the child's health would not stand it; and so on. All the same, the Prayer Book, as we have it and as we use it, is a noble and

effective instrument, for the application of the faith of Jesus Christ, although some of its rules and regulations, being nearly three hundred years old, are long overdue for revision." (Synod Address.)



The Evangelical Quarterly.—We give the warmest of welcomes to the new Evangelical Quarterly, which is being published by James Clarke & Co., of Essex Street, London. The issues of January and April are at hand and they give promise of filling a long-felt want. The editors are the Revs. Professors Mackay and Maclean, of Edinburgh, the contributors representing the front rank in learning from such widely separated countries as the British Isles, Germany, Holland, France, Switzerland, and U.S.A. As the sub-title says, "the Evangelical Quarterly is a theological review, international in scope and outlook, in defence of the historic Christian Faith."

The immediate aim of the quarterly is the Exposition and Defence of the Reformed Faith, regarded as the historic Christian Faith in its purest form. That there is need for such a theological review, no one will deny. It is undoubted that within Churches that were once soundly reformed there are existent strong currents, whose direction is away from the doctrinal position taken up by our Reformers. On the one hand, in many places and schools, the Christian religion is being robbed of its basis in a special revelation, with the rejection, in the name of scientific truth, of the pure and Biblical doctrine of the True God. Such vital truths as the infallibility of the Scriptures, the absolute Deity of our Lord Jesus Christ, the Virgin Birth, the vicarious Death and the Bodily Resurrection of Jesus Christ are thrown overboard. On the other hand, doctrines and ceremonies that were rejected at the Reformation as unscriptural and superstitious, have been revived and are growing in popularity—in this unspiritual age. To deal with this situation the Evangelical Quarterly has been published. No effort will remain undone to make the quarterly a well-equipped theological review. It will oppose these prevailing harmful tendencies, and will stand forth unflinchingly and constructively in its defence of the Reformed Faith.

In doing everything in its power to advance Christ's Kingdom, it will devote itself in the main to theological articles, at once positive and constructive, while in its pages will be found reviews of the most significant books of the day. It will also give a survey of current theological literature. Further, it will ever approach the subject matter of Salvation with the directness and earnestness that mark the treatment of the question in the New Testament—the motto at all time being: "To God alone be the glory!"

The first issue of the quarterly opened with a learned discussion of the Reformed Faith as over against, on the one hand, the present day mysticism which minimises or destroys the authority of the Word of God, and on the other the sacerdotalism and sacramentalism of the Church of Rome. In the same issue Dr. Gold-Levin writes clearly on Deuteronomy—whence and why? While Dr. H. C. Morton discusses Evolutionary Dogmatism. There are several other important articles, with splendid book reviews.

The April issue is replete with learned articles. Dr. Rendle Short discusses the Virgin Birth of our Lord and Saviour Jesus Christ; Prof. Aalders, of Holland, "The Reality of Prophetic Revelation"; while the article on Reservation of the Sacrament is by Prof. Morton, of Glasgow. However, these are but samples of a feast of good things. Book reviews and periodical literature are again worthy and enlightening. The Quarterly is frankly conservative. The tone is eminently Christian. The subject matter is erudite, strong and fearless. The format is good. We wish this Evangelical Quarterly God's richest blessing and earnestly pray that the Holy Spirit will use it mightily in the cause of Biblical and Reformed truth. The price is 10/- per annum, post free.

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JULY.

- 19th—Friday. Peace Celebration, end of Great War.
 20th—Saturday. Defeat of Spanish Armada. St. Margaret, Virgin and Martyr, of Antioch, 278.
 21st—8th Sunday after Trinity. The lesson of the day is of Divine Providence, and that God will never fail us. How many of our personal ills, and those of the nation, are caused solely by human willfulness. What a joyous world it would be if God were obeyed. What peace to the distracted is brought by faith in the over-ruling Providence of God.
 23rd—Tuesday. Austrian Ultimatum to Serbia, 1914.
 First newspaper printed in England, 1588.
 24th—Wednesday. Gibraltar taken, 1704.
 25th—Thursday. St. James Day. Intercession for New Guinea Mission. St. James the Apostle was the brother of St. John the Divine, and the first to become a martyr. It is recorded that on his death his knees were found hardened through kneeling on the Temple steps in prayer.
 26th—Friday. St. Anne. Irish Church Disestablished, 1869.
 St. Anne was the mother of the Blessed Virgin Mary.
 28th—9th Sunday after Trinity. We are reminded of our spiritual dependence on God. We can do no good thing without Him. Much of our failure lies in that self-reliance which forgets to ask the Divine permission for every action. Even the things which seem ill turn out for our good when God is with us.
 30th—Monday. Relief of Derry, 1689.
 31st—Tuesday.—Third Battle of Ypres, 1917.

AUGUST.

- 1st—Thursday. Lammas-day, or Loaf-Mass. In the English Church it was customary to offer in God's House loaves of the new season's wheat. Germany declared War on Russia, 1914.
 Next issue of this Paper.



WHAT OF THE NIGHT?

THE latest news from England is far from re-assuring to those who believe that the Evangelical position of the Church of England is endangered by the Revision Proposals of the Book of Common Prayer. The broadcast publication of the rejected Book among the parishes throughout the world under the guise of "explanation" was a most jesuitical effort to undermine the effect of the twice repeated rejection by the House of Commons. This has now been followed up, as was to be expected, by episcopal "sanction." This has, however, again been effected in an indirect fashion. For example, the Bishop of London, while condemning some few extremists, twenty-one in all, in his large diocese, gives permission to all and sundry clerics to have Reservation if they wish it. As a matter of fact, the Rejected Book is now practically accepted within the Church of England. It only

wants the lapse of time to establish it as a Use. And there are related movements just as alarming. What are we going to do about this manner of episcopal rushing and jumping of the claim? We believe in the episcopacy as a form of Church government. We have no wish to further division within the Church of Christ. But we should not sit down complacently and accept the present position, or rather, what it is leading up to, for we are only at the beginning of the Rome-ward drift. There is no doubt that we are approaching a testing time of very real severity. Already we are being sorted out, or are sorting out ourselves. It is manifest that there are Evangelicals, clerical and lay, who simply content themselves with climbing up the ladder of the Evangelical cause to their own advantage. We should not object to their climbing if they were not afterwards so oblivious of what most assisted their elevation. We should not object to people asserting themselves to be Protestant if they would simply do the kind of thing which first made their Protestantism possible. The need is for a little more heroism among the rank and file of our people. From the "A.R.C." viewpoint we could say a great deal on this head. There are so-called Evangelical clergy who do nothing to help this paper. There are well-to-do people who refuse the very modest subscription. And worse still, there are intelligent folk who have God-given brain-power and yet will not trouble to read even a small paper giving information on the position which can rarely be read elsewhere. The Church of England League has been established in several centres, and it deserves the support of every layman who is at all concerned with the Evangelical life of his Church. Yet so far, it is not a large organisation, and a city like Melbourne is without any branch of it. What is more important than any other method is that of teaching our congregations. How seldom is any definite pulpit instruction given of those fundamental truths upon which our Evangelical life is based. How little is said to our confirmees of to-day concerning the risk to which those principles are subject through the spread of Roman Catholic doctrine. It is refreshing to know that bishops in Australia like the Archbishop of Brisbane refuse to sanction the Rejected Prayer Book until their Synods have approved of it.

There is nothing, however, to be gained by making tirade against the inertia which besets so many people, who should be with us in the fight. But there is a great call to pray about the present position of the Church. And to pray too, for the success of the various efforts being made to withstand false teaching in our midst. We need also, wisdom with our zeal, for it is by no means so simple a task to oppose error as some people would like to think. We need above all, that impetuous abandon without which no good was ever attained in any human effort. Even those people engaged in evil actions often put the children of light to shame by their manifestation of zealous regard for the cause they have at heart. Let us not be less thorough in righteousness.

Some Bishops take comfort in the thought that whatever is done there will be no schism from the Church of England in consequence of the adoption of the Rejected Prayer Book. They are banking on the apparent inertia for which Anglicanism is noted. Perhaps they are right. But they should know they are playing with fire. No one

would seriously counsel such step because it would leave the field free for further advance at once. It is only the restraining influence of Evangelicals which has prevented a wholesale land-slide towards Rome ere this.

It is lamentable that some people make trade out of the unlikelihood of Evangelicals leaving the Church of England and forming another body. But what is happening would be evident to all men who are not blinded by the glamour of official position. We are daily losing many of the best of our people. Who can blame them when they are deprived of the true teachings of the Church? We do not advise their dissenting action. We deplore it, and wish they would stay to help us in the fight. But the fault is not all their own. They have been driven, and are being driven out of the Church of their Fathers.

It seems that the present wisdom is to tell all Evangelicals that they should respond to the urgent call to service and to sacrifice on behalf of the Truth, and not to consider their own spiritual comfort quite so much. There is vital need to stand four-square for the Truth once for all delivered to the saints.



Extravagant Christianity.

THERE is no Churchman of any type who will either ridicule or commend the eccentric forms of religion which are springing up in increased multiplicity around us to-day. The most active at the present moment is a movement which claims, not merely as an earlier did, the whole right to the Name of Christ, but which adds abnormal claim to the working of the Holy Spirit, actually denying that anyone can have the Spirit of God who does not utter their peculiar shibboleth. When we go, as the writer has, and investigate this particular form of ebullient belief, we cannot fail to note that it appeals to a particular class in the community. Just so in an absolutely opposite direction does Christian Science. Because of having a sectional appeal, it is much to be suspected as uncatholic in the truest and best sense of that hard-riden term. The Salvation Army and the "Church of Christ," so-called, are among the chief sufferers in part because of lack of teaching. And our lesson is not to gird at well-meaning folk who are "off the rails," but to set our own house in order. Would that we taught more explicitly about the Third Person of the Holy Trinity. Would that all Anglicans were better instructed in the Faith. Then were we freer of many of the ills that best our modern Church-life. Let us Teach.

Church Union.

BISHOP BAKER, of Bendigo, in sanctioning or inviting the local Presbyterian minister to preach in the Pro-Cathedral, is not doing anything novel, but something which assuredly we should have much more of unless all the talk about re-union is less than formal. Re-union, probably, will not come so much by conference and

legislation as by spontaneous and gradual cohesion. It was not by any definite act that most of our disunions took place, notably the Methodist movement, which never once gave any stated reason for severance from the Mother Church. John Wesley's last words advised against leaving the Church of England. The way is open to come back, and we believe there would be more signs of return to unity were the Churches of England free from suspicion that unity is only another name for absorption. We must be prepared to give as well as to take, if the partnership is likely to be attractive to those people who in numbers and in works have proved their right to recognition in Christ's work. Those who live rather than talk Re-union are the real builders of the future Church which must inevitably include all the chief denominations. Anglicans should throw themselves more wholeheartedly into such movements as the Protestant Federation wherein all the non-Romanist denominations work together in one united way, and thus our own people will become less and less isolated. At present the Church of England is in many important issues rather like a sparrow on the house-top. Splendid isolation may be all very well at times of Athanasian import. But not among brethren who should dwell together in unity.

The Bible.

THE British and Foreign Bible Society is unique in the Empire, but it has its counterpart in U.S.A. in the "American Bible Society," which has an equal output, though not in so many languages. But our Society has now gone further ahead, and announces a circulation of over eleven million copies of the Scriptures in the last year. Speaking of Re-union, here is another field in which Anglicans can unite with other denominations without any loss of status or whatever else may be felt by some people to hinder inter-denominational working. The Bible Society brings us all together on one common platform of regard for the Word of the Living God. The Church of England in especial is indebted to the Society, and the presence of the Archbishop of Canterbury from time to time at its central meetings gives recognition of the fact. It is to be hoped that Church of England people everywhere will help the collectors of the Society, as well as attend the meetings arranged locally, for by this means we as a Church may participate in one of the most splendid efforts which our modern days have witnessed, and demonstrate our essential unity despite our denominational divisions. But generally speaking, Church of England people lag behind others in this connection, and yet there is an almost unchallengeable scope for inter-working in furthering the distribution of the Bible "without note or comment."

Are We Happy?

(Rev. W. H. Irwin, M.A.)

MANY would consider that this question is not one which is worthy of a Christian. They hold that in this vale of tears our pursuit should not be happiness, but rather righteousness. Garibaldi sounded the true Christian note when he offered his followers cold, hunger and hardship in the cause of Italian freedom. In short, we ought



CHURCH OF ST. PAUL, LITHGOW, N.S.W.

Completed June, 1925.

The total cost was £6,650, exclusive of seating, church furniture and stained glass windows.

The Nave measures 72 feet by 21 feet, and the Nave walls are 20 feet high.

A number of stained memorial windows have been placed in position since the Church was opened.

Normal seating accommodation, 350 persons, but 500 can be seated for special services by placing seats in north and south aisles. Provision for choir of 30 in addition.

Contractor—L. Pither, Katoomba. Architect—Sir Charles Rosenthal, Sydney.

The Rev. R. A. Pollard, L.Th., has been rector since 1923, and during his ministry the Church has been erected. Mr. Pollard was for a number of years a C.M.S. Missionary in China. Mrs. Pollard is a daughter of the late Rev. W. H. Mullens, of Sydney. The debt on the building is now only £600 and a strenuous effort is being made by the parishioners to liquidate it.

to be rather ashamed to offer happiness, either here or hereafter, as the attraction to bring men to Christ.

We have here, in part, a healthy reaction from the prominence given to the hedonistic appeal in the preaching of the past. Without doubt, Christ brought good news of happiness to the unhappy and miserable, the poor and heavy laden, and in all ages such people have readily responded. Bishop Ryle's most effective tract was headed: "Are you happy?" But this aspect of the Gospel has often been exaggerated. There have been those who conceived of the religious life in terms of pleasure, if not of earthly pleasure, then of heavenly, if not of present pleasure, then of future. We realise now that this was reprehensible. "Jesus, while on earth had occasion to rebuke those who sought Him for the sake of the loaves and the fishes; the disposition would be as reprehensible in the disciples if they should seek the Christ for the sake of heavenly loaves and fishes." To some extent we have been helped to a saner opinion by the satires of anti-Christian writers.

Christian teachers were not alone in preaching that happiness is "our being's end and aim," for the moral ideal of happiness—the greatest happiness for the greatest number—has for long been one of those dominant ideas from which no man of his time can completely escape. For more than two centuries, from the time of Locke, a ready test of all legislation has been "Will this reform do good? Will it make for happiness?" The hedonistic controversy may have died down in philosophy, though even there it shows signs of revival, but in common life the great principle of conduct is the pursuit of enjoyment. Anyone reading up present-day arguments in favour of divorce must be struck with the constant reiteration of the individual's right to happiness.

Though all this is so, we can trace a gradual shifting of emphasis among thoughtful people from the ideal of happiness to that of self-development. There is an increasing insistence upon freedom for the growth of personality,

and upon the need for a broader and more general culture. In legislation we are coming to aim at promoting the growth of personality rather than the happiness—at least the immediate happiness—of those whom we seek to benefit. Such considerations as these are naturally reflected in our Christian appeal so that more and more we stress the need for growth in character and the nobility of service while we more seldom proclaim that at the right hand of God there are pleasures for evermore. It is well that this is so. Bishop Hoeslett, at the Melbourne Church Congress told of an American young lady who said to him, "If you are good you'll be happy, but you'll miss a lot of fun," and thereby she uttered a profound truth. In recent numbers of the "British Weekly" there has been a discussion on "Christianity and Boredom," wherein one writer wisely says "I do not think that even Christianity can make all our moments glad and bright or can make us impervious to boredom."

But the reaction against emphasising the hedonistic aspect of the Gospel may be carried too far, as we think is done by those who insist too exclusively that the Christian life is one of hard and heroic adventure. The results of making happiness the sole or highest end of life are usually disastrous, yet it must be held to be at least one element of the Good. As most happiness is the accompaniment of successful use of our powers, and the Christian life ought to consist in the exercise of the best that is in us, it seems to follow that that life ought to contain joy and happiness. Further the history of European morals shows us that a false asceticism results from the attempt to leave happiness completely out of the idea of the summum bonum of life. The Man of Sorrows could speak of His joy. Are we happy? If not, we ought to be. Else, why are the Scriptures so full of exhortations to joy: "Rejoice and again, I say, rejoice." If we can't be always happy, it is our Christian duty to be as happy as we can.

Andrew's Early Morning Call.

(By the Bishop of Bendigo.)

SOME time ago I wrote a short article for this paper designed to show that in all probability the wise men who greeted the Infant Christ stated that they had seen the star not in but from the East. This little article seemed to create a certain amount of interest, so I am venturing to send the result of some slight further investigation into the fascinating study of textual criticism. I propose to examine the opening words of John 1: 41: "He first findeth his own brother Simon." Readers of Moffatt's fine translation may have been surprised to notice that he renders the words "In the morning he," etc. What is his authority for this?

In a footnote he directs attention to Mrs. Lewis's work on the Old Syriac Gospels. Late last century Mrs. Lewis and her twin sister, Mrs. Gibson, encouraged by some earlier finds at the monastery of St. Catherine, on Mount Sinai, journeyed thither in search of further treasure. Among the MSS. they examined was a pelimpsest, i.e., a vellum which has been used twice. Vellum was rare and expensive in those non-paper days, and sometimes one which had already been used, would be re-written on, the original writing having been at least partially removed by washing or scraping. Not infrequently we now-a-days find the chief value lies not in second, but in the original writing. In this present case the second writing details what Sir Frederic Kenyon calls "some remarkable lives of female saints," and what Mrs. Lewis calls "the lives of some skittish nuns!" I enjoy that adjective "skittish."

It leaves much to the imagination! Naturally laborious pains and great patience are needed to decipher the original writing of a pelimpsest. In this particular one we are discussing, Mrs. Lewis found to her delight that underneath the pranks of these skittish "saints" lay buried an ancient MS. in Syriac, of the Gospels. After several interesting variants, she came to John 1: 41, naturally much obscured. But patient investigation and the use of a chemical re-agent revealed a reading different from the usual one. "To my great surprise," Mrs. Lewis writes, "there came up clearly the Syriac word for 'at the dawn' in place of the word for 'first.' This discovery was communicated to N.T. scholars, and there it was found that two Old Latin MSS. had the same translation. They are the Codex Veronensis, known by the symbol (b), and the Codex Palatinus, distinguished by the letter (e). So the theory is that in the parent of these three versions, i.e., the two Old Latin and this Syriac document lies a Greek Parent which had the Greek word "proi," i.e., "in the morning," or "at the dawn," in place of "proton" or "first." There is a rule in textual criticism that the harder reading is to be preferred, and undoubtedly "proi" is the harder reading here.

Moreover, the consideration of this word "proi" shows how the error of substituting the Greek word for "first" probably occurred. Because the word for "first" is "proton" (or possibly "protos") and the theory supporting Dr. Moffatt's rendering is that an early copyist mistook "proi" for an abbreviation of "proton." Such a mistake could easily arise (we all know how mechanically one can copy a document) especially when we remember that in these old MSS. words were frequently abbreviated. Prof. Wilkins, of T.C.D.,

made an interesting suggestion regarding the manner of making this (probable) mistake. When a Greek word has two consecutive vowels each of which has to be pronounced separately, two small dots are placed just above the second vowel, therefore, in this case, the last letter of "proi" would have these dots. Supposing the ink of these two dots to have run together ever so slightly, nothing would have been easier for a copyist to have mistaken the "i" for a "t" and so to have written "prot." Having got so far he would be almost bound to complete it with either "os" or "on," and hence would arise the variants "proton" and "protos."

This version illustrates the fact that there are different "families" of MSS. as we may often see very plainly by comparing the Authorised with the R.V. Plainly behind the Sinai Syriac discovered by Mrs. Lewis and these two Old Latin MSS. lies an earlier MS. which was, as it were, the "father" of all three. For a long time it has been recognised that there is a relationship between the Old Latin text (not to be confused with the Vulgate which came later) and the Syriac. In fact Bishop Chase (late of Ely) wrote two books tracing out very close links, but his views have not been universally admitted. In any case the precise degree of relationship is most complex and difficult. But certainly in this text, as in many others, a close relationship has been established between the Old Latin and the Syriac versions.

Dr. Wilkins pointed out that in one of the Greek classics, viz., in the Odyssey (xviii, 28) "proi" has been restored for "prota" which is another form of "protos."

The two Latin versions quoted (and a third could be cited) are both very ancient. Kenyon dates them as from the fifth century, which makes them nearly as old as the two great Greek MSS., the Vatican and the Sinaiticus. Likewise, the Syriac text we are dealing with is very ancient, indeed the Syriac text in general is possibly the earliest translation of the N.T. in any language. Plainly, therefore, the text lying behind these three, which I have ventured to call the "father," is very ancient indeed. Yet in all the other MSS. we possess, however old they may be (except the third mentioned above, which could be cited), we find either "protos" or "proton." Whichever is the correct reading, plainly, one fact stands out, viz., that errors crept into the sacred text at a very early date. May not similar accidents account for small discrepancies in the four-fold record of our Lord's earthly life? It is a very happy fact, which we may reverently attribute to the guidance of the Holy Spirit, that no outstanding Christian doctrine rests on doubtful textual criticism.

So we may, if this amendment be accepted, picture Andrew and his anonymous companion (with Westcott we may say John) being with Christ "that day" and probably far into the night (what a never-to-be-forgotten day!), and then rising up early in the morning and eagerly seeking out Simon his brother, with the startling news, and the glad tidings of a Saviour found.

Now for a little coincidence. Just as I concluded writing this, very curiously, my May copy of the "Expository Times" comes to hand, and I find there a review of the latest commentary in the well-known I.C.C. Series. It is on St. John, by the late Dr. Bernard, sometime Archbishop of Dublin (from which high position he retired to become Provost of T.C.D.), and the

review states (rather regretfully, it is true), that this distinguished editor also adopts the reading "proi" and translates "he finds early in the morning his own brother Simon." It is interesting that Drs. Moffatt and Bernard, two of our very ablest N.T. scholars, agree in this new reading, which is at least very likely the oldest of all, being (on this view) John's original word.

The Lost Tasmanian Race.

The Governor of Tasmania, Sir James O'Grady, accompanied by several officials and a reporter, recently visited Flinders Island Group, in Bass Strait. They went to Cape Barren Island where the State has set aside 6000 acres of excellent land for the use of about 800 half-castes, descendants in some degree of Tasmanian aboriginals and white men. The description of the reserve and the life led by its inhabitants gives one a severe shock. Enough money can be earned in the six weeks season of mutton-birding to last for a year, consequently little or no work is done at other times; no effort is made to till the soil, grow vegetables, or raise stock, and the surroundings of the settlement are dirty and insanitary. The most dreadful side of the question is contained in these words of the reporter: "Intermarriage and illegitimacy are prevalent, and owing to the almost unbelievable consanguinity, they have degenerated to such an extent that 90 per cent. of the children are either mentally deficient or are border line cases!"

Of late years much has been written on the Lost Tasmanian Race, by members of learned Societies and extensive collections of their primitive stone weapons and implements have been made, while their very bones have been sold for high prices to overseas museums. But little has been done for their living relics, the number of half-castes who owed their being to the aboriginal women stolen from their tribes by sealers and sailors more than a century ago. The present situation is a horrible one and its solution extremely difficult, but it is a distinct call for Christian Missionary Service.

Queensland Church of England Defence Association.

(From a Correspondent.)

THE June meeting of the Church Defence Association was well attended and several new members were enrolled. Mr. C. Elliott occupied the chair. The discussions centred around events of the recent Synod. The explanation of the Archbishop with respect to the order of precedence at the Cathedral was good enough for the Cathedral, he said, then it should be right and proper for every parish in the diocese. (Applause.)

Hail Mary in one Church.

Many things were happening in the diocese and he had brought under his notice the fact that on Good Friday the "Hail Mary" was given in one Church of England. "That is one of the things no Archbishop should allow," he added amid applause.

To-day they were living too much on externals and too little on internals. Everywhere people were making speeches, and one could hear diatribes on all sides. While people were asking for bread, they were turning round and giving them a stone. Instead of giving people the relief they were crying for, they were giving them arguments about vestments.

Mr. Elliott explained that the association had been formed for the purpose of keeping the forms of worship in the Church of England in accordance with the Common Prayer Book. Because some of those in charge of churches had departed from this he knew of people who had left the parishes in which they had been living and had gone to others.

"If a clergyman is not prepared to carry out the services in accordance with the established order of things," he said, "then the best thing to do is to tell him to go to the other church." (Applause.)

Rev. T. Ashburner, M.A., reminded them that their association was not the first of its kind, as one had been formed in England in 1865, and now controlled 40 livings. He warned them strongly against the propaganda of the Anglo-Catholics, but at the same time urged them not to leave the Church but to stay there and make their influence felt. Touching on the question of the young clergy, he said he believed that a large number of them would remain true, only they feared for their future. The Anglo-

the last people who should advise the community, that if they cannot get what they want legally, they may take it not only without the authority of Parliament, but in direct opposition to its decision."

To this comment was added the outspoken words of the Bishop of Birmingham, "The majority of my colleagues in their revision proposals make the serious mistake of underestimating Protestant feeling in this country. They will make a worse mistake now, if they challenge the regard for law and order which is one of the soundest instincts of our people. It is not a case of Parliament versus Church, but of King and Country against any Do-as-I-like Bishop and King and Country win every time as far as I am concerned. In fact, I am ashamed to wear in public the 'garb' which, to the non-differentiating multitude suggest that I am tarred with the same brush of degrading casuistry as our Episcopal leaders have so shamelessly displayed."

Dr. Bradley, of Magdalene College, Oxford, gives voice to the shame of some at any rate in the ministry, when in a letter to the "Morning Post" he says, "All honest citizens are indeed ashamed of the present episcopal policy. Sooner or later the Church must face the fact that our divisions are of the gravest import. There are two religious systems struggling for the mastery—the priestly and the evangelical—and no episcopal brush can whiten over these divisions and say they are non-existent. Loyalty to God's Word can alone lead back to the high road of truth."

The Archbishop of Brisbane stated in his address, that, as far as the Church in Queensland is concerned, its members must use the services as set forth in the Book of Common Prayer. This being so, it would be well if some of the ministers would cease the practice and illegalities named in recommendation No. 1 of the Royal Commission Report of 1906, before they sneer at those members of the Church who endeavour to keep to the forms of service of the Church of England, Catholic, Apostolic, Protestant, and Reformed.

At the conclusion of the discussion, in which many members took part, the Campaign Director, Mr. A. Exley, continued his address on the History of the Church in Britain. The lecturer was listened to with close attention, and at the unanimous wish of the meeting consented to prepare a further address for the meeting in July.

A Special Synod Meeting.

The Church of England Defence Association held a meeting in Synod week to which lay members of the Synod had been invited. Mr. C. Elliott was in the chair.

Rev. Samuel Atherton criticised the various forms of worship that existed throughout the diocese. If the Communion service which they had all attended last Tuesday morning at the Cathedral was good enough for the Cathedral, he said, then it should be right and proper for every parish in the diocese. (Applause.)

Catholics were sending their propaganda among the children, and this was dangerous.

Surrendered Heritage.

Mr. Exley, Campaign Director of the Association, made a strong attack on the activities of the Anglo-Catholics. He instanced a Church which, only for him, would not have been built. He had been a member of the congregation, but had been forced to leave it, nor would he return until such time as the services were carried out in accordance with the Common Prayer Book. He took exception to Mr. Atherton's remarks about not worrying about these little things. In his opinion it was these little things that counted for so much. They were the thin edge of the wedge that would afterwards be driven in.

Quite recently they had had brought into the diocese a certain clergyman, and this despite all the protests of the association. According to a reputable English book, from which he quoted to the meeting, this clergyman belonged to the Confraternity of the Blessed Sacrament.

"The same book," he exclaimed dramatically, holding it above his head, "also shows

that the Archbishop of Brisbane (Dr. G. Sharp) is also listed."

Dr. Sharp had surrendered the great heritage handed into his care by the Church of England—that great Church of that commonwealth of nations that formed the British Empire. He had done this by allowing Dr. Duhig to take precedence over him at State functions.

Censuring.

Mr. Merchant, of Bundaberg, caused a sensation when he told the meeting that he was an Anglo-Catholic, and was proud of the fact. He vigorously upheld the contentions he put forward, and on making one statement concerning the presence or not of Christ at the communion table, and the matter of genuflecting, he was met with loud cries of "No! no!"

Most of the dissension mentioned by the speakers came from the manner of celebration of the Holy Communion. One speaker put the case for the Church this way: "When I was young, the Church was our home. To-day it is not. People are being driven away from the churches when they should be brought there."



Rev. P. W. Bramble has been appointed Rector of Pambula, N.S.W., in the Diocese of Goulburn.

Rev. K. V. Moore has been appointed Rector of Cobargo, N.S.W., Diocese of Goulburn.

The late Mrs. E. Shaw has left £200 to the payment of the salary of the Bishop of Central Tanganyika.

The Bishop of Gippsland will conduct a parochial mission at St. Thomas's, North Shore, Sydney, in October.

Rev. J. Bidwell, B.A., rector of St. Stephen's, Newtown, has been appointed Rural Dean of West Sydney in succession to Rev. S. H. Denman.

Rev. A. Pain, B.A., rector of Cobbitty, N.S.W., has returned as Chaplain to the Seamen's Mission, Sydney, for a period of six months.

Rev. C. J. Chambers, who has been rector of Smithtown, Diocese of Grafton, for 20 years, has resigned. Mr. Chambers has done yeoman service for this parish.

Rev. L. Daniels, of the Bush Church Aid Society, Wilcannia, N.S.W., will fly to Sydney in the Society's Moth Aeroplane for the B.C.A. Annual Meeting on the 13th August.

The Bishop of Bendigo has sanctioned the invitation to the Rev. D. A. Hodges, of St. Andrew's Presbyterian Church, Bendigo, to preach in the Pro-Cathedral on 28th July.

Dean Reid has been elected to succeed Bishop Walpole, of Edinburgh. A Dean's duties in Scotland are rather like an Archdeacon's. The new Bishop is in the early sixties.

St. Peter's Day was the 21st anniversary of the Rev. L. Townsend's induction to Christ

Church, South Yarra. Amongst the gifts sent to the Vicarage was a beautiful cake with twenty-one candles.

The Rev. Walter Albiston, Chief Secretary for the Protestant Federation, preached in St. Barnabas' Church, Montagu Melbourne, at a Patriotic Service on Thanksgiving for the King's recovery to health.

Rev. S. J. Kirkby, B.A., Organising Missioner of B.C.A., is at present on a visit to Wilcannia and district, and will return to Sydney on Thursday of this week. Mr. Kirkby is visiting B.C.A. centres by air, with Rev. L. Daniels as pilot.

The Rev. C. H. Nash, principal of the Melbourne Bible Institute, has received news that his son Mr. Laurence L. Nash, formerly of Scotch College, has gained the degree of Bachelor of Arts at Cambridge University, obtaining honours in history and theology. Mr. L. L. Nash will continue his studies at Ridley Hall, Cambridge, for another year.

The death of Dr. A. T. Schofield, the publisher of the Marker Bible bearing his name, removes another valiant defender of the faith and one who had an altogether extraordinary personality. Many gained refreshment and heartfelt joy from his Bible readings both in Harley Street, London, and throughout the country. His attainments in his profession as a Doctor were of no mean order. He was the best type of man to be a nerve specialist. He wrote "The Unconscious Mind," "Nerves in Order," and "Nerves in Disorder." These are paralleled by his religious writings, including "The Radiant Morn," "The Knowledge of God," and many others. In 1919 he was elected a Vice-President of the Protestant Truth Society.

The following reference to the late Mrs. Cordell comes from the Bishop of Central Tanganyika:—

"She was a sweet and gentle soul, and I can only think 'He giveth His beloved sleep.' We look forward with hope to the Resurrection and I am so glad next Sunday is Easter, when Mr. Cordell will be able with us all in the worship of the Church to rejoice in our Risen Lord. Practically all the British residents of Dodoma were present at the grave-side, and we thought of Mrs. Cordell then as a faithful wife, a devoted mother, and a true friend. Sisters Thornton and Payne were unstinted in their devotion during the illness. The children are being tended by Sister Thornton at Mvumi. Mr. Cordell's intention is to carry on here, and keep the children with him till he returns for furlough at the usual time."

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Because of the

TYRANNY of the Drought, a tremendous call is being made upon their

FAITH in God and in Australia, and their

FORTITUDE in facing grim conditions.

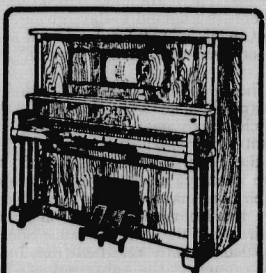
If the Church fail who can help them?
The B.C.A. is meeting spiritual and temporal needs. Its Aeroplane Ministry, its two Mission Hospitals, its Travelling Nurse, its Children's Hostels out-back, its Mission Vans, its Band of Padres and Deaconesses all combine to bring the blessing of God into many lives.

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Grateful acknowledgments will be made by

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George Street, Sydney.

Or
Rev. K. B. J. Smith,
Victorian Deputationist,
St. Paul's Cathedral Buildings,
Flinders Lane, Melbourne, C.L.,
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CHRIST ALONE IN PERFECTION.

"CHRIST alone without Sin" is the title of Article 15 in the Book of Common Prayer, which repeats reading, for it bears on a truth which is as necessary to-day as when the Article was promulgated in the Reformation time. It provides one reason for the isolation to which Christ was subjected upon the Cross. His Perfection was a continual challenge and difficulty to His foes. It placed an immeasurable distance between those who preferred a Barabbas to the Christ. Then, as now, it puts at a distance from God all who do not repent of their sins. Then, as now, this perfection provokes admiration from some, but bitter and implacable hostility from other people, according to their way of regarding Him.

No other person who lived on earth has claimed to be perfect without deserving the charge of madness or blasphemy. Without arrogance Christ faced the hostile scrutiny of His immediate foes and of all who ever since have opposed themselves to His Way. "Which of you convinceth me of sin?" remains unanswered through the centuries. But, alas, how many of His professed followers tolerate and extenuate in themselves lower standards of service than He would approve?

One single, smallest flaw would have been amply sufficient to have discredited Christ for all time. Just a hasty word on the spur of the moment, such as they hoped to force from His lips many a time. A mere passing injudicious slip such as the most guarded of us commit in word or deed, would have ever been remembered against Him with disastrous effect. Men were trying continually, and have since attempt, to misconstrue the actual words of Christ, as when He was charged with blasphemy regarding the Temple and of God—but in vain.

There is no attempt made in Holy Writ to camouflage or palliate any real defects in any person dealt with, Saint or other. If Christ were not faultless He would be the one exception to that rule, and we should have to ask, Why was He esteemed perfect when no one else was? Even alleged defects are just as plainly stated. This characteristic distinguishes the Bible. You cannot take up an ordinary biography without discovering that the partiality of the writer has betrayed him into exaggeration, either of the defects or virtues of the person he is describing. Generally, the book appears as an apology for the hero. There is no suggestion or suspicion that such would be at all needed here. Nothing which Christ said seemed to need the slightest exculpation, and surely He uttered some extraordinary statements and did as remarkable actions. A plain, unvarnished tale, indeed, is related of His words and deeds.

His perfect character is neither "written up" in journalese style, or paraded as on show, or even graphically described. Indeed, we often wish more detail had been handed down to us. From the comparatively bald, simple narration we clearly gather, and with the more force it strikes us just because it is so simply put forth, that Christ was ever Gentle without being Weak. That is more than can be said of most mortals. Their every virtue borders on a vice. The Cleansing of the Temple shewed a stern side to His character. But He ever

forgave, though never did He condone a fault. There lies the deficiency of modern moral estimates, which err on one side or the other continually. He could say to the Woman taken in Adultery: "Neither do I condemn thee. Go and sin no more." We often quote the first part of His utterance, and omit the latter. He took, even when arraigned before Pontius Pilate, the Governor, the place of the judge. But He was not supercilious. No arrogance came from His lips. So different this from the false picture of the Pseudo-Gospel in which the Child Christ "shews off" again and again His superiority. So different also from the actions of most wrongly-accused persons.

He was alone, also, in the Offering He made for sin. No other has ever offered himself for the transgressions of the whole world. No other would probably wish to do it. He alone could take the place of "the Lamb without spot" (Exodus 12: 5). He lived and died as that. If an imperfect person had professed to make atonement for our sins at the best we could commend his good intention. He on that Cross commands our worship. And God accepted Christ by the Resurrection from the Dead.

That Christ made so perfect a sacrifice for our sins must mean an end to all self-justification. If it required a perfect offering, how can we find ability to try to offer ought that we can do as an atonement? It is natural that we should try to justify ourselves. We feel it is unfair, too, that another should bear our sins. Or, we imagine that we are not so bad after all is said and done. And here may be seen the difference between the moral teaching of a Paul and a Seneca, and the contrast between the medieval doctrine of the Blessed Virgin Mary and the place which the Bible gives her. It was to correct a wrong impression that the Article was composed, though it contains no explicit mention of the Blessed Mother.

Christ was like us, sin only excepted. Herein is the contrast. In this He stands forever far above all flesh, even the most noble and pure. St. Peter (1: 2, 22) quotes Isaiah (53): "Who did not sin, neither was guile found in His mouth." 2 Cor. 5: 21: "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God," states the result which should spring from the Revelation of the Perfect Christ. "He was manifested to take away our sin, and in him is no sin," said St. John (1: 3, 5). These Scriptural words clearly and firmly claim for Christ what has been claimed for no other person who ever lived.

On this account then we know our "sins are forgiven us for His Name's sake." That Perfect Offering could not have been in vain.

Since on that Cross The Perfect Offering hung,
Paeans of Praise and Holy Hymns are sung
By souls re-born, from sin and sorrow free,
Who could not of themselves exalted be.

Resignation of Bishop Wilton.

It is with regret that we learn of the resignation of Bishop Wilton, the assistant Bishop of Melanesia. The Bishop has not been well for some time and the condition of his health forbids his return to his work. At present he is resting in Sydney. His consecration took place in St. Andrew's Cathedral on St. Barnabas' Day last year.



Use of Church Halls.

Quandong writes:—

Your correspondents in recent issues of the "Record" have touched a very vital spot in our Church life. The main object, or shall I say, the object in view in Church work is the conversion of sinners (would that we heard more of this!) and the spiritual development of the converted Church members. I am not aware that ordination vows mean anything less.

Many ministers meet with definite opposition because they, true to their Master, make this spiritual development the great object of their ministry. They look in vain for help and sympathy from Church Officers and members, and a Prayer Meeting is a failure, numerically considered, but it is the power centre of the Church. The letter from "Disappointed" is sad enough to make true Christians weep bitterly.

Religious Instruction in Public Schools.

"Adelphe" writes:—

I should like, through the medium of your columns, to bring before the notice of churchpeople in general, the work of Religious Instruction in Public Schools, and the lack of it owing to financial disabilities. I write as one who has been engaged in this work for some time and as one who knows of the utmost importance it is for the moulding of the characters of our future citizens. The Diocese of Sydney is supposedly a financial Diocese, and yet through lack of funds, I am told, a large part of the work of Religious Instruction has to be given up, and several of our largest schools deprived of these privileges.

I have been visiting with another, our largest Domestic Science School, where the girls alone number 1005, and of these 544 have been given Church of England teaching regularly every week, and in the Infants Section 340 have been taught, making a total of 884 in that school.

A number of the elder girls are Sunday School Teachers, and they have stated that the lessons taught each week are most helpful to them in their own teaching. Several of the younger teachers on the staff have, likewise, sought guidance in their Sunday School work.

The Headmistress of the Infants School told me that a large percentage of the children never went to Sunday School some time ago, but that now, owing to instruction and influence, they are regularly attending their Sunday Schools. Individual girls have been helped and the teachers from the Headmistress down have shown courtesy and hearty co-operation. One teacher, who remains in the room during a Scripture lesson has stated that she has benefited much from the instruction, and that she in her turn applies what she has gleaned to her own class of girls in the Sunday School.

The girls attending this School come from many districts, some even as far as Wollongong, and so many places are touched. Owing to lack of money in the Diocese of Sydney, this school has to be given up, and from now onwards 884 children and teachers in this school alone will be left without any Church of England Religious Instruction whatsoever.

I have only instanced this one school, there are others to be given up where I have discovered girls who don't now what a Bible is, but I think I have written enough to show the appalling need of Religious Instruction in Public Schools, and the disgraceful apathy on the part of our churchpeople to allow this state of affairs.

Sailors Church at Crib Point.

The Rev. A. C. Miles, of Hastings, Victoria, writes:—

Will you kindly bring under the notice of your readers the following appeal. It would be a great help if you would receive and acknowledge any subscriptions which might be sent to you.

5000 SHILLING APPEAL.

The new Church at Crib Point for Sailors wives and children has involved a debt of £250. Therefore, I am making this public

appeal for 5,000 people to give one shilling and clear the debt. Anyone may give more, but it would be better to pass the appeal on to their friends so that each of them may have a share in this venture. Be one of the first to give your shilling in and so encourage others to do likewise. This straight-out appeal will meet with your approval. Back it up. Forward your subscription to the Vicar, or any authorised collector. I am anxiously awaiting 5,000 replies.

(We have sent our modest 1/- and will gladly receive and forward others.—Editor, A.C.R.)

Dr. Weeks, M.A., LL.B., LL.D.

Farewell to Dr. C. E. and Mrs. Weeks.

A large number of parishioners of Holy Trinity, Dulwich Hill, and members of Trinity Grammar School League of Friends, gathered in the Parish Hall on the evening of 5th July, 1929, to bid farewell to Dr. and Mrs. Weeks, prior to their departure for England.

Dr. Weeks, who is much beloved for his deep spiritual life and profound teaching, was Dean of Nelson, New Zealand, until his appointment six years ago as headmaster of Trinity Grammar School. Early this year he was appointed Diocesan Missioner for the Sydney Diocese. Prior to taking over this office he was presented with an illuminated address and wallet of notes.

The love and high esteem in which Dr. and Mrs. Weeks are held was ably expressed by the Rt. Rev. C. A. D'Arcy-Irvine (Bishop Coadjutor), Rev. F. W. Tugwell, B.A. (rector of Dulwich Hill), Canon Langford Smith, and Mr. E. T. P. Meldrum, Rev. W. G. Hilliard, M.A., who succeeds Dr. Weeks as headmaster of Trinity, and the teaching staff, were among those present. All of the speakers bore testimony to the invaluable service rendered by Dr. Weeks to Trinity Grammar School, and the Sydney Diocese, and the hope was expressed that Dr. and Mrs. Weeks would return to Australia at a later date.

Dr. Weeks, in responding, was visibly affected by the great ovation given him and Mrs. Weeks. In thanking their many friends for the good wishes expressed, he explained that, although it was a great wrench to leave the Sydney Diocese they felt compelled, for family reasons, to return to their Homeland.

To those of us who knew that the Doctor has an aged mother and a son in England, and that his sons and daughters in Ceylon are compelled to make England their holiday resort, the news was not altogether a great surprise. For some time he has been seeking guidance as to whether he ought to go or to remain and just as the path of duty seems to be doubtful there came quite unexpectedly the offer of the Parish of Fennycompton, in Warwickshire, from the University of Oxford. It seemed to the Doctor that this was the answer of God. The parish of Dulwich Hill was looking forward to having Dr. Weeks as our Missioner in August.

Canberra Old Church.

Canon Ward's Farewell.

Preaching at St. John the Baptist Church on the occasion of his last Sunday as rector of the Canberra Parish, Canon F. G. Ward said: "You have come to visit this temple of the Lord and to greet it on its 88th birthday. To-morrow, as you know is St. John the Baptist's Day. The old mother church of Canberra taught them enduring strength of the Christian Faith. Like its stone walls, its faith has been built upon a rock and that rock was Christ. The Redeeming Life of our Lord Jesus Christ was no more an illusion than this old building, which proclaim the great fact from the spire. They were taught the ever renewed vitality of the Church of Christ. The preacher made reference to the dark days of 1913-1919, when many of the worshippers had to leave Canberra. Now it enjoyed a new vitality. The services of the choir, the C.E.M.S., and the Church Women's Guild had done much to give it new life.

"I trust that it will never go back, but that the sons and daughters of this capital city will ever seek to renew the Church of Christ in this city. This much had the Mother Church given us.

"My thoughts and prayers will be ever in this church, in which I have been privileged to minister for so many years." Canon Ward concluded, "and I am thankful to God and to you that I have been permitted to leave a memorial in this Mother Church, of the fellowship which I have had with Canberra and now with the pioneers of a Federal City of Australia.

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We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.

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YOUNG RECORDERS.

Aims:

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

Toorak, V., 4th July, 1929.

"Great deeds cannot die."—Tennyson.

My Dear Girls and Boys,

I know you all like to hear true stories of people who have done brave deeds and lived great lives, and today I have one to tell you.

There was a boy called Elijah Cadman and he lived a good many years ago. He was very poor, he went barefoot and in rags and when only a very small boy he began working as a chimney sweep. Now in those far away days life was very hard for these small boys. The big and old English houses had huge and complicated chimneys which the boys had to climb in order to sweep, that's why they had to be so small. Have you read Charles Kingsley's "Water Babies," and do you remember how little Tom in that book lost his way in the chimney of a big house, how finally he came down into a bedroom and was so worn out that he got inside the bed, soot and all, and went sound asleep? Our boy was luckier than lots of others who got wedged in chimneys and were suffocated in the course of their work, he survived all his hardships and became a chimney sweep on his own account. His master had been a cruel one. We don't know if Cadman was unkind to his boys, but he was known as a hard drinker and dangerous with his fists and he kept bad company. One day he saw a very terrible thing happen, he began to think as he had never done before, he grew disgusted with his kind of life and realised he was going lower and lower, going slowly downhill. He gave up drinking and tried to persuade his friends to do the same. Then he got to know a wonderful man named William Booth;

you all know his name. He told Cadman that this world could be made a better place if only people cared enough—he did care and he became the first captain of the new Salvation Army, with William Booth as its General. Together they went into the worst places in the towns, places where policemen were afraid to go; the people there sometimes attacked them and threw stones at them, but these brave men held on and they conquered this hatred by shewing that they practised what they preached. If they found a house dirty they would offer to scrub it; if they found a man starving they gave him their dinner; if they found sickness they turned themselves into nurses, and so they went on year after year, gathering always more followers and finding more to do for those who needed help.

So the boy who had been a miserable little sweep ended up a very useful and a very happy man.

Do you know which season of the Church Year we are now in? That is an easy question, because we hear which Sunday it is every Sunday in Church.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue: In our Church Service, at both morning and evening we use a "Prayer for the King's Majesty."

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

HOW TO BE HAPPY.

If a happy life you'd live,
Learn the proper way to give,
For the happiest person living,
Is the man who joys in giving.
Give your heart beside your gold,
Give your strength to help the old,
Give your comfort, give your smile,
Give your soul to work worth-while,
Give your coat, your bed, your cup,
Give your all—but don't give up.

(Children's Newspaper.)

O SON OF MAN.

O Son of Man, Thou madest known
Thro' quiet work in shop and home
The sacredness of common things,
The chance of life that each day brings.

O Workman true, may we fulfil
In daily life Thy Father's will;
In duty call, Thy call we hear
To fuller life, thro' work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy Kingdom come on earth, O Lord;
In work that gives effect to prayer,
Thy purpose for Thy world we share.

—Exchange.

"We find it difficult to think well of those by whom we are thwarted or oppressed, but we are ready to admit every excuse for the vices of those who are useful or agreeable to us."

The AUSTRALIAN CHURCH RECORD

For Church of England People
*CATHOLIC—APOSTOLIC
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Vol. XV. 41.

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

JULY 18, 1929.

[Issued Fortnightly.]

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



Andrew's Early Morning Call. Written for A.C.R. by the Bishop of Bendigo.

Are we Happy? By Rev. W. H. Irwin, M.A. Farewell to Dr. and Mrs. Weeks.

Illustration.—St. Paul's, Lithgow, N.S.W.

Leader.—"What of the Night?" A direct word to Evangelicals.

New Prayer Book.—Archbishop of Brisbane's views.

Queensland Defence Association.—Recent meetings.

Quiet Moments.—Christ Alone in Perfection. The third of the Series of Articles on the "Lonely Church."

The Man that Wholly Followed God. By Mr. Reginald Naish. Written for A.C.R.

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General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o St. John's Vicarage, Toorak, Melbourne, Victoria.

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

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, Brookville Road, Toorak, or care of B.C.A. Office, St. Paul's Cathedral, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

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"The Jew in North Africa has three languages. He prays in Hebrew, he does business in French, and he lives in Arabic."

Three time a year signs are written up in Palestine and Holy Land, "Special Excursions to Jerusalem," to keep Passover, Pentecost, and Tabernacles.

"Mussolini," says Evangeline Adams, the foremost American astrologer and medium, "never takes any decision without first consulting an astrologer."

New York goes about its daily tasks beneath a 2,100-ton cloud of dust,

dirt, and cinders, physicists have just discovered. Their statistics apply to a nice, clear day. On a windy day it is much worse.

The Pope will be able to be heard throughout the world when the wireless station at the Vatican City is completed in six months' time. The installation will probably include beam broadcasting apparatus, enabling broadcasting to Australasia, Japan, Chile, and Alaska.

The London Missionary Society has closed with a deficit of nearly £21,000, bringing its total deficits to £55,390. There is a great falling off in the income of the United Free Church Missions, and the deficiency in the Baptist Missionary Society is more than £17,000.

The present population of Palestine is composed of representatives from three religions. They observe different Sabbath or rest days: the Mohammedan Sabbath being Friday, the Jewish Saturday, and the Christian Sunday. For this reason Friday, Saturday and Sunday have all been declared legal holidays in Palestine.

In order to protect the Churchwardens' Accounts from inroads the Vicar of St. Nicholas, Plumstead, has instituted a system of Choirboys' godparents. Parishioners are invited to make themselves responsible for the pocket money of one or more boys. The choirmaster is to make a report on each boy's behaviour and attendances.

Few things serve longer than church bells. Those of St. Olave's, in London, have been in constant use since 1662. Pepys wrote of them and for generations they rang gaily at every British victory. Now they are to be restored, and it is a romantic illustration of the continuity of British bell-making that they will be restored in the same foundry at Whitechapel as that in which they were made (says the "Glasgow

A gentleman once in a stage coach attempted to divert the company by ridiculing the Scriptures. "As to the prophecies," he said, "they were all written after the events took place."

A minister in the coach, who had been silent, then said: "Sir, I beg leave to mark an exception. 'There shall come in the last days scoffers.' I must leave to the company to decide whether this prophecy came after the event or not."

U.S.A. Federal Income Tax reports show that 139 women pay taxes on incomes in excess of £100,000, as against 123 men. Forty-four women

pay taxes on incomes of £200,000, as against 42 men. Women millionaires, as indicated by individual income tax returns, are as plentiful as men. Women are receiving 70 per cent. of the estates left by men and 64 per cent. of the estates left by women.

An article in the Popolo de Roma, Mussolini's organ, states that the Fascists are satisfied that Italian Zionists help in the upbuilding of Palestine, but raises the question, "After the Jewish State is created, what nationality are the Italian Zionists going to adopt?" Recalling the recent dictum of Mussolini, that Italians, in whatever country, must conform to Fascist rule, the question is significant.

The Church of England in 1811 started the National Society, and it has been the parent of 12,000 National, that is to say Church Schools, of which over 10,500 are still doing their work. English Churchpeople have raised 50 millions of money during the last century for the upkeep of their schools. There are about 7,650 Council Schools in England to-day, giving, like the Church Schools, quite a good secular education to all and sundry.

The new Mohammedan Mosque in Central London will resemble that which stands near the Jardin des Plantes, Paris, which was built in 1924 in the Spanish-Moorish style of the 14th century, after the existing Medreseh bon Anania at Fez. Lord Headley, the Mohammedan peer and the chairman of the British Islamic Society who has recently returned from India, has organised the subscription which is completed for the building.

If an engineer thought of an organ wired as the brain is, with messages volleying along each wire at a rate of some 40 or 50 a second, and travelling at a rate of 200 miles an hour, he would have some faint conception of the tide of traffic handled by an efficient brain in the course of a morning. And all this to produce one brain in the seventeen hundred millions of the living, and the countless masses of the dead!—"The Dawn."

The American Humane Society's medal for extraordinary service to dumb animals, has just been awarded at Buffalo to Mounted Patrolman Frank McGuire. Mr. McGuire, on duty at a busy corner, saw a lame dog dodging in the traffic jam, helpless and frightened. Oblivious to danger, he rode into the thick of the traffic, leaped over from his saddle, scooped up the dog, and carried it to the Society for the Prevention of Cruelty to Animals' shelter.