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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, Vic., May 24, 1928.

"I am only a little bell; but even a little one may have a grace and charm of its own." Motto on a Bell at Wimborne Minster

My dear girls and boys,

Every bell has a tongue—so have we, and that's what I want to talk to you about today. One of the first things we are all taught is to speak the truth, and I don't think there will be one of us who could tell an untruth and not feel bad about it—we'd know we had done wrong. All the same, without being untruthful we can often be very hasty and very nasty in the way we use this tongue of ours. It is St. James who says in the Bible that though man tames all kinds of beasts, birds and even serpents, yet he finds it very hard to tame his own tongue—it is forever being unruly and needs constant watching. We get cross and snap at our nearest and dearest—we say things we don't mean a bit; just let our unruly tongues run away with us. Later we hate ourselves for such behaviour, and comes the awful thought that we can't take words back, they are said and can't be unsaid. Do you remember how Thomas a'Beckett came by his death? The King of that time said some hasty words—he was in a rage with the Archbishop—words to this effect, "Is there no one man enough in my Court to rid me of this pestilent fellow?" Four of his faithful knights believed him sincere, rushed off to Canterbury and killed Thomas a'Beckett there, in the Cathedral. King Henry had much cause to regret his anger and the way he had let his tongue run away from him.

"Running away" sounds like a horse, doesn't it? And you will find quite often when reading the Bible sentences like, "I will keep my mouth with a bridle." A horse without a bridle can go where it likes with us, can't it? We have no control over it, and it's the same with a tongue. Well, then, we all need such a bridle, training ourselves to use wise and pleasant words, to say nice things, not nasty, so that however small we may be we may have grace and charm for those around us.

"Think before you speak" is an old saying, and a very sensible one. We don't want to be scattering words about that have no thought behind them and mean very little. We don't speak unless there is someone to listen to us, and we never know what effect the words we say may have on that someone. Read the little poem by John Oxenham that will follow this letter; he tells you just the same.

Whitsunday is almost here. Can you tell me another name for it, and what happened on the first day of that name?

I am, yours affectionately,

Aunt Mat

Answers to questions in April 26 issue:—
We call the days between Easter and Ascension Day the great 40 days.
During this time our Lord showed Himself to be alive, and taught the disciples concerning the Church.

Answers to questions in last issue:—
The 5th Sunday after Easter is called Rogation Sunday, called so because it comes before the Rogation Days, Monday, Tuesday and Wednesday before Ascension Day. These were set aside as days of prayer in special trouble.

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

A LITTLE WORD.

I spoke a word,
And no one heard;
I wrote a word,
And no one cared,
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.

Preachers and teachers all are we—
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it then, that all your seeds
Be such as bring forth noble deeds.
—John Oxenham.

THE ADVENTURER.

(By the Revd. Edward Shillito.)

It was like God the narrow path to take
Wherein He calls the sons of men to tread,
Like Him with steady hand His all to stake
Upon one sacred Head.

He writes His holy comedy, as though
At Calvary as the Fifth Act nears its end,
Upon one tragedy more, one final woe
The curtain must descend.

It was like God, our gallant God, to fall
Leading His men where there is no retreat,
From the stormed height of Calvary to call
A lost world to His feet.

THE REV. L. DANIELS.

Has a Crash.

The Rev. L. Daniels, rector of Wilcannia and Bush Church Aid worker in the West Darling Mission, has had a crash with his Moth aeroplane. He left Melbourne several days ago and had a speedy and splendid flight to Hay, N.S.W. However, on Friday last, when flying from Hay to Wilcannia, he had a bad landing at Ivanhoe, smashing the propeller and one of the wings. He himself escaped injury. We greatly sympathise with him and the B.C.A., but he and the Society are amongst those who win through, even overcoming the impossible.

Men's best successes come after their disappointments.—H. W. Pecher.

OUR FETE—Wednesday, 13th June. Keep this date free.

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED

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A Vicar's Letter.—Sound Teaching.

Church Extension in Western Australia.—
Rev. H. Hyde's Mission in England.

Diocese of Waikato, N.Z.—Unrest and Dis-
sension.

English Notes.—By our own Correspondent.

Leader.—The Prayer Book and the Anglican
Laity. By Dr. C. G. Coulton.

Quiet Moments.—The Flaws of Life. By
Grace L. Rodda.

St. George's, Hobart.—90th Anniversary.

The Eucharistic Congress.

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Figures disclosed by the Common-
wealth Treasurer show that the total
liability for the construction of Can-
berra to June 30, 1927, including capi-
talised interest, was £7,391,541.

Full blooded aborigines in Australia
did not decrease last year. The num-
ber, approximately was 59,945, as com-
pared with 59,296 in 1926; but in 1925
the number was 62,394.

The figures relating to aboriginal
half-castes in Australia point to a
steady increase, averaging about 1000
a year. Last year the number of half-
castes counted in the census was 15,
468. In 1926 there were 15,102, and
in 1925, 13,393.

Let us beware of the plausible argu-
ment put forth in many quarters that
only the extremes at both ends are
against the Revised Prayer Book. We
cannot forget that it is these very
pleaders, who in a host of cases, have
placed their worship on Anglo-Catho-
lic lines.

The Rev. R. B. S. Hammond states
that it will cost £13,000,000 to pay com-
pensation if prohibition is carried in
N.S.W., and the annual interest would
be £1,000,000 a year. He thought it
would be better to spend £1,000,000 a
year than the £13,000,000 in "booze."

Said to be the largest party of ju-
venile migrants ever brought to Austra-
lia under one management, 160 children
arrived at Fremantle last week on the
Ballarat. Of the party 115 landed at
Fremantle, to be transferred to the
Fairbridge farm school. The remainder
disembarked at Sydney.

The Rev. S. J. Kirkby says that the
initial letters of the Bush Church Aid
Society stand for—

- B—The Bible, the best book.
- C—Church of England, our best
Church.
- A—Australia, the best land.
- S—The Saviour, our best friend.

A Church to cost £2,000,000, built
on the pattern of York Minster, is to
be built in New York, as a memorial to
George Washington and his soldiers.
The first sod will be turned on Febru-
ary 22, Washington's birthday. The
church will stand in 15 acres of land
and will seat 5000 persons.

Barnardo Homes are contemplating
a scheme under which they will estab-
lish a farm school in Australia and mi-
grate boys at the age of 11 or 12 years.
One hundred and four thousand chil-
dren have passed through the Homes
in England; 29,000 of the boys have
been sent abroad, 28,000 to Canada,
and 1000 to Australia.

Last year the number of passengers
who travelled by London's four great
public forms of transport numbered,
altogether, 3,507,000,000, of whom
1,716,000,000 used the motor 'buses,
522,000,000 local railways, 299,000,000
trunk railways, and 970,000,000 the
trams, which do not run in the cen-
tral portions of the city of London.

One of the oldest trees in the bor-
ough of Camberwell, S.E. London, re-
cently received "medical attention,"
in the hope of preserving it for another
half century or so. It is an elm, and
stands in the front garden of a house
in Half Moon-lane, Herne Hill. Its age
is estimated at some three hundred
years.

Once the herring season finishes
around the British Isles, services of
thanksgiving for the Harvest of the Sea
are held in the parish church of St.
Margaret's, Lowestoft. Each aisle
is hung with tanned herring nets,
one of which shrouded the memorial
tablets engraved with the names of
fishermen who have lost their lives in
the service of fishing.

Bishop Gilbert White is writing a life
of the Rev. Copland King, one of the
first two missionaries to set foot in New
Guinea, to whose service he gave his
life. The Bishop would be grateful of
any recollections or incidents, letters,
papers, etc., bearing upon Copland
King, that might help him in his task.
Address them to "Selborne," Pem-
broke St., Epping, N.S.W. They will
be duly returned.

President Calles is opening, at the
present rate, 1000 public schools per
year in Mexico. The goal is 6000
schools scattered throughout the coun-
try. Illiteracy has been one of the
evils of the land. This is now being
rapidly overcome. Eight per cent., and
in most needy parts forty per cent., of
the revenue is spent in education. We
note that the Roman Catholic Church
has been in Mexico nearly 400 years.

The finest specimen of Persian hand-
writing in existence has been presented
to King George, by the King of Af-
ghanistan. This manuscript was
written 200 years ago on milky white
paper made from bamboo and anciently
used in the East. The writer used the
pointed nail of the index finger of his
right hand to write the 50 or more
pages, in which every stroke and curve
is perfect. The work occupied five
years.

"It is the civil duty of every parent
to see that their children are properly
brought up so that they can distin-
guish the difference between right and
wrong," said the presiding magistrate
of a Sydney Police Court the other day.
"To do this they should send them to
Sunday Schools, for that is what Sun-
day Schools are for." A 12-year-old
boy was charged. He was one of a
family of 14 children, and had never
been to Church or Sunday School in
his life.

The World Call to the Church.

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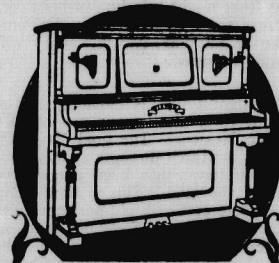
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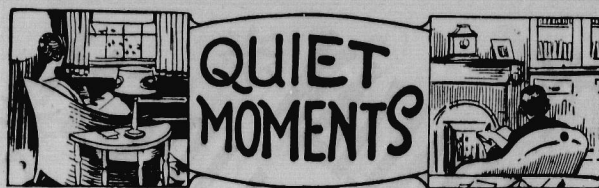
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QUIET MOMENTS

THE FLAWS OF LIFE.

(By Grace L. Rodda.)

"Don't look for the flaws as you go through life,
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them."

It is true the flaws exist. Yes, and to so great an extent that sometimes we are unable to see anything else. They loom largely before our eyes. Flaws of character, of word and of deed, of omission and commission, of thoughtlessness or carelessness. Scarcely a day passes, and at times scarcely an hour, without one or more unattractive trait coming into view.

These flaws are not generally our own. Far from it. They belong very much more frequently to any one of the other travellers along life's highway. To friend or neighbour, acquaintance, stranger or passer-by.

The failings in our own character fade into insignificance, and appear to be barely worth remembering, even if they exist at all, when viewed beside the glaring faults, we see in those around us.

Yet a moment's reflection will tell us that Robert Burns describes our human nature with unerring accuracy, when he says,

"Oh, wad some power the giftie gie us,
To see ourself as ithers see us."

We are so apt to point the finger of scorn, to hold our brother up to ridicule, or to find frequent and ready fault. And all the while, the keen watch and the sharp eye, were better employed in correcting our own mistakes, and in curing our own failings.

How true it is that—

"The hardest thing to do is to know oneself,
The easiest thing to find fault with other people."

Yet the former is a sign of strength, and the latter a sign of weakness.

And as strength is a most desirable asset—strength of body and mind, of will and of purpose, of character and of being—it were surely wise to seek to attain this goal. 'Tis strength we need to equip us day by day for the battle of life. To enable us to detect our own flaws and foibles, and to hold out a helping hand to others. For there are so many who are sorely in need of assistance. Many who will take fresh heart and make fresh effort, if only a little practical sympathy, a little kindly aid, is given and received.

And the knowledge that we may help, and that our help may be appreciated, is in itself both a spur and a reward. Elizabeth Barrett Browning sings,

"It is very good for strength to know
That someone needs you to be strong."

And surely we are all aware of, at least, one other human being, who needs our sustaining strength. Of, at least, one wayfarer, whose faltering

footstep may be renewed and made firm and steadfast, by the courage and help of a fellow-traveller.

"Perchance thy brave example
May cheer another's soul,
Inspiring faith and hope and love,
In one who seeks the goal."

We shall be able, if we strive with earnest endeavour, gradually to view less and less vividly, the flaws and the faults and the failings in our brother, and to see ever more clearly the aspirations and the strivings, and the better impulses of his life. Goethe says:

"One has only to grow old, to become less critical. I see no error made, which I might not have committed myself."

Yes, in that one word "critical" we learn where it is, that we so frequently fail. 'Tis in our proneness to criticism.

We forget or ignore the fact that each and every one of us has his own share of trouble, his own sorrow, and his own uphill climb.

"Be pitiful," says Ian Maclaren, "for every man is fighting a hard battle."

When we are inclined to view, in striking array, our brother's many flaws, let us listen to the voice of conscience, whispering with startling clearness within our soul—reminding us of our Lord's warning rebuke when He says—"Cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

THE GREAT CONSOLER.

St. John xiv. 18.

(By the Rev. A. J. Treloar, B.D.)

Thou great Consoler of mankind,
Thou Heavenly Guest and Paraclete,
In Whom the sons of men may find
Their needs and God's own mercies meet.

There is no lack the soul may know,
There is no void the heart may feel.
Nor want Thy love canst not o'erflow,
Nor sorrow which Thou canst not heal.

Thy love and gifts are manifold,
Supplying our tremendous need;
No human language yet hath told
The strength that lifts the broken reed.

We try to live without Thine aid,
And find our life is poor and frail;
Yet when our hopes on Thee are stayed,
We see 'tis easy to prevail.

Too long unwelcomed and unsought,
We pray Thee now to be our Guest;
We wait as children to be taught—
Make Thou a home within each breast.

Great is our weakness and our sin,
But greater still Thy love and power;
We raise Thy throne our hearts within,
And welcome Thee this very hour.

Thou great Consoler of the race,
Consoler of the sons of men,
We stoop to drink supplies of Grace,
And feel that we are strong again.

NOTHING UNUSUAL.

"With a single stroke of a camel's hair brush," said the school teacher, taking his class round the National Gallery, "Joshua Reynolds could change a smiling face to a frowning one."

"So can mother," said a small boy, "with the back of a hair brush."



ENGLISH NOTES.

(From our own Correspondent.)

Sunday Observance.

The observance of Sunday becomes more and more lax. The day is rapidly becoming a day of pleasure. The Lord's Day Observance Society has done excellent work in gaining some people to observe the day as it should be.

Wise teaching needs to be given by the Church as a whole. It cannot be said that the teaching given has always this quality.

The Tithe Rent.

The National Assembly has from time to time tackled the problem of Tithe Rent. Queen Anne's Bounty has been largely entrusted with the task of collecting such money. In some respects, this is a distinct gain. The unconscionable time, however, that the clergy are kept waiting for their stipends, leaves no doubt that the best system has not yet been found.

The Prayer Book.

The Revised Deposited Book has again been before the Conventions of Canterbury and York. There is still a considerable majority in favour of the book. This majority, however, has been reduced from the proportion of seven to one, to three to one.

The Archbishop of Canterbury.

One extremely pleasing feature of the debates on the Prayer Book has been the manifest great respect and affection in which the Archbishop of Canterbury is held. Another token of this respect and affection has just been shown. On Saturday, April 7th, the Archbishop celebrated his 80th birthday, which was made the occasion of presenting the Primate with the honorary freedom of the City of Canterbury. Of the Archbishop it may be said, "he has walked with Kings nor lost the common touch."

The certificate of freedom was contained in a casket made of oak, taken from the timbers of the Arundel Tower of Canterbury Cathedral, the wood being about 500 years old. An address was also presented to the Primate from the Archbishop of Upsala, on behalf of the Church in Sweden.

New Bishops.

A very popular appointment has been made to the Bishopric of Sodor and Man, rendered vacant by the death of Bishop Thornton-Duesbery. The Ven. William Stanton-Jones, vicar and Archdeacon of Bradford, has been selected. He will be much missed in Bradford. In his nine years' term of office he became Archdeacon in 1920) the Archdeacon has made Bradford Cathedral a real centre of spiritual life and missionary activity. Mrs. Stanton-Jones has also done splendid work for the Mothers' Union and for the G.F.S.

Josephine Butler.

On the 13th April, 1828, was born one of those noble women, who, from time to time, are given to this world to uplift it. Such an one was Josephine Butler. Her great and lasting work on behalf of purity must be well known. To-day again her memory is fresh. Josephine Butler's example and memory will inspire many in the ruthless fight against all impurity throughout the ages.

The World Call.

The Church appears to have awakened up in real earnest to sound The World Call, or rather God's Call to the Church for the world. A great educational campaign is being waged through missionary schools. The aim is to reach every parish, and nothing short of this could satisfy such tremendous needs. If the writer might venture an opinion, however, it would be that the 5th Report must receive still greater attention in the matter of the "follow up." Great inspiration is looked for in the Jerusalem Missionary Conference just held. Preparations are already in hand for the reception of the 6th Report at York Minster in November.

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F. P. J. GRAY, Hon. Treas.



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for all...
Occasions

GRIFFITHS TEAS

St. George's Church, Hobart.

90th Anniversary Celebrations.

THERE is no question, that the Church of St. George, Hobart, stands pre-eminent in the life of Tasmania. Situated in a commanding point on the promontory of Queensborough, near the Battery, and served with a succession of noble ministers, it has exercised a deep and abiding influence on the life of the Island and throughout all the years has maintained a high-toned spiritual and Evangelical witness.

Ninety years ago, on May 26, 1838, the Church was consecrated by the then Bishop of Australia, who journeyed from Sydney for the purpose; the Chronicle of that day recording that the bishop preached a very impressive sermon on the necessity of a pure and proper propagation of the Holy Scriptures.

The site was the gift of Mr. William Kermode and the foundation stone laid by Col. George Arthur on October 19, 1836.

The church was opened for divine service on Whitsunday in June, 1838, by Archdeacon Hutchins. The tower was left unfinished in the hope that a peal of bells might be added, but as funds were not available it was completed in its present shape during the incumbency of Dr. Fry. The porch was added about forty years ago, during the ministry of Canon G. Banks Smith.

Rectors.

The first rector of St. George's was the Rev. T. J. Ewing for a period of one year. He was followed by Archdeacon Hutchins, who served for a similar period. The outstanding man, however, of those early days, was the Rev. Dr. H. P. Fry, a fervent Irishman, a lover of the Holy Scriptures, of simple worship, and the Protestant and Reformed position of our Church.

The Witness of Rev. Dr. Fry.

Referring to his practice of administering the Holy Communion on each Sunday, Dr. Fry said: "It is a rare cause of congratulation that we have been permitted to fulfil these great acts of divine service in agreement with the practice of the Apostles and the primitive Church, and in compliance with the requisition of our own Church, at a season when a natural and general suspicion prevails against the restoration even of Apostolical ordinances. Many false brethren who covered their dissent against Protestantism under the profession of reviving the Apostolical usages of our Church, and who uttered the loudest and most vehement accusations against Romanism, even when they were preparing to embrace her errors and communion, have naturally taught the people to suspect charges even in themselves advantages, and we should be thankful that we have been permitted to enjoy the great advantages of these ordinances, and by Divine grace, as we humbly trust, not only preserved from participating in any of the corruptions of the Church of Rome, but from any sympathy or false charity towards her, which, as it is plainly a disposition evincing indifference to the pure Word of God and the religion of the gospel, cannot be entertained without exposing those so disposed to the wiles of him whose system Romanism is, throwing them open to be led away from the true faith, which they undervalue, to embrace that, whose errors, opposite as they are to the whole design of the gospel, they regard with sympathy, and a dangerous and perverted charity." He had evidently Newman and the leaders of the Oxford movement in his mind. Dr. Fry left a deep impression not only on the parish, but upon the whole diocese. He was rector for 18 years, a scholar, thinker, and convinced Protestant and Evangelical.

His Writings.

During his ministry Dr. Fry published three pamphlets, which attracted much attention in the island and elsewhere. In 1853 he wrote a pamphlet, entitled "Answer to the Right Rev. F. R. Nixon, D.D., Lord Bishop of Tasmania, being a vindication of the clergy condemned for asserting the right of private judgment." In the following year he issued a pamphlet bearing the title of "Forty Reasons for Leaving the Church of Rome," and in 1856 he was the author of another pamphlet, "An Appeal to the Bishop of Sydney, Metropolitan of the Dioceses of Australia and Tasmania."

Later Years.

Dr. Fry went to England in 1858, and did not return. He was succeeded by the Rev. Geo. Banks Smith, of St. Paul's, Launceston. He administered the parish until 1902, passing to higher service after a continuous ministry of over 42 years. He was a devoted pastor, a man of God and much beloved.

The Rev. A. Brain, M.A., who is happily still with us living in Melbourne, succeeded Mr. Smith, and was rector until 1913. A man of deep spirituality and devotion, his ministry was marked by great progress in missionary interest, increasing prayer, and support being given to the great work of the Church Missionary Society.

The Rev. Donald Baker, M.A., succeeded Mr. Brain in 1913, resigning on January, 1920, to become Bishop of Bendigo. During his ministry St. George's Hall, St. Stephen's Sunday School, and St. Peter's Church, Sandy Bay, were built. He maintained the missionary and evangelical traditions of the parish, and by his energy, zeal, and devotion kept the parish of St. George's in the forefront of the life of the diocese.

He was followed in April, 1920, by the present rector, the Rev. Thomas Ougley, M.A.

Blessed with singular teaching gifts and an ardent missionary spirit, Mr. Ougley has, under God, fostered the missionary activities until St. George's is really unique in Australian Church life. The Evangelical and spiritual witness of the Church has also been wonderfully maintained, so much so that today this historic Church exercises a profound influence on the Church in Tasmania, unequalled even in the past.

In 1921 St. Stephen's Church was separated and formed into a new parish. While in 1924 the foundation stone of St. Peter's Sunday School and Kindergarten was laid by the Bishop of Tasmania.

A Forward Looking Rector.

St. George's is fortunate in having in its present rector (Mr. Ougley) one whose heart and passion and principles ring true to our Church's historic position. Lately he remarked and we thankfully record his words: "The Evangelical witness of St. George's Church is more necessary than ever. Its missionary activity must not only be maintained, but strengthened. It has been for many years closely associated with the Church Missionary Society, and has supported a missionary in the field. Our missionary at the present time is Miss Daisy Webster, who is working at Hyderabad, India. The focus points of Evangelical activity have always been, and probably always will be, the great Evangelical societies. The work of the C.M.S. has brought much blessing to the life of the parish. What our Church stands for must ever be defined in terms of the Cross, which must always be central. The way of salvation and life through faith in Jesus Christ is the supreme truth which God has revealed to men. This must be the message of St. George's pulpit now and in the years to come."

The Church throughout the world to-day is confronted with many troubles and difficulties. The love of many is waxing cold. Men are rising and speaking perverse things, but the truth for which our Church of St. George's stands remains untouched. The standard of the Faith has gone forward. God's over-riding hand has guided us through the storms of the past 90 years. His Divine Presence is still with us. He can make no mistakes, and if we remain faithful to the Truth as it is in Christ Jesus, a more glorious future lies before our parish, and as we face the gathering storm to-day we shall hear as Haggai of old did the voice of God saying, "My spirit remaineth among you; fear ye not."

THE ROYAL MARRIAGE FEAST.

The wedding feast prepared,
The table amply spread,
A banquet in profusion waits,
A King—the gracious head.

His invitation wide.

Is scattered far abroad,
The guests are summoned to receive
The bounty of their lord.

Alas, they will not come.

Though called a second time,
They spurn the kingly messengers,
And murder is their crime.

Yet retribution swift.

And justice stern and true,
Shall overwhelm in punishment,
Each guilty soul anew.

For us the feast is spread,
"The Door" is opened wide,
Our Lord inviteth all mankind,
To enter and abide.

For us, salvation waits.

The call is from above,
Oh, may we hasten to obey,
In faith and hope and love.

—Grace L. Rodda.

Church Extension in Western Australia.

The Rev. H. Hyde's Mission in England.

In August, 1926, the Rev. H. E. Hyde, Secretary of the Church Extension Society of the Diocese of Perth, W.A., went to England to secure clergy and to raise money for the rapidly developing areas in Western Australia, especially the wheat belt areas and the group settlements. On arrival in England he received a most enthusiastic welcome from the Society for the Propagation of the Gospel, that is the S.P.G.

A special fund called the Australian New Settlement Fund had already been begun, and it was in connection with this appeal that Mr. Hyde associated himself. Indeed, he attributes any success occasioned during his visit to three causes: (1) the wonderful backing and support of S.P.G.; (2) the presentation of the fifth report, which set out the needs of all our own people scattered throughout the Empire; (3) the prayers and intense loyalty of churchpeople for their brothers and sisters overseas.

The S.P.G. regarded Mr. Hyde as one of its staff and appointed him commissioner for Australia. With South African and Canadian representatives he journeyed about England advocating the S.P.G. General Fund, at the same time pleading his own special cause—Western Australia. In all he delivered 40 talks and raised £20,000 for Church Extension in W.A. This money is entirely for new work in the Dioceses of Perth, Bunbury and Kalgoorlie (for stipends, houses, cars and passages). Since the inauguration of the Australian New Settlement Fund, 29 clergy have gone from Great Britain to Western Australia and more are to come. In the case of districts like the Serpentine Group, Koorda, Wyalkatchem, Corigin, Peel Estate and Dalwallinu, the stipends have been guaranteed for five years each. Mr. Hyde has recently returned to Perth, in a way reluctantly, for he had not quite completed his scheme.

Prince of Wales' Interest.

His Royal Highness the Prince of Wales is particularly interested in soldier settlements and the groups. The Prince gave a very strong address at one of the S.P.G. meetings and twice invited Mr. Hyde to St. James' Palace to hear about the settlements, and asked him to let him have a report of his work in England before he left, and wants him to keep in touch with him from time to time.

He is most anxious that the Church should go out with the settlers. His Grace the Archbishop of Canterbury is very concerned that the Church at home should take her full share in this work. It is surprising the amount of detail the Archbishop has at his finger-tips. He is particularly well informed about the work of the Church in W.A. He took the chair at several of the meetings.

Opportunity in W.A.

In Western Australia the Church has a wonderful opportunity. The leaders are planting the Church in a new country amongst new people. Church extension is still in its infancy—having hardly touched the fringe of it. Now that the Church at home is co-operating it is hoped that every member of the Church in W.A. will rally round and help. There is talk of another 1,000 farms being started—the Church has not caught up with the present settlements yet. The position to-day demands strong virile leadership and the whole-hearted support of every member of the Church.

A Vicar's Letter.

Sound Teaching.

With whole-hearted approval, we commend to our readers the following letter addressed to his people several days ago, by the Vicar of St. John's, Heidelberg, Melbourne, the Rev. W. T. C. Storrs, M.A.:

"One is pained at times by seeing the Holy Communion described as a sacrifice presented to God. This teaching is not according to the formularies and standards of the Church of England. It is Romish. We proclaim the Lord's death in the Holy Communion until He come, but the proclaiming is not to God, but to our fellow Christians, and to the world. There is a sacrifice in the Holy Communion, but the sacrifice is one of praise and thanksgiving, a sacrifice of ourselves, but there is no presentation of calvary's sacrifice, nor perpetuation of it. There is a remembrance of Christ's Death but we remind ourselves, not God, of that sacrifice.

"Christ is not presenting His blood on our behalf now. He did that once for all when He entered the Holy of Holies, not made with

hands. Now he is seated at the right hand of God.

"That the Holy Communion was instituted at the Passover Feast and to take the place of that feast is evident. In no sense was the morning and evening sacrifice typical of the Holy Communion. It is much more really typical of the approach in prayer that ought to be the Christian's habit every day. The lamb of the Passover in the first instance at any rate was not slain by any priest, but by some member of the household.

"The whole idea of an Altar is foreign to the Church of England. Hold fast to the expressions of your Prayer Book. Be loyal to your Prayer Book, which uses always—The Table—The Holy Table—The Communion Table and never Altar. Remember, Priest is only Presbyter writ short. And Presbyter is but Elder, and has no suggestion of priestly functions associated with it.

"The rending of the Veil which shut off the Holy of Holies testifies to the removal of the need of any of the rites and ceremonies connected with the Temple. The way into the Holiest of all is now open through the offering of the Blood of Jesus once for all, and it is open to all without the intervention of any Priest. The fact is Christian worship is the Synagogue and not of the Temple at all. The Aaronic priesthood has ceased altogether. Jesus is a High Priest after the order of Melchizedek. With the change of Priesthood, we claim there must of necessity be a change of law and forms of worship. Let us get back to the simplicity that is in Christ, to that simplicity of fellowship with God, which existed before the Fall, made possible to us by the Death of the Lord Jesus."

The Eucharistic Congress.

The N.S.W. Bishops Define the Church's Position.

The following letter, signed by all the Bishops in New South Wales, has been sent to clergy in their respective dioceses regarding the Church's attitude towards the Eucharistic Congress, to be held in Sydney next September. May, 1928:—

"In view of the opposition now being directed against the proposal to carry the Host through the streets of Sydney during the Roman Catholic Eucharistic Congress, with the probable consequence that you may be asked to take part in some form in this opposition in your town or district, we, the Metropolitan and Bishops of the province, deem it wise to give you some idea of our views on this question. We deprecate strongly any action that is likely to arise or inflame the spirit of religious intolerance or sectarian hatred. Religious liberty is the law of our country and the principle of our social life. We see grave infringement of this liberty. We believe that the best way of meeting the claims of the Roman Catholic Church at all times is to give positive and constructive teaching on the doctrines and principles of the Holy Catholic Church as they are maintained by the Church of England. We are convinced that this teaching should be the constant practice of our clergy as part of their regular work of instruction in church or school. It is quite likely that many of you will wish to give some teaching to your people on questions raised by this Eucharistic Congress. We have been asked to commend and distribute a series of pamphlets prepared by the Council of Churches of New South Wales. This we do not think advisable. We believe that you are quite capable of discharging the commission which you received at your ordination to teach the faith of the people committed to your charge, and we have every confidence that you will carefully and wisely make your choice of suitable material for this purpose. We are convinced that the true interests of the Christian faith are not likely to be promoted by actions which might be regarded as prompted by prejudice or intolerance towards any part of the Church of God from which we differ, however seriously in doctrine and practice."

The letter is signed: John Charles, Sydney; Merrick, Newcastle; Lewis, Goulburn; John W. Grafton; Reginald, Riverina; Horace, Bathurst.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Per. Mr. F. M. McNaughton, Hon. Treas. of St. John's, Toorak, V., £20.
Rev. Leonard Gabbott, Rockdale, 5/-.
"Anonymous," Summer Hill, 2/6.



The Rev. Canon Portus, rector of St. Peter's, East Maitland, has been appointed rector of Singleton, Diocese of Newcastle, vice Rev. Hugh Linton, resigned.

The rector of Midland Junction, Diocese of Perth, the Rev. L. E. Webb, and Mrs. Webb, have left on a visit to England. The Rev. E. Sanders, B.A., will act as locum tenens during Mr. Webb's absence.

The Rev. C. A. Lucas, rector of St. John's, Darlinghurst, has been appointed Chaplain of the Sydney Church of England Grammar School for Girls, vice Rev. Canon Beck, who has resigned on account of age.

A cable has been received stating that the Rev. O. C. and Mrs. Cordell, Deaconess Betteridge, Nurse Jackson, and Miss Robinson, the first recruits to Tanganyika since the C.M.S. in Australia took over that field, have arrived at their destination safe and well.

The Rev. G. P. Birk, rector of Dapto, Sydney Diocese, has been appointed to the charge of Penrith cum Mortdale and Oakley, on the Illawarra Line. This is a fast growing district, covering a wide area, and entailing much labour.

The Ven. Archdeacon and Mrs. Pike received, on May 28 at Wagga, N.S.W., a number of valuable presentations before leaving to take up their new work at Queanbeyan, Diocese of Goulburn. Archdeacon Pike had been 17 years in Wagga.

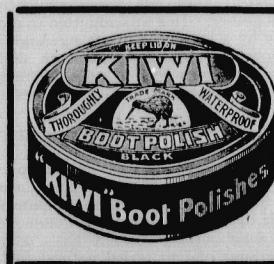
It is interesting to note that the Rev. Canon A. L. Williams, D.D., of Jesus College, Cambridge, has been appointed Hulsean Preacher for 1928-29. Dr. Williams was at one time Principal of Moore College, when located at Liverpool, N.S.W. He still takes a lively interest in the college doings.

The Rev. S. J. Kirkby, Organising Missionary of the Bush Church Aid Society, has just returned to Sydney after an extended visit to the B.C.A. fields of work along the Australian Bight and the West Darling. He reports vigorous activity and signal devotion in all the areas.

The Rev. H. R. Holmes has been cordially welcomed to his new post as Sub-Dean of All Saints', Bathurst. The Bishop of the diocese, the Rt. Rev. Dr. Crotty, presided, and spoke in eulogistic terms of Mr. and Mrs. Holmes and their former work at West Maitland.

The Mothers' Union of the Diocese of Perth has tendered a warm welcome to Mrs. Hudleston, wife of Archdeacon Hudleston, on her return from England. Mrs. Hudleston gave a glowing account of Mothers' Union work in the Old Land, and of her visits to the Mary Summer House, Westminster.

The Very Rev. A. R. Fitchett, D.D., Dean of Dunedin, N.Z., has retired at the advanced age of 93 years. He held the office of Dean for 34 years and recently travelled 500 miles by rail and steamer from Dunedin to Wellington to attend General Synod. A touching aspect of the retirement of so great a veteran in the Church's service is the death last week in Melbourne of his brother, Dr. W. H. Fitchett, head of the Methodist Ladies' College, and writer of "Deeds that won the Empire," and other well-known volumes.



The Famous KIWI Boot Polish

BEST FOR ALL
FOOTWEAR

Polishes: Black, Tan, Patent Leather
Stain Polishes: Light Tan, Dark Tan,
Nigger Brown, Ox Blood, Brown

The many Sydney friends will regret to hear that the Rev. Percy S. Moore, vicar of the Cathedral Parish, Ballarat, has been laid up with thrombosis. He was out of action for a fortnight and in much pain. He was forced to miss Synod. We are glad to state that he is about again.

The Rev. E. R. Harrison, B.A., who has worked in Japan under the auspices of the A.B.M. during the past twelve years, is now in Melbourne on furlough. It will be remembered that Mr. Harrison came from England and was associated for a period with the A.B.M. Office, Sydney.

Canon Wellstein, after nearly 30 years' service in the Diocese of Nelson, N.Z., has retired, to the great loss of the work, and to Synod. The Canon, who is in his 82nd year, has been a fine type of churchman, an enthusiast in missionary work, a faithful and diligent minister, and a friend to all.

Miss Wilkie, who has been on the staff of Iona College in Havelock North, N.Z., has gone to Colombo where she is to be Matron of the C.M.S. Girls' College. She will be the third New Zealander on the staff, for Miss Gwen Opie is the Principal, and her sister, Miss Rita Opie, is one of the mistresses.

The Rev. N. Hayland, of the Bush Church Aid Society, has been itinerating in the Far West portions of N.S.W. He met the Rev. L. Daniels at Ivanhoe, where Mr. Daniels' forced landing from his aeroplane, and then went on and met the Rev. S. J. Kirkby at Broken Hill.

The Diocese of Perth is the poorer for the passing of Mr. John Townley, keen churchman and devoted member of St. George's Cathedral, Perth. The Archbishop of Perth says two things marked the late Mr. Townley's life: (1) He found time in his busy life to do work for the Church; (2) in spite of long continual ill health he never excused himself on the ground that he was unwell.

The Archbishop of Perth has unveiled and dedicated two stained glass windows, erected in the north-east transept of St. George's Cathedral, Perth, in memory of the late Dean Foster. The subjects of the windows are "Christ blessing little children" and "Christ healing the sick." They are peculiarly appropriate when Dean Foster's life and work are recalled.

The death of Dr. Jas. MacMillan, organist and choirmaster of St. Mary's, West Maitland, removes a well-known musician. He was born in Manchester, was an examiner for the Victoria College of Music (London). Prior to coming to West Maitland seven years ago he was associated with Rockhampton Church of England (Q.), and St. Mark's, Remuera (N.Z.).

It is interesting to note that the Archbishop of Melbourne, now in England, added his signature to that of Rev. Dr. J. D. Jones, to a cable to the Collins Street Congregational Church, Melbourne, suggesting that the Rev. Thos. Yates, a famous Congregational Minister of London, should occupy the oversight of that church for four months. The suggestion has been accepted and Mr. Yates is now on his way to Australia.

At the welcome in London to the Rev. J. Ernest James, lately of Melbourne, to the Kensington Congregational Church, the Rev. Dr. Law, of St. John's, Toorak, spoke of the "British Weekly" "with both charm and breeziness. In Melbourne, said Dr. Law, they were one and all sincerely sorry that Mr. James had left them; but they realised that his coming to London would mean an added tie between the Homeland and the Commonwealth. "For we are more English than you are here, and we cling with tenacity to all that binds us to the Mother Country."



JUNE.

- 7th—Messines Ridge in the Great War, 1915.
 8th—The Seven Bishops committed to the Tower, 1688.
 9th—Columba, missionary, 597.
 Charles Dickens died, 1870.
 10th—First Sunday after Trinity on which day in the Collect we express the need of God's strength to help us in our weakness and we seek God's grace whereby we may be enabled to keep His Commandments.
 11th—St. Barnabas' Day—Son of Consolation. Special prayer for Melanesian Mission.
 12th—Dr. Arnold, Great Head Master, died, 1842.
 13th—Air Raid over East London, 1917.
 15th—Wat Tyler killed, 1381.
 16th—Statute of Six Articles, 1539.
 Battle of Dettingen, 1743.
 17th—Second Sunday after Trinity, on which day in Collect we pray for God's protection and that we may have fear and love of His Holy Name.
 St. Alban, First English Martyr, c. 304.
 18th—Battle of Waterloo, 1815.
 19th—Earl Haig born, 1861.
 20th—Black Hole of Calcutta, 1756.
 Accession of Queen Victoria, 1837.
 21st—Battle of Vittoria, Peninsular War, 1813.
 Our next issue.



THE PRAYER BOOK AND THE ANGLICAN LAITY.

(By Dr. C. G. Coulton.)

Dr. C. G. Coulton, of Cambridge, is a noted historian. He is the outstanding authority on the Mediaeval period.

THE Prayer Book and the Anglican Laity is the subject of an important article in "The British Weekly" of April 18. After a brief introduction in which he refers to the discussion on the Deposited Book in the London Press. He states that he is an Anglican Communicant, not only by family traditions, but by choice. Dr. Coulton then asks:—

"Is the Church of England to permit the Reserved Elements to be kept in a conspicuous part of the church building and to be rendered still more conspicuous by a lamp burning perpetually before them, in a manner deliberately calculated to invite public adoration? This simple question is quite separable from the more complicated doctrine of the Real Presence. That doctrine may or may not be truly Catholic. But the practice of Eucharistic Adoration, as legitimated by the Deposited Book, cannot be called Catholic except by the most grievous abuse of terms. We have no evidence for the Elements being reserved in the church building at all, until two centuries after the first Lord's Supper, and then they were reserved in the vestry, apparently without any ceremony whatever. There is no evidence for Reservation in the church building for the purpose of adoration until long after the Greek Church separated from the Roman. In 1204 the Greeks of Constantinople reproached the Roman Church with its deviations from primitive Chris-

tianity; they specified this innovation of using "a wafer like a penny" instead of the primitive loaf bread. By what abuse of language can a custom invented more than a thousand years after Christ's death be called Catholic? And when we are told that 600 (or, according to the Principal of Pusey House, Oxford, Dr. Darwell Stone, 1000) priests are determined to maintain this comparatively modern custom, even against the Bishops, if need be, what is this but a gigantic assertion of private judgment?

If this is true, surely it is most important that it should be realised, not only by all members of Parliament, but by all voters also. And it is no less important that we should ask ourselves: Has there ever been a society in the past in which this public adoration of the Elements was the law, and which could compare favourably with modern society, in spite of all its faults? Of again: Is there any nation at present living under those conditions which British legislators or voters could wish to take as a model? A French commercial traveller said to me recently, apropos of something quite different: "But then you British are more religious than we are." Extreme sacerdotalism has always hitherto bred an equally violent anticlericalism; therefore even those members who have least interest in theology qua theology may yet be most interested in maintaining the happy equilibrium which Britain has so long enjoyed. It would be sad indeed if here, as in France and Belgium and Italy and Spain, men could scarcely be Freemasons or Socialists without becoming Atheists also.

This issue was in great part concealed by the votes of the Church Assembly and the discussion in the House of Lords. It was the Commons who brought it out; and the Church itself, some day, will have reason to be grateful for this. Many of us, during the last generation, have watched the formation of an artificial state of mind among a large section of the Anglican clergy. Anglo-Catholicism, in proportion as it has become fashionable, has sunk into conventions as fatal as those which it originally exploded. Ecclesiastical becomes impervious to history and to reason.

I doubt whether anyone with a reputation to lose would dare to expound under cross examination within the same cover, the fundamental doctrine of Catholicism as opposed to Protestantism—the theory of a Visible Teaching Church protected from error on all essential points by Apostolic Succession. Even among the clergy we often find only unintelligent lip worship; and, among Anglican lay communicants, it is doubtful whether ten per cent. believe this in the real active sense, as we believe in our banker's advice for an investment. Forty more, at a liberal computation, may possibly accept it passively and unintelligently, not caring to contradict it, but making no attempt to study its implications; but at least fifty per cent. would repudiate it altogether. This was admitted to me lately by a lay friend of strong Anglo-Catholic sympathies, yet Bishops and clergy have been tempted into ignoring this, or, more probably, have never realised it.

For a Bishop very seldom hears the plain truth from one of his priests, or the priest from his parishioner; one party does not seek frank discussion and the other party does not volunteer it. If the adverse vote in the Commons has done nothing else, it has done something real to reveal natural feeling here.

The opposition to the Revised Prayer Book rests in the main upon principle; and the Bishops will err fatally, even in what may be called the political field, if they still trust less to principle than to diplomacy."



The Fete—Our Appeal.

NEVER was the witness of constructive Evangelicalism so greatly needed as it is to-day! For this witness the Australian Church Record uncompromisingly stands. Others have their journals, methods of publicity and propaganda—with unflinching backing in high places. We who stand four-square to the Protestant and Reformed, albeit Catholic and Apostolic position of our historic Church, dare not be one whit less active. We are more than holding our own. To many clergy and laity we are for ever indebted. And now we ask one further favour. Yet it is not a favour, for our cause is their cause. Our request is, that clergy and people will rally to the support of "The Church Record" Fete to be held in the Chapter House, Sydney, on June 13. The proceeds will go towards the funds of our paper, the strengthening of our position and the furthering of the cause—so dear to our hearts! Gifts to stalls, gifts of money, and the presence of hosts of friends and well-wishers at the Fete will be gladly welcomed. Readers everywhere can help us. With confidence therefore we throw ourselves on our people's generosity and goodwill. We are satisfied that a perusal of even this issue of our paper will convince everyone of the utter and crying need in our Church of England of such a newspaper as the "Australian Church Record."

The Coming Prohibition Vote in N.S.W.

FROM the bottom of our hearts we wish God-speed to the efforts of all those who are working to secure a victory for Prohibition in N.S.W. at the State-wide vote on September 1. We well appreciate the forces which are already arrayed against the forces of righteousness. The brewers and their confreres will ladle out money to an unlimited degree to prevent Prohibition being carried. The boogies of moderateism, the dope traffic and bootlegging in U.S.A., the taking away of the people's freedom, will be held up before the people in the hope that the vote will not be carried. Catch cries of one kind and another will fill the air, and no stone will be unturned by the most unscrupulous foe mankind has known to prevent an unanimous poll! We recognise that the question, phrased as it is for the ballot paper, puts the issue unfairly. We know only too well that the compensation aspect will be used for all its worth. Nevertheless we trust that the electorate will be wide awake to these and any other specious pleas put forward. A sober nation is the objective of every true lover of Australia. A rising generation unsullied by the dread evils of the drink traffic is a boon we all crave. National well-being and worth-while-ness are characteristics every right-minded person desires for his land.

Prohibition will ensure these and therefore we pray that church-people everywhere will come up as one man and record a favourable vote on the day of issue.

Perverse Mentality.

EVERYONE knows where this paper stands—this is, for the historic position laid down in our Church's formularies and Articles. It is the true position. We don't purport to represent everybody and then really (if the truth be told) only represent one party. No, we stand openly and unflinchingly for the Evangelical position of our Church. Hence we cannot understand that strange mentality which will report with gusto the doings of the Australian Church Union and the movements of the "Fiery Cross" supporters, and yet, when loyal and devoted Church-people establish a Church Defence Association or something of the sort, will raise the hue and cry of bigotry and narrow-mindedness and Protestant fanaticism, and so forth! We have evidence that there is an attitude of this kind abroad just now. It is at the bottom, the attitude of Roman Catholicism. So long as Protestant people remain placid and quiet, and allow misnamed Catholic propaganda to go on and the ground to be cut from under their feet, they are such nice, broad-minded folk. But as soon as they stand up for their cause and even their rights, they are dubbed fanatics and what not—and statements begin to be bandied about, "Why this ado?" "Why stir up trouble?" "Why can't we be at peace?" This attitude is not unknown in our own Church. But can there be peace at any price? Is not truth dearer than life itself? Besides, are we going to sell the pass, won by our fathers at so priceless a cost? Therefore this paper adds its blessing and support to any movement of Church-people in our fair land who will rise up and combine to defend their rights and cherished convictions. By the same token we wish the Evangelical League in Tasmania, and the Church of England Defence Association of Queensland every due measure of success.

The Coal Industry.

THE seriousness of unemployment in the coal fields of N.S.W., and the consequent distress, are assuming national proportions. We are not alone in that respect. Throughout the world there is depression in the coal industry. It is no use putting it down to industrial unrest. The introduction of oil burning and petrol-driven ships, the widespread use of electricity on land have reduced the demands for coal to an unparalleled degree. Whole mining areas have been shut down in Great Britain. How the industry is to be restored it is hard to say. The keenest and most far-sighted brains overseas are searching into the problem. Maybe, thousands of miners will yet have to seek other modes of earning their livelihood. In the meantime, with winter upon us, necessity faces many a home. The Government fortunately has stepped into the breach in N.S.W., as the Government has done in Great Britain, giving relief and finding work in national undertakings. This action however is only of a temporary nature. The demand is that owners, miners, and all other deeply involved citizens should get together to propound some scheme whereby the industry can be placed on a sound foundation, and idleness and misery of these present times be made a thing of the past.

The Renunciation of War.

THE proposals of Mr. Kellogg, of U.S.A., for a treaty that shall outlaw war have gained the ear of the British Government. His Majesty's Government, we are informed, will, with certain reservations, regarding Britain's overseas responsibilities, gladly co-operate in the proposed treaty, and the Government of U.S.A. has agreed to representatives of the Dominions journeying overseas to the conference which will be held. We are not merely sympathetic to these proposals, we give them our benediction. We are certain that they are not American election kite flying proposals but a clear indication that the Government of that great people is out for genuine peace. War is a dirty business. There is really nothing fair or noble about it. If anybody should work for its abolition, it should be the Christian Church. Wholeheartedly we welcome these proposals. We pray that the deliberations will do all the promoters are hoping, and that they will usher in that day when the nations shall beat their swords into plowshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more. It will be a veritable day of the Lord.

Diocese of Waikato, N.Z.

Unrest and Dissension.

The Diocese of Waikato is but a recently formed Diocese of the Church in the North Island of New Zealand. The Bishop, the Rt. Rev. C. A. Cherrington, B.D., was consecrated as first Bishop in 1926. The See town is Hamilton and one result of the Bishop's activities is the introduction into the Cathedral of certain customs of a very advanced nature.

The Eucharist has become very ornate, highly coloured vestments are worn and wafers with figures of the sacred heart and holy cross imprinted thereon are also used. In the opinion of a section of the parishioners the services are repugnant to the doctrines of the Church, and a petition asking the Primate to intervene is in circulation.

The Bishop is a strong man, but decidedly Anglo-Catholic. The outcome of it all is a little unrest and dissension. It is openly stated in the New Zealand Press that this dissension is due to the Bishop's administration.

Rev. Canon Harvie Protests.

It will be remembered that Canon Harvie protested against some of the innovations in the Cathedral services, especially at Holy Communion, with the result that the Bishop withdrew his license. The matter came before General Synod which was then about to meet, the authorities declaring the Bishop of Waikato's action regarding Canon Harvie to be illegal.

Meeting of Parishioners.

Since then a meeting of the Churchpeople of Hamilton has been held. The Very Rev. Dean Barnett vacated the chair in favour of Mr. H. H. Short. The following resolution was then passed:—

Mr. J. T. Reid moved and Mr. J. Oakden seconded:

"That in view of the decision of the Archbishop and legal advisers with regard to the dismissal of Canon Harvie and realising the esteem in which Canon Harvie is held, this meeting of Churchpeople expresses its gratification at his re-instatement to office."—Carried with one dissentient.

Mr. E. T. Clark then went on to refer to the changes at Morning Service in the Cathedral. He knew that some of the clergy did not like the ritualistic services and the people were in great trouble, but it was a case of "not what the congregation desired, but what the Bishop said."

Mr. Clark moved and Mr. R. W. Forster seconded:

"That this meeting expresses its grief at the state of affairs in the Diocese and trusts that Synod will investigate matters with a view to remedying the unrest which is prevalent to-day."

The Synod of Waikato Diocese will meet on 2nd July.



DEACONESS DOROTHY GENDERS of the Diocese of Sydney, who has been asked by the Church Extension Society in the Diocese of Perth, W.A., to go to that Diocese and begin Deaconess work. Sister Dorothy has done a really splendid work in Sydney. She launched and organised and has carried on for seven years the Church's work in the Children's Court. She has done, in addition, much Religious Instruction in the High Schools, besides devoted parish work in North Sydney. Sister Dorothy will not leave for this new post until September. We wish her God-speed in her important undertaking.

Church of England Defence Association of Queensland.

An Encouraging Response.

THOUGH only launched a few weeks ago, as a laymen's movement, the Church of England Defence Association of Queensland is making real headway in the Northern State. There is already a membership of over 300. Among the members are two University Professors, and many leading citizens and civil servants. The chairman of the committee is Mr. M. L. Herring, son of the Ven. Archdeacon Herring, well known to the generation in Victoria. There is much enthusiasm amongst the leaders, and there is every confidence that the principles of the Association will find widespread support and acceptance.

Death of the Bishop of Tokio.

Advice has reached Sydney of the death of Rev. Dr. J. S. Motoda, Bishop of Tokio, Japan. Dr. Motoda, who was the first Anglo-Japanese Bishop, was consecrated in 1923. He had a noble record of service in the Church in Japan.

"Struggle is the salt of success. No man knows what true leisure is unless he has known also the weariness of a frustrated quest."

Our Fete.

WEDNESDAY, JUNE 13, is the date, and we are looking forward to a successful effort, but that will mean, that every Churchman will need to do his part. May we count on you?

The Chapter House will we hope, be filled with keen supporters, and we know the stalls will be well stocked.

Luncheon will be served, 12.30 to 2 p.m., cost of 1/6. Meet your friends there.

A treat is promised in the Lecture by Rev. S. J. Kirkby, in the evening, at 7.45.



NEW SOUTH WALES.

SYDNEY.

Home Mission Society—Coming Festival.

To arrange for the annual diocesan festival of the Home Mission Society, and the Mission Zone Fund, which will take place on 19th June, in the Sydney Town Hall, a meeting was held in the Chapter House recently. Archbishop Wright, who presided, outlined the work carried out by the society, and stated that at present there was a greater need to raise funds to continue this work than there had ever been before. The demands made upon the society were overwhelming, largely owing to the increase of population in the great diocese, and it was felt that the Church should be ready to cater for the spiritual needs of these increased numbers, and help them to live as they should. He urged those present to do their utmost to stimulate the people in their parishes not only to give, but also to look upon the work as their own.

The programme for the Festival on 19th June is a Service in the Cathedral at 4 p.m. Tea in basement of Town Hall at 5.30 and 6.30 p.m., Lantern talk and organ recital in the interval. Public gathering at 7.45 p.m., when the Hon. F. S. Boyce (Attorney-General) will preside and the Archbishop and Mr. M. L. F. Jarvie, M.L.A., will speak.

Deaconess House, Sydney.

Continued Progress.

Under the auspices of Deaconess House, a Bible Class movement for girls has been launched. Indications already point to marked success.

Deaconess Grace Sims, who has been working in connection with the Bush Church Aid, has returned to Deaconess House as Senior Deaconess, with the special object of getting in touch with young girls, helping in their Bible Study, besides being free to speak at the many meetings outside the regular parish work of the House so often asked.

The Children's Home, at Marrickville, maintains its splendid work. Doubtless many have noticed that the cheque for the Home given from the United Charities' Fund, was very small again this year—£25 10s. 6d. The members of Committee feel that an explanation should be given, as they have frequently been asked the reason. It is not indeed that the Home does not require support, for expenses increase and renovations are continually needed; but the Committee felt that it was not consistent with the ideals and teaching of the Deaconess House to accept money raised by "chocolate wheels" and other games of chance, so

they asked the Organising Secretary of the United Charities if he could kindly arrange for their grant to come from the Donation Fund. This was done, with the result that they got a much smaller proportion.

The Home of Peace, which is also under the control of Deaconess House, is enlarging its scope, and for the purpose has purchased a roomy villa nearby in which a number of patients can be housed. It is just what has been wanted. The committee is greatly encouraged with the increasing support of many friends.

League of Nations.

"Members of the League of Nations' Union of New South Wales hope for a new spirit of international rivalry only in things of good," said Canon A. H. Garney (president of the union), addressing members of the Legacy Club last week.

There was a probability, he said, that future wars would be fought by scientists, who, pressing buttons and adjusting switches, would send whole cities to destruction. People with foresight, considering this chance, saw in the existence of the League a safeguard against such horrors.

Dapto.

New Church Hall Dedicated.

On Saturday last, Dapto was en fête, the occasion being the dedication of the new Church Hall, by His Grace the Archbishop of Sydney.

For many years there has been a desire in the heart of the Anglican Church folk to secure a central hall for Dapto, the parish hall being situated at Brownsville, near the beautiful St. Luke's Church.

The new Hall is well built and equipped, being well lighted and ventilated, with ample mess accommodation, and will be used for Sunday School, Kindergarten purposes, and other parochial needs. The Archbishop was accompanied by the Rural Dean of Wollongong (Rev. E. Walker) and the rector (Rev. G. P. Birrk) together with his Wardens.

Mr. P. J. G. Webb, Hon Treasurer of the Church, read a statement of the financial position of the building fund, which was heartily received. It showed that the hall cost £570, and that about £300 has yet to be raised. The chairman has since pointed out to us that the balance to be raised is rather £400, because £100 has been loaned to the building fund from the General Account of the Church. However, as a result of the liberal offerings given at the dedication and the splendid sum raised by the Lavender Fair, conducted by the Girls' Friendly Society (and other donations to hand) the best part of one hundred pounds was received on Saturday.

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FETE

A SALE OF GIFTS

will be held in the Chapter House, on
WEDNESDAY, 13th JUNE, 1928,
from 12 to 9 p.m., when it is hoped the friends and supporters of the A.C.R. will rally and make the effort a financial success. It will encourage the Organisers if offers of help in kind or money were sent to Mrs. E. BRAGG, 192 Castlereagh-st., City.
KEEP DATE FREE—JUNE 13th—FETE.

St. Mark's, Northbridge.

The annual report of St. Mark's Church, has just been circulated. It states:—

The outstanding feature of the year's work has been the disposal of the property in Sailor's Bay Road, to the Baptist Church Union for the sum of £1850 (this included furnishings), and the erection of the new Church in Tunks Street. The new edifice stands on the highest point of Northbridge, and is a landmark. It is well proportioned and tastefully furnished. The whole of the designing, building and furnishing, was in the capable hands of Mr. A. E. Withey, a member of the Parish Council, as Honorary Architect. The contractor for the building was Mr. L. G. Hainsworth, a keen worker in our mother church—St. Stephen's, Wiloughby—and Mr. Woolridge was responsible for the making of all the furniture. Mention must be made of the beautiful window that is in the east end of the Church depicting the Saviour in Gethsemane. It is the only window of its kind in Australia. Three symbolic stained glass windows have also been placed in the Baptistry.

Dr. Weeks at Deaconess House.

The Rev. Dr. Weeks will begin his second course of lectures in the Deaconess' Lecture Hall, St. Paul's Road, Newtown, on Thursday, 7th June, at 7.30 p.m. These lectures will continue on Thursdays until August 30.

Workers and Sunday School Teachers are cordially invited to attend. The general subject of the lectures is "Christ's Work for Man."

COULBURN.

Boorowa Home Mission Festival.

The second parochial Home Mission Festival in the diocese opened at Reid's Flat and Frogmore on May 18. Rev. Canon on the 19th when a public rally was held.

The Bishop spoke on "The Church in the Nation," the Organising Secretary on "The Church in the Diocese," the Rev. N. W. Gardner on "The Church in the Parish," and the Registrar on "What a layman can do for his Church." On the Sunday the Home Mission Festival was confined to the country centres and the children in Boorowa. Each country centre had its service and special preacher, and the children of Boorowa had a special service and procession.

At the parish church in the morning the Bishop dedicated the new Holy Table and other memorials. On Monday, 21st, the Home Mission Festival was observed in Boorowa with a men's service in the parish church, followed by a public rally and social gathering, when the same speakers as at Reid's Park approached the Home Mission problem from different angles, viz., "What the parish of Boorowa can do for the Commonwealth, what it can do for the diocese, what it can do for the town and district."

ARMIDALE.

Diocesan Synod.

In his presidential address to the Armidale Synod, Archdeacon Forster, administrator of the diocese, in the absence of Bishop Woodworth Shields, made reference to the attitude of the Diocese of Sydney in regard to the new constitution.

He said that there was no hope of Sydney agreeing to the constitution unless other dioceses agreed to several further declarations and safeguards being inserted in the Enabling Bill for presentation to the Legislative Assembly. Chief of these safeguards was Sydney's demand that an appeal to the supreme tribunal of the Church was not necessary, as it was desired to retain that power to the Sydney diocesan tribunal. He said nothing of the injustice that might possibly be done to a Sydney priest by such exclusion, nor of the contempt placed upon the supreme tribunal by such qualification. He felt that the Armidale Synod would place far greater faith in the judgment of the supreme tribunal than in a smaller and necessarily less expert diocesan tribunal. But Sydney thought otherwise. As it was a matter which concerned her alone, they had to

VICTORIA.

MELBOURNE.

The Mothers' Union.

Arrangements are being made for the annual meeting of the Melbourne Mothers' Union on 26th July. The second group meeting for 1928 has been held, at which reports were presented showing steady progress. It has been decided to follow the original plan of presenting a permanent jubilee memorial to St. Paul's Cathedral, the nature of the gift to be decided after conference with the Cathedral authorities. The president has announced that Miss Gillman Jones had offered to hold a series of classes for branch speakers. The offer has been accepted and 34 applications for enrolment received. Several members have brought up the question of the present uncertain standards of morality existing in the community, and asked that special action be taken by the Union to remedy the present position.

A.B.M. Festival.

The annual festival of the Victorian committee of the Australian Board of Missions began on May 18 with the annual meeting of the Women's Auxiliary in the A.B.M. rooms. Sunday, May 20th, was largely observed as Mission Sunday in the diocese.

On Monday, 21st, Holy Communion was celebrated in the Cathedral at 8 a.m., followed by breakfast in the A.B.M. rooms. At Evensong the same day, the Rev. E. R. Harrison, of Japan, was the preacher.

In the evening, the annual meeting was held in the Chapter House. The Chairman was the Vicar-General, and the speakers, the Bishop of Ballarat, Bishop Stephen, the Rev. E. R. Harrison, and Mr. C. Buchanan, formerly of Melanesia.

The festival proved a very inspiring time.

Girls' Friendly Society.

The G.F.S. Birthday Rally for this year was held on May 1, at Christ Church Memorial Hall, South Yarra, when 700 girls and associates attended. Many gifts were presented. In some cases the gifts represented branches, in others they came from individual members, and they included fruit, jams, china, linen, vases, quilts, and groceries, while gifts in money amounted to £15. It was a fine testimony to the spirit that prevails among the members of the society. After a very enjoyable programme, supper was served. The programme included the singing of glees by St. John's, East Malvern branch, songs by Miss Trevillian and Miss B. Hawker, of St. Paul's, Ascot Vale, songs at the piano by Miss Lorna Reid, and community singing, conducted by Mr. A. B. Lane. On behalf of the diocesan president of the society (Mrs. Arkin), the Rev. Leonard Townsend welcomed the girls. It was a very successful gathering.

Joint Council for Religious Instruction in Day Schools, Victoria.

The following are the recommendations from the Executive Committee:—

(1) "That this Council takes the necessary steps to convene a meeting of ministers and laymen in the Preston district, Melbourne, with a view of securing additional instructors for schools there."

This was agreed to, and the Secretary was instructed to make the necessary arrangements.

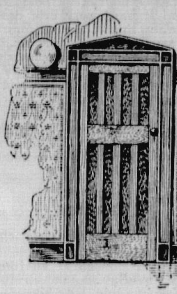
Mr. Trend reported that 31 schools had been visited in the metropolitan area, and many visits paid to strengthen the staffs in the various schools. Mr. J. J. Peart reported he had visited 42 schools during the month, and found that 37 were receiving Religious Instruction. Two new schools had commenced instruction.

Mr. R. H. Fletcher reported having visited 31 schools in his district, of which 21 were getting instruction.

Attention was directed to a report from a head teacher in the Bendigo district, that some of his pupils spent part of their leisure in selling "Truth" and "Beckett's Budget" in the streets of Bendigo, and asked if the Joint Council could take the matter up in the interests of the morals of his boys.

This matter was referred to the Council of Churches and the United Social Questions Committee.

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Melbourne News.

(From our own Correspondent.)

All sections of the Church have been prompt in expressing their regret at the death of the Rev. Dr. Fitchett, who for many years was head of the Methodist Ladies' College, Melbourne, which now has an attendance of 700 pupils. The doctor was a very able scholar and a gifted teacher, but perhaps best of all a devoted Christian leader and the whole State of Victoria owes to him a great debt of gratitude for his life long contribution to the moral tone of society which by his great ability and devoted service he has made unstintingly.

The Rev. H. H. Hayes has resigned from the parish of Mernda to return to England for a time. He was formerly a C.M.S. missionary in Egypt and came to this country with his Australian wife to commence the Toc H movement; and it is largely due to his efforts that Toc H is making such headway as it is. Some of us remember the very telling appeal he once made at a C.M.S. Exhibition for the women of Egypt, on which occasion he used his own partner to show how much those down-trodden women needed Christ to uplift them. He was a man whose enthusiasm in any cause he undertook bubbled over and many others caught his fire.

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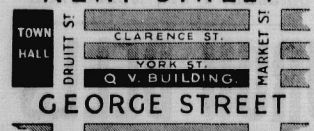
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The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917 280,000 copies have been printed, and £2000 spent. Liberal reduction for cash orders of over 12/- worth.

Our New Address

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The Bishop of Tanganyika is trying the experiment of "burning the candle at both ends." The 44 hour week holds no charm for him and if hard work ever deserved its reward, surely this Victorian tour deserves it. Wherever he has gone he has been well received and he is touching much ground otherwise untouched by C.M.S. The response has been most cheering and will, we hope, permanently help this new responsibility for the Australian Church. His enthusiastic presentation of this wider vision must help in correcting our insular ideas and give us more of our Master's point of view in world-wide evangelization.

BENDIGO.

The Rev. Dr. Griffiths, rector-elect of St. Paul's, Bendigo, is expected to arrive in Sydney per s.s. "Niagara" on June 23, and come on to Bendigo to take up duty on the first Sunday in July. Archdeacon Herring will then go on to Melbourne as Archdeacon of Geelong.

The Rev. H. W. G. Nicholls, rector of Kerang, has been appointed Rural Dean of the Kerang Rural Deanery.

Chancel furnishings were recently the gift of Mrs. G. Wallace and family, to the Millbrook Church, and the parishioners have put in a Prayer Desk and screen in memory of the late Mr. Wallace and Mr. Cant. And at Mitiamo, in the same district (Rev. G. W. T. Runtz, Minister), early in May, Dean Haultain dedicated a blackwood baptismal font in memory of Mr. Halbert, and of Mrs. Wason. At the close of the dedication service the infant granddaughter of Mrs. Halbert was baptised, and being the first at the new font was presented with a silver spoon.

QUEENSLAND.

BRISBANE.

The Synod.

The Synod of the Diocese of Brisbane will meet on 12th June and following days. Dr. Halse, Bishop of Riverina, will conduct a Quiet Day for the clergy at St. Francis College, and there will be a reunion of the old students of that college.

Visit of Bishop of Central Tanganyika.

The Rt. Rev. Dr. Chambers, Bishop of Central Tanganyika, will visit Brisbane at Synod time. On Sunday, 9th June, he will preach at St. Andrew's, South Brisbane, and in the Cathedral. He will speak at the Synod Missionary Hour, and will also be one of the speakers at the Home Mission Rally.

A Disclaimer.

At a meeting of the Church Defence Association in Brisbane, the Rev. T. Ashburner, rector of Indooopolis, stated that in a neighbouring parish, a clergyman of the diocese refused communion to a sick lady because she would not first make her confession or receive communion fasting.

The Archbishop wrote to Mr. Ashburner, asking for the name of the priest, in order that he might reprimand him, and also, if possible, the name of the lady.

Mr. Ashburner replied by letter, giving the name of the priest and the name and address of the lady. The Archbishop interviewed the priest, who stated that he had never been inside the house of the lady in question nor spoken to her. The lady corroborated this, and signed a statement, in the presence of three witnesses, that the priest in question had never refused her Communion and that she had never spoken to him until that day.

TASMANIA.

The Recent Synod—A Protestant One.

We have it on the best authority that the recent Synod in Tasmania was a Protestant one. Evangelicals got on all the committees. The Rev. T. Outley, M.A., rector of St. George's, Hobart, never hid his light under a bushel or anything else, and he was elected to the Diocesan Council, General Synod, Board of Patronage, and Board of Education. The voting, we learn, was remarkable, and one Archdeacon was not elected on General Synod and the Board of Patronage. There were never such results before in Tasmania. Surely it shows that the laymen are thinking.

The Diocesan Synod.

(From our own Correspondent.)

The Synod of the Diocese of Tasmania held its annual session during the week begin-

ning Sunday, 29th April. There was a big muster of members at the roll-call, the seats in the Synod Hall being uncomfortably crowded. The Bishop's somewhat lengthy charge was almost entirely devoted to the Revised Book of Common Prayer, and he strongly attacked all who had dared oppose it. This was not a very auspicious opening, and a certain amount of feeling was generated, that resulted in some of the debates not running too smoothly. The Revised Prayer Book came up again in a motion set down by the Vicar-General, and offering to the Archbishop of Canterbury the sympathy of Synod in his disappointment over its rejection by a clause stating that the motion did not bind the synod to an expression of opinion on the merits (or otherwise) of the Revised Prayer Book. But even this did not satisfy Synod, and finally an innocuous amendment was agreed to unanimously, congratulating the Archbishop on the attainment of his 80th birthday, and the 25th year of his primacy, and expressing the hope that his efforts for the peace of the Church might be crowned with success. A long discussion took place on the motion of the Church Advocate, that the Synod should agree to the conditions laid down by the Sydney Diocese under which she would accept the proposed Constitution of the Church of England in Australia. The motion was not well received, and an amendment was carried by a large majority appointing a committee to consider the matter, and report to the next session of Synod. Many members could not agree to the exclusion of appeals from the Sydney Diocesan Tribunal to the Supreme Tribunal. They felt that it might easily result in there being one interpretation of the law in Sydney and another in the rest of the Church, making for division rather than for unity.

The Rev. P. J. Bazeley, the secretary for the Missionary Campaign, addressed Synod on the subject of the special work in which he is engaged. At the close of his address a motion was carried unanimously pledging members of Synod to a whole-hearted support of the Missionary Campaign. Mr. Bazeley addressed other meetings of clergy and laity during the week. He lifted the wholehearted support to its highest possible level, and made a deep impression by his heart-searching words.

Canon Blackwood brought forward a motion affirming the desirability of having Church Hospitals, and a committee was appointed to enquire into the matter, and report to Synod. Other business was transacted, but nothing of outstanding importance, and Friday afternoon saw the end of the business paper.

Voluntary Assessment.

At the last meeting of the Diocesan Council, it was reported that £1499 had been received to date, against £1200 for the corresponding period of last year.

The Motor Mission Van Fund.

The total amount in hand for the Motor Mission Van is £356. £44 more will bring us to our £400 mark, when the Diocese will be able to put the Van on the road.

WEST AUSTRALIA.

PERTH.

The Archbishop's Letter.

In his monthly letter to the Diocese, the Archbishop pays a fine tribute to the late Dr. Chavasse, formerly Bishop of Liverpool, a noted Evangelical leader in England, a gracious personality and one who has for ever left his mark on the religious life of England. The Archbishop says:—

There was a delightful little notice of the death of Bishop Chavasse in last month's issue of our Diocesan "Church News." I was particularly interested because he had been curate of St. Paul's, Preston, before I became Vicar. St. Paul's had been a centre of "Low" Church interests and so many of the old people were suspicious of me when I went there. Bishop Chavasse was then at Oxford, and he showed the largeness of his heart, for he loved St. Paul's and its people, and so he by his kindness and help smoothed my path immensely in my new parish. He was a man who was keen to maintain his own views, but just enough to agree that others had a right to express their views, even if they were divergent. He was responsible for the building of the new Cathedral in Liverpool, which will form a lasting memorial of his episcopate.

Experience joined to common sense
To mortals is a providence.—Green.



The Janitor's Cat, by Theodore A. Harper, published by Constable Publishing Company. Price 5/-. Our copy from Angus and Robertson.

This is a volume which will prove a veritable delight to children, while the twenty-three illustrations by J. Irwin Porter provide a full measure of piquancy. Indeed, we have no doubts that many an adult too will inwardly chuckle when perusing it. Tony is one of those captivating cats, without which a city store is no store, and in this case he lives in the basement. Jerry is a small boy who happened at a neighbouring establishment. One night from an up story Jerry looked on this huge building where Tony lived and tried to count the stories. Tony, as usual with cats, prowls about at night, but in his case to meet the story-book people who leave their books only when no one is around. Alice and Dr. Dolittle, Peter Pan and other story book folk tell their adventures to Tony and to Jerry, the small boy, and many a whimsical yarn there is. It is an exceedingly attractive book, and we commend it to all young book lovers, and to parents and other who want to give endless delight to children. Buy it and the small boys and girls, yes, and adults, too, will just love it.

Christ at the Round Table, by Dr. E. Stanley Jones. Published by Hodder and Stoughton Ltd. Price 5/-. Our copy from Angus and Robertson.

We have no doubt that this new volume by the author of "Christ of the Indian Road," will lay hold of the public mind, for it is full of interest and appeal. It should have an exceedingly big circulation. "Christ at the Round Table" is concerned chiefly with the conclusions Dr. Jones has arrived at as the result of a number of friendly conferences at which followers of the various religions and philosophies in India were present, and at which Christian and non-Christian without argument or debate frankly stated what religion had meant to them in experience. In this way the inadequacy of their faiths and the sufficiency of Christianity were brought home forcibly and without offence to the Indian mind. Dr. Jones loves the peoples of India and has great admiration for the character of Gandhi, but he shows that Gandhi does not possess the secret which will give peace and satisfaction to a soul-hungry people. He examines India's religions and shows how Christ, and Christ alone, with His religion of the Cross can give human life in India as elsewhere what it craves.

It is likely that some of our readers will not agree with Dr. Jones' statements, nevertheless the book is full of good meat, uplifting and inspiring. The writer takes his readers to the very heart of things and brings them face to face with abiding realities. Anyone who misses this book will miss the writings of one who is wholehearted in his devotion to Christ and His teaching.

Societas, the Magazine of Moore Theological College, Sydney, Lent Term, 1928.

The Easter number of this Journal has just reached us. It is an excellent issue, larger in size than usual, beautifully printed and of taking format. The Principal provides an illuminating page written in that style which is all his. The editorial notes are interesting, while the chat of students' doings, quips and so forth are entertaining and informative. There are several other important features worthy of close perusal. Altogether a good issue. We wish it well. The subscription is 3/- per year.

A NOTABLE VISITOR.

Catch-My-Pal Patterson.

"We will see this thing through," is the slogan of Rev. R. J. Patterson, M.A., LL.B., leader of the Catch-My-Pal Temperance Crusade, who has been touring Australia during the past eight months. He entered upon his N.S.W. Mission on May 27, at Armidale, and will continue in the Mother State until July 31st.

Successful missions have been carried through in West Australia, South Australia, Victoria, and Tasmania. The leaders of the Temperance Movement in each of these States commend Mr. Patterson very heartily. The "Hobart Mercury" and "Launceston Examiner" speak in glowing terms of his work in Tasmania, and stress the illuminating and forceful way in which this Temperance advocate presents his case to his audiences.



"One Address to Communicants in Revised Prayer Book."

"Senex" writes:—

I have not seen any discussion on part of one of the addresses to Communicants in the Revised Prayer Book. I refer to the words: "Draw near and receive the body of our Lord Jesus Christ which was given for you, and his blood which was shed for you."

What, may I ask, will the ordinary man (or the man in the street, as he has been called) understand by these words? I answer, "transubstantiation," or the changing of the bread and wine in the Sacrament into the body and blood of Christ. How such a thing as that is possible no man can explain.

Do the words of our Lord, "This is my body and this is my blood," at this institution of the Sacrament, teach it? How could they? For when our Lord spoke these words His body was in the presence of the apostles, to whom the words were spoken, and His blood was then flowing in His veins.

But was not the Lord here using figurative language, which He so often did throughout His ministry? And did He not mean the bread represents His body and the wine His blood? So when the Lord said, "I am the way," He did not mean He was a literal way, or when He said, "I am the true vine," He did not mean he was literally a vine. The words of the hymn well express this truth—

My bread broken for my sake
Thy testamental cup I take,
And thus remember Thee."

The address to Communicants, alluded to is also objectionable from the point of view of looking upon all who come to the Sacrament as true believers in and true followers of our Lord and Saviour, or that the partaking of the sacrament will make them so, by what we know as "ex opere operato."

The 29th Article of our Religion guards us against this danger. That the main idea in the sacrament is a feast of remembrance who can doubt, when the Lord said, "This do in remembrance of me." As to the presence of the Lord in the sacrament, we believe it to be in the material bread and wine but to the mind and heart and soul and conscience of His beloved and believing people. Were any miraculous change to pass over the bread and wine after consecration, then we must believe God gives to His ministering servants a power which there is no scriptural warrant for believing.

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Prayer Book Revision, by the Rev. A. Law, D.D. Copies of this address, which appeared in a recent issue of this paper, may be obtained at the cost price of 6/- a 100, on application to the Parish Bookstall, St. John's, Toorak, Melbourne. Single copies one penny each. Postage additional.

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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 7, 1928.

Lighten our darkness.

My dear young people,

Most of you have been for a holiday
to the sea-side at some time or other,
I am sure. Were you near a light-
house? and did you ever go over it
and see the machinery that works those
huge and powerful lights? Lights
which mean safety to so many people.

Some lighthouses are built on the
mainland. The last one I saw, at
Byron Bay, was like that. We were
able to drive the car right up to it.
Some, however, and this is very often,
are built on small islands, hardly is-
lands at all, on rocks often covered by
the waves in rough weather. The men
living in such a lighthouse are often
cut off from the land for days, and
even weeks, at a time, if very rough;
they cannot venture out in their boats.
And what a responsibility is theirs?
Every ship that goes to sea depends
on them for guidance and safety.

Do you remember a wonderful story,
a true one, it only happened about two
years ago, that I told you once before?
Anyway, I'll tell it again; to some of
you it will be new. Ethel Langton, a
girl of 15, lived with her parents in one
of these isolated lighthouses, out on a
rocky island. For week after week
storm followed storm, their food was
nearly finished, the waves ran moun-
tains high. At last one morning the
sea was calmer, the keeper and his
wife decided that they must get to the
land or starve. They set out. Very
soon the storm began again, it got
worse and worse, then night came on.
Her parents were not back, so Ethel
climbed to the light and set it going,
the mechanism had to be fixed every
four hours. For three nights and days
she was alone, a half loaf her only
food—the light never faltered. Happily
her parents were then able to get
back to her. It's a wonderful story of
pluck, isn't it? That girl knew about
all the men and ships who depended
on her, she knew the light must be al-
ways there, shining clear whatever the
storm.

Just a few weeks ago were you told
about the German airmen who flew
across the Atlantic and were then
forced to land because of engine
trouble on an ice-bound island off the
coast of Labrador? There they found
a lighthouse and men who shared their
food with them and helped them all
they could. After some days the air-
men flew away, but the other men stay
there the whole winter till ships can
come and take them off. One thing
they do have nowadays, which must be
a great pleasure and joy to all these
lonely men, and that is wireless. Now

they can hear what is happening in the
world outside, they can even watch in
the New Year with millions of fellow-
men.

We all admire heroes, and that's
what these men are; they guard other
men's safety continually.

In our Prayer Book there is a prayer
we use very often beginning with the
words put at the top of this letter, in
which we ask our Lord to be a Light
to help us and keep us from dangers
during the night. Can you find it for
me?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

Another name for Whitsunday is Pente-
cost, which means 50, as it comes 50 days
after Easter. On the first Pentecost the
Holy Ghost came down on the disciples.

IN THE MASTER'S GARDEN.

The Master walked in His garden,
Among the growing flowers,
And the drooping ones and the thirsty
He cheered with cooling showers.

And here and there he checked a
growth,
With His loving pruning-knife,
That the plant more graciously might
grow,
And have a richer life.

And as He slowly passed along,
The beauty-growths He scanned,
And bent and plucked one, here and
there,
And carried it in His hand.

And some with wondrous tenderness,
To His lips He gently pressed,
And fervent blessings breathed on
them,
And laid them in His breast.

Not a flower that the Master gathers
Ever closes or withers away.
But sweeter still and fairer grows
In the light of His full day.

—John Oxenham.

Conference of Head Masters.

At St. John's College, Morpeth.

An important conference of head masters
of Church of England Grammar Schools
throughout Australia, and arranged by the
Rev. K. J. F. Bickersteth, head master of St.
Peter's College, Adelaide, was held during
the May holidays at St. John's College, Mor-
peth. The Bishop of Riverina opened the
proceedings. In all 19 schools accepted the
invitation to attend—seven from New South
Wales, six from Victoria, three from Queens-
land, two from Tasmania, and one from
South Australia. The Victorian schools were
Geelong, Ballarat, Brighton, Ivanhoe, Trin-
ity and Camberwell. The subjects discussed
were of vast importance to all Church Schools
and included:—(1) Relation of schoolboy
ethics and religion. (2) The place of reli-
gion in school life. (3) Sunday observance.
(4) Arrangements for confirmation. (5) Pre-
paration for confirmation. (6) Relations to
parish and family. (7) Bible teaching. (8)
Interest in religion. (9) Sex instruction.
(10) Fostering of vocation to holy orders.

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Unemployment benefits paid in Great
Britain last year totalled £36,747,420.

Last year the sum of £2,000,000 was
received by Australia for rabbit skins
exported to Great Britain, Europe and
U.S.A.

Preparations are already being made
for the celebration of the centenary
of the Congregational Church of New
South Wales, which will take place in
February, 1933.

It is said that whatever may be the
fortunes of the Revised Prayer Book,
free prayer is having more and more
an important place in Anglican services
in England.

Sir Walford Davies, organist, St.
George's, Windsor Castle, though laid
up with sciatica, continued giving the
choir boys their practice. The boys
found his bedroom just as exacting as
the choir vestry for rehearsals.

A project is afoot to develop the
Dawson River Valley, Queensland, at
a cost of 3½ millions sterling. The
area available for irrigation is 100,000
acres, to which would be attached
200,000 acres of dry land.

Loyalty to truth, loyalty of the Holy
Scriptures should be the great desider-
atum in the Church. The so-called
undivided Church and "Catholic" wor-
ship are wordy phrases used to cover
mediaevalism.

Professor Griffith Taylor, of Sydney
University, says that the only hope
for a better and happier world lies in
the combination of religion, common-
sense, and the social instinct with in-
tellectuality, originality and esthetic
appreciation.

Professor Sir Edgeworth David, of
Sydney University, has discovered
pre-Cambrian fossils in South Australia.
The scientific world is all agog.
The fossils date back 600 million
years. We think that we shall sur-
vive!

A remarkable gathering assembled
at Carmarthen, Wales, at the end of
April to celebrate the millenary
of Howell the Good, the famous
Welsh king, who had the greater part
of Wales under his sway. He was ac-
claimed as "the head and glory of all
the Welsh race."

At the Jerusalem Conference an
United (inter-denominational) Commu-
nion was held. The Bishops of Salis-
bury and Manchester and other Angli-
can leaders took part, except one
Anglo-Catholic Bishop, who was unable
to bring himself to join in the great
Feast of Unity. Comment is needless.

The London "Daily Express" is pub-
lishing in serial form a new version of
the Life of Jesus, by Emil Ludwig, the
eminent historian-biographer. It is
entitled, "The Son of Man," and is
written in that restrained and convinc-
ing way characteristic of this historical
writer.

The Forestry Commission of N.S.W.
has three plantations in the Moss Vale
district—at Belanglo and Wingello
with 4000 acres each, and Penrose with
over 3000 acres. At Belanglo some
1,300,000 plants are to be planted out

by September, whilst 250,000 seedlings
are to be lined out.

Toc H is a brotherhood of little
groups of men who have committed
themselves to an ideal—To Conquer
hate, to capture happiness, for all and
by the help of all. In Toc H, men exer-
cise the character and courage to love
widely, build bravely, think fairly and
witness humbly.

What Singapore means to the British
Empire can hardly be estimated.
Leaving out of account the further
Pacific, the seas adjacent to the
Straits Settlements carry every year
British cargo of a value of £1,000,000-
000. On any day in the year there are
afloat on these seas over £150,000,000
worth of British ships and goods.

What is regarded as a unique Aus-
tralian orchid, constituting a botanical
discovery of great moment, has been
found by John Troot, a Corrigan far-
mer, W.A. The specimen resembles
a white cactus flower, is two inches
long, bell shaped, and has no colour.
Inside the head are several minute
flowers. It is a new genus, as remark-
able as the platypus.

On the day of his admission to the
Rotary Club, at Ballarat, the Bishop,
Dr. Crick, was able to prove his value
to them. A communication in Spanish
had been received from Bolivia, and
none of the members were able to
translate it, until the Bishop came for-
ward and did so. The writer desire that
the Ballarat and Bolivian Clubs should
exchange the flags of their respective
nations.

Labour organisations in U.S.A. have
not been very successful in their bank-
ing experiments. Despite large cash
resources, bad fortune has dogged
their enterprises from the start. The
disillusioned union leaders have discovered
that there is the science and the
technique of running a bank and keep-
ing it sound, just as there is a techni-
que in keeping a locomotive in running
order and on the rails.

Dr. Martin, Director of the Aus-
tralian Institute of Industrial Psychology,
says that monotony of vocation, re-
duced output and caused industrial un-
rest, because the system denied the
worker means of self assertion or ex-
pression, and he took his revenge in
strikes. A tram conductor, for in-
stance, could tell people to hurry up,
and a ticket inspector could order
people to show their tickets, but the
worker feeding a machine was denied
one of the most important of human
impulses—self-expression.