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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, April 25, 1929.

"God made every plant and herb of the field."—Gen. 2: 5.

My dear girls and boys,

Here in Melbourne we've just had a treat of flowers as there has been a rose show going on, and at the same time garden week. It is the time of flower shows, many of you will have been to see one or more and perhaps have even exhibited at them.

I have just been reading a lecture on roses given by a man in England, he has a great many very interesting things to say about them. I shall tell you a few.

He begins with the time of Nebuchadnezzar and says we first hear of roses in his wonderful hanging gardens in Babylon; you will all have read about Nebuchadnezzar, King of Babylon, in the Bible. The Persians, Greeks and Romans all grew roses for decoration, but the Turks were the first people to make money out of them; they distilled their famous Attar of Roses from the flowers. Then there was Nero, the Roman Emperor, we all know of him; he paid a sum of money equal to £30,000 for roses to decorate one feast! Then we get to England in the 13th century, when the Wars of the Roses were going on. The Duke of Lancaster brought the red damask rose from Italy and used it as his coat-of-arms; his opponent, the Duke of York, then used the white China rose. Everyone in England got very sick of the name of rose at this time, and had nothing more to do with them for ever so long. Then quite a little while ago, as history goes, in 1815, two Frenchmen started experimenting with those old roses and got new and beautiful varieties. If they had lived some hundreds of years earlier they couldn't

have experimented like that, they would probably have been imprisoned or tortured or burnt as sorcerers and witches, because lots of people in those days thought everything they couldn't understand must be wicked. What would they think of our clever scientists to-day, of our wireless, our airships, and all our other wonders? After the French, the English got interested in roses again, experimented and worked with them, and now here in Australia, in America, and all over the world we hear of new roses every year.

When you grow flowers in your gardens, do you ever think of where their real home is? You'll find quite an interesting little poem at the end of this letter which tells you where some of them come from.

Every Sunday in Church we hear read a prayer called a Collect—some of us have quite a lot of trouble in finding the proper one for the day in our Prayer Books. I wonder how many of you know what the word Collect means.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

Mary Magdalene was the first to see our Lord after His Resurrection.

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

EMIGRANTS.

Where do you come from, dahlia bold?
Mexicans gathered my flowers of old.
Where do you come from, crocus flame?
Out of Italian groves I came.
Where do you come from, sunflower high?
Child of Peru's hot plains am I.
Where do you come from, peony red?
Mandarins walked beside my bed.
Where do you come from, tulip pied?
Persian warriors taught me pride.
Where do you come from, fuchsia gay?
Columbus saw me, Jamaica way.
Where do you come from, sweet clove pink?
Normandy, by the Channel's brink.
Where do you come from, lovely rose?
Only the Hand that made me knows.
Hither and thither my boughs have curled,
For I was meant for the whole round world.
—Children's Newspaper.

A DOZEN AMONG MISSIONARIES.

The Rev. Canon E. Sell has accomplished a remarkable performance in completing 63 years of service in Madras, South India. He was accepted as a missionary of the C.M.S. in 1865. He became one of the greatest authorities on Islam, and remained on the active list of the C.M.S. until 1923, since when he has continued to engage in literary work in Madras. His literary output has been phenomenal, and he is now at work on his 40th book. These books include 23 volumes of Old Testament commentaries and a number of publications on Islam. Through the help of the S.P.C.K. 200 Indian pastors have each a whole set of commentaries. When we realise how little Christian literature has yet been written by Indians or with the needs of India specially in view, we can understand something of what it means to these clergy to have such a gift, and shall thank God for the work of Canon Sell.

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A Word or Two.—The King's Message.

Books Reviewed.

Dr. Eugene Stock.—A Movement to Perpetuate His Memory.

Illustration.—B.C.A. Hospital.

Leader.—The Unauthorised Prayer Book.

Synod Charge (Continued).—Bishop of Gippsland.

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To use the Lord's day for pleasure or self-interest is a clear symbol of alienation from God, and marks the rebel spirit.—Hoste.

The number of adherents of spiritualism in Melbourne increased by nearly 500 persons last year. The number of spiritualistic churches in Melbourne now number 13.

Bibles were burned in Rome as late as 1927. It seems incredible, but there is the highest authority for the statement. It shows Rome cannot change.

On March 31, for the first time in the last 347 years, Easter Sunday will be celebrated unitedly by all sections of Christians and Jews, during the Jewish Passover, because the Synod of the Orthodox Church, assembled at Bucharest, has decided to advance by 14 days their Easter date, bringing it to the Gregorian Calendar's Easter Sunday.

Somebody once, in Abraham Lincoln's presence, sneeringly referred to a third party as "a very common person." Lincoln replied: "The Lord prefers common people, that's why He made so many of them."

"We have conceded the Catholic Church a pre-eminent place in the religious life of the Italian people, who are pre-eminently Catholic," says Signor Mussolini, "but this does not mean that other religions will be suppressed or even harassed."

The attempt to introduce candles into St. Paul's Cathedral, Melbourne, which was recently commented on in this paper, has met with the failure it merited. It was ill-advised to propose such a radical alteration of the service during an interregnum.

"Rotarians who fall sick are visited by their brother Rotarians. Masons visit each other. Why, then, should not Christians visit their fellow Christians who fall sick. There must be a return of that family spirit in the Church."

The "Daily Telegraph" announces that the site of the ancient city of Jericho will be subjected to a thorough archaeological exploration next season under the direction of Professor John Garstang. The expense will be shared by Lord Melchett and Sir Charles Marston.

The Melbourne Diocesan Clergy Retreat proposal has so far only called forth the names of about twenty clergy as attendants. Every year only a tithe of the 250 clergy on the diocesan roll respond. Perhaps were the authorities to procure a leader who refrains from urging Mass and Confessional things might be different.

Cardinal Gasparri, who has signed the treaty between the Papacy and the Italian Government, was at one time Professor of Canon Law at Paris. At this time he was placed on the Papal Commission of Leo XIII. for the examination of the validity of Anglican Orders from the Roman point of view, and it was his work in connection with this that brought him to the fore at Rome.

The British United Press Correspondent at Vatican City states that all must kneel when the Pope approaches. Nobody will be allowed to approach the Pope unless he first beckons, and his orders must be received in a kneeling position. Italian soldiers on the march must halt and salute when ten paces distant, and if they carry rifles they must present arms.

The ex-Kaiser has celebrated his seventieth birthday by well-advertised festivities at his Dutch home. They began with a religious service, at which the preacher compared the ex-Kaiser as a "lover of God" with St. Paul and Martin Luther. We can hardly suspect that even the vanity of his Imperial Majesty could have appreciated the flattery that put him on a level with the Apostle of the Gentiles.

One stupendous piece of news has reached us from Egypt. In order to answer Christian Missionaries, the great Moslem University at Cairo has ordered one thousand Bibles and one thousand New Testaments in Arabic, in order that their Missionary students may study them! We could not ask for anything better. Pray that the Old Book may make its own appeal to those who read it.

A large number of designs were sent in to the Canberra Committee for the proposed Cathedral at Canberra. The adjudicators, who are three leading architects, selected a very beautiful design by an English architect named Crone, who happened to be visiting Australia for a few weeks and entered for the competition. The proposed Cathedral, when completed in all its details, is to cost £150,000.

Rudyard Kipling wrote:—

"East is East and West is West,
And never the twain shall meet,
Till earth and sky stand presently
At God's great Judgment Seat."

A Missionary replied:—

"But Christ is Christ and rest is rest,
And love, true love must greet;
In East and West hearts crave for rest,
And so the twain shall meet.
The East still East, the West still West
At Christ's nail-pierced feet."
—"Darkness and Light."

Bishop W. M. Brown, of the Protestant Episcopal Church of America, who, deposed for "heresy" by the House of Bishops, has become a virulent atheist. The ex-bishop quotes Herbert Spencer's prayer with approval: "And so, O Lord, if the Bible be truly your word, and you are as the Old Testament describes you, I can only hate you and be thankful that I do not believe. I can only be thankful that I am not cowardly enough to fear, nor weak enough to worship, so horrible a creature as the God of the Church."—The Dawn.

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The Bishop of Gippsland.

GIPPSLAND SYNOD.

The Right Rev. Bishop Cranwick delivered his episcopal charge last week to the Synod of the Diocese of Gippsland in Sale. The title of the address was "Society, Industry and the Church." From the copy kindly furnished by the courtesy of the Registrar, the following is taken. The first section has aroused a slight protest in certain quarters, and further comment elsewhere is made upon the issue raised.

The most cursory examination of present day

Society

reminds us that in our life-time we have seen such momentous changes in habits, conventions and general modes of living that we have actually witnessed a social revolution.

The Young People of our Generation

with their desire for realism and their dislike of pretence are sophisticated and intractable to a degree that a former age would have thought incredible. They are not unlike mutineers who have gained what they wanted. The appeal to authority and tradition meets with derision, and the observance of conventions is regarded as being old-fashioned. There is at the present time in our own country an apparent unwillingness on the part of many to shoulder responsibility, and a lack of courage and initiative in making any purposeful attempt to put things on a better footing. This is particularly true of young manhood which is represented to a far too dangerous extent by the rather effeminate and spineless slacker, who lounges about, has no ambition to excel in horsemanship and other manly pastimes, and prefers to be a looker-on. The call to hard training for the sake of cricket or football, or rowing is heard by an amazingly small minority even in a land like ours which is jealous of its reputation in athletic prowess. On the other hand, in the modern girl there is a robust vitality which will put her brother to shame unless he is careful. With her sensible, hygienic way of dressing, her inquiring mind, her courage, and her driving force in meeting the baffling demands and possibilities of this new day, she gives promise of a richly endowed womanhood, in spite of her rather dangerous love for exaggeration in certain well-known directions. There are, of course, foolish rebels, who have yet to discover that freedom from the wise restraints which Christian civilisation has imposed is followed by the most exacting penalties. But there are signs that the lesson is being generally learned and that womanly modesty will yet win the day.

The Aspirations of Youth.

However, that is only one side of the picture. The other is provided by such wonderfully purposeful youth activities as Boy Scouts, Girl Guides, and T.O.C., not to speak of the larger and more influential youth fellowship movements in Europe and the East, which appear to be groping after avenues of service that are full of promise. Dr. Mott tells us that there is nothing less than a world-wide renaissance among youth and that its dominant characteristics are the same everywhere. It is essentially critical in spirit. For young men and women the world over are dissatisfied alike with the pre-war past and the post-war present. They are prepared to relax old standards and destroy conventions if they can bring in a better day. And surely they are right. What the young people are asking for to-day more than ever before is an explanation and interpretation of life. Modern home life is failing to give it to them to an extent that is pathetic, but this only brings into clearer relief the greatness of the responsibility and opportunity which is offered to the Church. It is the opportunity of the ages for the presentation of Christianity in its purest form. It affords Christianity the opportunity it has long needed for a new and satisfying apologetic, and the Church cannot afford to let it pass. It is not too much to say that the problem of the Church to-day is the problem of youth, and that there is no useful future for organised Christianity unless it can capture the young. An astonishingly large number of young people are conscious of the need for a vital religious faith, and we ought not to shrink from taking note of the fact that it has not occurred to many of them to seek it in the Churches. Lacking as so many of them do a home life with a religious background, they are by no means certain that they will find a thorough-going philosophy of life in the teaching of the Church. The result is that many of them are in danger of becoming the victims of despairing cynicism or of one or other of the freak religions that abound.

The Church's Opportunity.

On the other hand, wherever the Church is offering a real comradeship, worth-while institutional activities and an aggressive and heroic evangelism youth life cannot resist its attractiveness. Youth is always called by the spirit of endeavour, but most of all is it attracted by the Christ who provides such wonderful scope for heroism. The more the Church learns to uplift this essential Christ, to give less time to the maintenance of its own machinery and the more time to its adventurous mission of seeking and saving the lost, the more will it find in youth its greatest ally. For these reasons I welcome with all my heart the "Welfare of Youth Bill" which is being presented to this Synod, for I believe it means a new dedication of our Church in Gippsland to its ministry among young people.

Another change in this twentieth century world of ours which is not only disconcerting, but often very puzzling, is found in the fact that multitudes of people have undoubtedly adopted

New and More Tolerant Ethical Standards.

There are new relations between the sexes to-day. Not only are sex problems discussed with open frankness—which in itself need not be either wrong or harmful—but sex mania and sex perversion are far too prevalent. Moral standards have been so far revised and lowered that there is now in many minds no clear-cut cleavage between right and wrong, and a new and elastic tolerance appears to condone almost any laxity. Women as well as men can go very far to-day without being as men can go very far to-day without being required to bear the stigma of depravity. Possibly a contributory cause for this is found in the poisoning of society, to an extent for greater and more dangerous than many realize, by the perfect deluge of hectic and

Nauseating Novels

that is being poured out, which deal with adultery, moral revolt and sex upheaval. Not the least disquieting feature of this is that a large part of the production of the printing press to-day is obviously designed to make an appeal to the lowest instincts of mankind, because it undoubtedly pays and increases the possibility of circulation and patronage. The real peril of this type of literary production, both in its newspaper and novel form, is not only that it deals with sin and is saturated with sexual sin, but it treats it as if it does not matter and leads to no serious or painful consequences. The difference between the treatment of this question by the novelist of to-day to whom I am referring and his or her classic prototype is easy to illustrate. Whereas "over every act of Dickens' characters there hangs a clear moral judgment," the morality of a prevalent type of modern novelist is utterly unprincipled. With him or her it is not "an affair of principles, but purely a morality of sympathetic feeling."

A third factor that has had its own special influence in producing the social revolution of our generation is an insatiable

Lust for Pleasure.

The last few years have witnessed an enormous increase of leisure on account of shorter hours of labour and quicker means of transport. With it has come an increase of noisy excitement and restless movement. Large numbers have not yet learned how to use this boon and it is probable that the most difficult problem for the next generation to solve will be that of the right use of leisure. There will certainly have to be found a larger place for wholesome, worth-while interests and culture, for music and healthy exercise. Meanwhile, a vast amount of leisure is taken up at the present time with increasing momentum by

The Sacrifice of Sunday

on the altar of pleasure. What a priceless gift to civilisation Sunday is can be understood best by those who have lived in non-Christian lands where men work seven days out of seven. To-day Sunday has almost been secularized out of existence. Every year there is an increase in the public demand for Sunday trains and boats and restaurants, with a completely callous indifference to the fact that in order to supply them more and more men and women must perforce work on the weekly rest day.

(The remaining sections of the Charge will be dealt with in our next issue.)

Many men act as though they were tree-holders of life, whereas they are only tenants at will. They cannot even get a lease that will guarantee more than the breath of the moment.



(From our own Correspondent.)

Miners' Relief Fund.

A magnificent response has been made to the Miners' Relief Fund, and the Church has nobly done her share.

There appear to be a few bright spots on the horizon; a few mines have re-opened, and some good orders have been obtained by English firms which will necessitate the use of quantities of coal.

If the writer may venture his opinion, Mr. Editor, he does not consider that if English coal should have to be shipped to Australia, to be a bright spot!

Colonial and Continental Church Society.

The Rev. N. Haviland, of the Far-West Mission, Willochra, is at present in England, specially pleading the claims of the Colonial and Continental Church Society. Mr. Haviland has the gift of telling his splendid story in a striking and impressive way, which will, no doubt, "bring forth fruit in due season."

Appointment.

Bishop Iliff has been appointed to succeed the late Archdeacon Money-Kyrle as Archdeacon of Hereford.

Divorce.

The Bishop of St. Albans is determined to have discipline in his diocese in at least certain directions. To name one matter, that of the marriage of divorced persons in church. He has forbidden such a practice. While this world lasts, "Charity" and "Discipline" will always be most difficult factors to reconcile. That discipline is necessary will not be denied.

If discipline had been exercised in other directions in the Church, "the bride of Christ" might have been at least more "adorned" than she is now.

Channel Tunnel.

The Channel Tunnel question is now before Parliament and the public. The question, "How long does the train take to go to France?" might not in the future be amiss. The Bishop of Nelson, N.Z., was once asked in England, "How long the train took to go from Sydney to New Zealand?" Well . . . !

Bishop's Death.

Bishop Hamlyn, aged 64, rector of North Creak, Norfolk, was found dead in his garage recently. The doctor certified death as due to heart failure.

Mrs. Hamlyn said that it was very cold and she thought the bishop must have found the car rather difficult to start.

Bishop Hamlyn has been assistant to the Bishop of Norwich since 1927 and was formerly Bishop of Accra, Gold Coast. He was very popular and recently preached in the Congregational Church in Fakenham, Norfolk.

Professional Notice.

MR. LOUIS R. WILLIAMS, F.R.V.I.A., Architect, 510 Little Collins Street, Melbourne, desires to announce that he has taken into partnership, Mr. LAWRENCE COCKRELL, A.R.V.I.A., formerly Associate of the Manchester Society of Architects, England, and late of the Chief Architect's Office, Commonwealth Works Department, Melbourne. The firm will practice as LOUIS WILLIAMS & COCKRELL, Architects, and the new address is Collins Court, 374 Little Collins Street, Melbourne.

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NEW SOUTH WALES.

SYDNEY.

St. Matthew's, Manly.

Foundation Stone of New Church.

The Primate (Dr. Wright) on Saturday afternoon sent the foundation stone of the new Church of St. Matthew, Manly.

A large gathering of parishioners and visitors from the surrounding districts were present. Those who took part in the ceremony included the rector (Rev. A. R. Ebbs), the Revs. W. J. Owen, N. W. Lloyd, C. A. Stubbins, and O. S. Fleck, and the visitors included the ministers of other churches in Manly, and also the Mayor (Alderman V. J. Brady). A feature of the ceremony was the placing under the foundation stone by Mr. E. J. Munro (honorary secretary of the church committee) of a sealed receptacle containing church records and other documents.

St. Chad's, Cremorne.

The Lenten services throughout were of a solemn character. During the Holy Season our visitors were Bishop Gilbert White, Canons Begbie and Gurnsey and Revs. F. Cash, A. J. Fraser, H. W. Barder, F. W. Tugwell and S. H. Denman.

The Three Hours' Service on Good Friday was conducted by Rev. W. G. Hilliard. The impressive message he left us will not, we trust, be soon forgotten. The lantern service in the evening was mainly intended for the young folk and was well attended.

On Easter Day there were 180 communicants. Rev. J. R. Needham preached at the 11 o'clock service. The church was beautifully decorated; the music throughout the day was of a high order.

Some valuable Easter gifts were received, notably the carpeting of the whole width of the church in the transepts. The offerings at the services were of the usual generous character. One interesting item which should have been noted earlier was the visit of the choir of St. Oswald's, Haberfield, in Passion Week. The cantata, "From Olivet to Calvary" was finely rendered under the able conductorship of Mr. J. Mansfield, R.A.M.

St. Matthew's Church, Merrylands.

A special men's Holy Communion was organised for 8.30 a.m. on a recent Sunday morning, and the number of men who joined in that great thanksgiving service was the largest ever attending any similar sacra-

mental rite in Merrylands or in any neighbouring town. Four generations of men—ranging in ages of from 17 to about 85—knelt together with "one mind in one spirit," and lifted up their hearts to God in prayer.

The special choir was also composed entirely of men, the special organist being Mr. Jack Newing, of Merrylands, and both the organist and the choir led a most inspiringly devout congregation with solemnity and spiritual fervour. The Rev. G. B. Webb, of Merrylands, took the service.

Mothers' Union Day at St. Andrew's.

The annual festival services of the Mothers' Union were held at St. Andrew's Cathedral on Tuesday, April 9, being the Festival (transferred) of the Blessed Virgin Mary. The Dean, assisted by the Precentor, was celebrating at the Holy Communion service at 11.30 a.m. a good number of members being present. After this service a conference of members of council and branch secretaries was held in the Chapter House, Mrs. J. C. Wright presiding, and Mrs. Hey Sharp reading a paper on the high ideals of the Mothers' Union and how its membership could be increased and advanced. Several members spoke on this subject.

Luncheon was then served in the Lower Hall.

Evensong at 2.30, attended by about 400, was an inspiration, the choir and organ leading the devotions and supplying a wonderful note of reverential beauty.

The offerings were for the work of the Children's Court. After the service, Lady Stonehaven (Commonwealth President), accompanied the members to the Chapter House for afternoon tea, and in expressing her thanks for the welcome accorded her, voiced her pleasure at being able to be present.

GOULBURN.

Mixed Company at Synod.

The personnel of the Goulburn Synod, which commenced last week, included one barrister, eight solicitors, 40 graziers, 12 farmers, two orchardists, a dairyman, four storekeepers, three railway employees, two tailors, three council clerks, three secretaries, two surveyors, three auctioneers, two newspaper proprietors, three Clerks of Petty Sessions, two doctors, two bank officers, and an M.L.A. The following occupations are represented in the person of one delegate each:—Architect, baker, chemist, engineer, sawmillier, contractor, labourer, skin buyer, nurseryman, printer, and freezing works proprietor. Three members describe

themselves as "retired," and there are several whose occupations are not stated.

Appointments.

Rev. C. S. Robertson, Th.L., Organising Secretary of the diocese, to be Canon of St. Saviour's Cathedral.

Ven. Archdeacon J. Pike, formerly Archdeacon of Wagga Wagga, to be Archdeacon of Goulburn.

Ven. Archdeacon B. D. Bryant, Th.Schol., formerly Archdeacon of Monaro, to be Archdeacon of Wagga Wagga.

VICTORIA.

MELBOURNE.

At St. Hilary's Church, East Kew, the parishioners made presentations to the Rev. C. H. Barnes. Appreciative messages were voiced by Bishop Langley, Archdeacons Hancock and Lambie, and the Revs. Paton, Howard and Reeves. A wallet of £200 was presented to Mr. Barnes and a purse of £35 to Mrs. Barnes. Other gifts were made to members of their family from various organisations in the parish. The main presentations were made by the secretary of the Church, Mr. Arthur F. French, and a large assemblage was presided over by Mr. E. Lee Neil.

An unusual subject of stained glass window has been beautifully treated by Brooks, Robinson, Ltd., in St. John's, Toorak, of the Second Advent. It is a memorial to the late Mr. and Mrs. Collier.

Under the auspices of the C.M.S. League of Youth in Melbourne, a new venture in the form of bright, weekly, lunch-hour meetings is being launched. These meetings have been arranged for a period of six weeks and possibly longer. Community singing, in the nature of choruses, bright hymns, etc., with a brief talk by a member of the League will make these gatherings bright and happy. For six consecutive Mondays the meetings will be held in the Chapter House, and if successful, they will be continued for a longer period. For the convenience of city workers, the times of commencing and finishing will be 12.15-1.50, which caters for the two lunch-hours.

All friends are desired to be so good as to give this new effort support and backing, as this will be a big factor in interesting and gaining new members for the League and for the furtherance of God's Kingdom on Earth.

BENDIGO.

Tenders have been let for a new church at Bridgewater. The building will cost £1800, and the cost of furnishing will have to be added. Bridgewater is a rising town on the Loddon River, 25 north-west of Bendigo.

On April 8 the new Church House for the diocese was formally dedicated by Bishop Baker. The dedication service consisted of prayers for the Church in the diocese; for the City of Bendigo; for the Diocesan Council and other Boards which will use the rooms; for those who will daily labour in the building; for guests using the rest room; and for those who have rented shops for general business. General thanksgivings were offered, and the Lord's Prayer was joined in by a good attendance of clergy and laity. The Bishop recalled interesting doings in the early founding of the see and read the names of former registrars, etc. The words of dedication were: "In the faith of Jesus Christ, we dedicate this Diocesan Church House to the Glory of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

All Saints' pro-Cathedral and St. Paul's Church are joining forces for Anzac Day. In the morning St. Paul's Rector (Dr. Griffin) and the choir will meet at the Cathedral in the morning, and the Dean and All Saints' choir will go to St. Paul's for the evening service. A special service form will be used.

The Bendigo diocese mourns in a special matter, the death of Mrs. Cordell, of the Diocese of Tanganyika, the wife of the Rev. O. T. Cordell, B.A., who went out from Bendigo as missionaries, accompanied by Deaconess Betteridge, just twelve months previous to Mrs. Cordell's demise. Mrs. Cordell was a graduate of Sydney University.

QUEENSLAND.

BRISBANE.

A Council of Youth.

The rectors in the metropolitan area were invited to send two young men to the first meeting of a Council of Youth, held on

March 4, at St. Luke's. Nineteen parishes responded, and 36 young men attended the meeting. They broke up into groups in order to discover, if they could, reasons why so many big boys leave off, to a certain extent, their attendance at Church after they have got beyond what is called the Sunday School age; and to suggest means whereby their interest in the Church might be retained. The leaders of the groups then reported their findings and suggestions, many of which were most thoughtful and valuable. It is an incident full of hopefulness that 36 young men should give two hours of an extremely hot evening to thinking out such a problem as indicated. It should be noticed that the Council of Youth is a body entirely different from the Council for Youth.

A Long Record.

With great regret the Chapter of St. John's Cathedral, Brisbane, has parted with the services, through advancing years, of one of its most esteemed and valued members, Mr. G. J. Lever. Throughout his long life, Mr. Lever has served his Church with a conscientious fidelity.

He was a member of the first Synod of North Queensland, in 1881. For exactly a quarter of a century he was Chairman of Committees of the Rockhampton Synod, besides being churchwarden of its Cathedral.

When living in Warwick, he was churchwarden of St. Mark's, and on coming to Brisbane became a member of Synod, as well as a churchwarden of the Cathedral and a member of the Chapter, positions he has occupied for the past eight years.

His ripe business ability and courtesy in discussion have meant much to the various Church Councils and Committees on which he has served in the course of his long career. May he spend life's eventide in happiness and tranquility.

WEST AUSTRALIA.

PERTH.

Sport and Missions.

The Archbishop, in his monthly letter, writes:—

"These last few months have been given up almost entirely to 'sport'—sport of a healthy kind, out of doors, with, for us Australians, a minimum of betting. From what I gather from people who witnessed the matches, one great lesson has been learnt, namely, 'patience'—runs came very slowly. However, the people of Australia are willing to pay for their amusements, and the gate money was £73,000 on the first five tests. This shows that there is plenty of money in the community, and it ought not to be possible for our mission work to be crippled for the want of funds. It requires some earnest men and women to influence public opinion to make people as keen about helping backward races, as the cricketers are to get hold of the young and make them able to hold their own in the cricket field against the best teams in the world."

In the Market Place.

St. Philip's or St. Phillip's.

Communicated by "Spermologos."

HISTORIANS solemnly tell us that the ancient Church was almost split in twain by a quarrel over a diphthong. Princes and prelates, deacons and doctors, impolitely gnashed their teeth at each other, and raged furiously together about the matter. Fierce as that Arian controversy certainly was, far-reaching too in its consequences, it pales into an anæmic insignificance when compared with the disputation about the letter "S" now raging in the Church in Sydney and finding agitated expression in the columns of "The Sydney Morning Herald." It has been with us for months, and long-suffering citizens fear that it will continue for ever, or at least until the craze-hatted undertaker comes in to wheel the disputant away. It all arises from the fact that there is some doubt whether the original sacred building which adorned the historic Church Hill was called "St. Phillip's" or "St. Philip's." In vulgar parlance there appears to be a sort of "open go" between Governor and Apostle. Who was the patron saint? Most people would reverently conclude that the two doubtless had long since met and had shaken hands, and on a "fifty-fifty" basis had agreed to let the matter drop. But not so our present-day controversialists. They are in the flesh, and all the weapons afforded by an extensive vocabulary, together with some scraps of a Latin inscription, coupled with a few assumptions as to what some highly-respected dead people meant, to say nothing of quotations from certain vice-regal proclamations,

are being strenuously wielded and the warfare waxes long and noisily. Governor and Apostle are being dragged out of their graves, as it were, and made to fight, as though the question were one calculated to make the heavens stand still and all the earth to gasp for breath. As a matter of fact, the planets and stars are still continuing on their respective courses, and this good old world of ours shows no sign of respiratory troubles. What matters it to-day how the church was originally named? Why all this pother and fuss on a minute historical point carried to the stage of boredom? Surely the printer's ink, the power of composition, and the literary imagination, of which the letters are composed could be put to better purpose. The real concern is not whether the church to-day is named after the Apostle, but whether it is following after him. Isn't it time that the whole Church faced that question?

Voluntary Clergy.

Some time ago a "Record" correspondent indulged in a little implied criticism of another writer who claimed that godly laymen should be permitted, under special circumstances, to consecrate the Sacrament of the Lord's Supper. The suggestion was described as "fresh." 'Tis a pity the critic had not read a little more widely. He would have found that the idea was rather ancient. Bishop Lightfoot, in his famous "Essay," quotes passages from "Tertullian" showing that laymen may "exercise the rights of a priest in cases of necessity," and that in the absence of the "bench of clergy" they may "present the eucharistic offerings." Surely this language is not only "fresh" but strong.

The critic would have found that the idea had been taken up in modern times by none other than the Archbishop of Canterbury's Committee on the Church and Rural Life. That body summed up as follows:—"We consider it to be of equal importance that men should be ordained to the priesthood (after careful testing and preparation) in order to administer the Holy Communion while continuing in the week to follow their secular calling."

Hospital Sunday.

How comes it to pass that the great Anglican Church in New South Wales is taking no official part in the newly-instituted Hospital Sunday Movement? The clergy and the various parish churches have been circumscribed but even the circulars draw attention to the fact that the Church of England has stood out and away from the other Churches. Surely some explanation is forthcoming. Will someone furnish it?

The Episcopate.

The next great controversy in the Church will rage round the doctrine of Episcopacy and the general authority of the Episcopate. On the one hand we mark considerable broadening of ideas about the true nature of episcopacy. Driven by force of facts of the working of God's Spirit in non-episcopal ministries men are returning to views more in keeping with those of the New Testament and more truly representative of the Church of England. On the other hand there is abroad a definite tendency to claim for bishops rights and powers which belong not to their office. To borrow a phrase from another sphere: "In what they lose on the roundabouts they try to make up on the swings."

Perhaps the Bishops in England offer signal instance of this tendency. Twice they appealed to Parliament (after prayer we know) anent a certain Prayer Book. Twice a definite answer was given. As pious men, that answer should have settled the matter for them. They submitted the Book to Parliament, asking for authority to promulgate it. Having been refused this authority they proceed virtually to promulgate it on their own account. Canon Law is ransacked, ancient history is quoted to provide justification for such high-handedness. They are getting something back on the swings. Nor can churchmen in Australia regard themselves as free from danger. Folk still wonder what transpired at the Bishops' Conference held last year on the subject of the Constitution. After all, was it merely a question of fears that there was a question for the Bishops? Then, concerning the Constitution, there are critics beginning to voice their fears that no sound acceptable judgment can be given by any Supreme Tribunal unless that Court be composed entirely of Bishops. The tendency has been set up. It may not be long before we reach the stage of controversy.

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But hushed by every thought that springs
From out the bitterness of things.

—Wordsworth.

"Bringing every thought into captivity to
the will of Christ."—St. Paul.

APRIL.

25th—St. Mark. Anzac Day.
Princess Mary born, 1897.

28th—4th Sunday after Easter. Anzac Sunday in Victoria. This Sunday has been appropriately described as the day of the Christian's Anchorage, from the teaching of the Collect, that "among the sundry and manifold changes of this world our hearts may surely there be fixed where true joys are to be found." "Sundry" means, of different kind, and "manifold" refers to their number. In the day in which we live we find comfort in reflection that just the same cry for certitude and repose characterised the prayers of God's people in ages past. It is ever so that the fashion of this world perisheth. The only certainty is God.

MAY.

1st—Wednesday. St. Philip and St. James. This Collect was written in 1549, and altered in 1662. Knowledge is essential in the Christian experience. The St. James mentioned was St. James the Less, called "the Lord's Brother." He was bishop of Jerusalem, and was killed in a riot. His Epistle is supposed to have caused the upheaval. No reason has been assigned for the association of these two Saints on this day.

5th—5th Sunday after Easter. Brings to our notice the necessity of inspiration. The ordinary member of the Church needs this just as much as the preacher or teacher. We cannot even think those "things that be good" without the help of the Holy Spirit. Thus we are prepared for the Ascension teaching.

Rogation Sunday is the Sunday before the Rogation Days, Monday, Tuesday and Wednesday prior to Ascension Day. They were appointed in A.D. 467 for intercession on the earthquakes which visited Europe and terrorised people.

6th—Monday. St. John at the Latin Gate. This day commemorates the legendary event when St. John was thrown into a caldron of oil before the Latin Gate at Rome, after which he was banished to Patmos.

The King's Accession, 1910. "God Save the King."

8th—Holy Thursday. Ascension Day.
Next issue of this paper.



THE BISHOP'S SPANKING.

THE term is metaphorical, of course, and it is not ours in this connection. A section of the Melbourne Press has taken up the cause of Youth against the Bishop of Gippsland, who is alleged to have assailed the rising schools of the land.

The Bishop certainly uses strong language, but to pick out a list of his adjectives apart from their context, and then string them together, as has been done, is rather unfair. If the accompanying report of the first part of the Synodal address is carefully read it will be seen that except that it is a rather broad and sweeping indictment couched in general terms, what the Bishop said stands. For the president of the University Students' Representative Council to take the cud-

gels up on behalf of University students is to get beside the mark. Everyone knows that there is large world of youth which lies far away from educated adolescence. It is too true that young men do not respond to the call for social service as they should. Hence the depleted ranks of candidates for Parliament, not to mention more serious realms. Why have certain educational societies broken down, and failed in extension, in our present day? There should be many youthful substitutes for the passing members, and membership in the societies we have in mind should have increased and not decreased, for our population, and the number of leisured people have greatly increased. It used to be an effective argument that a wealthy class was desirable in the community because it provided ability to indulge the taste for higher culture. But it is to be feared that the acquisition of an improved state of living in modern days has not so far evoked the right response from those who have been favoured with added wealth.

It is the well-to-do young man who is lacking, and who incurs the scriptural condemnation of burying his talent in the earth. That there are a number who cannot be included in this charge is patent, but we fear they are not in the majority. We devoutly wish they were. We wish we could say the Bishop erred. We wish there were no possible cause in this fine young land to fear that unless the next generation show improved moral responsibility there will come trouble and inevitable penalty upon a people who forget God. One way in which a judgment will come may be that lower types of religion or of social objective will obtrude themselves upon the community through lack of youthful enterprise. Such forces are only awaiting their opportunity to launch themselves, and if they do our land must suffer. Give us a supply of young prophets, and all Israel will be saved, in that sense at least. If the Bishop can hit up a few of those who ought to be coming forward he will not have spoken in vain. But it must not be expected that our leaders can for ever be saying smooth things in hopes that the people will profit thereby.

The rest of the Bishop's charge related to Industry and the Church, upon which we hope to make comment in our next issue. But what he has said about youth seemed so important that we have given it priority, and reported that he said more fully than could have been done had all his address been dealt with. We commend his words, as we feel they are weighty, and of import to all classes and sections of people, and they are above all most practical in their bearing upon the Nation and the Church also.

However, it is rather refreshing that the Bishop's critic turns and rends the Boys' Scout Movement as a reflection upon the inadequacy of the modern home. Perhaps he is partly right, though we know of some most estimable homes, in the best sense of the words, which have contributed to the Movement, and have been helped by it. But we must not be drawn on to a side track.

The purpose of the charge in this matter is clear. What are we doing for the youth? It seems that it is preferable to ask, what is youth prepared to do for itself. For the chief benefit of Christian teaching is that it ever evokes a recognition of responsibility. And it is just this which is lacking today in our midst. We know that mere

hectoring will not avail. Neither will false flattery. Let us be duly thankful for words most kindly meant, though they sound severe. Few synod charges have more fairly addressed themselves to the very centre of things that really matter as does this one in dealing with the state of our modern youth.

To turn to the teaching of the Season of the Year. If our Nation, and our Church, are to attain to an ascension befitting their right and title, it can only be through an inspired and uplifted evangel addressed to the rising generation in the Name of Christ.



The Flapper and the Bible.

WE owe Dean Inge many a debt for an outspoken word. At the same time we cannot blind ourselves to the fact that this Dean and other dignitaries of the Church, frequently do harm by what they utter in thoughtless mood, as we would like to think. To say, as the Dean recently did, that young people do not care for Bible history, and that such ought to be expunged, is a misinterpretation of the true facts, and incidence of the difficulty. As a matter of actual fact no amount of modernising, using the phrase in the broad sense, would attract the fledgling of the day. The Dean, and all others, should be aware that it still pertains to the unconverted mind there is nothing but foolishness for aught that is said or done in the name of religion. But let any of the youngest butterflies become impressed with the reality of Christ, and there is nothing which affects them in the destructive and discouraging manner which the Dean has such profound pity for. It would be more profitable were we to concentrate our effort to "convert" rather than to please.

Catholic Emancipation.

THERE is no doubt that with the attainment of Roman liberty in Italy, and the general freedom in Protestant countries, Rome is encouraged to think that her day of supremacy has returned, or is about to be restored. It all sounds very cheerful to the ardent Romanist, and perhaps, correspondingly confusing to the Protestant. To see history thus reversing its verdicts is sufficiently staggering, but what is more so is the complacency—and even approval—with which this is greeted by many nominal Protestants, or, as they would term themselves, perhaps, non-Romanists. Really, what the thoughtful person has to do is to trace back in history the genesis of those restrictions which to-day are being removed, and also to find the cause of the modern relief. First, we may note that a more severe age found it necessary to act much more harshly than we have to do to-day in order to secure freedom from the evil dominance of Rome. Also, we live so far away from the evil effects of Roman intolerance that we cannot be expected to regard it as did those who suffered for their opinions in opposition to the Papacy. Let us have the only logical result of Roman dominance, and we shall soon be complaining that sterner

measures ought to be employed. The question is can Rome be trusted any more now than three hundred years ago? The near future will provide the answer. But it may not be pleasant for us.

An Empty Empire.

THE falling birth-rate, noted in Australia and throughout the world, is in part the natural and unavoidable result of what we consider the refinements of our civilisation, in part it is calculated and criminal. We could carry in Australia 60,000,000 people, states one authority, another going so far as to assert that our island-continent could support 200,000,000 people. We think that certain teachers, and we include preachers of note who could be named, and in our own communion too, are very much to be blamed for the general approval, and sometimes direct countenance, that they give to artificial measures of control. It is shocking to pass through London streets and see the notices outside the chemists' shops. All this shows the trend of our modern life, the avoidance of responsibility, and an insane lust after pleasure of a kind. What is lost in real enjoyment, and in home and personal affection, does not weigh very much, until old-age comes on with its lonely and friendless state, and a land unpopulated drops into the hands of aliens. Roman Catholics practice better than others in this matter, and they have a reward in growing numbers.

"Financial Suicide."

FROM time to time there arise speakers who prophecy that the world is on the brink of financial destruction, and in one sense they are always correct. High Finance seems to be something which, like a huge army, no man can manage or even visualise for any practical purpose. The million of men whom Xerxes led proved an encumbrance, and so did the vast German War Machine. There are forces in our world far beyond human control, and this makes both for good and ill in the affairs of men. It is God, Who setteth up one and putteth down another, in Whom we place most trust, believing that if we as a people do that which is right in His sight we shall be preserved in the flood of unrest and upheaval which is prevailing in all concerns in every nation. Therefore the counsel of the Church must be in "these dangerous days" to hold fast to simple faith in the good government of our God.

Archdeacon Boyce.

85th Birthday Social.

Parishioners of St. Paul's Church, Cleveland-st., Redfern, Sydney, held a social in the parish hall recently to commemorate the 85th birthday of the rector, Archdeacon F. B. Boyce. Clergymen from various parts of the diocese were present, including Coadjutor Bishop D'Arcy-Irvine, Rev. J. T. Phair, Balmain; Rev. R. A. Pollard, Lithgow; Rev. C. T. Kenderdine, Lane Cove; Rev. John Boardman, Woolloomooloo; Rev. D. Creighton, Canterbury; and Rev. A. A. Mutton, curate. The Attorney-General, Mr. F. S. Boyce, was also present.

The Coadjutor Bishop made a presentation on behalf of St. Paul's parishioners, and the Archdeacon cut the cake, on which were mounted 85 candles, with the silver trowel used in the laying of the foundation stone of St. Stephen's Church, at Bourke, on August 26, 1874.

It's only the Christian man that is long-sighted.



DR. JOHN BATEMAN, Egypt, who has succeeded to the charge of Old Cairo Hospital, in place of Dr. Lasbrey. Dr. Bateman, who has been at Old Cairo since 1916, is a missionary of N.S.W. Branch of C.M.S.

Mr. Crosbie Brownrigg.

(An Appreciation by C.R.W.)

In his eighty-ninth year Mr. Brownrigg, on April 6, passed to his eternal rest.

The clergy and laity in touch with the Standing Committee for the past quarter of a century will recollect him as a member of that committee and of Synod, and that as one of the Church Lands Committee he had rendered gratuitously very efficient service on questions relating to Church properties and the boundaries of the various parishes in the diocese of Sydney.

He was a son of Captain Brownrigg, of the Royal Navy, later Police Magistrate at Albury. One brother was a well known and honoured Canon in Tasmania, and another brother was a Captain in the Royal Navy and lost his life when, out in the ship's pinnace, he attempted the capture of a slave dhow off the east coast of Africa. His sister, a devoted churchwoman, was married to a son of the late Dean Cowper, and was the mother of Mr. Harrington B. Cowper, so well known and honoured.

Mr. Brownrigg, by profession a Licensed Surveyor, had been trained under the late Mr. Edward Tynman, at one time Surveyor-General. Mr. Brownrigg's work gave him extensive experience of country life, and he told many a story of bushranging days.

The Diocesan Registrar about six years ago brought him on to the staff of the Registry, and he continued his duties there until the end of November, 1928, when increasing age compelled him to resign. Blessed with a virile constitution, he survived serious accidents and broken limbs of former years. Finally senile decay brought about his death. He possessed a charming personality. A simple-hearted but firm Christian, he ever sought by his gentle, refined, manner and kindly helpfulness to follow the precepts of His Master. His courage, as the weight of years told upon him, his happy winsome ways, his hearty enjoyment of a humorous story and the merry twinkle in his eye commended him to the warm and affectionate regard of his fellow officers and those privileged to come into close contact with him. He heartily appreciated any kindness and proved himself such a delightful and fascinating friend that his memory will ever be cherished. It will be the thought of those who knew him well, "I thank my God for every remembrance of you."

Mr. Brownrigg's wife died about twenty years ago. He latterly resided with his son, Mr. Ponsonby Brownrigg, who with his wife and family lives at Chatswood. Another son, Mr. Blake Brownrigg, resides in New Zealand. To them and the relatives we tender heartfelt sympathy in their bereavement.

Our Printing Fund.

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Rev. Darbyshire Roberts, St. Barnabas' Vicarage, Montague, S. Melbourne, V., 10/.

A Great Lawyer on the Prayer Book Position.

TWO striking articles have recently appeared in the "Times" from the pen of Sir Lewis Dibdin, D.C.L., Dean of the Arches, under the general heading of "The Bishops and the State."

The learned ecclesiastical lawyer reviews the course of events from the time when the Papal supremacy was thrown off by this country, and examines the position resulting therefrom, especially as that position has now developed with the population and the House of Commons as representing it—less predominantly attached to the Church of England than was the case four hundred years ago. He says: "What the Church of England, as against the Church of Rome, stands for, is that the will of the people, assuming it to be a Christian people, is to be heard, sometimes by way of veto, sometimes by way of consultation, whether that will be expressed by a King or a Parliament, or by any other form of government."

The words "assuming it to be

A Christian People"

should be noted. On them Sir Lewis Dibdin points out that every sitting of each House of Legislature begins with prayer to Almighty God for guidance, and that every King's Speech contains a similar appeal to Divine help. The House of Commons certainly contains non-Christians, and even anti-Christians; but they are a minority. "The view of such a body as the House of Commons is the view of the whole, not the opinion of any particular member." The inference is that the House of Commons was qualified and entitled to reject the Revised Prayer Book, if it so decided—though, indeed, Sir Lewis Dibdin profoundly wishes that the House had elected to abstain from considering the details of the Book.

Sir Lewis Dibdin is a member of the House of Laity in the Church Assembly, and throughout voted for the new Prayer Book in it; he regrets, "as strongly as anyone, the two decisions of the House of Commons" in rejecting the new Book. Hence, his conclusions are the more welcome by those whose convictions are

Opposed to the Book

and to its use. "The issue before us," he says, "is not whether the Deposited Book should be approved by Parliament, but whether the condition contained in the Enabling Act, that no measure should pass without the assent of the two Houses of Parliament, should be disregarded by the Bishops." And, "They are bad advisers who invite the Bishops, notwithstanding the House of Commons, to allow the Deposited Book by abstaining from prosecuting, and by using their veto to prevent others from prosecuting, offenders against the existing law."

The attempt has been repeatedly made to throw dust into the eyes of people by the assertion that Evangelicals themselves do not conform in all respects to the Prayer Book of 1662, and that therefore no action can consistently be taken against Anglo-Catholics who depart from it. As has once and again been pointed out, in reply to

This Thin Argument

(so thin that almost anybody can see through it), the variations indulged in by Evangelicals do not involve doctrinal departure from the Reformed standards, while those adopted by Anglo-Catholics do indicate a reversion to Rome and Romish practices. But Sir Lewis Dibdin's analogy will perhaps give the quietus to this reasoning: "It has been argued that, as it is practically impossible to stick to the existing Prayer Book, it is equally impossible to stop any departure from it. It is said that, because it is impracticable to require the reading of the full exhortation at every celebration, therefore you cannot complain of a new Communion Service, or of permanent Reservation, even though it be used for adoration. Equally, it might be said that, as it is impossible to insist on the maximum twenty miles an hour speed for motors, therefore you must abstain from punishing arson, burglary and rape."

These are not the words of a possibly prejudiced Protestant controversialist, but of a dispassionate legal mind brought to bear on the problem; and, as such, might carry weight.—"Christian Herald."

Subtlest thought shall fail, and learning falter,
Churches change, forms perish, systems go;
But our human needs, they will not alter,
Christ no after age shall e'er outgrow.

A Busman's Holiday.

(Written for A.C.R. by S.J.K.)

London busmen are supposed to spend their holidays in riding in a fellow-worker's bus. Surely then, a parson has justifiable precedent for using a free Sunday as an opportunity for visiting Churches other than his own.

Sydney offers considerable variety of "religions" and modes of worship. There number is legion and most embarrassing. However, a glance at the Church columns in a Saturday's paper determined the morning visit. A most imposing advertisement ancient a so-called "Liberal Catholic Church" and its many Bishops challenged interest. Surely here was a body flourishing and numerous! Its press publicity, in the shape of spaced "ads," conveyed an impression of multitudes of worshippers, alongside of which orthodox congregations could only be as dwindling coterie, fast losing power in the land. Per-adventure, then, a man must turn aside and see this great sight.

The building used by this "Church" proved on inspection to be a sort of architectural bastard. But the present occupants are not to blame for that. Up till recent years it served as a Methodist meeting house. On entry, one thing was clear, the Wesleyan atmosphere had been driven out. The whole place smelled with the stuffy fumes of incense. A gorgeous altar loaded with trappings, and picked out eye. A service described in a leaflet as "Low Mass" was being conducted. There were four officiants, six acolytes and thurifers, together with a few choristers. Owing to the frequent comings and goings of the officiants and acolytes (a curtailed recess served as a withdrawing place) it was not always possible to keep "tab" of them all. The order of service was an extraordinary jumble of the Roman rite, though in English, together with some features borrowed from the Anglican Liturgy, all moulded to the theosophical beliefs of the users.

The congregation proved to be slightly less than 100, two-fifths of whom were men. The women present wore no hats, a most pleasing feature, let it be admitted. About half of the number present communicated. The Communion was in one kind only, the chief celebrant alone communicating in both kinds. Was it mere prejudice that the visitor felt that the whole service appeared to be a parody of that which was ordained by Our Lord "on the same night in which He was betrayed"?

The sermon given at the service was quite its best feature. It limped badly at the beginning, but soon developed into a rather fine and interesting appraisal of the Bible as a literary production. The preacher claimed that in the Old Testament God was shown in contrast with man, but that in the New Testament He was shown in communion with man. Perhaps there was more cleverness in the form of the epigram than truth in its substance. Nevertheless it was intriguing. So also was the assertion that the New Testament was made up of three strata: Creed, the common stock used for propaganda; Code, laws of life applicable to all; Confession, wisdom known only to a select few. Unfortunately, the preacher did not elucidate these latter assertions, and the congregation was left "hung-up in the air."

Following the sermon the service quickly concluded, and the congregation wandered away. Less than a hundred! That was the drawing power of those flamboyant advertisements in the daily papers. Less than a hundred! That was the fine-day congregation at a Church which by its press announcements seems to be riddled with presiding bishops, celebrating bishops, and ordinary bishops. Less than a hundred! That was the outward and visible sign of such success as attends Theosophy's attempt to masquerade as Christianity. Well may orthodox Christians with all their faults and divisions take courage.

For the afternoon session the choice lay between a "go-as-you-please" P.S.A. service and the Domain. Fresh air, even in matters of religion, is always attractive. We chose the latter. Incidentally, we got quite a lot of "hot air" as well.

An impressionist picture of the Sydney Domain on a Sunday afternoon must consist of a beautiful dome of blue sky, a broad wash of vivid green splashed here and there with darker hue for grass and trees, then shapeless blot in black and amber to represent the clustering clouds which surround the various speakers, most of whom are engaged in churning up the atmosphere with their arms and foaming at the mouth in their speech, and making futile contributions to the sum total of human knowledge.

Among the speakers there were some exceptions. The R.C. Church conducted shrewd and discreet propaganda by means of a body of laymen, obviously well-trained

for their work, who met interjections with patience, courtesy, and apparent candour. We looked round the Domain for an Anglican counterpart to this well-attended gathering, but looked in vain. We Anglicans still abide in our breaches. An Evangelistic body carried on a bright service of faithful witness for the Lord Jesus, and throughout the afternoon held a good crowd.

To pass from one "platform" to another demanded a "quick change" and encyclopaedic mentality. Under one tree a lone disciple of Henry George offered his panacea for all the social and industrial ills of our day. That American philosopher and social enquirer certainly deserved a more cheerful advocate. Under another an Empire meeting, marked out by a Union Jack, and watched over by three or four police, attracted a large and restless audience. Raucous-voiced women making inane interjections endeavoured to heckle the speakers and provided no little entertainment. A short distance away a Christadelphian adherent was worrying himself into an early grave about the misdoings of parsons, priests and prelates; beyond him a Christian Israelite, with unshorn locks decorating his bust, solemnly warned his hearers of the more-than-warm reception awaiting those who did not join his sect and become one of the 144,000. Apparently he felt that further speaking was useless because he straightaway stowed his fiddle in his case, "parked" his long hair under his hat and stalked away. Two opposition political platforms carried on within earshot of each other. Visitors thus could "listen-in" and "change over" according to taste. May it be added that the "wave-lengths" of both were equally powerful. The one set of speakers called Social Democrats worked up a high blood pressure and raved about "wage plugs," "boss tyranny" and the "curseness of living in Australia." One's appreciation of such speech was much affected by the foreign accents of the speakers, as well by their well-fed appearance. The other set described themselves as the Sane Democracy League. One of its advocates divided his audience into three classes, the wise who listened, the "bone-heads" who didn't, and, paradoxically enough, "dumb animals" who interjected. He explained the paradox by showing that the interrupters only dare open their mouths in the Domain because they had left their wives at home.

So the afternoon passed on. One left the beautiful ground satisfied that it served as a useful safety-valve. Deprived of the opportunity of vehemence and vituperation on Sunday many of the speakers would doubtless spend their week-days in the manufacture of bombs and the blowing up of buildings. Law-abiding citizens desiring to sleep in their beds o' nights must maintain the "Dom," as an institution of peace.

Evening drew me to a Presbyterian Church. The familiar setting of chancel and choir stalls, and all that we Anglicans like for the ministry of the Word and Sacraments were missed. But the presence of the Lord was there, gracious and abiding. Not for us was it that night to join in those prayers which have been a solace and a strength to our communions for hundreds of years. Nevertheless there was true spiritual unction in the outpourings of the soul of that grey-haired Presbyterian pastor. His prayers surely reached the Throne of Grace. And even we eminently proper Anglicans cannot deny the quaint charm and expressiveness that belongs to the metrical version of some of the Psalms. It was good to join in singing that psalm so real in the Christian experience of all believers—

"The Lord's my shepherd; I'll not want,
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by."

The preacher's message was one of good hope and courage, that told of the God of fathers, majestic yet merciful, Who forgave our sins in and through Jesus Christ our Lord. No cynical literary dissection of the Word such as one had heard in the morning; no foolish mouthings about a sorely distorted text such as marked the afternoon, were heard in that Church. It was the Gospel rather, "the Gospel of the glory of the blessed God." Thus the day closed, a day of which the dominant memory will ever be of the sweet fellowship of prayer and worship as we knelt together in that House of Praise where God gave the blessing of His peace.

Since God plans all the path
His children tread,
And over them each day
His wings are spread;
If all His promises
Are real and true,
We need not worry then
As others do.
— A. G. Fisher.

Motherhood.

(By Laicus.)

SENTIMENT receives scant respect at the hands of many "practical" people, who are averse from the exhibition of feelings which are often very real, though carefully concealed.

But there are comparatively few persons in whom the words "home" and "mother" do not awaken deep sentiment. These words have been called the sweetest words in the English language, and we extend to our French neighbours our sympathy that their language does not contain a word with the full connotation of the first of the two words quoted.

Motherhood—World-wide.

But when we come to think of motherhood we are on a different ground. Mothers are the same the world over. We are bone of their bone, flesh of their flesh. They have poured out upon us from our earliest hours the Divine Love. They receive from us in return love such as no other human being ever receives. Marital love is of another order; the filial love given to a father is generally not comparable in degree to that which we give to mother. Sympathy there is in endless measure—the sympathy that shares our griefs, that knows how to point out the silver lining to our darkest clouds, that encourages us in our aspirations after advancement, material or spiritual. There is pride in our achievements—the pride that shines out of the eyes of mother on Prize-giving Day or at University Commemoration, or when son or daughter receives official authority to administer some high or holy office. There is infinite patience, such as no one else shows—patience with mistakes, with shortcomings, even with sins—for mother can make and does make allowances as no one else does. Self-sacrifice is a mere commonplace in mother's life; she is quite used to doing without this or that so that others may benefit. There is comfort, inexpressibly sweet and tender; there is forgiveness, Divine in its nature and origin; there is constant forethought for others.

"Mothering."

When we use the word mother as a verb instead of as a noun, there is a wealth of meaning in the term. To say that a kindly landlady "mothers" her boarders, that the matron of an orphanage "mothers" her charges; that the maiden aunt "mothers" her nephews and nieces, is high praise. And is it too fanciful to picture those in whom the mother instinct was strong and operative in their life on earth being entrusted in the "Paradise of God" with the delightful duty of "mothering" there the little ones who have passed away from the care of their earthly mothers? Surely no occupation could be to them more congenial.

We hear, too, of "Mothers in Israel"—women like Deborah, and in modern times we have had our Florence Nightingale and her successors in hospital nursing.

The Virgin Mother.

One does not need to belong to the Roman Communion to reverence as "highly favoured among women" the Mother of the Lord. No woman but one in whom the mother-instinct was beyond the ordinary could conceivably have been selected as the one whom the Lord Himself should call by the sacred name of mother—that one whom He tenderly commended to His beloved disciple while racked with agony on the Cross.

The Divine Parallel.

To one who has had the inestimable privilege of a mother who was a mother, indeed there are few more vivid presentations of the Divine nature than that contained in the verse, "As one whom his mother comforteth so will I comfort you." Could the assurance of understanding, sympathy, love, and practical help in our time of need go further? The Fatherhood of God is a glorious and inspiring doctrine; but the mother-nature of God has also an irresistible appeal.

The Mother's Reward.

The great reward to mother for her loving care of those whom God gave her will be bestowed at the Great Assize. In the meantime "Her children rise up and call her blessed"; after she has been taken from them; and while she is still with them, they in their best moments give to her the love, the reverence, the care that is at best, a quite inadequate return for all that she has done.

A Privilege Missed.

There are those to whom actual motherhood has been denied. Some of these, by

"mothering," find some scope for their mother-instinct.

But there are far too many who deliberately refuse to undertake married life and its possibilities of motherhood because of sheer selfish avoidance of the cares incidental to matrimony.

Ask the mother who in her life of toil and self-sacrifices has had many such cares, whether the strain of motherhood has been worth while. She will smile in pity of the questioner; she will tell you of the joy she has had in the joys of her children; of the comfort she has in her later days in the sympathy of her dear ones. She "remembereth no more her anguish for joy" that she has been privileged to bear, to rear, and to train her gifts from God.

Selfish abstention from motherhood often brings its own punishment, in the loneliness of unloved old age. Here, as elsewhere, the discipline of natural penalties is operative, and it is very real discipline. God save our women from a lonely old age which could have been lightened by taking up the duty, the privilege, the honour of parenthood!

A Come-to-Church Campaign.

A Suggestion by a Vicar.

Amongst reports of Lent and Easter which have reached us there is one which is rather suggestive. One clergyman used the season of Lent to carry out a Come-to-Church Campaign. We have had Come-to-Church Sundays, but this is a new idea to carry on the effort for six or seven Sundays instead of for one.

Each week a special letter or invitation was sent out, and with the help of a band of workers every family was visited each week for the whole six weeks.

The first letter gave the number of families which in this case happened to be 630, told the average congregations, morning and evening, the attendance at Sunday School, and computed that not more than 13 per cent. of the C. of E. population were attending their Church or School and asked for the co-operation of those who did attend to help arouse interest.

The second letter answered some of the excuses people make for not attending the House of God.

The third letter gave positive reasons why people should attend their Church.

There is one, e.g., "We cannot afford to do without the spiritual help it brings. The services of prayer and the exhortations of the preacher arouse us to think to readjust our lives. Without this aid we drift further and further from God or at best, drag on the pathway of duty, weary and depressed."

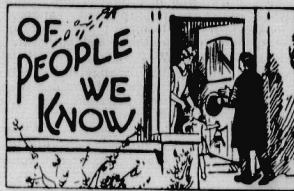
The fourth letter was an appeal to parents to teach by example as well as by precept; while the fifth was an open letter to men to realise that as Christianity was a fight against sin, the world, and the Devil, we wanted men in the front ranks. The sixth was an invitation for Good Friday and Easter.

The report says that there was a steady increase in attendance throughout Lent, and a record Good Friday and Easter. The evening services especially were of an Evangelistic character, when the question of a personal salvation was pressed home, and many were influenced for good.

When increasing difficulties are found in getting people to attend week night meetings an Evangelistic Sunday Campaign suggests a line of approach which promises success.

Such a campaign could, of course, be carried out at other times of the year. As a Winter Campaign or an Advent one culminating at Christmas. We pass on the suggestion.

Professor Stephen, professor of Assyriology at Oxford, writing in the "Daily Telegraph," reveals that the Kish excavations show that the city was visited by successive floods which must have covered the entire land, or at least that part of the Euphrates Valley in which Kish was situated. The stratum of one is from one to one and a half feet thick, showing that the flood was not only deep, but was of considerable duration. Inscriptions show that this flood occurred not longer ago than 3200 B.C. Thus more than legend confirms the Sumerian traditional references to floods covering the whole of Lower Mesopotamia. The excavations corroborate the Sumerian, Accadian, and Hebrew tradition of the flood.



Rev. T. Terry, of Seamen's Mission, Sydney, has declined nomination to the parish of Seven Hills, N.S.W.

The King has aged considerably during his illness, his hair having turned almost white.

An aboriginal of Lake Tyers, Mr. James Lawrence Young, has been licensed by the Bishop of Gippsland as a lay reader.

The Revs. Newport White, M.A., and H. A. Brookshank, B.A., formerly of Melbourne diocese, are taking temporary duty in Gippsland.

The Rev. A. E. Chamberlain of Newry, Gippsland, has been given a year's leave to visit England.

Mrs. Adeley, wife of the Rev. H. W. H. Adeley, of Melbourne, died on 7th April, at the age of 92 years.

The Rev. A. B. Wyrill, formerly of Grafton, has been appointed to Bunyip, in Gippsland.

Miss Agnes Bolton, one time a chorister in England, sacrificed her life in the Yarra, Melbourne, trying to rescue two bathers who were in peril.

Bishop Taylor Smith, who has gone on a missionary journey from Cairo to the Cape, expects to be in Cape Colony until July, speaking in churches and schools.

Dr. Stanley Argyle, Chief Secretary of Victoria, was installed as president of the Fleur-de-Lys Society of Trinity College, Melbourne.

The Bishop of Central Tanganyika has appointed the Rev. H. Wallace Bird to be his Commissary in the Province of Western Australia.

Mr. Valentine Soul, of Melbourne, has undergone an operation for appendicitis, and desires it to be known that he will not be free to undertake lay readers duties till after May.

While cleaning a pipe organ at St. Paul's Church of England, A. Ground, of 322 Walsh Street, South Melbourne, collapsed and died. He was employed by G. Gincham and Sons, organ experts.

Mr. A. N. Tulloh, formerly manager of the National Bank, Northcote, has been appointed Honorary Treasurer of St. John's, Toorak, and Mr. W. H. Brandie, of the Railway Administrative Offices, Honorary Secretary.

The Rev. J. L. Hobbs, rector of St. Andrew's, South Brisbane, leaves with his family for a trip to England on the 21st of this month. He expects to be away for 10 months. His place will be taken by Canon Davies.

Rev. J. Ernest James, B.D., of Kensington Congregational Chapel, is mourning the sudden death of his mother from a heart attack. She would have been 70 years ago in a few days. The last entry in her diary was: "To church this evening."

The news of the sudden death of Mr. A. H. Padley, who was connected with St. James'

Grammar School, as first Dominus, and whose interest in musical and historical matters connected with the Old Cathedral has been so long well known.

The Rev. Canon Frewer, warden of the Brotherhood of Saint Boniface, was consecrated in St. George's Cathedral, Perth, recently, as Bishop of the North-West, in succession to Bishop Trower, who resigned. The ceremony was performed by the Bishop of Bunbury, in the absence of Archbishop Riley.

Appointments of Anglican clergy have been announced as follows: The Rev. W. F. Pattison, of Broadmeadows, to the parish of Parkdale; the Rev. F. Godfrey Hughes, to Broadmeadows; the Rev. Rupert North, vicar of St. Matthew's Church, Cheltenham, to the position of warden of St. Columba's Theological Hall, Wanganatta.

Miss L. Prynn-Jones, B.A., of Western Australia, will sail for Dar-es-Salaam, en route for Central Tanganyika, on April 26. A public farewell meeting has been arranged for April 24, when the chair will be taken by Mr. C. R. P. Andrews, M.A., and the Rev. P. W. Stephenson, M.A., B.D., Federal Commissioner of C.M.S., will speak. The Rev. H. Wallace Bird will deliver the instructions to the departing missionary.

Archdeacon Hancock, who has been in St. Andrew's Hospital, Brighton, Victoria, will be unable to resume his duties in the diocese for at least two months. During that time Archdeacon Hancock's correspondence will be dealt with by the administrator of the diocese (Dean Aickin), to whom communications should be addressed. Owing to the illness of Archdeacon Hancock, Dean Aickin was unable to visit Sale, where he was to have addressed the Synod. His place was taken by Archdeacon Lambie.

Mr. A. C. Lenton has been appointed choir master and organist at All Saints', East St. Kilda, Melbourne, in succession to Mr. H. J. Inge, who died while at the organ on Sunday, 9th December. Mr. Lenton has been organist at Bathurst Cathedral for the last three years, and before that he was organist and choir master at St. Paul's, Burwood, Sydney. He was also organising secretary of the Church Music Society of Australia, for which he did notable work as conductor and organist.

Archdeacon Glover has just completed his twenty-fifth year of service in the diocese of Brisbane, and his 28th year of service in the province of Queensland. The Archdeacon was early in his career sub-warden of St. John's Theological College, Armidale, New South Wales. Then for three years, till 1904, he was Bishop's Vicar of Thursday Island; afterwards becoming rector of Dalby for seven years. Then in 1911 he transferred to Warwick, where he worked as rector for 15 years, till in 1926 he became Archdeacon.

Many appreciations of Studdert Kennedy, known by many as "Woodbine Willy," are appearing in Church papers. He died recently at the early age of 46 and was considered by many as the leading and most forceful speaker in the Church in England. The Dean of Newcastle, N.S.W., writes of him: "He was the most fascinating speaker I heard in England and the most lovable personality I have met anywhere." Another writes, "his death is a great loss to the Church, for she had no greater prophet nor no finer Christian than 'Woodbine Willy.'" He served in the war as a chaplain.

"So I ask Thee for the daily strength
To none that ask denied;
And a mind to blend with outward life
While keeping at Thy side
Content to fill a little space
If Thou be glorified."

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Send your Cheque to the Society at—
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Cathedral Buildings, Melbourne.
79 Rundle Street, Adelaide.
St. George's Rectory, Hobart.
92 St. John Street, Launceston.

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The Bush Church Aid Society holds donations and promises amounting to £725 towards building its **Children's Hostel** at Mungindi, N.S.W.

£75

are needed to make up the required £800 before building can be commenced.

Will you come to our help?

It is a real work of the highest Christian value and makes for the Kingdom of God.

Urgent appeal is made.

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Bush Church Aid Society,
St. Andrew's Cathedral,
George Street, Sydney.

Or
Rev. K. B. J. Smith,
St. Paul's Cathedral,
Swanston Street, Melbourne.
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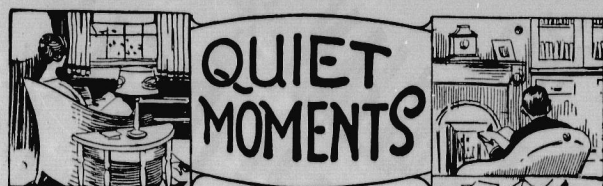
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"IN DUE SEASON."

PERHAPS there are but few of us, who, at one time or another, have not experienced the almost inevitable reaction that results from close attention to continuous and whole-hearted labour.

'Tis not that we at all desire to shirk our duty, nor do we harbour the slightest wish to be merely an onlooker "in the world's great field of battle."

Nay, we maintain as heartily as of yore, the fond belief and firm resolve, that "twere better to die in harness."

Also, recalling St. Paul's reminder, "In due season we shall reap," we readily admit that his words are but plain commonsense.

But at the same time we know that deep in our heart, there lives the yearning wish for present and visible results to our toil. For something tangible, for something real.

The very expression, "In due season" seems to point to a future and faraway time. To a day almost, if not quite, out of sight.

We have worked steadily and regularly and to the best of our ability. We have striven to use both time and talent as far and as well as possible. Yet mistake and failure loom largely before us. While sin, alike of omission and commission, rise in accusing reality, and blot out every other view.

St. Paul's very apt word, "weary," suits our condition of mind and body, perhaps more exactly than any other. Almost we could imagine his warning word, "Let us not be weary" to have been written for, and spoken to, ourselves alone. So well does it fit our case. While all too often,

"We hear the tempter whisper us
To shun the heat of day,
To seek the cool and shady path,
To cast the sword away."

Yet, throughout our busy days, and while we fain would see the harvest, it is perfectly true that our gleanings are of more frequent occurrence, and of more sterling value, than we quite realise.

At untold times, and in unexpected moments, we reap many a rich harvest. Again and again, in sweet surprises, 'tis garnered when we least expect.

Life is, of necessity, more or less of a rush and a struggle, and thus our gleanings are not so clearly seen, nor so thankfully acknowledged, as they might be.

A little careful thought, however, will tend to open our eyes, and reveal the golden sheaves that fall to our frequent lot.

Surely no richer harvest can be gathered, no greater encouragement received, than the knowledge that a son—a daughter—grown to manhood or to womanhood, are now putting into daily, hourly practise, the lessons learnt in childhood. Learnt possibly—nay, probably—all unconsciously. Learnt from example more than from precept. They have, so to speak, learnt "to make good." And so we see them, to use a homely phrase, "standing upon their own feet."

We see them trusted, esteemed and honoured. Their opinion sought, their advice followed.

Perchance 'tis a beloved son in the pride of early manhood, whom we may see "standing to his guns" with initiative, resource and energy. We watch him fight his way, and win his goal.

At times it may be that, "our older eyes are anxious."

"We fain would show the way,

In earnest truth,

To eager youth,

So ardent for the fray."

Yet time and again we acknowledge in "joy unspeakable" and with deep thanksgiving that the fine old words ring true—"In due season we shall reap." And in the upright success of our children, we reap a rich harvest indeed.

Thus do we find in this, as in countless other ways, how fully and how frequently we glean, even in the midst of our toil.

The sheaves which we gather all along the way are "as the stars of heaven" for beauty and brilliancy, and "as the sand which is upon the sea shore" in number.

Surely herein, we may learn to more thoroughly appreciate the advice given by the apostle of old to the Galatians, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

THE ASCENSION.

Now one and all they gather,
They come their Lord to greet;
And at His own appointed place
In Galilee, they meet.

Before the hour approaches
When He shall bid adieu,
His richest blessing He bestows
In promise ever new.

"Lo, I am with you alway"—
This sweet assurance giv'n,
He now is parted from their sight,
And "carried up to Heaven."

—Grace L. Rodda.

WONDERFUL RECORD OF BIBLE DISTRIBUTION.

A visit to the headquarters of the British and Foreign Bible Society in Queen Victoria Street reveals the cosmopolitan character of the work which has been carried on continuously for 125 years. The Society was founded on March 7, 1804, with the single object of distributing the Scriptures as widely as possible. "Without note or comment." Out of a small beginning with an income in the first year of £5592, the Society has grown steadily into a world-wide organisation, with an income last year of £417,295. So wise and far-seeing were its founders, however, that its original purpose has been maintained in the succeeding years and the rules laid down for its guidance in 1804 are still in force at the present time.

To-day the warehouses in Queen Victoria Street are stocked with editions of the Bible in a wonderful variety of languages. There is no region of the civilised world where the Society has not penetrated, and by means of colporteurs it extends its work beyond the bounds of civilisation.

Day by day its parcels of books are dispatched literally to all parts of the world. In the principal centres the Society maintains a chain of Bible Houses; in smaller places depots are established, while in remote regions distribution is effected by means of missionaries and the Society's own staff of colporteurs, of whom nearly one thousand are employed.



The Mass, or Holy Communion.

Bishop Gilbert White, Editor A.B.M. Review, writes:—

I note in your issue of March 28, a letter from the Rev. W. M. Madgwick finding fault with me, as Editor of the A.B.M. Review, for inserting a letter from New Guinea saying that All Saints' Day at Duvira began with a solemn mass, and saying that the Articles declare masses to be "blasphemous fables and dangerous deceits." What the Articles do say is that "the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits." It is dangerous to omit words in making a quotation. There is no evidence whatever that the word "mass" in the note in the A.B.M. Review meant the sacrifices of masses in the special and restricted sense referred to in the Articles. Personally, I do not care for the use of the word "mass" to describe the Holy Communion of the Anglican Church; but there is ample authority for its use without any implication of false doctrine, and I see no reason for objecting to those who find it a short and convenient term. As for the "native clerk, thurifer, boat boy, and two acolytes, it need scarcely be said that the report did NOT say that they "conducted" the solemn mass. That a priest has been able to sufficiently teach wild heathen savages for them to be willing and glad to give their time and care to assist voluntarily by personal service in the most solemn act of worship of God, seems to me a matter not for criticism but for praise and thanksgiving. Why should we assume that no one can honestly worship God except in the exact way to which we ourselves are accustomed?

5th April.

Rev. W. M. Madgwick writes:—

The first editorial note in the April number of the A.B.M. Review has reference to a letter I wrote to the Editor for publication, but it was rejected. It is not till a similar letter of mine (sent by the same post as that to the Review) was published in the Australian Church Record, that the editorial appears, although the March issue of the Review came between. I have not a copy of my letter to the Review, but would refer readers to the Record of March 28. To say the least, it is not a generous act for an editor to write a note condemnatory of a letter which he has relegated to the waste-paper basket. If the editor will now publish my letter, the readers of the Review will be able to judge as to the "somewhat fierceness" of it. It will also be found that the Bishop Editor has not truthfully (I do not like to use the word, but it is the word that is honest) stated the "reproval"—the Bishop's word. He is fully seized of the fact that my objection was to a "solemn mass," carried out by a native clerk, thurifer, boat-boy, and acolytes, as reported in the February issue of the Review, p. 211, and not to the Holy Communion. It seems incredible that an editor of a religious magazine should publicly make such a misrepresentation. The fact that the waiters at the solemn mass received no pay proves nothing, seeing that the teachers of the late heathen how to celebrate "solemn mass" are paid officials of the A.B.M. The last sentence of the note is too far wide of the mark and too mercenary to enlarge upon.

April 16.

Should Clergy Smoke?

Mr. Charles M. Boughton writes:—

I have been young and am now old. In the days of my youth I was taught to submit myself to all my teachers, spiritual pastors, and masters; they were holy men of God, and I did so. Among the many things that I learned was to abhor the filthy habit of tobacco smoking. I trusted their teaching and did so. As time wore on I left my native parish and became a teacher in various others. In recent years it was my lot to witness some of my later "Spiritual Pastors" breasting hotel bars and flagrantly smoking cigars and big briars in the streets, often in the presence of children of their own flock. It was inexplicable to me then, but I have since learned that they had what are called "High

Church notions," and my experience is that many clergy of that persuasion like to copy the actions of some priests of another Church, who indulge in whiskey and tobacco, because by doing so they are getting into truly "Catholic" lines.

One of my spiritual guides of a country diocese approached me one Sunday afternoon and asked me to look after the Sunday School for him, he had to administer Holy Communion to a woman in the adjacent hospital, who was seriously ill. He had just finished his after-dinner smoke from what must have been a very ancient and unhygienic pipe; his breath was foul. From me he went direct to that dying soul and administered the last sacred rite; half an hour later the soul passed away. I often meditate on the change—from sick bed and tobacco tainted sacrament into "The Glory"—just imagine the difference!

But what disturbs me mostly is that on my return to the diocese of Sydney after many years absence, to find that this filthy habit is being indulged in and treated lightly by many of our Evangelical Clergy, men whose character I have championed in various parts of the country. What is happening? Is the standard of the products of our Theological College on the downward grade? I recently referred the matter to a young colleague who is a cigarette smoker, he simply made light of it and referred to some of his fellow students indulging in the disgusting habit of tobacco chewing. On another occasion I listened to a most eloquent appeal to young people to interest themselves in the mission cause. They were asked to deny themselves the pleasure of going to the moving pictures and give the money to missions. After the service the clergyman was seen by the boys indulging in a "rag." The natural remark from them was, "Why don't he knock off 'fags' and put the money into the mission box?" And I wondered how far eloquence goes into the heart, when a questionable example pulls at the other end. Yet again, what has happened to the committee of the great Church Missionary Society? I am informed that they are supplying tobacco to the aborigines of Queensland, as a means of winning them. Has the ancient Gospel lost its power? Thirty years ago returned missionaries used to tell us about the "rice Christians" of China. With much sadness of heart, referring to missionaries of a certain unscrupulous church gaining converts (?) by giving them rice and other foods. Surely the blacks of Australia are not being bought over in like manner?

If there is any Evangelical champion of the "weed," who can justify himself in the habit of smoking, I would like to hear from him, if you will kindly grant space in your columns. I wish to know if I am too narrow or on the wrong track.

Church Missionary Society.

New South Wales Branch.

(Written for "A.C.R.")

A valedictory service for outgoing missionaries leaving for Oompell (Northern Territory), and also for Tanganyika (Africa) was held at St. Barnabas' Church, George Street West, at 7.30 p.m. on Thursday, 9th April.

Sailing by the s.s. "Marcella" on the 10th April, were Mr. and Mrs. Mackaness, Miss F. Neville, who is going forward at her own personal expense; and the Rev. J. W. Ferrier (General Secretary of N.S.W. Branch), who leaves on a three months' trip and tour of inspection of the district. He takes with him the repaired engine for the mission lugger boat.

Miss G. Hampel and Miss E. Simpson (both certified nurses), Mr. L. Swindler (horticulturist), and Mrs. Naylor (who is rejoining her husband in Africa), also left by the s.s. "Demosthenes" on Thursday, April 11, for service in the foreign field at Tanganyika (Africa).

Owing to the unavoidable absence of Mr. W. H. Dibley, Mr. C. R. Walsh acted as chairman, and the Rev. R. B. S. Hammond gave an inspirational farewell address to the outgoing missionaries, taking as his text Philippians 2: 15. He told those leaving that they were part of a great brotherhood bent on the evangelisation of the world, and urged them so to live each day that men shall be led to believe in the Christ and His radiant gospel of love. He also claimed it a great privilege that his church had been used that night for such a splendid purpose.

The Rev. J. W. Ferrier also spoke words of brotherly counsel and advice to the missionaries, and bade them God-speed in their ministry of love.

At the close of the service the Holy Communion was administered by the officiating clergy to over one hundred communicants.

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