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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, May 23, 1929.

"Preachers and Teachers all are we,  
Sowers of seed unconsciously,  
We never know  
To what one little word may grow.  
See to it then that all your seeds  
Be such as bring forth noble deeds."  
—John Oxenham.

My dear girls and boys,

People who go to Liverpool in Eng-  
land, will find there, in one of the prin-  
cipal parks, a statue of Columbus,  
under it, an inscription saying, "The  
discoverer of America was the maker  
of Liverpool." It is quite true, for  
although Liverpool has been a port  
since the thirteenth century it was a  
very small place till trade with America  
began 400 years later. Then very  
quickly the sleepy little port grew into  
a huge city, one of the busiest and  
richest in the world. Columbus, son  
of an Italian who lived in Genoa, and  
who set out on his explorations from  
Spain, could not dream that his voy-  
age was going to do this for people in  
England. But we can never tell where  
the things that we do or say will end.

This is true in little things as well  
as big. There was once a man who said,  
"This is my own garden, and if I  
choose to let it get overgrown with  
weeds that is my business and no one  
else's." To his surprise a magistrate  
told him he was liable to a fine of £20  
for not weeding his bit of land. The  
weeds certainly grew on the man's  
own land, but the seeds were blown  
into the gardens of other people, who  
objected to having their plants strangled.

There are very few things in this life  
that affect one man only, indeed I can-  
not think of one. We cannot know  
where our deeds, good or bad, will end.  
We cannot be clean or unclean, rich or

poor, happy or miserable, without  
touching other lives.

Next Sunday is Whitsunday. Do  
you know what is the meaning of the  
name, and I wonder if you can tell me  
the other name for Whitsunday?

I have had such nice letters lately  
and am so pleased to hear from some  
of you who read these letters of mine.  
It is much easier to write when I feel  
I know you who are going to read  
them.

I am, yours affectionately,

*Aunt Mat*

Answer to question in last issue:—

We stand when saying the Creed to show  
we are ready to fight for the Truth.

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

Writers to Aunt Mat please do not address  
your letters otherwise than as stated—To  
Aunt Mat, c/o St. John's Vicarage, Toorak,  
Victoria.

### SAVING.

It's queer and queer how savings grow,  
A shilling, a pound, before you know;  
And if you're having an angry thought  
It grows and grows till it can't be caught.  
Now a seed—to-morrow a crime:  
Root it out of your heart in time!  
—Exchange.

### YOUNG KING KOALA.

#### How He Was Saved.

This is a tale from the London Zoo.

Old King Cole never had as many  
loving subjects as the two young  
koalas which have come to live at the  
zoo.

These pretty little creatures, the  
Australian Native Bears, are very  
like Teddy Bears—they are almost as  
friendly as they are furry. They will  
climb up a visitor, perch on his shoul-  
der, and will accept bread and bis-  
cuits as readily as a London pigeon.  
In a few weeks they have become im-  
mensely popular.

The authorities are heaving a sigh  
of relief, for at one time it was feared  
the koalas might die. Their natural  
diet is eucalyptus leaf, and although a  
large consignment was sent across the  
ocean with them the greedy little  
creatures ate it all up in a twinkling.  
With that gone where was more to  
come from?

As soon as the news got round  
parcels of eucalyptus leaves began to  
arrive from all over England. The  
Zoo had never guessed that so many  
eucalyptus trees flourished in this  
foggy island. Supplies came in cap-  
fuls and sackfuls, and now there is  
no fear at all that young King Koala  
will die for want of his proper food.

### Our Printing Fund.

#### ACKNOWLEDGED WITH THANKS.

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Frances Ridley Havergal.—Illustration and  
sketch of her life under title, "A Touch-  
ing Jubilee," by Rev. D. J. Knox. Miss  
Havergal died June 3, 1879.

Late T. C. J. Foster.—An appreciation by  
Mr. W. J. G. Mann.

Leader.—The Sceptre and the Spectre.

Moore College.—The Principal's Address at  
opening of New House.

Reunion.—Rev. W. E. H. Percival, M.A.

The Genesis of the Church in Britain.—A  
paper by Mr. A. Exley, Campaign Direc-  
tor, at meeting of Queensland Defence  
Association.

### "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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Jericho in the Holy Land is to be an  
up-to-date garden and winter resort.

God cannot open the windows of  
heaven very wide if we keep our pocke-  
books tightened up.

Olive culture has taken on new life.  
Eucalyptus and myrtle trees are being  
planted in Palestine. See Isaiah 55: 13.

It is reported in Rome that the Pope  
intends to hold a Vatican Council next  
year—technically a resumption of the  
historic Council of 1869-70.

According to a Home Office return  
no fewer than 6138 people were killed  
in road accidents in Great Britain dur-  
ing 1928 and 164,838 were injured.  
These are truly appalling figures.

Three hundred liquor licenses are in  
Jerusalem, 299 of them being held by  
"Christians," one by a Moslem, and  
not a single one by Jews! Food for  
thought in that!

John Rockefeller, Jr., has offered  
a gift of 400,000 English pounds, nearly  
2,000,000 dollars, for the construction  
of a museum of antiquities in Jerusa-  
lem.

Haeckel says: "Most modern inves-  
tigators of science have come to the  
conclusion that the doctrine of Evolu-  
tion, and particularly Darwinism, is an  
error, and cannot be maintained.

"I do not pretend to be a prophet,"  
exclaimed Abraham Lincoln, "but I  
can see a very dark cloud on our hori-  
zon, and that cloud is coming from  
Rome; it is filled with tears of blood."

At the Presbyterian Assembly the  
Rev. F. Hagenauer said, "We are mov-  
ing on a plant of absolute paganism in  
regard to our ideals of work. Only  
when the community returns to a Chris-  
tian ideal of work will we solve the  
problem."

The "Daily Chronicle" and the  
"Sphere" inform us that "a monolith  
of marble weighing 40 tons, the largest  
block ever taken from the Carrara  
quarries, has been presented to Musso-  
lini to make a new statue for the Mus-  
solini Stadium in Rome. It is 90 feet  
in length."

"By means of the Televox, a load  
despatcher of an electric power com-  
pany or street railway can call up on  
any telephone unattended power plants  
or substations, receive reports on the  
status of every machine in the station,  
and start or stop machines, open and  
close switches, and perform other op-  
erations at will."

Lord Kelvin, the greatest physicist  
and philosopher of recent times, dying  
in 1907, said: "I marvel at the undue  
haste with which preachers in our pul-  
pits are restating truths in the terms  
of evolution while evolution remains  
an unproved hypothesis in the labora-  
tories of science."

"World Radio" gives the kilocycle  
and wave lengths of different European

towns, and Rome has for its kilocycle  
the number 666. Moscow is the only  
other town that has the same number.  
There is certainly something most sug-  
gestive in the fact that these two cities  
should have that number.

A few weeks ago the Federal Coun-  
cil of Churches in U.S.A. invited a  
Rabbi Bernstein to "give his views on  
how Christians might eliminate anti-  
semitism!" We never heard that the  
Lord Jesus Christ invited any of the  
Rabbis to tell Him just what He  
should do to gain the goodwill of the  
Jews.

Roman Canon Law the Italian Gov-  
ernment now binds itself to enforce  
throughout the Kingdom. In 1910 the  
Papal guillotine, together with its plat-  
form, ladder and triangular knife, and  
the dagger with which the executioner  
in case of necessity gave the coup de  
grace, was transferred from the Regina  
Coeli Prison to the Vittoria Immanuele  
Library in Rome. The relic now re-  
turns into reality.—"The Dawn."

Rev. Dr. H. Periera Mendez, for  
more than 20 years President of the  
Union of Orthodox (Jews) Congrega-  
tions of America recently, in speaking  
at a "radio dinner" in New York,  
declared that the time has come to re-  
convene the "Jewish Supreme Court, the  
Sanhedrin, to decide on religious ques-  
tions brought up by modern condi-  
tions." He said that the question of  
reconvening this all-important body  
has been "in the air" for some years.

"The Personal Corporeal Presence of  
the Blessed Virgin Mary in Heaven,"  
is the name of a new dogma which, it  
is confidently said, and equally confi-  
dently denied, Pope Pius XI. will prom-  
ulgate. This dogma would raise the  
Blessed Virgin to an even higher place  
in Catholic thought than she now occu-  
pies. According to one view it will  
establish her on the throne of Heaven  
equal with God the Father, Son and  
Holy Ghost.

Evolutionists demand 300,000,000  
years (more or less) for the develop-  
ment of life on the earth; but leading  
scientists (including Darwin's own  
son) have made calculations such as  
these: (1) That the sun cannot have  
been supplying light and warmth to the  
earth for more than 20,000,000 years;  
(2) that the earth, judging from the  
rate at which it is cooling, must have  
been molten, and white hot, 30,000,000  
years ago.



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(Our Own Correspondent.)

### Church Congress.

The Church Congress will not be held in Toronto this year for some unfortunate reason or reasons. Leamington Spa, one of the show places of England, was chosen immediately in its place by "those who know." The latest news is that no such arrangements have been made!

Leamington Spa is noted as being a proud place. It might yet be prouder. "Wait and see!"

### New Bishop of Chichester.

The Dean of Canterbury, the Very Rev. G. K. A. Bell, has been chosen as the new Bishop of Chichester, at the age of 46.

He is the eldest son of the Rev. J. A. Bell, Canon and Treasurer of Norwich Cathedral. Educated at Westminster School, he obtained a scholarship at Christ Church, Oxford, and graduated with a 1st class in Moderations and a 2nd in Lit Hum.

He was ordained in 1907 to the Curacy of Leeds (vicars of Leeds always become Bishops!). Both by experience, work and scholarship he is eminently fitted for his new task.

### A Church Roll!

The Sunday after Empire Day should be "a day much to be remembered." It is proposed to have a roll prepared of people who have left the various Parishes of England (the Free Churches are also joining in the movement) for the Dominions, and to dedicate and place this roll in a conspicuous place in the church.

The catholicity of the Church will be seen. It will certainly be more profitable than discussions on shall we say, "Catholic Usages." The movement is fostered by the Missionary Council of the Church Assembly.

### The Church Assembly.

Opinions are being very freely expressed about the usefulness of the Church Assembly. Its relation to Convocation is also being freely discussed.

Thinking men say that the lawyers are paving the way for good "practices" for their followers. Other clerics say that in ten years time they will have become "paid officials" of the Assembly. Bureaucracy does appear to be getting a hold in the Church without doubt.

### ST. PAUL'S CHURCH, CHATSWOOD.

23rd

## ANNUAL CONVENTION

For the Deepening of the Spiritual Life.

### KING'S BIRTHDAY,

MONDAY, 3rd JUNE, 1929.

A cordial invitation is extended to all who love our Lord Jesus Christ to join with us.

The speakers will include the following: Rev. Canon Begbie (Chairman), Rev. H. G. Hercus, Mr. R. T. Naish, Rev. Hugh Paton, Rev. R. B. Robinson.

### Meetings will be held as under:

1st Session—11.15 a.m. to 12.45 p.m.

Interval for Lunch.

2nd Session—2.15 p.m. to 3.45 p.m.

Interval for Afternoon Tea.

3rd Session—4.15 p.m. to 5.15 p.m.

"Hymns of Consecration and Faith" will be used. Help those who have copies kindly bring them?

It is suggested that friends make up a party and bring their picnic baskets with them. Boiling water will be provided.

Friends are asked to remember the Convention and the Speakers in their prayers, that the Holy Spirit may direct all that the blessing of God may be given and that God's glory may be the one object in view.

Many Bishops, on the other hand, are all in favour of Synodical Government. This appears to be the crying need—and the cure. That there is overlapping in practice one cannot deny. The Missionary Council of the Assembly, for instance, pours out a flood of leaflets, for which task various missionary bodies in their united efforts are far better equipped. No doubt good will come from their scheme known as the Clergy Pensions. It is, however, a pension? The clergy themselves provide the funds by a tax of 3 per cent. on their incomes!

### Studdert Kennedy.

England mourns over the call home of the Rev. Geoffrey Anketell Studdert Kennedy, or "Woodbine Willie," as he was known. I believe some of his Anketell relatives reside in Melbourne. He is described as dark, rather tired-looking, short, with thinning hair, he did not depend for his sway over a crowd upon anything of magnificent presence. He used to delight to point out the self-evident truth of evolution from his own features!—but everything that was merely homely in him was transfigured by his attractive and whimsical smile. His voice was not the quality which woos. It was somewhat rasping, with the brogue of his Irish ancestors combining with the depth of his native Yorkshire. Yet in moments of appeal, the charm of the turn of a word was well nigh irresistible. He could weave a magician's spell over hundreds of hard-headed business men and hard-living dockers.

The secret of his success lay, however, neither in his presence nor in his voice. His first great quality was his simplicity.

When he spoke about the death of Jesus, it was no formal dogma he offered. He knew what it meant, apart from reasoning, for he had been into the depths of human sin and shame as his Master had, and had shared in the same redemptive suffering.

This meant that the longer he lived and the more earnestly he served, the more convincing became his message. He won through a storm of criticism poured upon him by the conventional Churchgoer. These came to appreciate his gifts, but all the change was not on their part. What had seemed at first to be a playing to the gallery was found to be the indomitable earnestness of a passionate spirit. It never had been show or effort after effect, but the later years deepened his appeal by every night of anguish for the masses he yearned to win to Christ.

Of his personal life 'tis written, his love for nature, for flowers, for children, cannot be put into words. Wherever he went he was beloved; beloved by children with whom he had a special tenderness. They were God's little ones, as were the birds of whom he often spoke. There was a Franciscan simplicity, a wedding to poverty, a kinship with all created things, which endeared him to all who knew him.

Studdert Kennedy wrote no autobiography, and the story of his life will not be a simple thing to tell; but scattered through his messages are passages of self-revelation which are stark in their simplicity. There is a touching note, therefore, in the last article he contributed to the organ of the I.C.F.: "Every man, whether Christian or not, must sooner or later stand in the last ditch face to face with the final doubt. I know that last ditch well. I have stood in it many a time; and I know that before I die I shall stand there again—and again." But now he is beyond the ditch, and beyond the dawn.

"The common form of temptation sets before us some course of action different to that which God appoints to us. He would lead us into silence and quietude, and we persist in rushing into a busy life, under the excuse of zeal, good works, and, more often, our neighbour's edification. Or we are tempted to doubt the wisdom of spiritual advice given; us when it does not tally with our inclination or our estimate of our spiritual importance."

God always flogs behind the door those whom He honors in public.



**The Speaker's Bible, St. Mark, Vol. I.**—Edited by James Hastings, D.D. (Our copy from Messrs. Angus and Robertson, price 12/-.)

This new volume in the Speakers' Bible Series is well up to the standard of its fore-runners. The sermons are excellently arranged with quotations and illustrations that are illuminating and fresh. The best authorities are quoted and the book should prove of real value to preachers and teachers. The practical application of our Lord's teaching to the present day is emphasised with clearness and force, and the choice of texts is wisely exercised.

The "practical" Gospel of St. Mark, which gives a view of Christ as the One "who went about doing good," has been dealt with by many commentators, and this volume (which quotes some of them), should prove a helpful addition to the understanding of Christ's teaching. The Introduction and "index to sermons" are good. We heartily commend it to our readers.

**"An Unveiling of Jesus Christ,"** or simple Talks on the Book of Revelation, by Reginald T. Naish.

This is a new volume from the pen of Mr. Naish, dealing with the Book of Revelation. His first book, "The Midnight Hour and After," has gone through six editions in England, and the seventh edition, consisting of 10,000 copies, has just been issued, making 50,000 copies in all. The first Australian edition of 2000 copies was sold out within four weeks of its issue. French and Norwegian editions are also in circulation. His second book, "Spiritual Arithmetic," is now in its third edition.

This new book will, it is hoped, find an equally large circle of readers. It is an attempt to make the Book of Revelation easily understood by the Bible lover, and is therefore of special interest to those who are watching the development of events in these last days. Australian Edition published by A. Dalrymple, 20a Goulburn-st., Sydney. Price 3/6.

**"The Ever-Open Door,"** by George H. Morrison, D.D. (Our copy from Angus and Robertson, 6/-.)

George Herbert Morrison was appointed "colleague" to Dr. James Black, of Wellington Church, Glasgow, in 1902. The age and infirmity of the distinguished minister-in-charge, together with the size and importance of the church, made the new position one of great responsibility. Quietly but surely the new minister took up his duties. Men were conscious that a servant of Christ had come amongst them. And from the very first day his influence as a messenger of the Gospel and a Christian teacher steadily increased. His death, after a short illness, in October of last year, left a great gap in the Evangelical ministry of Scotland.

And now this volume of short addresses and devotional studies gives to the public a selection from his hitherto unpublished papers. Many will share the pang which the writer of this note felt at his heart when he first took this volume in his hands and read on the loose-cover the announcement: "This is the last volume of Dr. Morrison's meditations." Dr. Morrison had a very quiet manner in the pulpit and a soft, rather low voice. At his previous charge in Dundee some complained that they were unable to hear him. But when it became known in

Dundee that Wellington Church, Glasgow, had sent a call to their minister, an old elder expressed the general feeling of the congregation when he said, "We would rather hear a' we dae hear frae Mr. Morrison than hear a' we would hear frae anybody else." Dr. Morrison was a very hard, consistent worker. He was also careful and methodical in his use of time. These, combined with natural talents of a high order, enabled him to get through a prodigious amount of work. And behind all this was a strong personality wholly yielded to God. Sitting one day in his study the present writer expressed wonder at all Dr. Morrison was able to get through—especially in the way of sermons in church and addresses to young people, now in the midst of all that war entailed, and always and for so long to the same audiences. The answer spoken with characteristic quietness, conviction and brevity will never be forgotten, "the daily manna is given."

Most of these meditations before us were written during the last year of Dr. Morrison's life. They are mellow and they are sweet. Lovers of Dr. Morrison will often turn to this volume than to any other of his books.—D.J.K.

### N.S.W. Mission to the Jews.

The committee of the N.S.W. Mission to the Jews recently met at the office, 145 Commonwealth Street, Sydney. Mr. W. H. Dibley occupied the chair.

The report was submitted by Mr. Abramovitch, which showed that much helpful work had been carried on during the past month, and a considerable amount of literature had been distributed to Jewish homes as well as handed out personally to individual Jews.

It was resolved to seek further opportunities for Mr. Abramovitch to speak at Church services on Sundays, or at week-night meetings with a view to secure added interest on the part of Christian people in the work amongst the Jews.

A meek man is contented with what God does or permits. He will fight wrong, but he seldom contends for 'rights.' He believes that God gives the very best to those who leave the choice to Him.



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## NEW SOUTH WALES.

## SYDNEY.

## Chatswood Convention.

The annual Convention for the deepening of the Spiritual Life will be held at St. Paul's, Chatswood, on Monday, June 3, the King's Birthday. The Convention provides an excellent way of spending the holiday, and friends are invited to bring their picnic baskets and to lunch in the church grounds. Boiling water will be available. The speakers will include Canon Begbie (chairman), and Revs. Hugh Paton and H. G. Hercus, and Mr. Reginald Naish, of England.

## Wallerawang.

## St. John's Church.

The annual vestry meeting of St. John's Church was held in the Rectory Hall. Rev. T. Hughes presided over the largest attendance that has graced these meetings for some years. The chairman warmly expressed his gratitude; it was, he said, most encouraging. He sincerely thanked all earnest workers for their co-operation and help during the past year. His thanks were especially due to the members of the Women's Guild, who had worked most assiduously for the welfare of the church during the past year. A mood of praise was also due to Mrs. Clare, the organist. Wet on fine, she was always in attendance at the services, and carried out her self-imposed task faithfully and efficiently. A statement of accounts revealed that finances were in a healthy condition and the credit balance of upwards of £49 was considered very satisfactory. During the year many belated repairs had been effected both to the church and the rectory.

The election of wardens resulted in Messrs. Barnes and Bulkeley being elected people's wardens. Mr. Barton refusing nomination. Rev. T. Hughes nominated Mr. H. Beatty as rector's warden. It was decided to allow church control to remain with the wardens and not to elect a council. Mr. Barnes, as senior warden, congratulated the rector upon the splendid work that had been accomplished during the year. Though some did not see eye to eye with Mr. Hughes in minor matters all were bound to admit his marked sincerity, his unswerving devotion to duty and his great earnestness. All this was reflected in the steady increase in the worshippers that attended the services at St. John's. This was a remarkable tribute of appreciation of the rector's efforts and zeal. Mr. Barnes also moved a vote of thanks to Mr. Barton for his past services as a warden and

secretary. He deeply deplored the decision not to accept office for the current year. The name of Barton had so long been associated with the church that his retirement would create a most regrettable blank. The only consolation was to be found in the knowledge that Mr. Barton was actuated by the very highest motives.

## NEWCASTLE.

The Newcastle Diocesan Synod will be commenced on June 11, and will be held in the Tyrrell Hall. A special synod service will be held at the Cathedral on the evening of June 10.

## Clerical Society.

The Clerical Society met at St. Paul's, West Maitland, on April 8. There were 26 members present. Rev. E. H. Burgmann conducted a study in Hosea, and Rev. C. W. J. Gumbly read a paper on the value of Liberal Evangelicalism, which was followed with discussion.

## VICTORIA.

## MELBOURNE.

St. Paul's Cathedral Choir School is to be closed, the boys to be sent to Holy Trinity Grammar School, Kew.

The Birthday Rally of the Girls Friendly Society took place in the commodious Hall of Christ Church, South Yarra, and 600 members and associates attended. Mrs. Baglin, President, welcomed the assemblage. Gifts in kind were donated for the Berry Street Home.

Hearty Welcome has been given to the new Chaplain of the Seamen's Mission, the Rev. H. S. Bailey. He has served as Chaplain at Newcastle-on-Tyne. Mrs. Bailey also was welcomed by a large gathering of friends and supporters of the mission.

The C.M.S. Women's Missionary Council, under the presidency of Mrs. Weldon, held its annual meeting in the Chapter House. Mrs. Maddock spoke of the work undertaken.

An interesting address was given by Miss Gaen Kellaway on the subject of the Syrian Church Missionary Association in Travancore. Songs were given by Miss Nellie Hetherington.

The following office-bearers have been elected: President, Mrs. R. M. Weldon; Vice-presidents, Mesdames J. H. Maddock, Arthur Hope, A. E. Britten, Buntine; Honorary Treasurer, Mrs. J. H. Maddock; Fulham-av., South Yarra; Honorary Secretary, Miss H. Langley, Fermanagh-rd., Camberwell.

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A commission appointed by the General Synod of the Church of England in Australia has been meeting in Melbourne to consider methods and improvements in Sunday educational work. Delegates included Bishop Armstrong, the Bishop of Bendigo (Dr. D. Baker), Canon Langley, and directors of religious education from the various States—the Rev. F. A. Walton (Sydney), Canon Blackwood (Tasmania), the Rev. M. de B. Griffith (Brisbane), Miss Warren (Adelaide), Miss Akehurst (Goulburn), and the Rev. C. H. Murray (Melbourne). Approval was given to courses of lessons to be published in the "Trowel" for 1930, and in the Church Mail Bag School, which provides for children living at a great distance from church and Sunday school buildings and has a membership of 1,400 children.

## QUEENSLAND.

## BRISBANE.

## "The Brisbane Valley Parish."

Toogoolawah-cum-Esk is to be known in future as "The Brisbane Valley Parish." There will be a gain in euphony at any rate. The combination in the old name of aborigine, Latin and English (if Esk is English) is curious. By the way, an aboriginal printer would need a few tons of "o's" in stock if business were brisk. A few Woolloomoolos, Woolloomings, Toogoolawahs, and Boodooboodos would soon create a famine in "o's."

## Mothers' Union.

The annual festival service was held in St. John's Cathedral on April 9—the day observed this year as the Feast of the Annunciation. Mr. Compton gave the mothers some thoughts on the words, "Woman, behold thy son." The chapel of the Holy Innocents was more than full.

At the lunch afterwards in St. John's Schoolroom, it was decided to send a cable of greeting to Her Majesty Queen Mary, from the Queensland Mothers' Union, expressing thanksgiving, with the M.U. throughout the Empire, for the convalescence of the King. The Mothers' Union was granted a Royal Charter in 1926.

## Clergy Movements.

The Rev. Edgar Barstow has been appointed vicar of Gratton in place of the Rev. J. D. Anderson, who goes to Killarney. Rev. W. F. H. N. Eldershaw has accepted the living of St. Francis', Nundah.

## Correspondence.

(Continued from p. 3.)

or even "Italianated" churchmanship too often characterises their outlook and vocabulary. One thing is clear: the "ample authority" for the term which the Bishop claims does not include the New Testament or the Prayer Book. And it may be respectfully asserted that a fairly representative succession of divines, true to the Anglican tradition, definitely refrains from using it. Where then is this "ample authority"?

There is a rich significance in such terms as "Holy Communion," "Lord's Supper," "Eucharist." They have a decent parentage and are descriptive of great truth. But "mass" has an unknown parentage (scholars do not agree concerning its origin); it has had a sinister history and sinister associations, and, as a term, means nothing in particular. Surely loyalty to Scripture and to Prayer Book terminology should keep us from using, or condoning the use of, such a word as "mass" as applied to the service of our Lord's appointment.

Frankly, one is surprised to find the Bishop giving countenance to the modern craze for speed in speech and writing as in most other things. Let the habit be further encouraged, and it will not be long before strange things come to pass. In ecclesiastical circles we shall find the honest term "Bishop" being discarded as long and inconvenient (this is written without rudeness) that precious monosyllabic "Boss" taking its place. In domestic circles "father" and "mother" will be cast into the limbo of obsolete English and the charming and musical "pa" and "ma" will come into general use. In Federal circles we shall no longer refer to the King's representative as "Governor-General" but hail him publicly and snappily as "Gee-Gee." And in judicial circles we may with patience persuade "His Honor the Chief Justice" to respond to "His Nibs."

Possibilities, wonderful and grotesque, are before us and the justification for them all may well be that the good old Church of England "set the pace." Brevity and convenience! These be thy gods, O Church-people! Let's join the crowd and worship them.

## The Diocesan Festival of the Home Mission Society, Sydney.

(Written for A.C.R.)

THE seventy-third annual meeting of the Home Mission Society took place on Tuesday, May 14. Prior to the general meeting in the Town Hall, a well-attended devotional service was held at 4 p.m. in the Cathedral, the Dean of Sydney officiating. The special lesson for the occasion (taken from Matt. xxv. 31 to 46) was read by His Grace the Archbishop of Sydney. The Ven. Archdeacon Martin, M.A., occupied the pulpit. In his sermon, the preacher stressed the need for fresh pentecostal vision on the part of all members of the Church, and a readier response to the urgent call and pressing needs of the Society with its threefold ministry of help in the crowded slums, the growing suburbs, and the outlying country districts of this diocese.

At 5.30 and also 6.15 p.m. tea was served in the Basement of the Town Hall. Every available seat at the various parish tables was speedily filled by the thronging crowd of friends and visitors. The tea was organised by the Ladies' Committee, under the leadership of Mrs. E. Bragg.

This was followed by a splendid series of lantern slides of "The Church in Action," given by the Rev. W. J. Siddens, depicting scenes from the crowded slum areas of Sydney and its environs. We are also much indebted to the Cathedral organists, Mr. W. T. Beckett, F.R.C.O., L.R.A.M., A.R.A.M., and the Cathedral choir for the choral items and anthems rendered by them during the intervals between the various speakers on the platform.

Captain Watson spoke eloquently on the merits of the Duplex Envelope System for churches, with its fair proportional giving methods of finance. This was followed by the reading and adoption of the annual report and balance sheet for the past year.

Owing to the unavoidable absence of the Chief Commissioner (Mr. J. Garlick), the chair was taken by the Archbishop of Sydney (Dr. Wright). He greeted his fellow clergy who were seated in large numbers on the platform, and also extended a welcome to the crowded audience who thronged the seats of the large Town Hall—by far the best attended meeting for many years. He stated that the finances of the Society were in "a dangerous state," owing to the tremendous demands made upon it by the rapid growth of population, and the necessity for keeping pace with the growth and extension of districts and parishes. He added that he felt sure that our churchpeople will readily respond to the S.O.S. signal once they fully understood the problems facing the H.M. Society.

The special speakers for the evening were (1) Rev. Dr. P. A. Micklen, who spoke on "The Society in the Suburbs: Its Difficulties and its Needs"; (2) Rev. W. T. Price, B.A., gave an inspirational address on the work being done in the slum areas of our crowded city; (3) whilst Canon Begoie treated of the work done by the Society in its ministrations of loving service to the inmates of Waterfall and Bodington, also of services rendered by our chaplains to "The Military Camp," "The Dreadnought Boys," and the immigrants from the Home Lands.

The meeting closed with the Benediction. —F.E.T.H.

## The President of Mexico.

The President of Mexico receives a Bible on the occasion of his birthday, 25th September. For months we had in our mind and heart the idea of giving a Bible to the President of Mexico, General Plutarco Elias Calles, on the occasion of his birthday.

We arranged the interview with unexpected ease; it was only a matter of a telegram after many prayers.

The interview took place at the castle of Chapultepec, the presidential mansion. He acted most courteously, shaking hands with all members of our special committee. Then and there we delivered our short speech, read the dedication which was written on the first flyleaf of the Bible, and one of the ladies in the group handed the Bible in its case to the President. All the while we were speaking he was listening seemingly with great interest. When he received the Book he expressed himself very briefly, but emphatically, thus: "I am very grateful for your gift, which is very dear to me."

The interview did not last more than eight minutes, but it was a precious time well spent. We shook hands with him again, with a more firm and significant grasp; we were closer together; at least, we tried to make him feel that we were. We said to him as we stepped out, "We are with you, Mr. President," and he answered with a smile, "Many thanks."

## C.M.S. Adelaide Annual Demonstration.

C.M.S., Adelaide, held its Annual Demonstration at Holy Trinity Church and Hall on the evening of May 7, when there was a large attendance. Arrangements for the tea were in the hands of members of the Women's Missionary Council, which some 300 people enjoyed; Divine Service followed at 7 p.m., the preacher being the Archdeacon of Adelaide, Rev. J. Moyes, M.A., who took his text from St. Luke 15: 4, "Goeth after that which is lost, until he find it." There is no such thing as being satisfied with a percentage—God must have all, and is not willing that any should be lost. He must see of the travail of His soul until He is satisfied. That is our inspiration for the missionary cause, in these days it is so easy to be disappointed, down-hearted, and pessimistic, but all the time we see the love of God, seeking through us, "until He find it."

At the Public Meeting the chair was occupied by the President of the Society, Rev. C. W. T. Rogers, who told something of what had been done by the Branch during the past year. The income had reached £1200, which was a record; there had been a definite response from workers to go out to the mission field, some of whom were already there, the last to leave being Miss Lucy Pryn-Jones, B.A., the first missionary of the Society to go from Perth, W.A., who was now on her way to Tanganyika to engage in educational work; and there were others in training. He considered that the success achieved was due to the fact that they stood for the great principle of placing God first in everything.

The Federal Secretary, Rev. P. W. Stephenson, gave details of what had been done by the C.M.S. in the building up of the Kingdom. From the Archdeacon's sermon he claimed the keynote of our work, which is really built upon the character of God—God seeking to find those that are lost, is calling those who know Him to be His workers all the world round. We each make our contribution to the Kingdom by seeking out someone who is in need of Christ, and in this way the Kingdom is spread, and it is a wonderful thing that when Christ comes into a life, that is the beginning of service for Him. It was also a wonderful thing that Governments are realising the importance and necessity of bringing spiritual teaching into the lives of the native peoples, and to-day the Society is making greater efforts in this direction, not only at the invitation of the Government, but with their help. A Government representative recently visited the mission fields in the North of Australia, and on his return strongly urged that more of the work of caring for the natives be handed over to the missionary societies, as he believed it would be more effectively done.

And what is that thing which we have to give to those won for the Kingdom? Peace of heart—that peace which can never be broken, a joy that no man can take away, and which comes only with the knowledge of Jesus Christ as Saviour. But we must grow in love and fellowship, otherwise, as a Society, we cannot carry on, rather will we go back; it is not possible to stand still in the work. The task is a large one, and never finished; those already in it should take an even greater share in the work, and those standing outside the movement should come in and share the privilege of service for the Kingdom. God has trusted us with great responsibilities in Australia, which seem to us colossal, but we believe that God is honoring and blessing what we are doing.

The anthem "The Lord is loving unto every man," was rendered by St. Luke's Choir, assisted by members of the C.M.S. League of Youth.

A short lantern lecture was given by Mr. Stephenson, illustrating the work of the Society in India, notably that of North-West India, where he had laboured for 10 years as a missionary.—H.M.M.

Such are ideas that to-day we call our dogs Nero and our sons Paul.

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## MAY.

24th—Ember Day. Let us pray for a faithful and devoted succession of clergy to serve in the sacred ministry of Christ's Church.

24th—Friday—Empire Day. "Britons never shall be slaves." Wherever the flag of Empire waves men are free. Let us not be entangled again with the yoke of bondage in religion, but recognise that the truth made us free, and that truth must be maintained in Church and realm if we are to retain freedom. It is this which makes certain doctrines suspect, as dangerous to our general liberties.

25th—Ember Day.

26th—Trinity Sunday. This is Imperial Sunday in doctrine. It sets before us the regal doctrine of the Most High Enthroned God. Let us enthroned Him in our minds and hearts that He may rule through us and in us.

Augustine, Archbishop of Canterbury, who was not the first to bring Christianity to England, but for whose work we may sincerely be thankful so far as it went, while we must regret that he forgot Gregory's advice to value things not for the sake of places, when he imposed Roman customs on the ancient British Church.

Queen Mary born, 1867.

Calvin, the great Frenchman, Reformer, gave his "apology" in the form of his "Institutes," and made notable contribution to the Protestant cause. "Calvinism," which inculcated Divine Sovereignty to the exclusion of human will, is not so rigid nor so popular as formerly.

27th—The Venerable Bede, the ancient chronicler of early British days, and the translator of the Scriptures into the "vulgar" tongue. His learning attracted visitors from overseas to sit at his feet at Yarrow, which he rarely left. Born A.D. 670.

29th—Wednesday. Restoration of Charles II., 1660.

30th—Thursday. Jerome of Prague martyr-ed, 1416.

31st—Friday. Union of South Africa, 1910.

## JUNE.

2nd—1st Sunday after Trinity. The beginning of the Practical portion of the Christian Year. We must turn into actions the truths which we believe. Creed and character are inseparably related. It is wrong to say it does not matter what a person believes. The old English Use dated Sundays as after Trinity, the Roman calendar as after Pentecost.

3rd—Monday. King George born, 1865. God Save the King.

5th—Wednesday. Boniface, bishop and martyr. British missionary to Germany, slain A.D. 754.

6th—Thursday. Next issue of this paper.



## GOD IMPERIAL.

WITHOUT descent to Jingoism or Erastianism or other kindred bathos, it may safely be affirmed that the idea of God is reflected in the character and progress of the people. "Like people, like God," may be applied in different ways. At this time the occurrence of Empire Day, and

King's Birthday, the thought of Him by Whom Kings reign is seen to be a most practical and necessary article of belief.

In ancient times was the Tribal Deity who reflected the characteristics of his devotees. Modern attempts to interpret the Jehovah of the Old Testament as no more than such a minor God, is in flat contradiction with those fine word portraits of the Sacred Writ which describe God in terms as elevated and grand as ever poet or divine could employ in these days of alleged superiority.

The Theocracy of Israel is a study which we would do well to betake ourselves to in these discordant times. It was too fine for popular regard, and the chosen Saul shortly degenerated into a mere autocrat, ruling the Lord's people for paltry gain. Is God too fine a conception for the 20th century?

What is humiliating to human pride is the fact of that inevitable tendency towards decay which all religious ideas are subject to, as the great Max Muller taught us, and in which true religion manifests no exception. Truth cannot be entrusted to human hands with any certainty of safety. It is never sufficient to proclaim our superior knowledge. The price of retention is eternal vigilance.

It would be a very interesting study to discover, were it possible, just what people's idea of God is. To some He seems very little above that of a good-natured country storekeeper, who must dole out what his clients require, or they will shift their patronage. That is why so many people give up church-going in times of adversity, as if fair-weather Christianity were of any value in the sight of God, or of any gain to themselves. From such small ideas of God may we pray to be delivered. "Though he slay me, yet will I trust in Him," cried Job.

At root the objection to certain challenged doctrines which are being revived in our days is that they lower the idea of God. What we want to cultivate is a grand and noble conception of the God and Father of mankind. If there is any littleness and puerility in our churchmanship we may be sure that it reacts upon our belief in God in some way or other.

It is a very moot point of argument as to which, if any, political party in the State assists the progress of true religion most. The politician's anxiety to be neutral is sometimes taken to absurd and self-contradictory limits. And it is to be feared that the desire to avoid the sectarian cry is responsible for the enthronement of a blatant secularism, which fixes a lower standard of divine relationship, or of none at all.

It is impossible to divorce the State altogether from religion, and he is the saviour of his country who can find the modus vivendi whereby in a free land the State may yet encourage and justly forward the work of true religion. At present the impasse in regard to Bible in State Schools in most States of Australia is nothing to be admired or contented with, and loudly proclaims that we are far from finality in our profession as a people of the God of Nations.

The reader of history, remembering "what our fathers have declared unto us of the noble works which God did in their days and in the old time before them" must realise that all dispensations have made the nature of God more clearly to be perceived. He still reigns among men. It is forgetfulness

of this by the rich, and by poorer people, too, which accounts for the turmoil and dishonourable conflict prevailing in our Commonwealth to-day.

Trinity Sunday, essentially an Anglican Festival, is, we may hope and pray, to be accepted as a national keynote. It is under the aegis of the doctrine attaching to this day that we have attained the wide-spread and enlightened rule for which the Empire is justly famed above all other Empires of the past or present. It is this which enabled us to survive the cataclysm in which dominions toppled and met with summary destruction. It is distinctively Christian that we worship Trinity in Unity. And in this faith the noblest aspirations are evoked and the finest ideals sought. An Imperial God endows an Imperial people, for His purpose is in a world-wide rule.



## Rotary and the Boys.

ROTARY held a Boys' Week just lately, and in many churches place was given to the recognition of the good work of this newer organisation, which, while it distinctly repudiates any religious bias, does unhesitatingly applaud the work and place of all the churches in their endeavours to guide and inspire the rising generation. Its very liberality of recognition has brought Rotary into conflict with that large section of the Christian Church, which, despite its very modern guise of professed liberality of thought, is still at heart as exclusive as ever, and cannot tolerate the existence of any organisation which ventures to assert that "one may be as good as another" for its purposes. But quite apart from the merits or otherwise of this contention we may certainly applaud all that Rotary is trying to do, so long as it supports what is now being done by Scouts and others, and does not call yet another organisation into being. Rotary ought to be of help to the Church in general.

## Institutional Religion.

WHEN we deplore the decay of Institutional Religion we may take heart of grace that it is not an isolated phenomenon. Our age witnesses the challenge and the slackening hold of all and every institution. But recently the Lord Privy Seal, the Marquis of Salisbury, made a startling statement in England regarding the "passing," as he termed it, of Parliamentary Institutions. They seem to have outlived their day and generation. And it must not be surprising that they should be remodelled to suit the altered state of the social fabric. But the Church is in a very different state except as regards her deliberative assemblies. Truly they do no longer stand as representative of the membership of the Church. Hence all our troubles regarding the Revision of the Book of Common Prayer. Could a really valid representation be made we should know exactly where each party in the Church stood. But under present conditions it is the loudest talker or the most subtle worker who wins through and gains what seems to be popular support. We confess to having lost



faith in the Assemblies of the Church as true expressions of the mind of the laity. So far we agree with the verdict that institutional religion is weakening. But the Church considered as the Ecclesia will always gather together the Elect who believe and who live for the truth as in Jesus. There will always be congregations of faithful men, they may be smaller and yet purer in the faith, but they will not neglect the assembling of themselves together. In brief, the revival of the Church is to be sought in the increase of regard for congregational worship, and in no other way.

## Ware Motors.

THERE are certain social habits springing up around us which might well attract the notice of those who wish to bring a fuller impact of Christian thought and idealism upon our daily life. This may be done without the charge being made, with fairness at all events, of being narrow-minded, or Wowserish. The motor car is used as a Branch Public House for the retailing of Drink after hours during amusements in halls and such-like places. Even Church buildings have not escaped the unpleasant association and one large Church Hall has shut its doors to dances in consequence of this state of affairs. What is needed is legislation which will insist upon waiting cars having lighted interiors that what transpires within may be observed. Parents also should warn their children, both young men and maidens, of the danger which lurks in the cocktail thus surreptitiously obtained. The motor car has upset many standards, and bids fair to affect the very character of people who love to dash about often with very little purpose or necessity. It has emptied out our congregations and it has compensated us by ministering to scattered and distant congregations in a marvellous fashion, annihilating distance. The gain, however, does not make up the loss. What is wrong is not with the motor but with the weak profession of Christ which cannot turn the wheel towards the Church, and which fails to see in added privilege and comfort a call to higher service to the Giver of all good things. Let us not blame the motor when it is the motorist who is at fault. By the way, motor cars could be of great service in gathering some of the older members of the flock and bringing them to Church. Could not owners of cars get a few names from the clergyman in charge, and thus, among

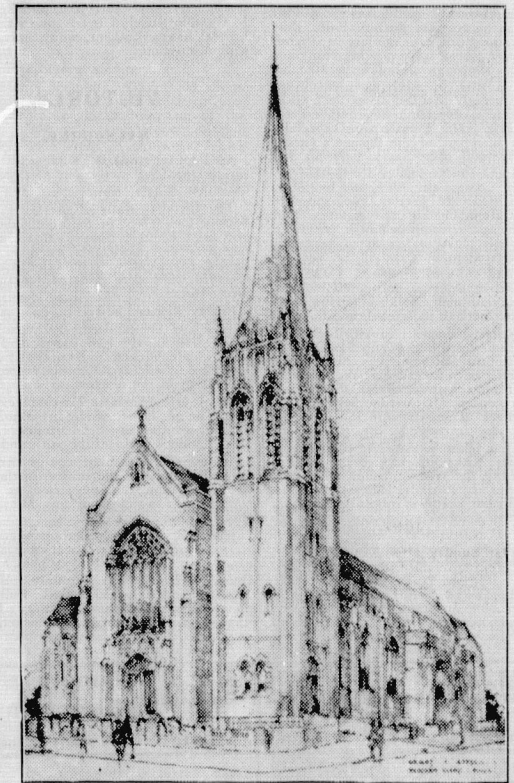
## ST. MATTHEW'S CHURCH, MANLY, N.S.W.

## ANCIENT AND MODERN.

The first church building was of wood and stood in the scrub of the "village." The second Church of St. Matthew was erected on land presented to the Church by the late Captain Darley, who, at that time, owned all the land south of The Corso. The small weatherboard structure was replaced in 1864.

In the 64 years of the Church's existence there have been six rectors:—Rev. G. Gurney, 1864-69; Rev. E. Smith, 1869-75; Rev. T. B. Tress, 1875; Rev. Willis, 1875-94; Rev. A. G. Stoddart, 1894-1924; and Rev. A. R. Ebbs, 1924-29.

The foundation stone of the third Church of St. Matthew, estimated to cost £16,000, and to seat 600 people, was set on April 20 by Dr. Wright, Archbishop of Sydney. Provision is being made in the new edifice for the installation of a fine organ costing £2500, given by the late Lady Macpherson, of Melbourne.



other good results, put Christianity into practice.

## Unbelievable Creeds.

SOME notoriety and a little adulation awaits any person who cares from time to time to throw missiles of a metaphorical kind against any established form or belief. The attack is so impersonal in direction that no one can reply with any hope of doing more than appear as an obscurantist. That preacher who lately assailed the Christian verities as worn-out creeds, and who quoted scientists in support of his opposition, said some quite commendable things, but he sounded rather out of date, and a little musty. It is no novel attack which the Church is confronted with in this modern scepticism. That there are many things which

could well be jettisoned all will admit, except a very few people who fail to understand that accretions of thought and habit are no part of the original deposit of faith. In attacking the general church thinking and speaking as "playing for safety," the speaker gains some admiration. Till preachers can, as Drummond advised, preach the Gospel as a new discovery of their own, they cannot hope to be either effective or impressive. It has been found that men will attend church where the preacher has a distinct message, and speaks as one who can say "we speak that we do know." There will be no regard for safety under such an ideal. Certainly what the world and the Church require to-day is that fearlessness which is alone begotten of conviction.



## The Secret of the Burning Heart.

(Written for "A.C.R." by Mr. Reginald T. Naish.)

TWO sad, gloomy is perhaps the best translation, persons are walking along a country road. One of them rejoices in the striking name of Cleopas, in English, All Glory! Truly a name to live up to! But All Glory has a gloomy face! Then surely he cannot be a Christian? But he is, has known the Lord personally, has followed Him, has actually seen Him give up His life on Calvary for poor sinners, and knows, too, of the empty tomb, has verified the fact, and heard that angels have declared Him to be risen from the dead! Then why this gloominess, this downcastness of heart? Because All Glory has not yet come into living personal touch with His Risen Saviour. True He, the Risen Saviour, is actually walking with All Glory along the quiet country road, in the hush of the evening hour, but—"their eyes were hidden that they should not know Him."

What a perfect pen picture does the Holy Ghost thus give us of the majority of Christian lives to-day? They are gloomy lives, when they should be lives of All Glory; sad, unhappy, restless lives when they should be lives of perfect rest, and peace and joy. And all because of only half-opened eyes? Like the poor blind man, who, after our Lord had touched his eyes, said he could "see men as trees, walking," they need the double touch of power, that they may look up, not down, or in, or around. "He made him look up, and he was restored, and saw every man clearly."

Thus here All Glory, Christian though he is, needs something more, if that cloud of gloom is to be lifted off his brow. So the Lord leads him to the Scriptures, and opens up the sacred pages, "beginning at Moses," that despised portion of Holy Writ, which so many deem hardly worthy of perusal now, "and all the prophets," not even Jonah left out. "He expounded unto them in all the writings the things concerning Himself." What a Bible-reading that must have been! What illumination it gave to All Glory! Can you not see his face lighting up, brighter and brighter, as every book of the Bible is made to yield its contribution to the unveiling of that wonderful Saviour, and His mighty work of salvation!

And then the climax, All Glory's face is transfigured, the gloom all gone, he never takes his eyes off that Face, till suddenly the bread is blessed and broken, and like a flash "their eyes were thoroughly opened and they knew Him." It is their Risen Lord! What was it that proved the crowning touch to that wonderful evening walk? Was it the sight of the wounds in those Hands as He broke the bread? A deeper vision of Calvary, and all that it now meant in the light of those thoroughly opened Scriptures? "Ought not Christ to have suffered these things, and to enter into His glory?" Ah! All Glory, you are His All Glory, and He wants "to enter into His glory," so that the Glory may shine out of the frail earthen vessel, and Christ be glorified in His saints.

That can never be till we get the burning heart that compels the shining face! "Was not our heart burning within us, while He talked with us by the way, and while He thoroughly opened up to us the Scriptures?" Two

things, constant communion with Him by the way, and a constant feeding upon Christ through the illumination of the Scriptures by the Holy Ghost revealing Christ in every page of the Word. "He shall glorify thee: for He shall receive of Mine, and shall show it unto you."

How the world needs Holy Ghost Christians to-day! Christians not merely born again of the Spirit, but "filled with the Spirit." Every avenue of the being yielded to the gracious operation of the Heavenly Comforter through the Word.

As John the Baptist, the herald of our Lord's first Coming was "a burning and a shining light." So do we, who are given the high privilege and responsibility of being heralds of His second Coming, need to be like John, "filled with the Holy Ghost," that we, like him, may be used of the Holy Spirit "to make ready a people prepared for the Lord."

"But we all, with unveiled face beholding as in a mirror (i.e., the Bible, James i. 23), the glory of the Lord, are transfigured into the same image from glory to glory, even as by the Spirit of the Lord."

Lord, I yield myself, spirit, soul and body, here to Thee unreservedly. Fill me now with the Holy Spirit that I may henceforth live wholly to Thy glory, for Thy dear Name's Sake. Amen.

## How Best to Secure the Missionary Spirit in the Sunday School.

(By the Rev. R. C. M. Long, B.A., Th.L., Home Secretary, Victorian C.M.S.)

SUNDAY School Teachers have a unique opportunity of removing reproach on the Church that the rank and file of its members are indifferent to her greatest work. They can to a large extent ensure that the Church of the future is missionary-hearted.

But it is a first essential that the teachers themselves be missionary-hearted.

There is a grave danger of this work being regarded as a "fad," if it is left to occasional visitors to place before the school.

Hence the need for regular teaching by the teachers themselves, and suitable lessons on missionary topics should be included in every syllabus.

The subjects might well be divided under two heads:—

1. How to interest S.S. scholars in missionary work.

2. How to enlist them in it. For the second is the expression of the first.

With regard to 1. How to create and sustain interest—

(a) The ordinary Bible and Church History lessons might well be illustrated by stories from the mission field. Missionary lessons given at regular intervals can be supplemented by visits from missionary speakers who should address departments or groups of children or young people of similar age.

(b) A link with the field in the person of an Own Missionary (partial or whole support) is desirable, for the child mind works from the particular to the general. The children should get to know their own missionary while on furlough and keep in touch by correspondence.

Curios, costumes, etc., from mission fields can be used with good effect on

such occasions. An alternative to supporting a missionary is the support of a native child, teacher, hospital cot, etc., photographs of which can be hung in the school and placed on collecting cards and boxes.

(c) Direct correspondence with the field can be carried on either by individual scholars or someone appointed, the letters being read and prayed over. A useful and interesting branch of this direct touch with mission work is the compilation of scrap-books or photo-albums for the class or school, so collecting information from various sources concerning missions in general or some particular work in which the school or class is interested.

(d) Greater use should be made of the excellent missionary literature now available. Books can be given as prizes, placed in the library, or put on a book-shelf for the Sunday School. Missionary magazines well distributed, read, and commented upon are most valuable.

With regard to 2. How to enlist service—

(a) Prayer must be a primary outcome of the interest aroused. Teachers can thus make intercessory prayer very real for their children. The use of suitable printed prayer-cycles should be encouraged.

(b) In regard to giving, some points need to be emphasised to obviate aimlessness.

1. Giving should be made intelligent by the careful collection and dedication of offerings and some explanation made as to their use.

2. It is important to show subsequently how that money was used; the children want to see the fruits of their giving.

3. Sustain interest by some such method as the class or school thermometer, certificates, etc.

(c) A "Missionary Gift Sunday" can always be made a red-letter day in the Sunday School. If possible, some of the senior scholars, with supervision, might pack the box. Follow up with letters from the mission station where received. Instead of this a Missionary Fair or Pageant can be worked up with usually excellent results.

(d) In every Sunday School a few children will be found keener and want to do more than the rest, hence the possibility of forming some organisation, such as the Young People's Union, as an adjunct of the school. The Church Missionary Society gladly supplies all information.

(e) A Sunday School Affiliation Scheme has been devised, and is in operation to some extent, the aim being to forge a close link between the Sunday School and the Church Missionary Society. The Society undertakes to keep the School informed as to the latest literature and other material available, lantern lectures, deputations, etc. The School undertakes to make full use of these methods and to try to create an atmosphere of love and friendship for children of other lands.

(f) Teachers should ever regard themselves as recruiting agents for work abroad; they should be careful to show that Christianity means world service, and that churchmanship is not the mere wearing of a badge, but enlistment in an army of adventurers who are living and working for Christ throughout the world.

"The very essence of prayer is to lose oneself in God, which can never be while the soul is gauging and testing itself."

## The Late Mrs. W. E. Shaw.

(By C.R.W.)

After an illness of many months, entailing great exhaustion and, at times, much suffering borne most patiently, Mrs. Shaw passed to the Home Above on Sunday, May 5, at Keswick, Austimmer.

It was a delightful home of many happy memories, for here Mrs. Shaw and her husband had hospitably entertained several of the bishops and many of the clergy and laymen and women who had gathered at Austimmer on various occasions in connection with meetings of the Church Missionary Society and kindred organisations.

Early in their married life Mr. and Mrs. Shaw had been led to the knowledge and glad acceptance of the glorious Gospel of Jesus Christ. During the visit of Dr. Eugene Stock and the Rev. R. W. Stewart as a delegation from the Parent Church Missionary Society, Mrs. Shaw resolved to take her share in the beneficent task of missionary work.

She became a member of the New South Wales branch of the Gleaners' Union and was one of the women prominent in founding the depot which has rendered splendid assistance to the operations of the Society.

On one occasion Mrs. Shaw generously gave £1000 to Church Missionary Society funds, and at a later date presented Government Bonds which realised in the vicinity of another thousand. When Bishop Chambers was consecrated to the See of Central Tanganyika, upon the Australian Church Missionary Society undertaking the responsibility of that field, Mrs. Shaw provided £700 to meet the income of the bishop for the first year.

Mention should likewise be recorded of Mrs. Shaw's helpful personal service by her membership of the General Committee and the Women's Committee of the Church Missionary Society.

But her participation in missionary work by no means diminished her interest in and assistance to claims in the Homeland. Quite the reverse.

Mrs. Shaw had built a roomy cottage at Austimmer. Later, at a sum greatly less than the cost of its construction, she passed the building over to the local Church Missionary Society. It now provides comfortable quarters for tired missionaries, and is frequently used by house parties when Church Missionary Society or C.S.S.M. Society fields, to take her share in the benediction are held at Austimmer.

These are but some of the numerous gifts and kindly actions of Mrs. Shaw. She possessed a strong personality and a determined will, but was so dominated and permeated by the Spirit of her Saviour, that she was ever a genuine and warm-hearted friend.

She and her husband, who died about two years ago, had all along been like-minded in their appreciation of the great verities of the Christian faith. Hence they sought to disseminate the truths they had found to be precious and uplifting to their hearts.

Thus animated, Mrs. Shaw presented an admirably equipped motor van to the Open-air Campaigners for their work in the city and suburbs and throughout the Sydney diocese.

She gave to the Bush Church Aid Society its first motor car to carry on its beneficent work of healing and Christ-like ministrations in distant and inland parts of Australia. She largely aided in supplying several other cars for that Society. She suggested the employment of women in the work, and gave generously towards the hostel at Wilcannia, which has proved to be invaluable.

One of her latest benefactions was of £300 to the funds of the Deaconess Home towards the purchase and alteration of "Agin-court," Strathfield, to provide new quarters for the Children's Home.

Nor must we forget to mention that there is special cause for friends and supporters of the "Record" to bear in mind Mrs. Shaw's beneficence, seeing that she gave £300 to clear off the balance of an indebtedness incurred in carrying on this paper.

In the passing of Mrs. Shaw our Church has lost a devoted and generous member. What we have mentioned discloses the glad and discerning freedom with which she dispersed her gifts during her life-time, and the valuable personal services she rendered.

We respectfully tender our deep sympathy to the members of her family in their bereavement.



The Rev. F. E. H. Tolhurst, of Cobden (Ballarat) is coming to Eltham (Melbourne).

The Bishop of Willesden, suffragan to the Bishop of London, has resigned. He was a keen temperance advocate.

Rev. T. Terry, of Seamen's Mission, Sydney, has accepted nomination to the parish of Kembla, N.S.W., Diocese of Sydney.

Bishop Wentworth Shields, of Armidale, has announced his intention to retire. He was ordained in 1898, and consecrated 1910.

Rev. A. M. Webb, Chaplain with the Light Horse in Palestine, rector of Holy Trinity, Riverton, S.A., died on May 13.

Bishop Langley celebrated his 93rd birthday at his residence, Kew, Melbourne, on May 17. He received a large number of congratulations.

Great regret is felt at the resignation of the Rev. Dr. Brown, headmaster of Geelong Grammar School, after 18 years of most successful work. He returns to England.

The Rev. J. A. Peck is removing from Eltham to Gisborne (Melbourne) following the Rev. Bright Parker, who goes to St. Paul's, Geelong, for a year.

The Rev. W. P. Daunt, of Kilmore (Wangaratta) leaves at the end of June to take the assistant curacy at St. John's, Toorak (Melbourne).

Great regret is felt at the death of Mrs. Shamm, the wife of the Head Master of Trinity Grammar School, Kew, Melbourne. She had not enjoyed good health for a long time.

Canon Ward, who is leaving Canberra for a trip to England, was the recipient of a striking testimonial, which included a gift of £5 from the local Roman Catholic parish priest.

The Rev. E. Finnie, rector of Mansfield (Wangaratta) has been appointed to St. John's, Blackburn, Melbourne, succeeding the Rev. Kingsley Cole, who has resigned owing to ill-health.

Rev. C. E. A. Reynolds, of Penshurst, has accepted appointment as curate to the parish of All Souls', Leichhardt, Sydney. Mr. Reynolds was for two years assisting in the parish of St. George, Hobart, Tasmania.

Rev. H. R. Sheppard, the famous incumbent of St. Martin-in-the-Fields, has been appointed Dean of Canterbury. What will the new Dean now have to say about aged Archbishops?

A window to the memory of Mr. A. J. Fetherston was unveiled at All Souls' Leichhardt, Sydney, on Sunday, May 19. Mr. Fetherston was a worshipper at All Souls' Church for 29 years.

Rev. Pitt-Owen, Rector of St. David's, Arncliffe, N.S.W., has been presented with a motor car by his parishioners. The car was dedicated at a recent Sunday morning service.

Sir Dudley de Chair, Governor of N.S.W., opened the Principal's new residence at Moore College, Sydney, on Thursday, 22nd

May, in the presence of a large number of visitors.

The Rev. Joseph Poole, Rector of Guildford and Merrylands, Sydney, will be absent on annual leave for a month from the 19th May, and the Rev. G. B. Webb, of Merrylands, will take charge of the parish during Mr. Poole's absence.

A great loss to Melbourne diocese will ensue on the projected departure of the Rev. John Jones, B.A., and Mrs. Jones, of All Saints', E. St. Kilda. Mr. Jones has worked in Australia for 25 years, and was widely known as the Chairman of the Board of Missions seven years ago. Mrs. Jones also had a winning personality. She is to the fore in women's work, being president of the Victorian Women's Citizens Movement, and an ardent prohibitionist.

## A Citizen's Duty.

An Empire Day Talk to Schoolboys and Schoolgirls.

(By Laicus.)

Every year, on May 24, we remember the extent and deeds and duties of our wide-spread Empire.

We may be tempted on such a day to indulge in something like boasting when we think of the greatness of our Empire; and so I want to set before you a piece of advice which one of Christ's followers, St. Peter, gave to his friends. He said, "Honour all men; love the brotherhood; fear God; honour the king."

I am sure that if every child would remember this advice and carry it out in his or her daily life, in a few years the world would be a very fine place in which to live.

(1) "Honour all men." While we rejoice that we are Britishers and Australians, we should remember that all men are God's children, and be glad when we find that they are prospering in their own Empires. Each nation has its own good points; and good men everywhere try to understand other nations, and to bring all the peoples of the world into harmony and friendship.

(2) "Love the Brotherhood." Turn from the great world-family, and think of the various brotherhoods to which we belong. There are the home, the school, the town, the country, the nation, and the apostle tells us that we should feel for all within our brotherhoods the love that brothers should have for one another. We must go out of our way to serve our brothers, putting their interests before our own, not fighting, each of us, for the best for ourselves. This is not an easy task, but it is one that we must undertake if we are to be true men and women.

(3) "Fear God." This is the third part of the apostles' advice. It does not mean that we are to be afraid of God as One Whom it is dangerous to offend. It means that we are to think of Him as One Who is perfectly holy, just, and good, and Whom we must try to please just as we do our parents who love us and whom we love.

(4) "Honour the King." We live in an Empire that has for its head one who deserves our respect. King George regards himself as a servant of God, to whom the duty of ruling a mighty Empire has been given; and he finds his chief delight in doing all that he can to make his people happy and contented. His life is not an easy one; the life of no man is easy when he is trying to do his duty. But our King has won the respect and affection of countless millions of his subjects, who were plunged into grief when they knew recently that his life was in danger because of serious illness. On Empire Day in particular we should do him honour.

Try to remember this advice of the Apostles; Think respectfully of all men, give love to the other members of the groups to which you belong; give to your King all due honour; and give to your God the place in your lives that His goodness to you deserves. So you will become good citizens of a glorious Empire.







"No nation can lose its Sunday and keep its soul."—Anon.

"Remember the Sabbath Day."

JUNE.

22nd—Saturday. Coronation of King George V., 1911. God Save the King!

23rd—4th Sunday after Trinity. Prince of Wales born, 1894.

Here comes contrast of things temporal and things eternal, such contrast which ever brings our conflict to end only with death. How may we use the present for future advantage? In other words, how can we make the best of both worlds? This is possible only in the Christian way of making the present serve the future. The Collect is from the Sacramentary of Gregory.

24th—Monday. St. John Baptist. This bold confessor joins the Old and New Dispensations in his own person. He, who was declared by Christ greatest born of women, was the least in the Kingdom of Christ.

25th—Confession of Augsburg, 1530. A landmark in Reformation History. Many of our Articles of Religion were suggested by it.

28th—Friday. Peace Treaty signed, 1919.

29th—Saturday. St. Peter. What errors have been advocated in the name of this Apostle, but what help the study of his character has been. His very intimacies made manifest the exceeding gentleness of Christ. His powers, dedicated to the service of his Lord, tell us of devotion unto death. Thus he was crucified, but according to legend, with his head downwards, as unworthy to suffer as His Master did.

30th—5th Sunday after Trinity. Peace is the subject of the day. In a world of unrest, and amid a life of constant trouble, how refreshing are the thoughts of religion! How helpful to a quiet mind it is to believe that God orders this world, that it is not the result of a mere fortuitous concourse of atoms, but is designed throughout according to the Divine Mind.

JULY.

1st—Dominion Day, Canada.

2nd—Tuesday. Visitation of the Blessed Virgin Mary. From the moment of angelic salutation the Virgin surrendered her will to God. It is hard to estimate the effect on woman's lot, and on general religious life, of this beautiful happening.

Archbishop Cranmer born, 1489. To him we owe much of the expressive devotional wording of the Book of Common Prayer, as well as its correct and pure teaching. We may well hope that no Revisions will rob us of the help thus accorded to our spiritual life and thought.

4th—Thursday. Declaration of Independence of U.S.A., 1776.

Next issue of this paper.



THE DAY OF THE HEART'S REST.

THE observance of Sunday is more than a religious necessity. But it is to be feared that the low regard which the Day of Days receives from the general public and the national governing powers is due to the laxity with which the Day is esteemed by so-called religious people.

We have swung so far from the Puritan standard, that we have gladly proclaimed to the world our abhorrence of "covering the canary" that it should not sing out its melodies upon God's Day, and we have so much

over accentuated the words of Christ that "the Sabbath was made for man and not man for the Sabbath," that it has been taken for granted that almost anything and everything is permissible on the Lord's Day.

There has, too, been that destructive doctrine that said provided a person went to Communion at a short and early period there was a kind of tacit grant that the remainder of the day was free for any kind of orderly pleasure. The result has been that we now have a generation of people who attempt to deal out a minimum agreement with the Almighty, and talk as if their giving the smallest portion was all that could be demanded of them. They have forgotten that the command is to love and serve God with all the mind. This fragmentary attendance at one service on a Sunday cannot fairly be taken as using the Lord's Day in honour of its Lord.

We are quite prepared to grant that innocent recreation is both laudable and necessitated by the severe nervous strain of our highly mechanised life. But there is ample room for both recreation and worship without niggardly treatment being granted to either.

There is but one rule for the Christian. What interferes with the worship of God cannot be esteemed right on God's Day. God must be put first in all our ways. We must strongly deprecate any human standard being substituted for the Divine in the service of Him Who made us.

For this cause we must deprecate any public consent being given to organised games, though we might be quite ready to allow private pleasures so long as they do not involve other people turning Sunday into a day of toil. Why cannot some persons employed in domestic service attend church as freely as they would like? The dinners and other parties upon which they have to be in attendance prevent them. Roman Catholics demand and obtain concessions in respect to freedom to attend Mass. Why should not other people claim similar privilege, or else refuse to take positions. Is it too heroic a stand to take? Is it not time that some of us learnt to suffer for the truth's sake? It is this avoidance of unpleasantness in so many ways that has made our modern Protestantism a byword and a disgrace. Let but a general protest be made and people would soon conform to it and make arrangements which would allow what is required.

Just how far we can expect Government to stem the misuse of Sunday is a more vexed question. The running increasingly of Sunday trains in Victoria, and the recent permits given in Sydney to dancing on Sundays, are instances of how governing bodies are following the trend of the times. We must protest to save our own reputation. But it is to be feared that governing bodies have no conscience beyond the ideals of the average of the populace. And ever has the Christian standard differed from that of the world.

But it is good to remind the work-a-day world that it cannot minimise the proper observance of the Lord's Day apart from automatically inflicting a great penalty upon the economic life of the community. This has been so often proved that it should be admitted at large. Yet we seem to be sinning against light. The promise to Israel of old was that blessing depended upon the due observance of God's Day. We cannot tolerate that quibble which makes confusion between the

Hebrew Sabbath and the Christian Sunday. Without controversy it may be claimed that the spirit maketh life, while the letter killeth. We want the Spirit of the Day rather than a mere legal observance. The best of all ways to ensure a greater respect for the Lord's Day in the community is to use it ourselves with ever-increasing regard as the Day on which we meet with God in His Holy Temple.

The Assyrian had a beautiful term for the seventh day. It was called, "The day of the heart's rest." May we find it so, and thus find, too, that its right use may be established in the community more and more, instead of less as the times show how urgent is the need of observance of the day when Heaven and Earth hold communion together.



Another Reformation Wanted.

ATTENTION is drawn to two items in the current issue of this paper.

One is a careful and temperate article setting forth the need of a New Reformation within the Church of England, and it deserves the serious consideration, not only of all loyal churchmen, but, indeed, of every person who is concerned in the maintenance of true religion. The other item serves to show that such Reformation must go deeper, as the causes of it are deeper, than mere ecclesiastical details. It is the want of spirituality which opens the door to false teaching on every hand. And the second item referred to appears in our front page and is an advertisement copied from a secular journal. True the object for which these races are to be run in West Australia are charitable and not religious, in the sense that it is for church hospitals, etc., and not for the maintenance of religious services. But the distinction is somewhat fine between these two. And we have heard of Race Meetings being held on behalf of parochial work. In the case before us the name of the Church is involved. If the Church cannot carry on her work without reliance on discredited methods the sooner she goes out of business the better. There is a distinction to be drawn between racing and betting, we admit. Should we presume that there will be no betting at this race meeting, such as has proved the downfall of so many of the best sons and daughters of the Church?

Clerical Transport.

THIS headline in the daily press does not refer to any visionary exultation such as is needful to support the discouraged pastor from time to time. It has to do with the most prosaic conveyance of his physical frame from place to place on his lawful occasions conducting services. A small crisis, perhaps large to the individual involved, has developed in Victoria, where the Rev. H. E. E. Hayes has "struck," having refused to go to an "outside" place in his district because conveyance was not provided. The diocesan authorities have intervened, and have "cut the knot" by cutting off the out-district and placing it in another parish. That is their



St. Matthew's, East Geelong, Victoria.

(The illustration by courtesy of "The Argus.")

business, but still the original complaint stands, that few parishioners seem to care how the parson carries on his job. It is this feeling of isolation which is the standing reproach of the Church of England. She so often puts men into—no, not "livings," but "starvings"—and calmly leaves them to the not too tender mercies of a negligent laity without first requiring fair provision to be made. Hence the lamentable state of polite indigence which besets so many clergy even in large parishes, in these days of H.C.L. when stipends have not been proportionately enlarged. But who cares? The authorities seldom show any interest, their chief concern being mainly to exact diocesan contributions from the parishes. It is not recognised, as should be, that it is the vitality and substance, spiritual and material, of the parish, which constitute the real power of the diocese and of the Church. For this reason Mr. Hayes may be doing the state a service in his practical protest of refusing to take service because the people had not provided the necessary transport.

Leisure Moments.

THE Canadian Education Conference, at which Mr. Franklin, of Melbourne Grammar School, attended as the Australian representative, presented lessons from other lands, among the most valuable being the effort made by Continental countries to utilise the idle hours of people generally. In these days of strenuous mechanical toil, and fixed hours of labour, there is much need for such direction. People who have leisure are to be pitied if they cannot use it aright. This is the folly of the idle rich of our Get-rich-quick society. It is true that Satan finds some mischief still for idle hands to do. It seems a pity that the Church cannot employ more of the members of the flock in active work. There is so much to be done in every parish, and people are so busy doing nothing that matters very much, that it is high time the Christian conscience was at work. Devotion in God's work is the truest sign of faith.

Every act of the human will which is prompted by self-interest stimulates self-love and promotes the self-life.

Through the generosity of parishioners, aided by a former parishioner, Mrs. F. Hitchins, who gave the side chapel, £1000, the Church is now an accomplished fact, and is the source of much delight to all who see it. The architect was Mr. L. R. Williams, and the builder Mr. A. E. Orme.

The length of the Church over-all is 110ft. 6in. by 70ft. width over-all. The plan comprises a very spacious Sanctuary, Chancel, Arcaded Chapel, Organ Chamber, Vestries, North and South Porches, Nave, Baptistry, Narthex, and north-west and south-west porches.

The height from ground to gable cross is 48 feet, whilst the completed tower at the west end will rise to a height of about 100 feet to the top of the flagstaff.

The church is built of mellow toned bricks from the North Geelong works, with a tiled roof to harmonise, thus securing a restful note. Internally the walls are plastered to a pleasing tex-

ture and tone. The electric lighting is shielded from the eyes, whilst the lower windows in the Nave have steel frames and sashes to open, thus securing the benefit of cool breezes in summer.

Internally the church is very beautiful, and reflects much credit to the architect, who also designed all the furnishings.

The seating, choir stalls and furniture have been designed in harmony with the general features of the interior of the Church, and have been executed in Manchurian oak, with a dull finish.

The centre passage of the nave, the choir and the sanctuary have been carpeted in figured brown Axminster. On entering the Church by the west door the eye immediately rests on the stately Holy Table and well-proportioned reredos, with carved canopy, which rises to a height of 22 feet 6 inches above the footpiece. In the reredos, and well above the Holy Table, is inset a most beautiful mural painting by Mr. Napier Waller, the subject being "The Good Shepherd." The Holy Table, reredos, and east wall hangings, together with a stained-glass sanctuary window, to be installed in October next, are the gifts of Mr. R. F. and Miss Tozer, in memory of parents and brother. The lectern, the gift of the Sunday School children, and costing £70, is an eagle, exceptionally well carved in oak and mounted on a cluster of square columns.

The furnishings, which cost about £1500, were all given by parishioners and friends. The building itself cost about £7500, a figure greatly reduced through the keen tendering in a time of industrial depression, and is completed with the exception of the tower top, and two porches, which for the time, have been built in wood. The successful issue to the undertaking has given a renewed incentive to parish work. It should be added that the building is the outcome of continued intercession.

For us—whatever's undergone,  
Thou knowest, wilt what is done.  
Grief may be joy misunderstood;  
Only the good discerns the good  
I trust Thee while my days go on.  
—E. B. Browning.



## Chesterton and Conversions to Rome.

(By J. W. Poynter, in "The Churchman's Magazine.")

SINCE he joined the Roman Catholic Church a few years ago, Mr. G. K. Chesterton has been one of its most zealous champions. Anyone who has followed his writings must realise, however, that he always was a Roman Catholic at heart. The peculiar spirit of mediaevalism and "authoritarianism" runs through his books on religion for a quarter of a century past. One of the elements of his temperament seems to be what may be called a natural, exuberant "paganism"—a tendency to insist on the material "naturalistic" elements of worship.

Indeed, he himself admits this to be so. In a small book ("The Catholic Church and Conversion"), which he has published through Messrs. Burns and Oates, he says, "I know what Coventry Patmore meant when he said calmly that it would have been quite as Catholic to decorate his mantelpiece with the Venus of Milo as with the Virgin"; and, surmising as to "Where should I go now, if I did leave the Catholic Church?"—he says he "would not go to those little social sects which only express one idea at a time," but "would wander away into the woods and become . . . a pagan." Our G.K.C. is really a natural, exuberant pagan. He would say, however, that his natural paganism has been controlled by the "divine grace and guidance of the Church"—the Roman Church. His little book above mentioned is an exposition of the nature of conversions to Roman Catholicism; and it may be interesting to examine it.

His principal reason (indeed, it can be, logically, the only legitimate one), for adhering to Roman Catholicism, is that that religion is a trustworthy guide. Many people adhere to it for quite other reasons; because it satisfies their emotions; because it is ancient and great; because other sects are chaotic; because they fear free thought and yearn for "certitude"; but G.K.C. is too honest for that (though I think probable that the foregoing reasons dominated him subconsciously). In his apology, he frankly states the only honest reason one can have for such a conversion; namely, that Roman Catholicism is a reliable guide. He states it in his characteristic phraseology:

"We do not really want a religion which is right when we are right. What we want is a religion that is right when we are wrong. . . . If a man tell us to avoid public-houses, we think him a tiresome though perhaps a well-intentioned old party. If he tells us to use public-houses, we recognise that he has a higher morality and presents an ideal that is indeed lofty, but perhaps a little too simple and obvious to need defence. But if a man tells us to avoid the one particular public-house, called the Pig and Whistle, on the left hand as you turn round by the pond, the direction may seem very dogmatic and arbitrary and showing insufficient process of argument. But if we then fling ourselves into the Pig and Whistle and are immediately poisoned with the gin or smothered in the feather-bed and robbed of our money, we recognise that the man who advised us did know something about it and had a cultivated and scientific knowledge of the public houses of the district."

This gaudy metaphor has a serious meaning; but, is it true? What it comes to is that the Roman Church's declarations are reliable. Now, that is a matter capable of definite testing.

The essential claim of the Roman Church is that it is necessary to belong to her, and, by so doing, to be in communion with the Pope. As Pope Boniface VIII. said in 1302, in his Bull, Unam Sanctam (and this declaration comes under the Vatican Council's criteria of an infallible ex cathedra utterance): "We declare, say, define and pronounce that it is a necessity of salvation for every human creature to be subject to the Roman Pontiff." If a person is not in communion with the legitimate Pope, he is outside the Church of which membership is necessary to salvation.

(To be continued.)

## Empire Day.

(Speech by Rev. Dr. Podmore, M.A., (Cambridge), C.M.R.S., F.Z.S., F.R.G.S.)

THE growth of the British Empire has been like ancient Greece and Rome. Brave men have gone forth to discover new lands, take possession of them, and establish their Government, civilisation and character. From the days of Henry VII. to the present time, the British people have proved themselves a brave, enterprising, liberty-loving, God-fearing people, and God has blessed them.

Boys and girls, soon the carrying on of these splendid traditions will depend upon you. Be faithful to your trust. Make no compromise with atheism, infidelity, injustice, vice and sin. Then the sunshine of God's Love will remain, and you, in your generation, will represent a great and noble race. Trust to Jesus Christ, the Light of the World, and keep the flag free from every blot and stain.

But if you forsake God, and trample to the ground the faith of your forefathers, which alone made them great, then the Face of your Heavenly Father will become veiled, your splendid liberty disappear, happiness and prosperity wither and decay, and the name of Australia and Australians vanish for ever. Where is the once famous city of Carthage? The mighty Greek and Roman Empires, the Empires of Babylonia, Persia and Egypt? These all trusted to human might, and have fallen and passed away like a mist.

We have always trusted in God to the guidance of His Holy Spirit, and so He has made us a mighty people, and, so long as we remain faithful, the gates of Hell shall not prevail against us.

When we have been forced into war, God has led us, and Christian ministers have accompanied our brave soldiers and sailors in battles on land and sea, and above the Union Jack has been unfurled the banner of the Lord of Hosts. Therefore, we have been rewarded with victory, peace and prosperity. And so long as we continue to look upward and rely on God's Omnipotent power, the Empire will remain strong and firm. This has been the record of history.

Once the Christian world presented a grand and wonderful spectacle when nobler warriors flocked from all parts of Europe, to rescue from profanation and ruin the sacred sepulchre, Calvary and other holy places connected with our dear Lord and Saviour Jesus Christ. They marched against the

barbarous infidels filled with religious zeal and fervour, and so long as they trusted in God and looked up to Him, He blessed them with victory. But when evil men, murderers, robbers, and vicious persons sullied their manly ranks, God's Face became veiled and His Presence faded away. Then came defeat, massacre, torture, ruin, and disgrace. Warfare arose amidst their own armies. The Hospitallers fought with the Templars a battle of extermination and soon the hosts of God became the rabble of Belial; and the glorious fame of the soldiers of the Cross melted into a mere memory of history. The same fate awaits us when Christ is dethroned as the King of Kings.

What we can learn from the past and present should be an awful warning. Some nations of the world appear to be returning to the old days of barbarism, while the British Empire preserves a state of balance.

Peter the Great, who was like an Eastern Potentate, ruled Russia in the 18th century, as a farmer rules his farm, and whoever opposed him was removed by a cruel and violent death. This despot was a coarse, vulgar, disgusting man, who preferred the company of a low tavern to a palace, and Russia has gone back to his dark methods and drastic days. Italy is little better under Mussolini.

In Australia, we possess the greatest individual liberty ever enjoyed in the history of man. Each citizen is the arbiter of his own career, and farms his own farm. More reformations may become deformations. Let us resist foreign innovations and fight manfully to preserve what we now possess. Every subtlety will be used to cause disruption. Russia is an old enemy who has never forgiven the Crimea, and will remain so whether under Soviet or Tsar. The nations of the world regard our United Empire with envy, and dangers threaten us both from within and without. But while we look upward to God, the source of All Strength and Power. He will continue to us His Perfect and Divine Balance, and we shall store up for all time the precious jewel of true liberty; and the memory of those dear ones, whose deeds of valour and precious blood paid the price for all we now enjoy, will be for ever honored and ennobled in our history and fame.

## Proposed New Constitution.

Synod Addresses by Archbishop of Brisbane and Bishop of Newcastle at respective Synods.

The Archbishop of Brisbane said:—

"I think I am not wrong in supposing that you want and expect to know where stands the matter of the Constitution of the Church. You know we debated it at length two years ago, and approved it by a majority of 232 to 5. And by reason of the fact that the Diocese of Sydney insisted on certain safeguards and provisos being added to the Constitution as a condition of approving it, the matter was brought before you again last year. The result was that this Synod, after much opposition and protest, agreed to these safeguards and provisos by a very narrow majority, in order that the Diocese of Sydney might not be left standing outside what, in the Constitution, is always called "this Church." I do think that the Diocese of Sydney, by its action, laid upon the charity of the other Dioceses a very severe strain indeed. I am sure it did not mean to do so; but that is what it did, for we were placed, many of us, in the position of choosing between agreeing to provisos which we did not care about (one of which, in fact, we exceedingly disliked), and leaving the great and important Diocese of Sydney outside the fellowship altogether. Some Dioceses accepted the provisos by narrow majorities, as did we; some by much smaller majorities than those with which they

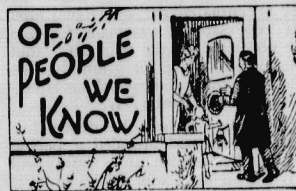
originally approved the Constitution; some postponed coming to a decision about them. The old, happy unanimity was gone. Still, on the whole, Dioceses were prepared to swallow a good deal in order to keep Sydney within the fellowship. The Bishops of Australia met in conference in Sydney last November, and were confronted with a hitherto undiscovered difficulty, a difficulty which had eluded the vigilance of those who drafted the Constitution, a difficulty which brought about an entirely new situation. It was this. Supposing the Prayer Book were altered in some particular or particulars, according to the procedure laid down in Chapter VIII. of the Constitution, there could be nothing to hinder some person or persons from saying: "These alterations are not in accordance with the teaching of the Church of England and with the Solemn Declarations laid down in the Constitution." Then who is to decide whether they are or not? In the Constitution, as it stands, no provision is made for deciding such a matter. It would have to be decided in the Civil Courts. Thus there might be renewed litigation after any and every alteration made in the Prayer Book with all that meticulous care that Chapter VIII. lays down. Some provision must be made to avoid what might be repeated litigation in the Civil Courts. It would have to take the form of inserting something in the Constitution, which is not in it at the present time. Such an insertion we had all frankly to admit would be an amendment to the Constitution. Well, then, so be it. The Constitution must be amended by an insertion in or an addition to Chapter VIII. if the possibility of frequent Court cases is to be obviated. We had, as we thought, agreed in our Bishops' conference upon an insertion that all the Dioceses would be likely to accept; but, after a time, it was found that the proposed insertion was one that the Diocese of Sydney would certainly be unwilling to accept; to such an extent that it was considered that it would be useless to summon a special Synod of that Diocese in order to put the proposal before it. The position now is, I think, that if a method of amending Chapter VIII. be discovered which the Bishops of the various Dioceses think is likely to be accepted by the Synods of their Dioceses, with the exception of Sydney, the Constitution will be brought before the Synods of the Dioceses again, in the hope that it will be approved by them in an amended form, the amendment consisting of an addition to, or an insertion in Chapter VIII., with a view to obviating the possibility of litigation such as that of which I have been speaking. In this case, the safeguards and provisos insisted upon by Sydney could be disregarded if the Dioceses so desired. For if Sydney were to object to an amendment to Chapter VIII. such as all the other Dioceses approved, I think the Diocese of Sydney would, with very deep regret be said, have to be left outside the fellowship of "this Church," for a time at any rate. And there would be no need to accept the provisos and safeguards on which Sydney insists, and to which several Dioceses agreed in order that Sydney might be retained within the fellowship. Possibly, not to say probably, when, after a lapse of time, Sydney realises that her fears and alarms are quite groundless, she would wish to come in along with all the other Dioceses of Australia.

And if an amendment to Chapter VIII. were discovered which all the Dioceses, including Sydney, could approve—a thing that seems at the present time to be unlikely—what then? The Constitution would have to be brought before the Synods of the Dioceses again, in the hope that they would accept an amendment to Chapter VIII. But what I have heard and what I have observed leads me to say that, in my opinion, there is not the slightest likelihood of the Dioceses again approving the provisos and safeguards on which Sydney insisted, and which we agreed to, under protest, in order to retain Sydney within the fellowship. I for one would not attempt again to press them upon you, and I do not think I should succeed if I did. The choice would then be for Sydney to make, of standing outside the fellowship, or doing without those safeguards and provisos, which I think none of us like. For one Diocese cannot forever hold up the Constitution of a Church which the other twenty-four Dioceses of Australia heartily approve."

The Bishop of Newcastle said:—

"It has been my desire to restrict this address to a plain business statement for a busy Synod. I have hesitated whether I should include in it any reference to the new Constitution. If I were to deal with that situation adequately it would demand a very extended address. Yet it is probably my duty to indicate the position as briefly as I can, realising though I do that brevity may give rise to misunderstanding.

"A Conference of Bishops and the Consultative Committee was held in Sydney last November. The outcome of that conference was a series of resolutions recommending to



The resignation of Canon Oakeley from St. Luke's, Toowoomba, will take effect as from 31st July next.

Rev. Alan G. Thompson, Curate of St. Luke's, Toowoomba, has been appointed to the Vicarage of the Mary Valley, Diocese of Brisbane.

Rev. S. W. Bazalgette has accepted the post of assistant minister in the parish of St. Paul's, Wahroonga, N.S.W.

Rev. K. F. Saunders, of Wollongong, has accepted appointment as curate in the parish of Mortdale and Penshurst, N.S.W.

On Easter Day the Archbishop of Canterbury visited Craigwell House and celebrated Holy Communion for the King and Queen.

Mrs. H. M. S. Cox, of Daylesford, Victoria, left in her will the sum of £1000 to be invested towards the stipend of the incumbent.

A series of lectures on evolution and evolutionists' claims, based on his own experience as a scientist, will be given by the Rev. Dr. Podmore, D.Sc., M.A., F.Z.S., at St. Michael's Church, Flinders St., Sydney.

Dr. Alexander Leeper, who was warden of Trinity College, Melbourne University, from 1876 to 1918, reached the 81st anniversary of his birthday on 3rd June. His health continues to be good and he still takes active interest in several societies.

The Rev. W. M. Britten, M.A., son of the Rev. A. A. E. Britten, of Footscray, Melbourne, has left for England with the 180 boys of the Scout Troop on the Lambarre. Mr. Britten intends to remain in England for some years, and will take up a course of study in London University.

the dioceses the acceptance of the Constitution with certain further provisions welded into the Constitution as passed by the Convention of 1926. To save time, and for the information of those who wish to study the proposals of the Conference, I print them in the Appendix to this address.

"A commission was given to the Primate and myself to issue to the Church at large a full explanatory letter, explaining in detail the reasons for the recommendations of the Conference, and urging the Church to accept the concordat arrived at in the conference. That commission has not been fulfilled. I was ready to let my part of it last December, but the commission was a joint one and could only be fulfilled jointly.

"It was further agreed that the concordat should first be submitted to a special session of the Sydney Synod, as in Sydney the opposition to united agreement had been almost solely centred.

"The members of the November Conference dispersed in high hopes that the last hindrances to united action had been overcome, but it is apparent that once again oppositions arose in Sydney which have been successful, in spite of all our hopes in creating a fresh impulse.

"These Fabian tactics must result in the postponement of a final settlement till 1931, as nothing conclusive can be effected next year when the majority of the Bishops will be absent at the Lambeth Conference.

"I make no attempt in this address to explain the reasons for the recommendations of

Much regret is felt by the death of Rev. R. Smee, rector of Holy Trinity, Erskineville, Sydney, who passed away suddenly last week. Mr. Smee was ordained in 1893 by the Bishop of Bathurst and graduated in arts at the Sydney University in 1901. He served in several dioceses in New South Wales and was appointed to Erskineville only last year.

Dr. Stanley Jones preached in Liverpool Cathedral. Dr. Jones, famous as the author of "The Christ of the Indian Road," is an American Wesleyan, and in a lecture delivered in the City he declared that the discussion of the validity of Holy Orders makes him yawn. There was a warm welcome for the Nonconformist preacher in the Cathedral.

Rev. R. C. Blumer, M.A., and Mr. T. S. Dunstan, B.A., of the Prince of Wales College, Gold Coast Colony, West Africa, are on a brief holiday visit to Sydney, and were welcomed by the Committee of New South Wales Branch of C.M.S. on 10th June. Mr. Blumer is the Vice-Principal and Mr. Dunstan House Master of above College in West Africa. Both gentlemen were formerly associated with Trinity Grammar School, Sydney. Mr. Blumer is a son of Mr. C. Blumer, Headmaster of Petersham Intermediate High School, who has contributed articles to this paper from time to time. Mr. Dunstan is a brother of Rev. L. M. Dunstan, Secretary of Y.P.U. in Sydney, and a nephew of Rev. C. C. Dunstan, of Bondi.

Miss Charvys Begbie, of the Church Missionary Society, who has been made a member of the Order of the British Empire (M.B.E.) in recognition of her work at Punjani, Kenya Colony, East Africa. Miss Begbie is a daughter of Canon and Mrs. Begbie, of St. Stephen's, Willoughby, Sydney. She has been in charge of the maternity nurses' training school and child welfare centre at Punjani for two years, and had the entire training of the native girls for maternity nursing. She translated the lectures into Swahili, and under her this, the first training school and child welfare work in Kenya, has gone ahead with marked success. During the recent visit to Africa the Prince of Wales visited the home. Miss Begbie was heartily congratulated on receiving this honor by the Committee of the New South Wales Branch of C.M.S. at the monthly meeting on 10th June. Mr. C. R. Walsh, Chairman, made eulogistic references to Miss Begbie's work.

the November Conference. Time does not permit. It is my intention, as soon as I can find time, to issue a brochure on the subject which will express my own views, and indicate the reasons underlying the November Concordat. In the meantime one can only ask for patience and a reasonable confidence in, and loyalty to the Bishops and the Consultative Committee, who have given so much wearying and disappointing service and thought to this subject.—The heart knoweth its own bitterness.—But faith, patience, and truth win in the final issue."



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of Australia and Tasmania needs your help to maintain its 100 missionaries in Africa, Palestine, Persia, India, China, Japan, and North Australia.

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makes urgent appeal to all Churchpeople for gifts for its work among the folk of our own land in the far outback.

Because of the

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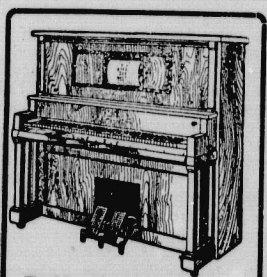
**FAITH** in God and in Australia, and their **FORTITUDE** in facing grim conditions. If the Church fail who can help them?

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

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Rev. S. J. Kirkby, B.A.,  
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Or  
Rev. K. B. J. Smith,  
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Flinders Lane, Melbourne, C.L.,  
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## COD-FORSAKEN.

WHEN a man fails in any enterprise people are "down" on him at once, and suggest that something must be very wrong in his character or in his actions. It is still true that "as long as thou doest well unto thyself men will speak good of thee." We are apt to think of ourselves similarly, and when matters go awry, as they do at times, we begin to say, "whatever have I done wrong to deserve this bad luck?" or, even to think that "God must be angry with me for being so wicked." But God, it seems, does not go that way. At least, Christ may truly be said to have been at His best when everything was at its worst. His grandest achievement on behalf of humanity took place just when people were loudest in their condemnation of Him, and His finest work for God was effected exactly as He cried: "My God, My God, why hast Thou forsaken me?" (St. Matt. 27: 46). All along Christ lagged far behind human estimates of success. The scene of His life's effort was a tiny inconspicuous country, which one has run through in a single day in a motor. It was not such a land as heroic Italy where Caesars flourished, nor classical Greece, full of philosophers like Plato and Aristotle, nor ancient Egypt of the Pharaohs. "Out of Egypt have I called my son," reminds us that He but visited that land as a fugitive. His own land was indeed God's own country, but that furnished Him no protection, nor any guarantee that He would succeed.

Yet you say He is King. But Kings are isolated and lonely individuals. It was only as a fleeting effort that a few misguided but enthusiastic folk tried by force to make Him a King, and later on they gained their point to some extent, and mounted Him on an ass, and cried, "Hosanna!" till the Government became alarmed, and angrily planned his downfall. Then, indeed, they gave Him a Royal Robe, and a Sceptre, and a Crown, and they enthroned Him. But it was then they quoted at Him the familiar Psalm, (71: 9), "God hath forsaken him." The Cross reared its bare, repellent height, crude, stiff, stark, isolated and solitary to-day. It is a fitting symbol of the separateness between Christ and His world. And it meant much more than that.

We may ask whether Christ had no misgivings as He set out on His career of seeking disciples and members for His Kingdom? Did He fear what it might lead Him into? He made the amazing, and amazingly discouraging, and, what we should deem, tactless, declaration to His chosen band: "Ye shall leave me alone." He supplemented this by another equally amazing to some people: "And yet I am not alone, because the Father is with me" (John 16: 32).

But now, what about it? No Father, no Sign, no Message. Not even the feeling of certainty that all is well, and that things will sort themselves out all right in the end. Nothing except this awful separation and unbearable isolation—if that were any token, indeed! As the film of death came over His eyes no ray of light broke the gloom. He could not even so much as lift a hand groping for a friendly grasp, as men do in a moment of weakness and distress in the last hour and article of

death. Wondrous that God did not reach down and snatch Him from the uplifted Cross!

But, alone! And what did that cry mean by which Christ let the whole world know His feeling of utter desolation? Calvin thought Christ then in a moment endured all the pains of the damned whom He came to save. Others have supposed the words merely expressive of human weakness manifested by Him Who was perfect Man. We may, between these two extremes, ponder upon what is inexplicable and exhaustless in its applications. (See note at foot.)

We should ask why was He there at all? and why was He left up there on that Cross? It can, as partial answer, be taken that it showed God had a standard of right and wrong. And though the whole Crucifixion was a horrid miscarriage of justice and a travesty of fairness, it remains that Christ had deliberately allowed it to take place for the purpose of identifying Himself with sinful men. And Sin separates God and man. The whole universe hangs upon the continuance of Divine righteousness. Creation is so planned, both dumb and intelligent beings are governed by rules of right. All society—and the higher we go the stricter become the refinements of just dealing, and the more easily broken are they, and therefore the more precious—all governments, commerce, every home, and all Heaven above, angel and archangel alike, depend on the maintenance of God's righteous way. If it fail all else crumbles in quick succession. So Europe is deluged in blood, Russia shrivels and China again is in the throes of insensate carnage. And Australia, too, will have her bitter sense of desertion by the Divine if she forget her God, if she reject this lonely Man upon the Cross.

It is no mere legal fiction which asserts that sin separates God from Man. And it was by no mere pretence, or make-believe, that Christ "was made sin for us, who knew no sin." He associated Himself with sinful man. He went further, He identified Himself with mankind, and yet closer still, He incorporated Himself into our very nature and life. He chose to be one of us and this as no passing fancy, or in a kind of lofty patronage.

Moses offered himself as substitute for the rebellious Israelites to appease an offended Deity. St. Paul could wish himself accused for his brethren's sake who were strangers to the Gospel. But what good would have resulted had one of these endured suffering in place of others? It could not be. But Christ did it, and did it with beneficent result that has stretched from Calvary the world over, from A.D. 29 to A.D. 1929, and while eternity shall flow, with ever-increasing waves of happy influence.

And Him, apart, aloft, alone, they left,

By men despised, and then by God bereft.

Yet that solitary Cross alone  
Millions with us are crowding round  
that Throne.

A list of various explanations of the Cry upon the Cross:—Calvin: "The pains of the Damned." Durandus: "Virtual damnation." Brooke: "Protest of the Innocent." McLeod, Campbell and Weston, etc.: "Shame in a perfect penitence." Others: "Pleading against failure." "The effect of a clouded mind." We may say that Infinite Strength involves Infinite Suffering when Sin is felt, remembering that Signs of Divine displeasure on account of sin do not ever argue Divine hatred of the individual.

## A Reformation Sunday.

(By the Rev. Leonard Gabbott, B.A.)

"It is good for us to see ourselves as others see us."

IN the issue of another religious journal an editorial note appeared in which reference was made to the statement of a speaker at Brisbane, who said that "in his judgment Anglicanism will have to determine next year (i.e., at the Lambeth Conference) whether it shall stand for Protestantism or tend to Roman Catholicism."

Such a statement should make us think furiously. Are we approaching the cross roads?

Commenting on the above statement, the Editor of the A.C.W. suggests that it will be more likely that "Anglicanism will assert its claim to be the 'Bridge Church' between the two opposing creeds in so far as they are in opposition to one another."

Personally, I do not believe that we Evangelical Churchmen should be content with any such position.

The "Bridge Church" has an attractive ring about it, but let us not be deceived. It would be "one way traffic only" (as a letter writer I recollect clearly put it last year in S.M. "Herald") from us to Rome—unreformed Rome will never come to us.

The Anglo-Catholics are fostering this idea of Reunion—Reunion with Rome, the never changing. Evangelicals, think of it! Was the Reformation then a mistake? Do we believe, as the late Lord Halifax (then president of the E.C.U.), put it, that the Reformation should be repeated in sack cloth and ashes? Do we think that the Reformers used language too strong in our 39 Articles, against the errors of Rome?

Some words, too, worth pondering over, were spoken in April last at the great Evangelical Conference in Cheltenham, held this year at Oxford, by the Principal of St. Peter's Hall, Oxford (the Rev. C. M. Chavasse, M.A., M.C.). The general subject of the Conference was "Lambeth and Reunion."

Mr. Chavasse advocated as the first step, reunion with the Methodist-Wesleyan Church (thus retracing our steps 200 years), and this to pave the way to the formation of a great Anglo-Saxon Church, which would discover deep and strong affinities with churches on the Continent and would also link up with missionary churches all over the world. Surely an attractive, practical suggestion.

Referring later to the question of Reunion with Rome, he says, "One thing only is clear namely, that Rome must come to terms, not with the individual churches of the Reformation, but with the Reformation itself. Rome, no doubt, cherishes the hope of swallowing the Reformation Churches one by one, but on the family principle, she must alter her own conception of what constitutes the Church and this she will only do if confronted with a Protestant Church greater than herself."

Let us, as Evangelicals, carefully, prayerfully consider this suggestive idea of the Chairman of "Cheltenham," and I believe that we shall then resolve—away with this prating about a bridge church! Be done with coquetting with an unreformed Rome! How dare we be so false to our trust as to allow our people to be misled into drifting towards a position which would help to undo the work of the Reformation. What would the sturdy old reformers say about some of the doctrines openly taught now in our beloved church? Did they throw away their lives and choose the stake for a foolish whim or through mistaken zeal?

We, Evangelicals, have been too apologetic, I believe, too much on the defensive. We need a forward movement. We have the greatest cause in the world as we are true to our colours—Jesus lives—let us then be up and doing in His Name, boldly, bravely, joyfully let "forward be our watchword."

May I suggest now with all due deference, to my brethren of the Evangelical clergy, some practical method of upholding our cause.

(1) Let us start a **Reformation Sunday**—by agreeing among ourselves, without any unnecessary cumbersome machinery, to preach on the Reformation Evangelical principles, say, on a Sunday in July (next month). Several of us in the Sydney Diocese have agreed to set aside July 14th this year for this purpose. Some might prefer to preach in their own churches, others to arrange exchanges.

(2) Let us make July a month of prayer for our beloved Church, and push the support and sale of our Evangelical Australian Church paper, "The Australian Church Record." May I suggest in this connection that each Evangelical Rector should forward at once £1 to the "Church Record" Office



## An Explanation.

Archdeacon Whittington writes:—  
My attention has been called to a short paragraph in your issue of the 23rd ult. in which you report that I was at the requiem for Lady O'Grady, wife of our Governor, and you add that it is not known whether I went in my "official or private capacity."

Of course, it would have been a more definite mark of respect to the King's representative if I had attended the service under orders from my Bishop, but I stupidly omitted asking for instructions.

## The Bishops and A.B.M.

"Missionary Worker" writes:—

In your issue of April 25, the Rev. W. M. Madgwick, referring to some happenings in connection with the New Guinea Mission, deprecates these on the ground that "the Teachers of the late heathen . . . are paid officials of A.B.M." This statement, I take it, implies that the Bishop of New Guinea and his staff come under the term "paid officials of A.B.M.," and I write to ask if this is actually the position. I am aware that many people are under the impression that A.B.M. claims to exercise control in those places to which it hands over money which churchpeople entrust to it for distribution, and one has also heard the term "super-bishop" applied to certain non-episcopal officials. But there seems to be a great danger of confusion arising in people's minds as to just what A.B.M. stands for, and also concerning the whole system of church government, and Mr. Madgwick's statement may perhaps help in having things rightly defined. If the Bishop of New Guinea is a "paid official" of A.B.M. (though actually I understand his very meagre income is derived from other sources altogether), and if the same applies to say the Bishops of Melanesia, Carpentaria, or others who happen to be receiving grants for church work, from that organisation, what exactly is their standing? Can the Chairman (or Secretary), of A.B.M. dismiss them on a month's notice? Or can the "overlords" at 242 Pitt Street direct and control their "paid officials" just as they please? The idea of an A.B.M. "Pope" is refreshing, even though perhaps not new, but it seems as though Giles' "Constitutional Church Government" will need a new chapter if the above is really correct. One must pity the Bishop who happens to be in the fortunate position of receiving pecuniary help for his diocese from three or four different organisations!

## INVENTION.

From year to year, from age to age,  
Throughout God's every land,  
Some inkling of His wisdom great  
Men strive to understand.

At times, from out His mysteries,  
To such as seek with zeal,  
Unceasing, He in kindness,  
A secret will reveal.

—G.T.C.

and ask the office to forward as many copies of the "Record" as they can for this sum. Let such be given away on "Reformation Sunday" with a slip asking for regular subscribers. Let a plate be put at the door for a retiring collection and probably the amount received will cover the £1 spent and any balance could be forwarded to the "Record" to help the funds.

As we believe in our Evangelical cause, we must preserve and enlarge the scope of our church paper. Remember it is **Our** Evangelical Church Paper. We must be willing to support it, even at the cost of sacrifice.

Maybe, the Editor might be willing to publish the names of the Churches and preachers who will observe this Reformation Sunday. Others may have suggestions, but for the sake of our Lord and the Truth, let us do something practical.

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AND  
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### YOUNG RECORDERS.

#### Aims:

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

Toorak Vicarage, June 6, 1929.

"Truth conquers."

My dear girls and boys,

Living right away here in Australia we are very far from other countries and do not often meet people from them. All the information we can get about how the people of these other countries live and talk and think comes to us from books and papers, unless we are lucky enough to know someone who has travelled and really knows from first-hand experience. I have just been reading something very interesting about Czechoslovakia. How many of you know where that is?

At the end of last year the Republic of Czechoslovakia kept its tenth birthday, all kinds of things happened, among others, the President, and he is the first President, made a speech to a huge crowd of school children at Prague, the capital city of the country. He said ever so many good things to them. Here are just a few, of course they have been translated into English out of the Czechoslovakian language.

He said, "I wish you health and God's blessing. You must take care to be and to keep healthy. It is not hard. Be clean, do not fear water, bathe, swim, move freely in the fresh air and let the sun shine upon you. Keep rooms and houses air. Do not stuff yourselves with food, and drink no alcohol. Play gladly, but when you are being taught, work and learn with a will. We all have to work, each in his place and according to his powers. A good President is no better than a good workman. You have heard of the disaster when a great building fell down. Whoever was to blame it

was due to dishonest work. If we love our neighbours, as we are rightly told to do, we must love them with our work, not with empty words. A life without sacrifice is not a fine life. In all you do stick to the rule to do as you would be done by. With all your fellow-citizens you must live in friendship. We are all equal—must all be equally free. We have no right to oppress anyone in anything." He goes on to say, "Here among you stands, perhaps, the future President of the Republic. In thirty or forty years you, future President, will speak on this spot to children and to youth. Tell them then: Years ago we promised the first President, on this spot, that we would in everything be guided by the motto inherited from our forefathers, flying over the castle: 'Truth conquers.' Hear how that flag lives! How it rustles and speaks! Guard it, and give it unsullied, to those who come after you."

Isn't that a fine speech, and just with the altering of a few words it is a message to all school children all over the world. Indeed, most of it is for grown-ups too.

Trinity Sunday is just passed. Can you tell me what the word "Trinity" means?

I am, yours affectionately,

*Aunt Mat*

Answers to questions in last issue:—

(a) Whitsunday means white, because on this day those being baptised wear white robes, and because the Holy Spirit makes our hearts pure.

(b) The other name for Whitsunday is Pentecost, which means 50, as it comes 50 days after Easter.

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

### THE SCOUT.

Just a little cleaner, smarter than the rest,  
Rather better mannered, rather better dressed;  
Prompt obeying orders, thoughtful all the while,  
Not forgetting ever to whistle and to smile;  
Kind to every creature, gentle with the old,  
Strong against the bully, honourable and bold,  
Bold against the bad things, for the good things strong,  
There you have a Boy Scout, subject of my song.

—C. Phillips.

### Societas.

We have received the Lent Term copy of "Societas," the magazine of Moore Theological College, Sydney. It is a splendid issue, with a fine colour plate of Canterbury Cathedral, and articles that are full of interest. The magazine is well edited and this is one of the best copies we have seen. The Editorial appeals for the support of Old Students, and invites from them matter for publication and contributions for cost of production. Both might well be given.

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Bishop Kean, the Latin Patriarch of Jerusalem, states that the Holy Land is the most peaceful country on earth.

We are informed on reliable authority that Russia could put 15,000,000 men in the field as soon as and whenever required.

A writer says: "If the League of Nations is Utopia, then our spiritual strength is exhausted and civilisation will go down in a welter of barbarous anarchy."

The "ornithonico," invented by a Brazilian aviator, consists of a tiny

air-cooled motor and propeller, which, strapped on a man's back, will push him uphill.

Through the Auxiliary of the Mission to Lepers, the Australian people have accepted responsibility for the care of lepers in the new Australian diocese of Tanganyika (East Africa). They number 12,500.

In Buddhist temples are rooms set apart for meditation. Not a word is spoken for weeks at a time. Priests keep watch over the "meditators" and prod them with sticks if they go to sleep.

Mr. Lloyd George loudly warns the world at large of the dangers of war in Europe which lie ahead. "Since the Covenant of the League of Nations, Locarno, and the Kellogg Pact, armaments, the machinery of slaughter, have been steadily growing."

Record figures were reached in book production in England last year, when there were 14,399 publications, an increase of 589 on the figures for 1927. Between 80 and 100 new books reach Australia with each English mail.

It may not be well known that in the very room where Ingersoll wrote his "Mistakes of Moses" a group of men met and said, "Let us put up in this city a great monument to Jesus Christ." And there the monument stands.—Rev. W. Talbot-Hindley, M.A. (London).

For Sweet Charity. The profits from to-night's great Trotting Meeting will be devoted to the funds of Anglican Charitable Institutions. — makes his reappearance against the cream of Australia's Crack Horses. Thrilling Racing on Brilliantly Lighted Course. First Race 7.15.—(Copied from "The West Australian.")

The allotted span of a bell, if it has one, must be long indeed. Big Tom, of Westminster, the predecessor of Big Ben (which, incidentally, is exactly 70 years old), tolled for 400 years before a fire in the tower reduced it to a liquid state, but in a sense it is still alive, for its metal went to make the present big bell of St. Paul's.

A writer in the "Jewish Chronicle," referring to the time of the coming of the Messiah, according to the Old Testament, says that the date is given in Daniel 8, where the redemption of mankind is promised in 2300 years. Count-

ing from the time when this was spoken to Daniel, the Jewish year 3388, he states that we are brought to the end of the year 5688, which is the present year.

For the Mahomedan mosque that is to be built in Central London £30,000 has been subscribed. The London district already has two mosques, one at Woking and the other at Southfields, S.W., but it is felt that they are too small and too far away from the centre of the metropolis to serve the needs of the increasing number of Mahomedan residents in and visitors to London.

An average European brain, Sir A. Keith said before the Royal College of Surgeons ("Times"), has some 14,000,000,000 living units, or neurons. A halfpenny postage stamp when placed on the surface of the brain covers an area of cortex which contains a population three times that of Greater London, and it takes more than 500 such stamps to cover the whole area of the unfolded cortex.

Because he believes that half the sorrows of this world are caused by people not guarding their tongues, the Rev. Frank Melville, vicar of Exhall (Eng.), has founded an anti-scandal club. Members of the new club will take an oath either to speak well of people or to remain silent. Before being enrolled members will have to undergo a secret probation to test whether they are strong enough to keep the rules.

Mr. Justice Finlay, in a speech at Manchester, said he was struck by some observations by the Governor of Cardiff Prison, who had said that there were fewer criminals among gardeners than among any other class. This most ancient of occupations brought one most closely into touch with nature, and the governor had expressed the view that the further you got away from nature the further one got into a highly industrialised society, the more numerous became the crimes.

Pragmatism is the most dangerous theory in the religious educational world to-day. It is a philosophy which identifies truth with usefulness and good with satisfactoriness. It denies the existence of objective, eternal, and absolute truth. It strikes at the very root of the Christian religion. It repudiates the authority of Jesus and the Christian ideals which have been tested through the centuries. It aims to overthrow all moral standards in the name of a false freedom.—The King's Business.