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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., May 10, 1928.

"A Man of his Word."

My dear girls and boys,

You all know this saying at the head of our letter to-day. I'm going to tell you a story about such a man. His name is Shiek Munshid, and he is the head of a very poor Arab tribe living far away in the Mesopotamian desert. Out there are the ruins of the ancient city of Ur, mounds of stone and sand, Ur of the Chaldees that Abraham knew; doesn't that make it seem a long time ago? A party of people, English and Americans, what we call archaeologists, had permission to dig for treasures in these ruins, and found many, jewels, weapons, vases, writings, all manner of things. Then came the very, very hot summer, work had to stop for a few months. What would happen to this mine of treasure while they were away? They appealed to the Shiek, and he gave his word of honour it should be guarded. This he and his followers faithfully did; although so miserably poor, nothing was touched. Great was the treasure, greater still the honour of the tribe.

May each one of us be "a man of his word," truthful, honourable, dependable, keeping our promises, "true and just in all our dealing," as we learn in the Catechism.

I wonder if you can tell me what the fifth Sunday after Easter is called, and why? Some of you will be beginning your holidays when you read this letter. I hope they will be very happy ones.

I am, yours affectionately,

Aunt Mat

Answers to questions will be published in
our next issue.

THE QUEEN OF THE GARDEN.

(Samuel Morris.)

Back from the road in a dusty New Zealand town lay a pretty garden, in which were all manner of flowers. In the shelter of a hedge stood very proud and erect a beautiful rose tree, covered with rich red blooms. Very near, and so close that its leaves touched the rose when the breeze stirred everything in the garden, grew a common, white arum lily. This day the breeze caught the broad green leaves, and from time to time whisked them smartly upon the lower branches of the rose.

"It's like your impudence to be here at all," cried the rose; "but you might behave yourself and keep still in the company of your betters. Remember

I am Queen of the Garden, and you but a common old lily, and who cares for your old green leaves and big white head?"

"My leaves are always green," whispered the lily; "even if they are not beautiful, and what is more they are my home. Folded over and around me, they shelter and protect my head until the time when I am old enough to stand and brave both wind and rain unaided. I am thankful for the shelter of home. Perhaps you never had one?"

"Look at that ugly, straight stem of yours," replied the rose with anger and blushing a deeper red. "I suppose you will say that it something to be thankful for?"

"Without it, Mistress Rose," whispered the lily, "I could never hold my head up in the world. Yes, and by its aid I am able to look upward to the sun every day, and not drag in the dirt as some of your flowers do. God meant me to look up, and so He gave me a strong, straight body."

"Well, don't begin to preach, Miss Cheeky. I am glad that as a rose I am able to bring a bit of colour into the world. My family are of many shades. Yours, always one, just white."

"Yes," said the lily, "God made my head white on purpose, to teach the world that purity of life is more precious than rubies. The children break down your flowers and wear them in their clothes, but because I am bigger, they look and learn the message of my life."

"Well, you've got a good long tongue anyway," said the rose; "you can't even see mine."

"Ah! but it's golden, Mistress Rose; the royal colour, and the emblem of wealth. My golden tongue, buried so deeply in my heart, will remind you that there is a book which says that the words we use come from the heart, though they are spoken by the tongue, and through the lips. Surely, Queen Rose, you know that golden words are as valuable as golden deeds, and though my lip is curved it never pouts, as some folk do around me. I am but a common white lily with big green leaves, and a golden tongue and heart, but I just fill the place in the garden that the gardener meant me to occupy. He who made you a beautiful rose tree, made me also, a humble arum lily."

"Thank you, dear lily, for the explanation of your life. Never again will I grumble when your leaves touch mine. You deserve to be called the Queen of the Garden, for you have the golden heart and tongue, without which no monarch is worthy to rule. In future we shall grow together, for we are sisters, and the dear Lord, Who loved all flowers made us both."

The silence fell over the garden, and amid the silence the breeze whispered to itself, as it caused the lily and the rose to kiss each other with real affection, "Well, I am glad I passed this way to-day."

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

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Leader—The Holy Spirit—the Emphasis for To-day.

Overseas—Interesting Notes.

Quiet Moments—Whole-hearted Service.

The Prayer Book Situation.

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delivery or change of address.



During 1927 the British and Foreign
Bible Society printed and distributed
10,000,000 copies in 603 languages.
China accounted for 4,000,000.

Eleven hundred carriages are re-
quired to complete the electrification
service of the Sydney metropolitan rail-
ways. The aggregate cost will be not
less than £7,250,000.

The value of metals and minerals
won in New South Wales during 1927
was estimated at £18,497,412. The
aggregate value of all minerals won
within the State exceeds £441,000,000.

In 1917 the liquor expenditure in
N.S.W. was £6,667,000, or £3/10/5
per head; in 1927 it was £13,220,000,
or £5/12/6 per head. All lovers of our
land regret this growth.

The number of convictions for drunk-
enness in N.S.W. during 1927 was
31,657. For liquor selling of Sundays,
55; and for selling during prohibited
hours, 171; for selling without license,
158 convictions.

The canned turtle soup industry has
just been begun on the Australian
coast. It is planned to turn out 3000
to 4000 cans of turtle soup per week.
There will be subsidiary products and
industries.

A religious basis is essential if we
are to create the public school spirit.
It does not stand second or third, but
it is first. It is the only basis of public
school life. This is a truth that needs
laying to heart in Australia.

At the outside Australia has only
17,000,000 acres of land under cultiva-
tion, as compared with tiny Japan's
18,000,000 and Roumania's 15 million.
Europe has 570 millions under tillage,
and the United States 300,000,000.

At St. Peter's Church, Windmill St.,
Piccadilly, the Bishop of London re-
cently baptised Professor Dorothy
McDaniel Sells, Professor of Economics
at the famous Bryn Mawr College,
Philadelphia, U.S.A.

A peal of bells costing £500 is to be
placed in the tower of St. David's
Cathedral, Hobart. It is the first
charge on a property valued at between
£4000 and £5000 which the late Miss
Louisa Page has left to the Cathedral
Board.

All right-minded authorities remind
us that we shall be well advised to
guard tenaciously the God-given prin-
ciple of one day's rest in seven. Our
physical and spiritual natures demand
it; we can ignore or flout the principle
only at our peril.

"Those who make their dress a prin-
cipal part of themselves, will, in gen-
eral, become of no more value than
their dress," said Hazlitt, long ago.
Mere appearance and being votaries of
fashion, are amongst us, the perils of
many peoples' lives.

There are more than 150,000,000
acres of land in Australia suitable for
growing wheat. If one-fifth of this
area is brought under cultivation it
would provide sufficient wheat for the
needs of an Australian population of
30,000,000 people, and leave a surplus
for export of some 200,000,000 bushels.

Sir Mungo MacCallum, late Vice-
Chancellor of Sydney University, says
"that the modern generation did not
know as much about the Bible as did

their grandfathers and great-grand-
fathers. That was a national calam-
ity. The Bible had been a main factor
in making the British people what they
were.

Mr. Lionel Lindsay, the noted artist,
speaking at a reception given him by
the Lady Mayoress of Adelaide, Mrs.
J. Lavington Boynton, said: "We are
too easily pleased in Australia and too
well off. We need competition, and if
we don't keep in touch with Europe we
shall become provincial." There is a
lot to be said for this.

Speaking at All Hallows' Church,
London, Sir Francis Younghusband,
of North-west Frontier and Tibetan
fame, said, "My work in the outskirts
of the Empire has made me realise how
important it is to keep the heart of the
Empire beating strong and true. What
we in England must do is to serve our
beloved Church by bringing our religion
into our national life."

John George Summer, described as
a Christian Scientist practitioner, was
ordered, the other day, by the Recorder
of Belfast, to pay a widow £4/6/4. He
came to see the consumptive daughter
of the widow and was paid 22/6. He
gave her a text-book, for which she
paid 13/-, and then prayed. Her daughter
died two hours after a visit by
Summer and his wife.

During his lifetime the late Mr. Henry
Baxter used to subscribe 10/- a week
to the parochial stipend fund of Goul-
burn Cathedral. His death has not
interrupted that subscription, for he
left to the Church of England Property
Trust, in trust for the same purpose,
the sum of £500. Thus he made his
subscription permanent. It is an ex-
ample worth following.

The International Missionary Con-
ference, held at Eastertide in Jerusalem,
affirmed that it is essential to the work
of Christian forces that there should
be removal of racial prejudices, and
for this a constructive programme is
required based on scientific knowledge.
Two races living side by side should
participate in cultural and religious
fellowship and in the development of
personal friendship.

With brewery shareholders represent-
ing nearly £10,000,000, and 3026 liquor
sellers with £13,220,000 passing through
their hands per year, N.S.W. vested
interests in liquor will certainly put up
a wild and woolly fight against the Pro-
hibition vote next September. The
forces of righteousness are asked to
note these facts. Of course liquor in-
terests will belittle prohibition! They
are out for dividends at any cost!

The World Call to the Church.

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Swanston St., Melbourne



QUIET MOMENTS

WHOLE-HEARTED SERVICE.

(By Grace L. Rodda.)

"I am in the midst of you, as He that serveth."

THUS speaks our Lord to His disciples after there has been a contention amongst them as to which shall be the greatest.

He has daily taught them—alike by example and precept—the value of whole-hearted service. And now His earthly life is nearing its close. He will soon have passed beyond their mortal eyes.

Have they grasped His high ideal? Not yet.

The minds of the apostles are filled with thoughts of earthly splendour, and earthly greatness.

Whilst our Lord sees,

"Looming before Him,
Death and the grave—
These shall He suffer,
His brethren to save."

"Follow thou Me," is still His command to each one of us. And to follow in His footsteps means forgetfulness of self, and thoughtfulness of others.

"Not mine, nor thine, to question or reply,

When He commands us—asking how or why—

He knows the cause, His ways are wise and just,
Who serves the King, must serve with perfect trust."

The work which awaits us may not be wholly to our liking. It may be, apparently, very insignificant. Or it may lead to a pathway difficult to tread and steep to climb. And yet, if it is the service that is nearest, if it is unmistakably the work we are required to perform, let us go forward without hesitation. And with a whole-hearted resolve to do our best.

"Whatsoever thy hand findeth to do, do it with thy might," is the injunction of old. And it still stands good to-day.

Infinite satisfaction lives anew, in all cheerful service. How well do we know this? How frequently we realise it?

'Tis the ministry prompted by kindness, the small, unselfish service given with willing hand and generous heart, that lingers in the memory like a strain of sweet music.

Are we not all servants of each other? Can any one of us live an independent life?

Who, for a moment, would question the pure pleasure, the deep happiness, given and received, in glad, whole-hearted, generous, joyous service?

Some lives appear to be especially suitable for devoted ministry to others.

We turn to them instinctively in the hour of trial, in the day of distress.

We derive help and strength from their companionship and sympathy. We recognise—

"A heart at leisure from itself,
To soothe and sympathise."

Yet this leisured heart is within the reach of us all.

For the daily practise of small and unnoticed acts of service, of thought and care on another's behalf, will insensibly widen our vision.

'Twill reveal many a pathway of self-fishness, hitherto undiscovered, unthought of; and walking therein we shall find that we have learnt all unconsciously the truth of the saying—

"He best serves himself,
Who best serves others."

Surely 'tis not alone in great and mighty deed, that whole-hearted service is to be found! Nay, may we not rather expect that

"The daily round
The common task"

will provide our precious and priceless opportunity?

Perchance 'twill be a service small as the "cup of cold water" which our Lord approves. Or, maybe, a sacrifice wholly unnoticed. Just a

"Silent act of self-denial,
Seen by God alone,
Which in radiant beauty shines,
Blossoms near the Throne."

But we all know, or we can learn, the best and truest way in which we may be of definite service, of unflinching value to others.

And, oftimes a small act of whole-hearted service bears harvest of a hundredfold. Gratitude is not dead in the heart of mankind, despite the cry of the cynic.

Our Lord teaches us to give freely, to give constantly, to give in thought and word and deed, to give of all we are and all we have. For this is the whole-hearted service which He commends, and also commands. And even at the same moment of His command, He Himself gives this wonderful promise,

"Give, and it shall be given unto you;
Good measure,
Pressed down,
Shaken together,
Running over,
Shall they give into your bosom."

THAT BABY.

A baby came to our house
Last night, just after tea.
It squeaked just like a little mouse—
But it don't belong to me!

It's got such funny gookley eyes,
An' mouth as round as a pea,
It's face goes wrinkly when it cries—
But it don't belong to me!

It's got no hair upon it's head,
An' a putty nose—Oh, Gee!
It's all a horrid, dirty red—
But it don't belong to me!

It's got my cot—It's got my pram;
An' now, it's going to be
My Mumsy's dearest little lamb!
But it don't belong to me!

—Nance Dick.

Look at your mercies with both eyes, your troubles with only one.—I. L. Cuyler.



The Primate Addresses the Journalists.

Addressing a very representative gathering of the London District Institute of Journalists, the Archbishop of Canterbury (who was their guest) was in the happiest of moods. Referring to his eighty years, he told a story of an old Indian babu, who declared: "In the morning of his life man sows his seeds, and in the evening of his life he cuts his corns."

Dr. Davidson dwelt upon the unceasing round of his duties, with little or no respite and then spoke of the greatness of Queen Victoria. He was one of the few men now living—there were only three or four—who were in close touch with the great Queen.

Scarcity of Great Men.

Nothing struck him (he said) so much as the absence now, as compared with forty years ago, of great personages outstanding above their fellows. They had men and women of high reputation in public service and important work, but they had nothing corresponding to the outstanding persons who dominated Europe and England in the times to which he had referred. Take the year 1888, when the gigantic figure of Bismarck was dominating Europe. At the same time in England great men were fashioning views with regard to what was coming to light. Gladstone's words, dominating words, were thundering forth, and Lord Salisbury was replying.

Comparison of Times.

Dr. Davidson then contrasted the reserve and almost prudish reticence that existed in the days of his youth with the outspokenness and freedom of criticism and thought to-day. But if they went a little farther back than those earlier days of his, there would be revealed an age in which there was even less reticence and still more outspokenness. Such considerations made one wonder whether the cycle idea was not the most dominant feature in history. Let them take, for instance, the habits, appearance and garb of the people. If the ladies present would pardon him, he had a peculiar prejudice against shingled heads for ladies.

He was reading only a few days ago a record of the time of Archbishop Laud, and he came upon this curious and startling statement made by Prynne: "Our English gentlemen are now grown so past shame and grace and modesty as to clip their hair like men." So, apparently, we were not the first sufferers from the loss of the beautiful things we used to admire in the adornment of ladies' heads. And one wondered what was going to happen next. Perhaps one would read that in the excavations in Ur of the Chaldees there had been found a wireless apparatus.

The Archbishop ended a memorable address by showing how the Pulpit and Press had been looked upon as rival powers. He expressed his great indebtedness to the Press, stating that he had good reasons for wishing them great prosperity in their great organizations, and he desired to co-operate with them in every way.

Legacy for Southwark Cathedral.

The Bishop of Southwark (Dr. Cyril Garbett) has received an intimation from the executors of the will of Miss A. P. Ellis, of Wimbledon, England, that the residue of her estate is to be held in trust for the maintenance of the Cathedral. It will be known as the "Ellis Bequest."

It is anticipated the residue will be approximately £30,000, but only the income of the fund can be used. Miss Ellis during her lifetime made many generous benefactions to various diocesan funds.

Dr. Barnes's Views on the Real Presence.

Roman Catholic Mass as "An Act of Reparation."

Anglo-Catholics Concerted Acts.

On Easter Monday, the Mass annually celebrated at St. Chad's Cathedral, Birmingham, for deceased members of the Roman Catholic Young Men's Society, was offered also as an act of reparation for Bishop Barnes's attacks on the Real Presence.

Intimation of this intention was given by Mgr. Canon Wheatley, spiritual director of the society, at a meeting of the Archdiocesan Council, held at St. Peter's School, Broad Street. Canon Wheatley said the Catenians, Knights of St. Colomba, and Brothers of the Little Oratory would be present, and that 22 rectors in the city had informed him that the men of their parishes would receive Holy Communion with the same intention.

Bishop Trower Fined.

The Rt. Rev. Bishop Gerard Trower, now rector of Chale, but for many years Bishop of North-West Australia, and prior to that rector of Christ Church, Sydney, was fined £2 at Newport (Isle of Wight) recently for keeping a gardener without a licence.

A police constable stated that the Bishop told him that he had taken out a licence which should last till June this year. The Bishop was informed that the licence expired on December 31, and replied that he refused to pay except under protest, adding that it was a swindle.

The Bishop, in court, said that he did not think he had any case to answer, as he had obtained a new licence, and the proceedings suggested "a taste of the methods of blackmail."

Vicar's Brave Rescue Feat.

The Rev. W. J. Gray, vicar of St. Nicholas, Rochester, learnt on arriving by train at Canterbury, that a man had fallen under the engine.

He stripped off his coat, and crawled between the rails to reach the man, Stephen J. J. Stockbridge, of 72 Old Dover-road, Canterbury, a market gardener.

He found that the man's right leg was severed below the knee, and arranged an improvised tourniquet with a length of string.

Mr. Gray then threw himself full length over the groaning man and pinned him against the side of the platform to keep him from struggling while the engine moved back slowly. The wheels were within an inch of Mr. Gray's body.

The consecration of Rev. Canon Wilton, as Assistant Bishop of Melanesia, will take place in St. Andrew's Cathedral on St. Barnabas' Day, June 11th. The delay in the consecration has been due to Melanesia being in the province of New Zealand, it being necessary for permission to be given by the General Synod of the Dominion for it to take place in Sydney. The Primate has received a cable, stating that permissive legislation has been passed.

ST. PAUL'S CHURCH, CHATSWOOD 22nd ANNUAL CONVENTION

For the Deepening of the Spiritual Life.

KING'S BIRTHDAY
MONDAY, 4th JUNE, 1928.

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

The speakers will include the following: Rev. H. G. J. Howe (Chairman), Canon Begbie, Rev. A. R. Ebbs, Rev. F. W. Hynes, and Rev. Hugh Paton.

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. Will 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.

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Town Hall, Tuesday, 19th June.

Will all remember this in prayer, so that
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to the work of the Church in the Diocese.

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The Prayer Book Situation.

Sir W. Joynson Hicks reveals the Bishop of London.

It will be recalled that the Bishop of London, when in Australia, openly stated that the Revised Prayer Book would give the Anglo-Catholics all that they had been working for during the last forty years. However, that revised Prayer Book was rejected by the House of Commons. Now, the revised Prayer Book is ready for consideration by the British Parliament this Whitsuntide, and apparently with a view to influencing members of Parliament in its favour, the Bishop of London has had a letter privately circulated amongst the members of the House of Commons, urging reconsideration of their previous vote against the Prayer Book.

This act by the Bishop has brought the Home Secretary, Sir William Joynson Hicks, to his feet, with some severe and outspoken words in reply. Sir William says:—

"I am convinced that the acceptance of the prayer book by the House of Commons will be far more grievously regarded by quiet Churchpeople throughout the country than its rejection. You (referring to the Bishop), perhaps, do not understand the deep vitality of the Protestant laity's feeling."

"Your letter refers to the large majority by which the Church Assembly passed the book, but it is not stated that the majority is 141 less than on the former occasion also. It does not mention that two more bishops have seceded, and are now opposed to the book. When the letter refers to the Royal Commission's report that it is impossible to produce order within the Church with antiquated rules, the bishop does not refer to the commission's decision on any matters amenable without revision of the rules.

"The fact that the bishops made no effort to comply with the commission's wishes makes the mass of the people regard with grave suspicions the attempt you are now making to legalise the illegal because, forgive me saying it, you have not courage to deal with the matter otherwise.

"Moreover, when you refer to reservation would it not be fairer to say 'Reservation at present illegal?' when the object of revision is to placate a section of the Church which believes in transubstantiation. Although you may say that the elements are reserved only for the sick and the dying you cannot tell me that you do not think that nobody would worship before them. I wonder how you are going to enforce restrictions against adoration when you admitted to your diocesan conference that you were sorry that the reservation was only for the sick?"

"Finally, you say that nearly all the objections urged by the House of Commons against the book have been met, yet you wrote letters to the newspapers stating that there was no alteration in principle between the amended and deposited books, but only in the explanations. The Archbishop of York similarly declared that the few amendments did not really change the contents.

"I make no comment on these, to a lay mind, apparent discrepancies."

Adoration.

Not N.T. Worship.

IT is recorded of Baron von Hugel that in the last year of his life a friend asked him: "What is religion?" "Religion is adoration," answered the Baron. It is not insignificant that in this answer, the Baron, who was a devout and most liberal-minded Roman Catholic, used a word which is not to be found in the authorised translation of the Bible. Abstinence from the use of it was, no doubt, deliberate, for "adoration" and "adore" were words in common use. They occur not infrequently in Shakespeare. In the story of Bel and the Dragon we find the word in a sentence which gives some indication of the translators' dislike of it. "We are there told of the idol Bel, that the King worshipped it, and went daily to adore it. Adoration, in fact, was offered to material objects, such as the Cross, the Eucharist, and to images. The great revolt against these lower forms of worship had been ground into the hearts of the common people. When Dogberry says "but God is to be worshipped," he means, probably, "only God is to be worshipped." He is repeating parrot-wise a Protestant formula. Now Baron von Hugel, with all his learning and sympathy towards Modernism, certainly made use of the reserved Host for devotional purposes. A friend who used to walk with him says: "We always returned home by the little Catholic Church in Holly Place—it was his daily practice—and went in for a long visit to the

Blessed Sacrament; and there I would watch him sitting, the great, deep eyes fixed on the Tabernacle, the white being wrapt in an absorption of prayer, devotion, contemplation." While his religion was intensely practical, and his attainments in scholarship and philosophy were of the highest order, while he taught that the Church exists for "professing, seeking, finding, and leading to God," we find him at the close of his life summing up all his lifelong study in the words: "Religion is adoration," and daily using the consecrated Host to assist him in this approach to God. His words are especially significant in relation to the present controversy in our Church. What is this "adoration," the very name of which the translators of our Bible avoided?

Two Conditions in True Worship.

For all true worship two conditions are necessary: first, God must present Himself to our souls, and, secondly, we must be ready to respond to that presentation. The simplest instances of such worship are to stand in the New Testament, as, for example, St. Peter's cry, "Depart from me, for I am a sinful man, O Lord"; or St. Thomas's exclamation, "My Lord, and my God." The soul is startled, being suddenly confronted with God, and loses itself in a new experience. Such moments are all too rare, but man is haunted by the memory, tradition and dim expectation of them.

The Rationale of Idolatry.

If only he could by artificial means capture them, if only he could attach God to some definite object, intercourse with Heaven would be established. This is the rationale of idolatry, not the stupid idea that a log or stone is God, but that the presence of God is attached to these external objects. Man, duly prepared, and presenting himself with the accustomed votive offering, is able to meet his God.

How this idolatrous instinct worked its way into the Church of Christ, and overcame the plain teachings of the Old Testament and primitive Apostolic tradition, belongs to the commonplaces of Church history. It is a story on which it is painful to dwell. What matters to us now is the reaction against that idolatrous tradition, the reaction established by the Reformation. We call it an idolatrous instinct in the sense that the desire exists of meeting with God through the use of material objects that may be worshipped, as God is worshipped because His Presence of God is attached to them. This instinct lies deep in human nature. It is not to be expelled by vague denunciations. The fact must be recognised that persons of genuine piety and intellectually gifted believe that they derive spiritual benefit from worship so conducted. On what Scriptural or spiritual ground is the practice to be resisted?

No Adoration in N.T.

So far as Scripture is concerned, it is clear that there is not in the New Testament the slightest vestige of the use of the consecrated Bread and Wine or of other material objects as centres of devotion. The Church had hardly, if at all, secured buildings of its own. There was no place where objects so sacred as the very Body and Blood of Christ could be treasured. Yet those were the days of pristine purity, of fervent expectation of the Lord's return, of untiring missionary enterprise. In all cases the Lord's Presence was manifested by His Holy Spirit, so that St. Paul could even say, "The Lord is the Spirit." If we would conceive in Christ's Presence as is to be found in every page of the New Testament, should we need a tabernacle or an ambray to assure us that the Lord is here? It was not until the Church lost this certainty of the Lord's Presence by His Spirit, that it began to locate Him in the consecrated Host. The Scriptural argument could not be stronger against any cult than it is against this.

The Holy Spirit, The Reality.

The Scriptural argument may be carried further yet. Why did our Lord after His resurrection ascend into Heaven and remove His bodily presence from the Church on earth? Undoubtedly because there was no other way in which the disciples could learn that His Presence by the Holy Spirit in their hearts was better for them than His continuance here. They had to learn the sublime Reality of the constant, indwelling presence of the Holy Ghost the Comforter. This is a lesson which men are slow to learn. The use of material stimulants to devotion, such as images, crucifixes, and the Reserved Elements displaces reliance upon the Holy Spirit. In Baron von Hugel's letters we may turn over page after page of religious teaching and find no mention of the Holy Ghost. Or we may follow a series of letters of instruction to a spiritual disciple

and find the same strange silence upon the very fountain of all spiritual life. Still more remarkable is it to turn to the index of his great book on Eternal Life, and to find there not one reference to the Holy Ghost. It is impossible to resist the impression that the desire to secure a bodily presence of Christ on earth weakens the sense of His indwelling in us by the Paraclete.

Adoration a Fictitious Emotion.

Further, the true test of the spiritual worth of a religious practice or cult is not its value to the enlightened, but its effect on the worshipping body as a whole. There are practices which the few who can use those who can use them, wisely are but few. If it were the case, and it is not, that Scripture taught us that consecrated bread and wine are fitting aids to devotion, yet, an observance certainly not commanded by the Lord nor necessary to the existence of the Church, could not be excused, if its general use were found to be injurious. Now it is certain that no fictitious emotion connected with religion is otherwise than disastrous to spiritual life. The idea that there is some sacred spot of ground where Christ is always to be found, always at hand to be worshipped, directly encourages the popular belief that He is outside of ordinary life, and that He looks with indulgence on moral laxity outside the limits of His earthly sanctuary. The danger is there—the real danger—that when external objects are used for adoration, the presence of God is circumscribed in popular belief to the places where those objects are to be found. Religion without worship, or with worship of humanity, is not religion at all. God is not there. But religion which attaches the presence of God to certain sacred spots is never very far from the borderline of idolatry. Religion in communion with God all the day long, fellowship with Him through the Holy Spirit. By the same Spirit we are led into His presence in our prayers, private or congregational, and moved by God the Holy Ghost Himself, we worship and adore Father, Son and Holy Ghost, the Trinity in Unity, the one Eternal God.

The Derivation of Whitsuntide.

(From a Correspondent.)

SOMETIME ago in a Home paper, discussion arose as to the derivation of Whitsuntide. One clerical correspondent wrote: "I was reading in a daily paper that the name 'Whitsuntide' is 'derived from a festival of the Church known as White Sunday, on which newly-confirmed persons wore their white garments in celebration of the Pentecost.' This is the first I have heard of such a festival as 'White Sunday'; it does not account for the termination 'sun' in Whitsun. It seems a pity that our attention to this solemn time should be directed to the white garments worn by Confirmation candidates instead of to the sending out of the Holy Spirit. Surely the derivation of the word 'Whitsun' is not to be found in the Dutch word 'uitsend-ung'—the sending out. There was a time when we had much conversation or traffic with the Dutch people, it ceased, of course, when we went to war with them. During the Boer War the word 'uit' (out) as in Uitlander, was familiar to us all. Perhaps the Pentecost Sunday was called Whitsun Sunday in the earliest Prayer Books, and it occurred to some printer that Whit-Sunday would be shorter and sound better, but oh! why did he not print Whitsun-Day as in Easter-Day, or he might have printed Sunday in Whitsun week. It is not Whit-Monday, but Monday in Whitsun week" in the Prayer Book of to-day. We do not speak of Whit-tide, but Whitsuntide."

Another correspondent then wrote:—"In reference to the derivation of Whitsuntide, it may be of interest to you to read what Rev. Canon W. Bright, D.D., late Regius Professor of Ecclesiastical History in the University of Oxford, believed to be the true explanation. When the writer pronounced the word 'Whit Sunday,' the Professor corrected him, and said the right pronunciation was 'Whitsunday.' He held that it was from an old Anglo-Saxon word indicating wit, the wit, or wisdom, that descended on the Apostles on the Day of Pentecost. German 'Wisson,' allied to videre to see, idein 'wo' or know."

Evan Daniel argues strongly that the term comes from White Sunday, because of the chrisom or white baptismal garment, assumed by English baptismal candidates on that day in preference to Easter Day.

However, the most helpful consideration is the meaning of Whitsuntide. For there is no doubt that an outpouring of the Holy Spirit is the one supreme need of the Church and world to-day. Two of the manifold blessings of such an outpouring would

be, first, that He the Spirit of Truth would convict us of sin in this self-righteous and pleasure-loving age; and secondly, that He would lead us to God's Holy Word, which is the sword of the Spirit and by which alone we can overcome the spirit of evil which is around us on every hand.

A Reverie.

On Reading Psalms 42 and 43.

(By Rev. W. M. Madgwick.)

The two are one in theme and they are very human.

David, King and man—a very human man, and a great lover of Church and Church music.

Overtaken by a great sin, he is driven from Throne, Church and Home.

In his exile he sees, mental or otherwise, a deer, fleet of foot, being chased along the mountain side—thirsty.

Deep down his better self reflects: As the hart panteth after the water brooks, so panteth, so thirsteth my soul for Thee, O God, and for Thy house, for the living touch, the spiritual song.

The furrows of my face are channels for my tears which become my only meat, while scoffers gather round and jeer and ask "Where is now thy God?"

When I think back on those communings in the house of God, and in mind hear the songs of praise, my spiritual meat; thinking back of the time when I went with the multitude to the home of sacred song;

While now I faint must feed on the husks of the wilderness—my soul revolts and cries: "I will arise and go to my Father."

But, O my soul, why so unrestful? Why cast down?

List! Wait, wait for God—Yea! I shall yet praise Him.

May I speak again to Thee, my God? O God, my soul is cast down; it is despondent; it is weary;

In this far away North Jordan land, among the hills of Hermon, on this little hill, Mizar, floods come down and the noise of the water spouts drown my communings; I am overpowered—

Yet again I think back: Yes, God once commanded His loving kindness to possess me, and I sang praises to the God of my life;

So again in the anguish of my soul, I shall cry to my God: Why, oh, why hast Thou forgotten me; Thou, my Rock, my Tower of defence; Why mourn I, why fear I the oppression of mine enemies.

Their sword touches right to the bone, it pierces to the marrow, when they taunt me: "Where is now thy God?"

But, my soul! hope on! wait! Yea, my soul waiteth.

The unrest is passing; now I realise I shall yet be brought back to the House of God; my harp shall again be attuned to the praises of my God in the great congregation.

Even now I feel His touch once more—God is nearer! very near—and I will not let Him go unless He bless me.

Now is my heart ready for Thee—not for man; Judge Thou me—my known sins; my secret faults; all are open to Thy pure eyes; create in me a clean heart;

Right me according to Thy righteousness, and no longer shall my enemies exult over me;

List, oh list to the prayer of my soul: send out Thy light and Thy truth: Let them lead, let them bring me back to the Holy Hill;

Then shall I go to the altar of my God—He who is my joy and delight;

Then shall I strike praise on my harp; my voice shall sing for joy.

So my soul, wait on, hope on; for God even He is my health, my God.

The Lord shepherded me in the mountain fastness; He led me; He restored my life.

He brought me back to the Holy Hill; to His House, my spiritual home.

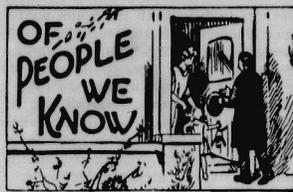
He put oil on my head, and spread a rich banquet for me in the sight of those who jeered: "Where is now thy God?"

Now am I glad whenever I hear the call: Let us go into the House of God. Sin-smitten. Stricken. Saved.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Rev. Canon Langford Smith, Summer Hill, N.S.W. J. Carter, Esq., 44 College Street, Elsternwick, Vic., Ills. Mrs. Campbell, George Street, Spotswood, Vic., 2s.



The Rev. W. H. Johnson, rector of St. Cuthbert's, Prospect, Adelaide, has been appointed Dean of Newcastle, N.S.W.

The Rev. J. W. Russell, son of the Rev. J. F. Russell, of St. James', Sydney, has been licensed as Curate of St. Mary's, Waverley.

The Rev. Evan Claydon, B.A., who recently undertook work in North-West India, as a C.M.S. missionary, has relinquished his task and has joined the Indian Establishment as Chaplain.

It is noted that the Rev. J. and Mrs. Jones and the Rev. J. Drought, of Melbourne Diocese, were presented at the wedding of the Archbishop of Melbourne and Miss Linnell, in St. Margaret's, London.

The Rev. C. Sims, who was formerly stationed at Hay as a Methodist Minister, has been admitted to deacon's orders by the Bishop of Riverina. He is to serve as deacon at St. Paul's, Deniliquin.

The Rev. E. J. Davidson, B.A., formerly Curate of St. Clement's, Marrickville, has been engaged during this last year in Toc II, work in Lancashire. He leaves England in September to become Toc II. Padre in Sydney.

Miss Dorothy Wise, who has been engaged in educational work in St. Stephen's C.M.S. Girls' School, Hong Kong, returned to Sydney last week on furlough. Reports speak of splendid success in her Chinese language examinations.

Miss Thelma Claydon, of the C.M.S. Mission, Amritsar, Punjab, India, is at present on short furlough in England. On her arrival in London she suffered from illness due to living in the Punjab. Latest advices speak of improved health.

The Rev. S. L. Halliday has resigned from the rectorship of Weston, Diocese of Newcastle, to undertake a mission chaplaincy in India. Mr. Halliday was ordained in the Wangaratta Diocese and subsequently worked in the Diocese of Sydney.

There is likelihood that Deaconess Dorothy Genders, who has done such splendid work in organising the Children's Court work in Sydney, and teaching in the High Schools, may go to the Diocese of Perth to begin Deaconess work there, under the auspices of the Church Extension Society.

The Rev. E. C. Opie who, since September, 1926, has been Assistant-curate of the parish of Burnie, Tas., terminated his appointment there on May 16, and will sail for England by the "Jervis Bay" on June 6. Mr. Opie has accepted the curacy of Wargrave, a fashionable resort on the Thames within easy access of London.

Our deepest regard and earnest prayers are extended to Mr. and Mrs. C. K. Walsh, in the serious illness of their son, Mr. Thornton Walsh. As everyone knows, Mr. Walsh is the doyen of our missionary leaders in Sydney, and the highly respected and valued Registrar of the Diocese.

The Ven. Archdeacon Bryant will begin his new duties as Rector of Temora on 1st June. Many congratulations are being extended to the Archdeacon on his engagement to Miss Reynolds, a devoted and ardent Churchwoman and liberal supporter of the Church in the parish of Lake Bathurst, Diocese of Goulburn.

Deaconess Ethel Bostock has resigned from the work of the Children's Home, Marrickville, Sydney, much to everyone's regret. More than a year ago, when Sister Winifred's health necessitated a long rest and change, Sister Ethel left her parish work and undertook the Matronship with marked success.

The Ven. Archdeacon Weir, of Warragul, to whom the Diocese of Gippsland is greatly indebted, has been compelled to take several weeks' rest. His Bishop says: "The Archdeacon stands for so much in the life of the Diocese that I hope you will join me in the daily prayer that he may soon regain his full strength and vigour."

We can never forget the splendid and successful fight against the revised Prayer Book put up in the House of Commons last December by Sir Douglas Hogg and Sir Thomas Inskip. Both are active workers in the Church in England and hence we note with singular pleasure, Sir Douglas Hogg's promotion to Lord Chancellor and Sir Thomas Inskip's to Attorney General.

Opportunity was taken at the recent Welcome in Sydney to the new Cathedral Organist, to make a presentation to Mr. Joseph Massey, the retired Cathedral Organist, who nobly came forward from his retirement to fill the place at the Cathedral organ left vacant by the lamented death of Dr. Haigh. The Archbishop says, "We are greatly indebted to Mr. Massey for his splendid service. He is still the musical genius as of old."

The Rev. J. C. Love, who came to the Melbourne Diocese in 1878, passed to higher service on April 29, at the ripe age of 90 years. His wide reading, profound learning, and spiritual insight, coupled with the fact of his accessibility as Librarian of the Mollison Library, drew many to him who will remember him gratefully. The first fifteen years of his ministry were spent in India.

The Rev. N. W. J. Tivey, who had to resign Temora parish, Diocese of Goulburn, on account of ill health and was unable to attend a public farewell, has received a very kind message from the parochial authorities at Temora, together with an intimation that a large sum of money has been paid into his banking account, representing a gift that was to have been handed to him at the public gathering which he was unable to attend.

The Rev. P. J. Bazeley, General Secretary of the Combined Campaign for Missions, had a busy time when in Tasmania recently. He was there during Synod, and conducted a Devotional Meeting in the Hobart Cathedral on the Tuesday, addressed the clergy and laity at the Combined Missionary Breakfast at the Glen Cafe on Wednesday, and was one of the speakers at the Diocesan Tea held in the City Hall on Tuesday.

There was a large gathering at St. Margaret's, London, on the occasion of the wedding of Archbishop Harrington Lees, of Melbourne, and Miss Joanna Mary Linnell, elder daughter of Mr. and Mrs. Herbert Linnell, of Beckenham, Kent. The bride's sister, Miss Molly Linnell, was bridesmaid, and the bridegroom's brother, Sir William Clare Lees, was best man. The Bishop of Bradford (the Rt. Rev. A. W. T. Perowne) officiated, being assisted by the Rev. Dr. J. Stuart Holden and the Rev. A. St. John Thorpe, of Christ Church, Beckenham.

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MAY.

- 24th—Empire Day.
 25th—Compulsory Military Service Act in England, 1916.
 26th—Queen Mary born, 1867.
 Augustine of Canterbury, Archbishop, 605.
 27th—Whit-Sunday. Proper Psalms, M. 68; E. 104. Athanasian Creed. At Holy Communion, Proper Preface. Festival of the Holy Spirit.
 Ven. Bede, British Historian, 735.
 28th—Monday in Whitsun Week. Proper Collect, Epistle and Gospel.
 29th—Tuesday in Whitsun Week. Proper Collect, Epistle and Gospel.
 30th—Ember Day.
 31st—Great Naval Battle, Jutland, 1916. Union Day, South Africa.

JUNE.

- 1st—Ember Day.
 2nd—Ember Day.
 Sir Redvers Buller, V.C., died, 1908.
 3rd—Trinity Sunday. Athanasian Creed. Proper Preface in Communion Service. Sums up the whole series of Festivals of the Manifestation of God in Christ. King George V. born, 1865.
 4th—Lord Wolseley, Great Soldier, born, 1833.
 5th—Boniface, British Martyr, C. 755.
 Lord Kitchener, Hero of Khartoum and early days of Great War, drowned, 1916.
 6th—Four Protestant Martyrs burned at Lewes, England, 1556.
 Capt. Scott, of South Pole fame, born, 1868.
 7th—Messines Ridge, in Great War, 1915. Next issue.



TO AUSTRALIAN CHURCHMEN

THE HOLY SPIRIT—THE EMPHASIS FOR TO-DAY.

THE message about Whitsuntide which needs strong and urgent emphasis in our day is the importance of the individual. The hope of humanity lies not in the gradual improvement of the human type by mere human effort, but in the laying hold of and transfiguring of human individuals by God. On the first Whit Sunday at Jerusalem, the Divine Spirit came in the appearance of tongues of fire, cleaving asunder and alighting upon each disciple individually. In other words, the work of the Holy Spirit is a personal manifestation to men and women, who become new creatures in Christ Jesus. Our Lord makes this abundantly clear in the use of three prepositions regarding the personal relationship of the Holy Spirit evidenced in His life and proclaimed by His teaching. He says, "He shall be with you; He dwelleth in you, and He shall come upon you." In these three expressions is comprehended all Christ's promises and all the Church's experience of the transforming and renewing power of the Holy Spirit. "He shall be with you," revealing Christ to convicted and needy souls. "He shall be with you," guiding, leading, His people into all truth. "He shall be in you," sanctifying the inner life and bringing it into accord with the thing we objectively see and believe. "He shall be upon you." "Tarry . . . until ye be endued (clothed upon) with power

from on high"—that is, upon us as the enduement of service; and then coming upon us again and again as the necessities of service demand it. Well may it be said of any one of us, "He is a good man and full of the Holy Ghost," for only so can it be true that he is a Christlike man, doing Christlike service, and glorifying the Master in Whose steps he treads.

By this we mean that there is no mass production in the realm of God's Kingdom. It is a question of the individual soul and the spirit's convicting and regenerating power in the lives of single persons. The only hope of the world lies in the multiplying of these individual contacts and renewals throughout the sons of men. Here again comes evidence from that great Pentecost Day. As the result of the outpouring of the Holy Spirit on those waiting and believing disciples, men who, even when they had Jesus constantly with them, were so often fools and cowards and quarrellers, became the lion-hearted leaders of the greatest forward movement in history. It is well that this truth should be kept to the front. There is danger lest amid all the talk about "corporate religion" and "Church life" and "social service" men should lose sight of the absolute necessity of the conversion and sanctification which is God's work in separate souls.

We make bold to say that the work of grace in the hearts of men by the quickening power of God's Holy Spirit should be the all-important desideratum in our preaching and teaching to-day. By grace are ye saved through faith, that is, salvation is a Divine act completed at once by faith in Christ's atoning death, but regarded as a continuous and permanent process in its issues making for sanctification and all, by and through, the operation of the convicting, cleansing and renewing power of the Blessed Spirit. His work is a present reality and power. He abides in the heart of the believer. He is the Paraclete, the Stand-by, comforting, enriching and empowering His people's lives. Hence such kindergarten excrescences in religious worship, such material stimulants of devotion as the fiery cross, rosaries, crucifixes, Reserved Elements, and so forth, are the very antitheses of the Gospel of Free Grace and the Spirit's constant indwelling presence—indeed they displace reliance upon the Holy Spirit. New Testament believers, in loyalty to the truth as it is in Christ Jesus, can never be party to such beggarly rudiments.

Further, the Spirit is in us, to lead us into all truth. No wonder that when the Scriptures came to be studied and known through that great liberating movement we know as the Reformation, a revolution came about in regard to His work. Holy Scripture was no longer regarded as an ecclesiastical law book, needing to be interpreted by the Church and protected by the Hierarchy. It was the Word of God which once again spoke direct to the soul and was received by faith and illuminated by the Spirit of God. The outcome of which was that a profound and vastly different conception of the Holy Spirit's work entered into man's mind. The Holy Spirit was seen to be beyond else the Spirit of Grace to those who were willing to receive Christ through simple faith. As Davison says: "Through the long night of the middle ages the teaching of the New Testament was obscured by the huge shadow of the Church, a building which, intended to point men heavenwards, gradually blocked out from

view the sun in its splendour and the azure of the sky." The Reformers, in vindicating the authority of the Scriptures against the encroachments of the Church, helped to prepare the way for the complete supremacy of the Spirit. The result of this illuminating process is seen in the new and true emphasis on the presence and work of the Holy Spirit in the heart of the believers. Indeed, every vital doctrine connected with the personal life of the Christian believer and the spiritual life of the Church, was at once affected by this new experience so that it becomes assuredly true that "the developed doctrine of the work of the Holy Spirit is an exclusively Reformation doctrine. The Holy Spirit constitutes and abides in the Church, and therefore the truth about the Holy Spirit has an intimate connection with many of the burning ecclesiastical questions of the day. He is the unifying influence, and the unity we have in Him is a unity of life and love in Christ. It does not mean unanimity of doctrine, or uniformity of ceremonial, or being part of an external organisation, but a oneness in Christ, springing from unity with Him and consisting of living unity in Him through the Spirit. Let the Holy Spirit have His true place in individual lives, His rightful place in the Church of God, and as Griffith Thomas has said, "This will keep us from any exaggeration or depreciation either of the individual or of the Society. We shall rejoice to hear what the Spirit is saying to the Church, while we shall be equally thankful for what He is saying to the individual soul. We shall endeavour to glorify Christ as the Head of the Church, and at the same time rejoice in Him as the Lord of the individual." Herein is the "safeguard against all extremes and the guarantee of a Christian life, love, and liberty that blesses men, builds up the Church and glorifies God."



A Word on Adoration.

ELSEWHERE in our columns we publish an important and distinctly able article on the subject of Adoration. We commend it to the careful study of our readers. Once the Mass, with its sacrifice of the Body and Blood of Christ in its transformed elements is conceded, adoration and other excesses are bound to follow. In fact, already with glaring effrontery, there are men within our Church's borders who publicly advertise the Mass and opportunities for Adoration. The whole thing is repugnant to our Reformed Church and her Scriptural basis. We are compelled by our conscience, by our reason as well as by our loyalty to Holy Scripture and our Church to resist the introduction of false doctrine into our formularies and to fight at all costs what we believe to be in support of that which leads to Sacramental extra-Liturgical Adoration. It is this false teaching of a certain doctrine whereby the whole character of Christianity is changed and a return made to that mediaeval teaching from which we were delivered at the Reformation,

that the article herein printed, so constructively combats. But the article does more than this, it shows to us in a clear and positive way, how that this debased currency on the Sacramental Presence is subversive of the New Testament doctrine of the abiding presence of the Holy Spirit. Somehow or other there are people who want to focus their worship in something material. All we want is that our Church may be delivered from such teaching, for it is a dishonour to the indwelling presence and power of the Eternal Spirit in the life of every believer!

Sydney's Irritating Ways

WE presume that it is perfectly within the rights of the Bishop of Gippsland and anyone else in Australia to have "room for feelings of irritation over the apparent attempt" by the Synod of the Diocese of Sydney, "to force the hands of the twenty-one dioceses that have assented to the Constitution as sent down by the Convention of 1926" (vide the Bishop's recent Synod Charge). At the same time, it is perfectly competent and within the rights of Sydney to decide in ways it thinks best how the Church of England as set forth in her formularies and Thirty-nine Articles is to be safeguarded in any proposed enactment. We happen to be among those who glory in the beneficial results of the Protestant Reformation, whether they be in the realm of faith and order or in those wider blessings that that great movement of God brought to our race. We are also not unmindful of the fact that according to a certain widely read, and by many slavishly followed overseas Church weekly, the Church of England is in a state of development—doctrinally and ceremonially. Those of us who know anything of the "Romeward revolution" within our Church since 1833, are quite aware of this developmental policy, and how that its developments in un-Anglican teaching and worship have been winked at and even encouraged by many of the Bishops. But we have the recent assertion of this Church weekly, that because the Anglican Church is in the way of development, Anglo-Catholic doctrinal demands and excrescences of worship should find a commanding place in the proposed new Prayer Book. The wish is father of the thought, and for ourselves and hosts of other inarticulate Churchmen in Australia, we are glad and thankful that Sydney Synod acted as it did over the Constitution, and tried its best with certain "declarations, safeguards and provisions" to preserve inviolate the Church's true and historic standards.

In Britain's Praise.

IT was a great tribute that Mr. Charles M. Schwab, the American steel magnate, and president of the American Iron and Steel Institute, paid to Great Britain when, in London, recently, he was presented with the Bessemer Medal. Not only did he speak of Britain as the sportiest, squarest nation in the world, but he also said: You stand up like men, and have acted the man's part. You have tradition, integrity, and honour. God knows, no such nation can suffer in descent to an ignoble action.

"Our countries are knit together strongly and deeply, not merely sentimentally, but actually. We have established something more real than maudlin 'hands across the sea,' sentiments. We are English-speaking na-

tions, and must be leaders of the world for its future progress, peace, prosperity, and happiness. The depression now over Britain's industries can be overcome by the optimism and sturdy vitality of the citizens. I see in Britain the sturdiest, most upright, and greatest of the world's nations. The earth has more honour and praise for Britain than my own country."

These thoughts and sentiments are ours. We have always held and felt them. But coming as they have done from so noted an authority and of another and greatly competing nation, we rejoice all the more! It is singularly fitting that they should come just now when Empire celebrations are afoot! In no boastful way do we say that God has endowed our race with many noble qualities and given us many rich blessings. May they be laid at His feet in the service of mankind!

Where the Church's Battle is Lost or Won.

THE Church of England has ever gloried in her parochial system. The regular, consistent, unwearying work of her clergy in the parishes constitutes in many ways her genius, and has left a deep mark for good on the English race. It is therefore with extreme pleasure that we note the Bishop of Newcastle's remarks in his first charge to his new diocese. Having stated that he prized greatly the Church schools and colleges, he went on to say:—

"It is in the battlegrounds of the parishes that the general campaign of the Church is lost or won. The strength and reality of Church life in the diocese is determined by the life of the parishes. If our parishes are well staffed and well worked victory follows along the line of advance from the parishes.

"It is the day by day, steady, persistent stroke of the parish priest upon which the Church primarily depends. I do not underestimate the importance of bold undertakings and big challenges, but it is to my brother faithfully fulfilling the pastoral office in the cure of souls entrusted to him that my heart turns first. He is the soldier who alone can win the battles of the Lord. He vitally needs spiritual and material reinforcements in his exhausting life work. His health of soul and mind must ever be of our chief concern."

Would that the authorities in all dioceses realised this. We make no bones about it. Instead of making life one round of sitting on committees at headquarters, there was a more living contact with the clergy in their parishes—greater devotion, greater loyalty, and greater activity would result. In many parts of Australia clergy are left too much to themselves "to paddle their own canoe." They may get a paltry £50 from headquarters towards the erection of a new church or vicarage or school hall, but even this is hedged in with all sorts of provisos and conditions. The parson is not a cog but the fly wheel, and without him and his faithful ministry the Church would disintegrate or become sadly anaemic.

The Primate's Message.

IT was an exultant and inspiring message that the Primate delivered the other day at the enthronement of the Bishop of Newcastle. That he felt the burden of his task is clear, for he said:—



Mr. T. W. BECKETT, F.R.C.O., L.R.A.M., and A.R.C.M., who has begun his work as Organist of St. Andrew's Cathedral, Sydney, and Master of the Choristers. Mr. Beckett is a Fellow of the Royal College of Organists, Licentiate of the Royal Academy of Music, London, and also an Associate of the Royal College of Music. He was for 13 years organist of St. Helen's Parish Church, Lancashire, and latterly organist of the Parish Church, West Ham, London. He comes with the highest credentials, and has received a most cordial welcome in Sydney.

"The function of the preacher at such an enthronement was most responsible. He had to act himself, as far as possible, to encourage the newly-enthroned Bishop personally as he faced the greatness of the task now officially placed in his charge. He had, also, if possible, to facilitate the Bishop's future working by inspiring the sympathies of clergy and laity and by reminding them of the obligation that rested upon them to take their share in enabling his work to be effective."

The Archbishop spoke in high commendation of Bishop Long and his truly magnificent work, and the urgent call to prayer and intercession that such an occasion demanded. However, what seems to us of wider significance is the further statement that the office of bishop dated back by historical succession to the first days of the primitive church. "It was a form of church government that was a heritage from the days of our early Christian forefathers." One historical function of a bishop was centralisation, not as a warrant for prelacy, but interpreted by the proved value of a constitutional episcopacy for binding together the contrasted elements in the life of a diocese, and for keeping the diocese in touch with the life of the whole church." And then the closing expression of his own earnest prayer that the newly-enthroned Bishop "may go forth from this holy house like the knight of old, first round the vision of the Holy Grail for the battle of the Lord . . . bound by no hampering traditions, except that of following the Lord's will, as He reveals it to you. May you be humble with the humility of him on whom the Lord has laid a great opportunity. May you be courageous to do the right thing, yet patient to await the right hour. May you lay down at the footstool of God your all, content to take up just what He will give you. May you rest assured that the strength of the Holiest is behind you and your people's prayers."



NEW SOUTH WALES.

SYDNEY.

Consecration of Canon Wilton.

The Archbishop writes:—
On June 11th, St. Barnabas' Day, we hope to hold another Consecration in the Cathedral, when our old friend, Canon Wilton, will be consecrated as the Assistant Bishop of Melanesia, to have charge of Northern Melanesia. The consecration was delayed because it was necessary for permission to be given by the General Synod of New Zealand for the consecration to be held in Sydney. This permissive legislation was required because the Diocese of Melanesia is in the Province of New Zealand, and the law of that Church requires all Consecrations normally to take place within the Province. I received a cable yesterday from the Archbishop of New Zealand to say that the necessary legislation was passed. In the meanwhile, Canon Wilton has left for New Zealand in order to join the "Southern Cross" at Auckland, and in it to visit Melanesia and be present at the Synod of the Diocese, to be held under the Presidency of Bishop Stewart before his retirement. He hopes, after seeing his new sphere of labour, to reach Sydney again on June 9th. It is to be hoped that the boat will run to time. We must support him with our intercessions in this preparatory visit.

St. Mary's, Balmain, 80th Anniversary.

The Rev. J. T. Phair and his workers have been greatly encouraged by the successful celebration of the 80th anniversary of St. Mary's, Balmain. The Church is an historic one, and has had as rectors in past days such well-known men as Rev. Henry Langley, afterwards Bishop of Bendigo, Rev. Canon Tress and Rev. Canon Archdall. The parish has suffered greatly in the encroachment of the city and industry and very many of the old families have moved away. The "Back to St. Mary's Sunday" on May 13th, received an excellent response, while the big parochial reunion on May 8th was a very inspiring affair, reminiscent of old time.

Hunter's Hill.

A survey of the past year's work in the parish of Hunter's Hill reveals solid progress. On all sides there is much encouragement. The rector in his annual statement says:—

"The Churchwardens and Parish Councilors are to a man behind every step of progress. Our Church is always beautified by those who, without any reminder or praise, week after week, provide flowers for

the Holy Table. Mysteriously the word is spread round from one to another, and the brass-work is made to shine by hands that work in secret, but most thoroughly. Young men appear in the Church Porch on Sunday mornings to distribute the stamps to the children. Each month an army of visitors sallies forth to distribute "The Messenger" to every Church home in the parish, and our vergers, who so care for the Church fabric, are both men whose love for their work is such that many things are done which could not be included in any official list of duties.

Liverpool.

Children and the Church.

The rector, in writing of St. Luke's, Liverpool, annual vestry meeting, says:—

"The difficulty of dealing with the children was laid emphatically on the shoulders of the parents, who set a bad example themselves, and even encourage the children to be irregular in their attendance. By questioning the children, it had been discovered that in many homes no supervision was exercised over the children or efforts made by parents to see that children said any prayers or learned the lessons set by the Sunday School Teacher."

Parish Annual Report.

Reports are coming to hand of annual vestry meetings. St. Alban's, Five Dock, reports increased activities and that the offertories show an increase of 21 per cent. over those of last year, being £422 as against £348 for the previous year. The overdraft on General Fund has been reduced by £40. Workers in the parish of St. Barnabas, Waverley, are congratulated upon the success of the parish during the year. The financial position has been greatly improved, bank overdraft reduced, while the rector rejoices in the completion of four years rectorship—marked by steady progress.

St. Clement's, Marrickville, offertories reached £1015 during the year, while £330 was given to outside objects.

The parish of Narrabeen is contemplating building a new church, and aims at raising £5000 for the purpose.

Holiday Trip.

The Rev. G. A. Carver, rector of Epping, has been granted nine months' leave to visit England. He sailed on May 12. Rev. E. C. Knox will act as his locum tenens.

NEWCASTLE.

Gift to the Diocese for Children's Home. Mr. E. A. Clift, of Clifton, Lochinvar, has notified the diocesan authorities of his in-

FETE

A SALE OF GIFTS

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

tention of conveying to the Church his property, which consists of a stone house and about 200 acres of land, together with an endowment of £300, to be used for work among children.

It has not yet been decided which of the diocesan institutions will be placed there, but it is probable that it will be used in conjunction with the boys' farm at Oakhampton, near West Maitland.

Missionary Exhibition.

In connection with the Combined Campaign for Missions, a Missionary Exhibition is being organised to take place in Maitland, June 12th to 15th.

Mothers' Union.

The annual service for women, organised by the Mothers' Union, was held in Newcastle Cathedral, and was attended by a very large congregation. The service was taken by the Rev. O. C. J. Van, and there were also present Canon E. J. Withycombe, the Rt. Rev. Dr. Crotty, and the Rev. Cassian Bishop, B.D., his brother, who acted as the Bishop's Chaplain.

Opportunity was taken at the service to install Rev. E. J. Withycombe as the canon of the Cathedral. The mandate to install was handed to Bishop Crotty, and was read by the Bishop's Chaplain, the Bishop then taking the new Canon by the hand, installed him in the Tyrrell stall.

The service was beautified by special hymnal singing, which was accompanied by Mr. T. H. Massey, the Cathedral Organist.

At the meeting afterwards opportunity was taken to bid an affectionate farewell to Mrs. Crotty, and to make her a presentation.

BATHURST.

Diocesan Budget Estimate.

For the year 1928, the following shows the amounts decided upon:—

Receipts—Fees, Endowments, Grants, Advertisements, etc., £1272; Parish Quotas, £2135; Total, £3407. Expenditure—Synod management and administration, £1350; "Church News," £500; Clergy training, £1000; Fares of clergy, £37; Removal expenses, £125; Immigration, £20; General and Provincial Synod expenses, £40; Grants to parishes, £40; General contingencies and to assure F.M.F. Quota, £235; Total, £3407.

The Property Trust.

During the past year there has been an increase in the total of the permanent endowment funds amounting to £3808.

Immediately after the closing of the books a sum of £190 was added to Superannuation Suspense Fund, and £150 to the Reserve and Bishop's Pension Fund, so that the total additions for the year would in effect amount to £4150.

Synod Resolutions.

At the recent session of Synod resolutions were passed placing on record—

(1) The diocese's grateful and enthusiastic appreciation of the uniquely progressive work accomplished by the Rt. Rev. Bishop Long during his Episcopate in the Diocese from 1912 to 1928.

(2) The assurances of the prayers and support of the Diocese to Canon Wilton as he goes forth to the work of a Missionary Bishop in the areas entrusted to Australia under Mandate from the League of Nations.

(3) Its profound disapproval of any form of sports or entertainment being organised for money raising purposes in connection with the Church of England, on the Lord's Day. Synod expresses the opinion that such action is included among the "unworthy methods" made illegal in the Diocese, under Section 114 of the Parochial Ordinance, and respectfully requests the Bishop of the Diocese to take any necessary action to protect the good name of the Church from being compromised in any such manner.

(4) Its gratitude to the Trustees of the Walter & Eliza Hall Trust for financial help to the diocese.

(5) Its loving and enthusiastic welcome to the Rt. Rev. Dr. Crotty, Bishop of Bathurst.

GOULBURN.

Canberra Cathedral. Campaign Inaugurated.

There was a large congregation at St. John's Church of England, Darlinghurst, Sydney, recently when the Bishop of Goulburn (Dr. Radford) inaugurated the campaign for the erection of a Cathedral at Canberra.

Dr. Radford said that the nation had deliberately set out to build the city of Canberra, and, although some might regret the fact as a matter of policy, they were pledged to it. Eighty-seven years ago last Friday the foundation-stone of St. John the Baptist's Church had been laid by the Bishop of Australia in the middle of sheep runs, which now formed the site of the Federal Capital city. Although Canberra would never be a big city like Sydney, it would be a great city. A day would come when there must and would be a bishop, if not an archbishop, of Canberra, to deal with the many problems likely to arise. At present there was no central archbishop, who was also the Primate, for the latter might be the archbishop of any capital city. They might in future have an archbishop of Canberra, who would also be the Primate of Australia. The Church of England was making a mistake in having no central headquarters. It was not proposed to erect the Cathedral completely at present; they would build only a small proportion that would be actually necessary, but the work had to be planned as a whole, and that was the problem which had been committed to him. He was of the opinion that the Cathedral should be called St. Mark's, as that Saint's Day was closest to Anzac Day.

CRAFTON.

At the Grafton Cathedral the Bishop of the Diocese ordained Mr. J. N. Reeder to the order of deacon, and the Revs. T. E. Shear, and W. F. Avery to the priesthood. In the evening the Bishop inducted Canon Ware as vicar of the Cathedral parish and sub-dean of the Cathedral.

RIVERINA.

Meeting of Synod.

The principal business of Synod was the discussion of the amendments made in the proposed Constitution of the Church of England in Australia by the Sydney Diocesan Synod. The resolution to accept the amendments was moved by the Rev. G. W. T. Laverack, who in a lengthy speech urged assent for the sake of the peace and unity of the Church. Canon Williamson seconded. Archdeacon Kitchen proposed as an amendment "That while this Synod deeply regrets the proposed inclusion in the Enabling Bill of certain limitations to the Constitution, especially those dealing with the Supreme Tribunal as being contrary to every principle of justice and equality, it nevertheless leaves the ultimate decision of accepting or rejecting the proposed Enabling Bill to the Diocesan Council. The Synod earnestly desires the peace and unity of the Church, but is of opinion that this will best be obtained by the Diocese of Sydney deleting, voluntarily, the section dealing with appeals to the Supreme Tribunal before the Enabling Bill is presented to Parliament." Canon Rogers seconded. The amendment was put and carried by a small majority. On becoming the substantive motion, it was declared carried nem. con. (From "Riverina Grazier." Abridged.)

VICTORIA.

MELBOURNE. Kingsville Vicarage.

Foundation Stone Laid.

The laying of the foundation stone of the new Vicarage for St. Paul's Church, Kingsville, by the Hon. W. G. Angliss, M.L.C., on April 28, marks another fine achievement in the life of the very progressive parish. It proved a very happy and inspiring function.

The Vicar-General (the Very Rev. G. E. Aickin) accorded a hearty welcome to the Hon. Mr. Angliss, and made eulogistic reference to the generosity of that gentleman in donating land on which the Church and School were located, and, in characteristic vein, delivered an inspiring address, paying a glowing tribute to the vicar and parishioners generally for what had been achieved in a comparatively short period.

The Hon. Secretary of the Lay Readers' Association has changed his address from 13 Linacre Road, Hampton, to 44 College Street, Elsternwick, S4. Telephone No. UY3998.

GIPPSLAND.

Two New Ventures.

In his May letter to the Diocese, the Bishop writes:—

I am greatly encouraged by the initiation of two new ventures of faith. First, there was the creation of the "Gippsland Diocese Welfare of Youth Committee." It is not quite accurate to say that this is new. It represents a devolution of six or seven years of work, and calls together in one big organised effort the Church Scouts and Guides, the branches of G.F.S., and of the Church of England Boys' Society, and the numerous Young Peoples' Guilds and Clubs. I confess that I look forward with great hopefulness to the future, and I feel we are fortunate in having secured the services of the Rev. E. Franklin Cooper as the hon. Director of work amongst young people. My second great cause for encouragement was the way in which the Synod responded to my call to commence the work of beautifying and remodelling or even rebuilding the Cathedral. We have so often been retarded in Gippsland by the intensely parochial and insular spirit that has been abroad for years past, that it was with some anxiety that I urged the Synod to accept the axiomatic truth that the Cathedral is the possession and the responsibility of the whole diocese. Evidently the challenge came at the right moment, and the appointment of an unusually strong representative Committee makes me believe that God may permit me to see a Cathedral of which all Gippsland may be proud. During the last ten years we have built many beautiful parish churches. It is now the turn of the Cathedral. My God help us to plan and act worthily.

Resolutions Passed in Synod.

Dealing with the request of the Synod of the Diocese of Sydney in regard to the insertion of certain declarations, safeguards, and provisions" in the Act of Parliament of New South Wales and in the Acts of at least four other States of the Commonwealth of Australia for giving legal force and effect to the Constitution.

The Chancellor of the Diocese moved a resolution assenting thereto, with the following proviso: "Provided that the above-mentioned authority shall not become operative unless and until the mind of the Church is



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YOUNG RECORDERS.

Aims.

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

Toorak, Vic., May 24, 1928.

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

My dear girls and boys,

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

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

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

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

I am, yours affectionately,

Aunt Mat

Answers to questions in April 26 issue.—

We call the days between Easter and Ascension Day the great 40 days.

During this time our Lord showed Himself to be alive, and taught the disciples concerning the Church.

Answers to questions in last issue.—

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

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

A LITTLE WORD.

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

Preachers and teachers all are we—
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.

We never know
To what one little word may grow.
See to it then, that all your seeds
Be such as bring forth noble deeds.
—John Oxenham.

THE ADVENTURER.

(By the Revd. Edward Shillito.)

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

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

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

THE REV. L. DANIELS.

Has a Crash.

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

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

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

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A Vicar's Letter.—Sound Teaching.

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

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

English Notes.—By our own Correspondent.

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

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

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

The Eucharistic Congress.

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Please report at once any irregularity in
delivery or change of address.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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