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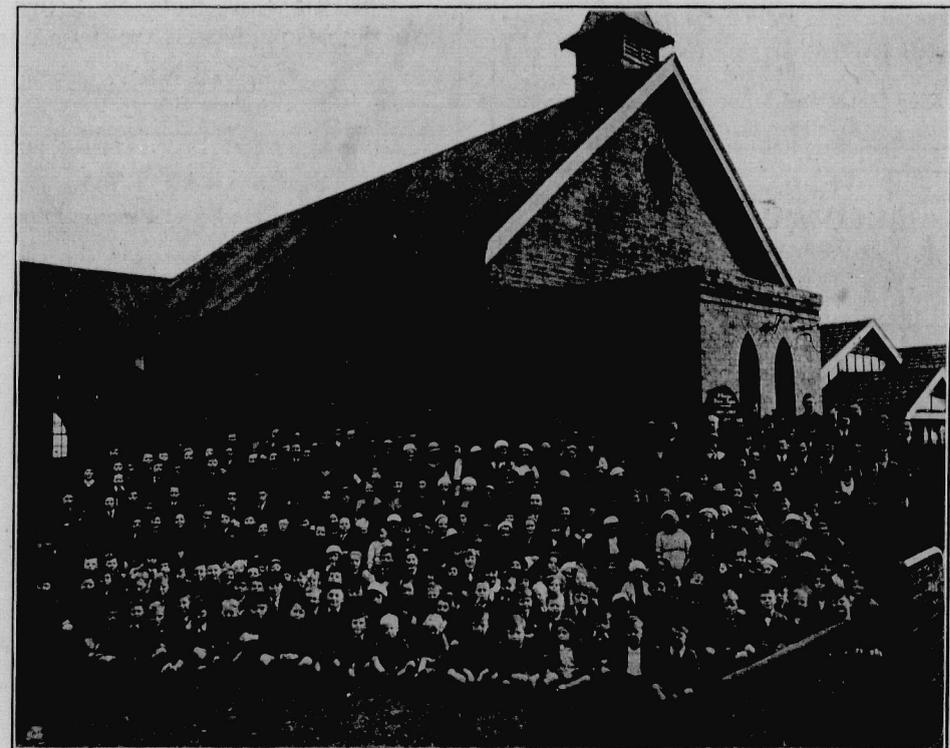
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August 4th: War Declared on Germany, 1914.

Coupled with our pride in our A.I.F. men, there are many sad memories as we think not only of those who died in the Great War, but also of the many who are still suffering as a result of such. Surely August 4th is a call to (1) all of us to remember how much we owe to the sufferers, and (2) "Watch and pray" lest a worse thing happen to us.

Loyalty to our beloved King and Queen and Empire can best be expressed by loyalty to our Saviour King, the only Prince of Peace.

PARLIAMENTARY HUMOUR (?)

SURELY the member for the Northern Territory must be a champion "leg-puller"! The House of Representatives must have rocked with laughter when the Honourable Member brought forward the fantastic suggestion that the Minister for the Interior should insist that any missionaries who go among natives in future should possess qualifications at least comparable with those of the Roman Bishop of Darwin, or that their qualifications should be visaed by him. The utter puerility and impertinence of the proposal would seem to discount all claims to sincerity on the part of the proponent in making it. We all know that Rome is very grasping and the Roman menace in political affairs is very real, but there must be some limits to the expression of Roman ambitions, and quite possibly the Honourable Member has exceeded them.

Sunday—The Day of Witness.

The Methodist Conference, just concluded, deliberated afresh on the question of Sabbath-keeping, and has issued a Pronouncement on "Lord's Day Observance." In the opening section of this manifesto the Conference expresses its belief "That the age-long institution of one day's rest in seven is of Divine origin. In its Christian form the weekly day of rest is called the Lord's Day, because it commemorates the Resurrection of our Lord Jesus Christ. It has provided for the Church the priceless privilege of worship, as well as the opportunity for rest. History testifies to its value and need."

In the cause of enlarging upon the use of the Lord's Day and pleading for its observance against the forces that would secularise the day, the Conference deplores the selfishness that subordinates higher interests of the community to the pursuit of personal pleasure and sport. One striking omission to our way of thinking is the observance of the Lord's Day as a sign or witness to the world of the fact of God or His righteous claims on man for worship and service. We feel strongly that it is just here that Christian men and women are failing in their witness to God. It is quite possible to satisfy or hope one's conscience by a limited concession to Christian sentiment concerning the holiness of Sunday and to use the day as a whole as to completely rob it of its separateness in the eyes of

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Notes and Comments.

THE QUEEN'S BIRTHDAY.

AS we read our diaries for August what thoughts crowd through our minds as we see under August 4th: (1) Queen Elizabeth born 1900, and (2) War declared on Germany, 1914.

(1) Our Beloved Queen.

Born herself during the reign of Victoria at the beginning of a century in which the whole face of the world has been changed largely in a short 38 years. How proud we are of our King and Queen. How they rose to the occasion when they heard the call to leave their quieter life and accept the Throne of our mighty Empire. God bless our Royal House. It is enthroned on the surest foundations in the hearts of the people of England and of our British Dominions and Dependencies. What a reception the King and Queen had in Paris. "L'Entente Cordiale" which their visit would strengthen means much to the world's peace we believe. The unveiling by them of the War Memorial at Villers Bretonneux awakens proud memories of our brave Australians, who laid down their lives in the terrible war.

men. It is all very well to use cant phrases about the Sabbatarian view of the Lord's Day which some Christians cherish, but on the whole it is Christians with those views who are holding in some restraint Sabbath desecration and preserving the Witness of the Day to the Being and Worship of God.

"God hallowed it": That is the verdict of the Church in its constant recital of the Ten Commandments. It is for the loyal Churchman to consider carefully so that by no thoughtless action of his the Day become "unhallowed." For that would mean disaster to our common life and our common worship.

RELIGIOUS FILMS.

IN view of the movement by some of our own Church leaders for introducing religious films into our Church Service, some words of warning by the Bishop of Lichfield may be worthy of earnest attention. The bishop has pointed out that it will be a danger to our Church life if the religious film is used "merely as a dodge" to get people to Church, and that Churches filled with film-lovers will not necessarily be Churches filled with Church-lovers. Stunt-services do not ordinarily make for steadfast congregations, and may be the means of obliterating in the minds of Christian people the duty of worship.

"ENGLISH CATHOLICS" AND THE BIBLE.

THE following note on "The Walsingham Pilgrimage" is from "The Church Times," and will be read with interest:—

"Our representative, who went to Walsingham on Whit Monday found there the jolly holiday spirit of Chaucer's 'Canterbury Tales,' cheerful, natural people, whom one would not be surprised to find picnicking on Hampstead Heath.' The recovery of the pilgrimage spirit is one of the inevitable and welcome consequences of the Catholic Revival. It is good for men and women to go together to hallowed spots, where the knowledge of the prayers and devotions of yesterday may quicken the prayers and devotion of to-day, and it is good that they should laugh together on the Pilgrims' Way. The greatest danger to religion in the Church of England is that it should be mannered, forced and un-English, and that is why we are critical of the good people whose geographical sense is blunted and who are apt to mistake Rome for Jerusalem. In this month, when England is properly celebrating the four-hundredth anniversary of the first English Bible, English Catholics are proudly proclaiming that they are, above all other things, Bible Christians. Reverently as they regard tradition, deeply as they respect the authority of the Church, it is on the revelation of Christ in the Bible that their traditions, their authority, and their hope of salvation are founded. The dreadful result of extremist teaching is indicated in a letter that we have received this week, in which the writer

says: 'I belong to the Society of Mary, and don't let the Bible interfere with my religion.' We can think of no more deplorable state of mind. It is, in effect, the admission that the Protestant is justified in claiming that the Bible is a Protestant document.'

SPIRITUAL MOVEMENTS.

(Address by Sir Thomas Inskip at Annual Meeting of the National Church League.)

"Perhaps I may be allowed to make some general observations on matters of interest. This year is a notable one. There is at this time a widespread interest in the celebration of the placing of the Bible in English in our Parish Churches. We are very thankful indeed for the recognition of this really notable event in our English history. It might be described as a turning-point in the life of the nation. We sometimes hear that the Reformation was a political movement; that is a grotesque fabrication. No doubt the Reformation got mixed up with political quarrels. Even Wycliffe found himself sometimes in association with great and somewhat quarrelsome figures in English life. But so far as the Bible was concerned, those men to whom we owe the English translation, owed nothing to kings, or politicians, or even to bishops. In great difficulty, and under great persecutions, they pursued their faithful labours, and the English people responded to the publication of the Bible in their native tongue in a very remarkable fashion. English people are naturally pious; they are traditionally inclined to religious observance. We should remember, I think, that the English people were sincerely attached to the old religion. It is not easy to change the faith of a nation. The roots of religious belief strike very deep in a nation. What caused that astonishing change which we know as the Reformation? There is universal testimony to the effect of the Bible on the minds of the people. At least two great historians, one in the last generation, and one in this generation, have borne witness to the almost incredible effect which it had upon the character and the mind of the English race. For myself I can see no other cause great enough to account for that astonishing change to which I have referred. Clearly something had happened in the life of the nation. It was the light that St. Paul saw at the time of his conversion, and it was that light which changed, as I have said, the character of our people. To that we may trace, without much difficulty, some of the great features of the English character and the influence exerted upon the race.

"This year is remarkable for another event. This is the day when we commemorate John Wesley's conversion. I observed that someone refers to it in a leading organ of the press as his "so-called" conversion. Why "so-called"? We shall have next St. Paul's "so-called" conversion! It was, in

(Continued on page 13.)

THE PRESS AND THE BIBLE.

(From our Melbourne Correspondent.)

THE following article appeared in the "Argus" of Saturday, July 9. It has called forth many very grateful letters, and one by an anonymous Rationalist, who has been well answered. We are well served by our daily press. It gives much space to religious services and articles:—

"The Bible.

"Reading of the Bible is approved and encouraged by all denominations of the Christian Church. The Bible embodies the teaching that is the warp and woof of the civilisation that has come to us through the generations. It is evident even in those who are unconscious of its influence, but who, as a matter of course, accept and observe standards of the origin of which they are unaware. Probably many of those who are dismayed and almost despairing at the outlook of the world, and others to whose tongues comes the ready sneer, do not perceive that civilisation is being maintained out of the current account of Christian principles, if to some extent the reserves of inherited morality are being drawn upon without being adequately replenished.

"Those who reject the Bible absolutely are decreasing in numbers and in influence. Arid secularism among English-speaking people reached a high level of intellectual eminence during the second half of the nineteenth century. The names in that field to-day do not compare with those of 60 years ago. There was scarcely one of them, however, who did not admit the insufficiency of even the highest ethical philosophy for the complete man. In that connection there is a complete answer to the 'moderns' who 'reject out-worn creeds.' St. Paul was a modern in his day, and he attacked with vigour and success the creeds of Grecian civilisation, which, great as they were intellectually, were losing their power to satisfy. Their studied moderation, their sanity, their calculated balance deprived the highest minds of the necessity for struggle. The Christian teaching, above everything else, was that this contest between spirit and body, between good and evil, was to the last, 'one to win.'

"One must win in the contest now being waged with passion and cold-blooded fury, with hope and with dread. Civilisation is threatened by the doctrines that man does live by bread alone and that the triumph of the flesh is a necessary preliminary to the triumph of the spirit. The intellectual rationalist has been succeeded by the scoffer or, worse still, by the red-blooded destroyer. There is unity, not so effectual or so vigorous as it should be, among Christian people in the recognition by all that there is a common enemy. It is deeply significant that the Pope does not to-day emphasise doctrinal differences in his encyclicals. He is concerned with the menace directed against all Christian peoples. Reduced to its simplest elements, that menace is in the attack on Christian philosophy

revealed in the Bible, an attack in which, as the Pope declares in his encyclical, *Divini Redemptoris*, there is 'no room for the idea of God, no difference between matter and spirit, between soul and body.'

"English-speaking people, or the great majority of them, have gone directly to the Bible for their religion, and, in consequence, for their ethics. It is true that Bible reading and Bible study are not so general now as in the days of our grandparents. The Churches were blamed—often quite unreasonably—for not identifying themselves more actively with the liberalisation of economics and politics, which has been a characteristic of the last 100 years. Secularism warned the Church off politics and reproached it for its aloofness. Rationalism went further than its exponents intended in conveying to the unlearned the fallacy that rationalism—that is, reason—was inconsistent with a Divine and spiritual order as revealed. Scientific and mechanical discoveries have, moreover, so interested young people that for the present generation humanistic influences, cultural studies, and spiritual values have not been credited with the weight to which they are entitled.

"It was from this point of view that the subject was dealt with recently by Mr. J. R. Darling, head master of the Geelong Grammar School. In the course of an address in Sydney, Mr. Darling declared that 'the attempt to preserve the morals of Christianity and to throw overboard the real part of it—the religion—has been a ghastly failure.' A great many people have been disturbed by the combination of circumstances, including the pursuit of efficiency in education as a means to success in life, which has robbed education of much that is essential to it. The difficulty so far as Australia is concerned has not been surmounted, mainly because it was an obligation of the State to impart secular education in a sparsely populated country, but an impossibility to undertake the responsibility of providing means for the various denominations to give religious instruction. The lack is admitted, but the difficulty of meeting it remains.

"In 'The Argus' of to-day a text from the Bible is published, and in each succeeding issue the practice will be continued. It is not suggested that this will supply in any substantial degree the want which is felt, nor is it implied that it is the special duty of the secular press to supply it. It is hoped, however, that the innovation will have a helpful effect in restoring the Bible to its proper place in the community. From a strictly secular point of view, an acquaintance with the Bible is necessary for a person's education. There is little doubt that the disappointment which is felt in the knowledge that the education of the people in a general way has not been raised to the extent that was hoped can be traced to the better knowledge of the Bible which people of an earlier day possessed. Apart from this, there is a deep conviction among a large, responsible, and sincere section of the community that every means available should be adopted to bring the Bible under the notice of the people as part of everyday affairs and as an important contribution to their mental and moral life."

Quiet Moments.

DIVINE ABUNDANCE.

IN the proclamation of His name to Moses, Jehovah described Himself as "abundant in goodness and truth." His abundant goodness and faithfulness are manifest in all the spiritual blessings which He bestows upon His people. These may well form the subject of our meditation. Abundant life is one of the great blessings which God bestows upon His people. The wages of their sin is death, but the gift of God to them is eternal life through Jesus Christ our Lord. God hath given to His people eternal life, and this life is in His Son. God gave His Son to die as the Holy Substitute of His people that whosoever believeth on Him should not perish, but have everlasting life. The blessing of eternal life comes to us through the atoning death of Christ. He says, "I came that they may have life, and may have it abundantly" (R.V.). The life which Christ gives to all His sheep is rich, full, and abundant. Its manifestations may vary in different persons, but the continuity of its duration is the same in all, and its abounding nature will be fully manifested when the Lord comes.

Abundant Grace.

We read of abounding grace. "Where sin abounded, grace did much more abound." Abounding sin is met by super-abounding grace. The Apostle felt that he was the chief of sinners. No one, he felt, was ever, or could ever be, a greater sinner than he was. Yet he was able to say, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." Blasphemer, persecutor and injurious though he was, God revealed His Son in him, and called him by His grace. God knew what a sinner he would be, yet He separated him, from his mother's womb. Despite his abounding sin, the super-abounding grace of God made him what he was. What an encouragement his case is to other sinners. He is a sample of the kind of sinners to whom the Lord Jesus in grace shows forth all long-suffering. All such have redemption through Christ's blood, the forgiveness of sins according to the riches of Divine grace, "wherein He hath abounded toward us in all wisdom and prudence." We read further of abundant consolation. All who have been saved by abounding grace have to suffer with Christ. The same world which hated Him

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hates them. The servant is no better than his Lord. If they persecuted Him, they will persecute them. But as "the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." This explains the extraordinary joy manifested by so many of the Marian martyrs. Abundant consolation came to those who were called to abundant suffering.

Abundant Supply.

We are taught that abundant supplies, spiritual and temporal, are bestowed upon God's people. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God." We need not fear to abound in the grace of giving to the Lord's poor, and to the Lord's work, for God is able to make all grace abound toward us. He is able to arrange that we may always have all sufficiency in all things, that we may abound to every good work. We need to remember that we owe our salvation to the abundant supplies of God's life-giving and sanctifying Spirit. "According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." And new supplies of His Spirit's power He still bestows upon His people. There is no stint with God.

Abundant Blessings.

He abounds in the bestowal of His blessings. "A faithful man shall abound with blessings." The mercy of the Lord abounds towards His people. They certainly need mercy. The more they are taught to know the plague of their own hearts, the more they feel the need of Divine mercy. When the late Bishop Mellvaine became Bishop of Ohio he wrote, "I desire to realise ever that I am not only a bishop but a sinner." The Apostle Peter teaches us that it is according to God's "abundant mercy" that we have been begotten again unto a lively hope. Regeneration is an act of "abundant mercy." It was because God was rich in mercy that He quickened us and delivered us from spiritual death. Then under the influence of the Spirit, when we returned unto the Lord, trusting in the blood and righteousness of Christ, the promise was fulfilled, "He will have mercy," and "He will abundantly pardon." He is a God "that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage. He retaineth not His anger for ever, because He delighteth in mercy." What a mercy that His mercy is abundant, and that it endureth for ever! Were it otherwise who could stand before Him? Abundant life, abundant grace, abundant consolation, abundant supplies, and abundant mercy are our portion, and He is able "to do exceeding abundantly above all that we ask or think."

Personal.

Rev. A. G. Mee, for some time assistant curate at St. Mary's, Caulfield, Victoria, has been appointed Vicar of Broadmeadows in place of the Rev. J. A. C. Foster, who has left for England. Mr. Mee will be inducted by the Archbishop of Melbourne on July 27.

Canon Thomas, Warden of St. Francis' College, Brisbane, has been made Archdeacon in place of the newly-elected Bishop of Grafton (Archdeacon Stephenson). The latter will be consecrated in St. Andrew's Cathedral, Sydney, on August 24th.

The Bishops of Gippsland and Armidale will conduct evangelistic missions in the Diocese of Christchurch, N.Z., during 1939.

Congratulations to the Rev. and Mrs. Thomas Gee, of Dapto, N.S.W., upon the birth of a son.

The Administrator of the Diocese of Bendigo has appointed the Rev. S. S. Viney, Th.L., to be Vicar of Malmesbury in succession to Mr. Tyler. For very nearly three years past, Mr. Viney has been Vicar of Raywood, and has ministered faithfully there. Before that, he was B.C.A. agent at the Cann River Mission in the Diocese of Gippsland, a Parochial District very nearly as large, if not larger, in area, than some English Dioceses. In that vast district he was frequently, like St. Paul, in manifold perils, but he was able, in the midst of them, as well as many other difficulties, to do a lasting work.

The Bishop of Tinnevely, who took sick leave from India at the beginning of the year, has now, on medical advice, resigned. His resignation will take effect on a date still to be fixed, but in any case before the end of the year.

In the cloisters of Winchester College, on Whit Monday, the headmaster unveiled a tablet to the memory of William Whiting, author of the hymn, "Eternal Father, strong to save," who was Master of the College Quiristers from 1842 till his death in 1878. The tablet is mainly the gift of the Old Quiristers' Association. It is interesting to note the old spelling of "chorister."

It is reported from Calcutta that Dr. Foss Westcott, Bishop of Calcutta and Metropolitan of India, was taken suddenly ill at Darjeeling while the guest of Lord Bradbourne, Governor of Bengal. In June he underwent a serious operation. The Bishop, who will be seventy-five in October, was making satisfactory progress.

Dr. R. Y. Stones, M.D., M.R.C.P. (Lond.), F.R.C.S. (Edin.), who recently received the O.B.E., is superintendent of the famous C.M.S. Mengo Hospital in Uganda. His missionary work began in 1911, when he went to strengthen the C.M.S. Mission on the Niger. Two years later he was transferred to Old Cairo. Four years of war service included the award of the Military Cross. Subsequently he took charge of two C.M.S. hospitals in East Africa, until he was needed at Mengo, where his high professional qualifications marked him out as a natural successor to Sir Albert Cook.

All who are interested in developing Church music are delighted with the Knighthood conferred upon Dr. Sydney H. Nicholson, the well-known founder of the School of English Church Music. He has held positions as organist at Eton College, Carlisle Cathedral, Manchester Cathedral, and Westminster Abbey. It was while he was at the Abbey that he initiated his project for establishing a training centre for musicians. This led to the appointment by the Archbishops of a committee to consider the question, and in 1928 he resigned from the Abbey and founded his school at Chislehurst. He received the M.V.O. in 1926. Several years ago he visited Australia.

The Ven. Archdeacon Johnstone, M.A., Archdeacon of Sydney and Registrar of the Diocese, has been granted six months leave of absence, and will visit England. He will leave on September 1st, and will accompany the Archbishop of Sydney.

The Rev. W. N. Panapa, Maori clergyman from the Auckland Diocese, N.Z., who has been visiting Sydney for the Marsden commemoration, left this week on his return journey. Bishop Bennett and the Maori Choir will leave Sydney for New Zealand on August 15th. Mr. Panapa has preached in several churches in Sydney.

The Rev. S. Rangihui, of Hawkes Bay, N.Z., and member of the Maori Choir, has also preached in several churches during his visit.

The Rev. E. Fletcher, who has been Rector of Tarcutta since 1928, has resigned on account of ill-health, and has tendered his resignation of the parish to the Bishop of Goulburn, to take effect as from the 24th August next.

The Right Reverend C. V. Pilcher, D.D., Bishop Coadjutor of Sydney, spent a week in Townsville recently as the guest of the Bishop of N.Q. Bishop Pilcher attended the Synod, preached in the Cathedral, conducted the Clergy Retreat, gave a lecture to the clergy on "The correct method of singing the services of the Church," and made a speech at the annual meeting of the Anglican Church Schools' League. He also paid a visit to Palm Island, being particularly interested in the conditions of the aboriginals of this country.

"A LITTLE FARTHER!"

(Matt. 26: 39.)

"A little farther didst Thou press, O Christ,
To deeper gloom beneath yon olives' shade;
Not e'en the three best loved could follow there,
Where sweat of blood Thy agony portrayed.

"A little farther' meant so much, O Christ,
In Thy redemptive plan. And can it be
That Thou are searching for disciples now,
Whose faith can stand such testing times with Thee?

"A little farther' may mean friendship lost,
As lukewarm comrades fail to understand;
The way grows narrow with a cross in view,
Yet lead on Lord, but only hold my hand!

"A little farther' down some path of pain,
To learn some depths of sympathy Divine,
If only thus Thy child be trained to serve,
Lead on, O Christ! My trembling hand in Thine."
—Elsie Dovey.

A Message to the Clergy!

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

SYDNEY SYNOD.

The Diocesan Synod will meet on Monday, August 15, and the sermon will be preached by Dr. Stanley Jones of India.

LADIES' HOME MISSION UNION.

The Annual Fete of the above is being held in the Chapter House on Friday, 5th August. It will be open from 12 noon, and at 3 o'clock will be officially opened by Miss Macarthur-Onslow. His Grace the Archbishop of Sydney will preside, and Bishop Bennett and some of the Maori Choir will be present and sing during the afternoon. There will be a This and That Stall, a Novelty Stall, and the usual Plain and Fancy, Towel, Sweets, Cakes, Flower, Kitchen, Country Produce and Refreshment Stalls, also competitions.

During the cold weather since May over 3,000 new blankets and warm clothing, and about three times that amount of used clothing, has been given out in our poorer parishes and the camps at Yarra Bay, Happy Valley, and Bombara Point, Sutherland and Liverpool.

As gifts are only given through the clergy and deaconesses, for seven of whom we are now responsible, it is only the really needy and deserving who receive them. So funds are urgently needed. Do come and encourage and help us in our work, and if you cannot be with us, donations may be sent to and will be gratefully received by the General Secretary, L.H.M.U., Diocesan Church House, George Street, City.

This is a record-breaking age, one is always reading of new records by air, land or sea. Why not let us Church people make some records? It is so much nicer to receive than having to appeal so that needs may be met. So will you do your bit to make this a record sale?

EARLWOOD SUNDAY SCHOOL.

An appeal is being made for funds to extend the Sunday School Hall at Earlwood, Sydney. There are 400 scholars on the roll, and with the comparatively small building they are cramped for room. £350 is needed for the additions, and special efforts are being made in the parish to raise the money. Our front page illustration shows a group of children and teachers at Earlwood. We wish our Earlwood friends success in their work amongst the young people, which is so vitally important.

VICTORIA.

BENDIGO.

Consecration of New Bishop.

The Consecration of the Ven. C. L. Riley will take place at St. Paul's Cathedral, Melbourne, on St. Bartholomew's Day, 24th August, at 10.45 a.m., by the Metropolitan, the Archbishop of Melbourne. The Primate, Archbishop Le Fanu, of Perth, will be the preacher.

After the midday meal, the Bishop and his family will leave for Bendigo, and on official welcome, arranged by the Parish of St. Mary's, Woodend, will be given to the Bishop as he first enters his Diocese, Woodend being the border town.

The following day at 11 a.m. the Enthronement will take place in All Saints' Cathedral. The Primate has promised to be present, and it is expected that Archbishop Head and all the provincial Bishops will also be present, together with Bishop Baker, the former bishop.

DIocese OF TASMANIA.

ST. GEORGE'S, HOBART.

Centenary Celebrations.

The Centenary celebrations were successfully carried out between the 15th and 29th of May. The programme which was designed to cover fifteen days, including three Sundays, was at first thought to be too ambitious, and that it would be too difficult to carry through, but the very fact that it presented difficulties proved to be a challenge to the parishioners who rose to the occasion in a very wonderful way.

The Sundays were designated "Commencement" Sunday, "Commemoration" Sunday, and "Thanksgiving" Sunday. The special preachers were the Lord Bishop of the Diocese, the Right Rev. R. S. Hay, D.D., the Right Rev. Bishop Baker, M.A., D.D., the Ven. Archdeacon Blackwood, M.A., Th. Schol., and the Rev. Alfred Brain, M.A.

The services were attended by large congregations which filled the Church, necessitating (at the Commemoration Service) the placing of seats down the aisle.

Throughout the fortnight there were continued acts of celebration in various forms. On three nights the meetings were purely devotional, taking the form of Bible studies; three other nights were occupied with entertainments; and on other occasions we were joined by fellow-church people from other parishes in the enjoyment and inspiration of combined rallies of the following organisations: C.E.F., G.F.S., M.U., and C.E.M.S.

The children had a never-to-be-forgotten night, when 200 were entertained with a splendid tea, followed by a first-class entertainment including ventriloquism and conjuring.

The greatest celebration of all was the Centenary Tea and Rally in the Town Hall, where forty hostesses, with another forty helpers, prepared a sumptuous repast for nearly five hundred people. Then followed the great meeting presided over by the Lieut.-Governor, Sir John Evans, who gave a very fine message testifying to the value of the Church in the life of the community, a testimony that was well supported by the Lord Mayor, Mr. John Soundy. Our own Bishop made a stirring appeal to all Christian people to respond to the "recall to God," and to stop the drift from religion by making our own religion more aggressive, and Bishop Baker gave a challenging address upon the Sovereignty of God. We shall never forget the inspiration of that gathering, which could not fail to provide a great spiritual uplift for all who were privileged to be there.

The whole commemoration was a worthy and fitting recognition of a century of blessing to the community through the medium of the Church, in its ministrations of the Word and Sacraments, and was successfully carried out by the whole-hearted co-operation of the parishioners.

The Bishop of Wellington (N.Z.) announces that five young clergymen are coming or have come from England to fill vacancies in the diocese; four have arrived, and one comes this month. Four of the five were trained by Canon B. K. Cunningham, of Westcott House, Cambridge.

VICTORIAN JOTTINGS

(By "Melberton.")

FROM the "Clarion Call," July, 1938: "The Most Rev. Dr. F. W. Head, Archbishop of Melbourne, rendered service more valuable than ever he realised by his masterly analysis of the complex situation due to the clever work done in the political arena by the gentlemen of the Liquor Trade"! Cultured in speech and kindly in spirit, the Archbishop was incisive and inspiring also. Absolutely undeterred by the fact that some churchmen disagree with his view, the Archbishop, with unequivocal voice, made his own position clear! In lieu of Local Option, No-Licence was next best, and deserved a big "Yes" vote!

The speech thus epitomised was made at a great Town Hall meeting, recently held to inaugurate a campaign in connection with the Anti-Liquor vote arranged for October 8th next. The "Clarion Call" is the cleverly edited monthly paper of the Anti-Liquor League.

Preaching.

The Anglican pulpits of Melbourne have received a very welcome addition in the person of the Right Rev. Bishop Ashton, D.D. His utterances are clear expositions of Holy Scripture, delivered from his heart as well as his well-stored mind. Thus they reach men's hearts. Men are tired of topical sermons based on the articles in the daily press. One said to me recently, "I want a message of comfort and inspiration when I go to church, not a re-hash of the daily paper."

Losses.

Two greatly beloved members of our Church have gone to their rest and reward recently. The first was Mrs. A. French, who passed on Monday, July 18th. Mrs. French was born in Melbourne in 1852, just 18 years after the foundation of the city, whose wonderful growth she has witnessed. She was the elder daughter of the saintly Canon Chase. Bereft of her mother in 1866, she became the constant companion and helper of her father during his incumbencies of 25 years at St. Paul's, Melbourne, and of 17 years at St. John's, Latrobe Street. In 1897 she married Mr. A. F. French, and they co-operated in all good works for the 41 years of a happy married life. During her 20 years' residence in Kew she opened her home to a ladies' sewing party for missionary purposes.

The Rev. A. R. Mace, B.A., Vicar of St. Hilary's, Kew, read the service at the church and at the Melbourne Cemetery, Carlton.

The Rev. H. Stanley Hollow, M.A., a man greatly beloved, went to his rest and reward after a brief illness. He collapsed after evening prayer on July 10th. He did not rally, and fell asleep on Sunday morning, July 24th. He was the third of the Vicars

of Christ Church, Hawthorn. For the 80 years of its history Christ Church has been served by only two Vicars before Mr. Hollow. For 20 years he has been a faithful parish priest, a diligent pastor, with gifts of teaching especially the young. His funeral on Monday afternoon is thus described by the "Argus":—

"Christ Church, Hawthorn, was filled with parishioners, friends and others yesterday, when a memorial service was held for the Rev. H. Stanley Hollow, rural dean of Hawthorn, who died on Sunday after having served the church as Vicar for 20 years. Many people were unable to gain admittance. During the service, children from the Sunday School connected with the church, and from the West Hawthorn State School, lined the street.

"The service, which was attended by more than 40 clergy, was conducted by Archbishop Head. Earlier, a Communion service had been celebrated by the Bishop of Geelong (the Right Rev. J. J. Booth), assisted by the Rev. A. Roscoe Wilson. Archbishop Head also conducted the service at the Springvale Crematorium, where a Masonic service was read by the chaplain of the City of Hawthorn Lodge (Wor. Bro. A. Lyell).

"The chief mourners were Mr. Victor S. Hollow (brother), Mr. M. Stanley Hollow (nephew), Dr. J. T. Hollow, Messrs. Samuel Hollow, Harold Hollow, Norman Hollow, Charles Hollow, Ernest Hollow, Walter Hollow, and H. Rye (cousins); Mr. Harold George, Mr. E. S. George, and Mr. E. McHenry (brothers-in-law).

"Pall-bearers were the Chief Justice of the High Court of Australia (Sir John Latham), the Mayor of Hawthorn (Councillor J. A. Gray), Mr. Edgar, M.L.C., Mr. E. T. Macdermott, registrar of the diocese; Wor. Bro. W. J. Deane, Master of the City of Hawthorn Lodge; Mr. L. V. Biggs, Messrs. A. W. Green, J. B. Pridmore, and G. C. Dickason, church wardens; Lieutenant Snell, representing the 37-39th Battalion, A.M.F., and Mr. F. W. Fisher, representing the council of Tintern Church of England Girls' Grammar School."

Vacancies.

Two very important positions are vacant just now, viz., Christ Church, South Yarra, and Christ Church, Hawthorn. The Rev. L. Townsend, B.A., who has been Vicar of South Yarra for 30 years, has resigned. It has a noble Cathedral-like Church, whose graceful spire is one of Melbourne's landmarks. The parish contains State Government House and many other old homes. The Church is seated for 1,000 persons. Prayer is asked that the nominators may be guided very specially by God's Holy Spirit in the choice of faithful, courageous and able men as Vicars.

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CHURCHMEN'S REMINDER.

"A man never climbs so high as when he knows not whither he is going."—Cromwell.

"Be not wise in your own conceit."—St. Paul.

AUGUST.

6th.—The Transfiguration of Our Lord. This happening is worthy of the place of a special Festival in the Church. It prefigured the coming Resurrection. It showed that already the glorified Body was preparing for its rising from the Tomb.

7th, 8th Sunday after Trinity.—Divine Providence. How comforting and needful in these days are the various collects of similar import. Whenever our Nation truly turns to God for protection safety is assured.

14th, 9th Sunday after Trinity.—Grace prevenient, or going beforehand, and Grace co-operative. We must rely upon both. Unless God orders our way before us how can we hope for success in anything. Unless at each time we are helped by the Holy Spirit how can we use the God-given opportunities?

15th.—Panama Canal opened, 1914.

18th.—Liverpool Cathedral opened, 1924.

To Australian Churchmen.

THE IMPORTANCE OF THE EDUCATION OF THE CHILD.

SOMETIMES in moments of dispiritedness we fancy that this is an age of talk. We have our wireless talks and our set speeches. Every subject under the sun is canvassed in all its aspects. We talk so much about how things ought to be done that we have no time left to do them. We venture to think that this is a trait that is very much in evidence in the United States. There is great progression in specifying. But it is by no means confined to the United States. It is here in our midst. The result of this strange tendency to keep on talking is that we are prone to fancy that talk accomplishes things. "What is the use of telling us that we need a better health system?"—the Minister for Public Health said. "What is the use of suggesting that we have not a perfect school system?"—the Commissioner for Education said. And so it goes on, until we are reminded of the old lady at a football match who declared that the victorious side could not have failed to win "with 20,000 people shouting instructions to them." We shout our instructions and the game goes on merrily in the old, old way. Now we feel better having "rid our souls of this perilous stuff," and start in to add our little contribution to the eternal talk of the day. The child is the hope of the future because the child is the only future the country has got. But we are taking a new line in this article. We are temerarious enough to suggest that the potentialities of the child reside largely in the earlier generation. If we are going to make the child what we hope, we must realise the ideal in ourselves. Bishop Watts Ditchfield had a wide experience of London slum life. He had a parish in the East End of London that was

a hive of industry and activity. He scorned the theory that because the hope of the future lay in the child, therefore we should begin in the present with the child. The child to him was the flower, and he deliberately chose to treat the root. We are of opinion that herein there lay the secret of his success. He had a sound policy. The reason we have lost so much hold on the child is that we have lost even more seriously when we consider the parent. Nothing can completely make up for family life, and the sooner we realise that the better. There is a craze in some quarters for "getting hold of the children." We are asked in the sacred name of psychology (and what could be more sacred?) to capture the child young. If once they reach, say, fifteen without confirmation, the condition is desperate, if not hopeless. And there is a rush to rope in the little mites of ten and eleven. The girls trip demurely to confirmation in their long veils, and, of course, get their photographs taken. The boys are not so picturesque. They never were. This attitude seems to be a counsel of despair. The old generation is like Ephraim gathered to its idols. The fiat has gone forth, "Let it alone."

It is difficult to combat this defeatist spirit, yet we are convinced that it must be combated if effective work is to be done, even for the children we are seeking to catch.

There is great need to urge upon men and women this great responsibility to those who are coming after. The home life is the real spirit of all true endeavour. It cannot be strengthened unless a real effort is made to arrest the attention of those who form its character. It is a mistake of the first magnitude to confuse the stirrings of adolescence with true conversion to God. Grace is not limited to the dawn of our mature life. It operates at many ages. Paul, separated from his mother's womb, was arrested and transformed in the full vigour of manhood. We need to return to this conception.

Having said so much it remains to add that there is a crying need in the present day for laying true foundations. Paul was brought up at the feet of Gamaliel. When the great crisis in his career came the old training stood him in good stead. He was no novice in the things of God, even though the full value of spiritual reality was yet hidden from him.

It is here that the education of the child gains tremendous importance. And we have to acknowledge that the child is not educated. The half-hour per week devoted to religious instruction in the daily school is wholly inadequate. When we add to the limitations imposed by time the handicap of large and unwieldy classes and the rather slender equipment in teaching technique possessed by the average clergyman, we are confronted with a situation that staggers us. If the real meaning of God's great message to man is to be conserved, drastic steps must be taken. Yet the magnitude of the task ought not to hinder us from attempting a remedy. The temptation to revive our opening plaint is strong upon us, but it must be sternly resisted. One

little "cheep" is permitted. Our fathers worked and we only talk—intoxicated by the exuberance of our own verbosity! Robert Raikes has left on record that "he was struck with the miserable state of the children" in Gloucester. Probably many were struck before him, but Raikes paid "four decent, well-disposed women" to teach the children to read and to learn the Catechism. They got a shilling a week each, and from this tiny seed there grew the forest of Sunday Schools. Now we are faced with a decline of the work thus started in the late eighteenth century. In some parishes the morning service has become altogether a children's service, and the morning Sunday School is wholly defunct. In some other parishes even the afternoon Sunday School is threatened with extinction. Less than one-half of our Church children ever attend Sunday School at all. The root of the difficulty lies, as we have said, in the home. But much can be done to revive interest in this method of educating our young people. We need to create a body of spiritually-minded young men and women who will devote themselves to the task of bringing the Gospel message in an attractive form to these young people. They must be content to stick to this work through good and evil report, and to put up with setbacks and grievous disappointments. More important even than regular attendance at the hours of Sunday School is the effort to make personal contact with the parents. They must be prepared to see the children in their own homes, and win their interest by a display of real interest themselves. We will be told that there are no such young men and young women ready to undertake toilsome and unremunerative labour of this sort. That is not so. They exist, and some of them are already in the ranks of the workers. But the glow of a great enthusiasm is sometimes lacking, because the leaders in our parishes have not sufficient imagination to visualise the possibility and to inspire those who long to serve with a due sense of the greatness of patient continuance in work for the helpless and untaught. If only this message of ours reaches some remote corner of this Diocese and sets someone on the task of organising such a movement where it does not now exist, the days of Robert Raikes may return.

We have heard of a young lady who, in much fear and trembling, undertook the task of teaching some difficult girls texts of Scripture week by week. She worked on patiently, bearing with the backwardness and indifference of her pupils, praying that God would speak to their hearts through His Word. And we have heard that her hopes were realised. Some of the girls began to ask her regarding the deeper things of life, and she had the joy of pointing them to the Saviour. We need to get away from the idea that spiritual revival will come suddenly without our seeking or our work. God blesses the means He has appointed Himself, and the faithful use of them is the pre-condition of blessing. Educate the children. And, dare we say, we want to do more than tell them pretty stories with a religious flavour. There is too much teaching of this

sort. It wins great approval from a certain type of expert. Of course it all depends on what you want to teach. If you are anxious to create a particular moral atmosphere and to introduce the child to beautiful ideas, then the Bible readily lends itself to that object. You have your reward. A generation grows up with bundles of good intentions loosely strung on the cords of the Divine message. A certain amount of good is done, and some are therewith content. But if you are concerned to plant in the child's mind the counsel of God, then you must bring under the child's notice such great facts as sin, forgiveness, redemption, prayer, public worship, sacraments. It is here we lack. Educate the child.

OUR CHILDREN.

WISE men face facts.

Time was when the Psalmist sang (Ps. 127, P.B. version): "Lo, children and the fruit of the womb; are an heritage and gift that cometh of the Lord. Like as the arrows in the hand of the giant; even so are the young children. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate."

Is there such a note of praise raised now at the thought of large families? Are such regarded as a sacred heritage and gift of the Lord?

Do we count the man happy who has his quiver full of them, like sharpened arrows? Are children regarded as a source of pride and strength to a family and nation? If not, why not?

The Diminishing Birth Rate.

Thought stimulating correspondence has appeared in the secular press concerning the smallness of present-day families. Many ascribe such to economic conditions, to bad housing and high rents, to the uncertainty of employment. It is a good thing to get to know people's minds on this most vital subject. Vital because we must face the fact that a declining birth rate spells a dying race if it is not checked.

Sympathetically we shall read the correspondence. Many parents and children do have a very great struggle, a most unfair handicap. Many philanthropists are recognising such. Every child should have the opportunity of healthy development in healthy surroundings all good and true men will agree. An interesting report on the housing problem will be found elsewhere in this issue.

There is, however, something deeper than this. Is it not a fact that in many homes of the rich and middle classes we find at times smaller families than in the homes of the poor? We must face facts.

The Training of Children.

We rejoice in the growing recognition by those responsible of the need of caring for the bodies and
(Continued on page 17.)

THE CHAINED BIBLE IN OLD ST. PAUL'S.

Sir George Harvey's Famous Picture.

WE publish again by request the "First reading of the Bible in the Crypt of old St. Paul's, London," together with an explanation of the central figures from the "Church Times":—

The injunction of King Henry VIII. for the introduction of the Bible into English parish churches bade the clergy obtain:

"One Boke of the whole Bible, of the largest volume, in Englyshe, and the same sett up in summe convenyent place within the Church that ye have the cure of, wherent your parishioners may most commodiously resort to the same and rede yt."



This command was duly carried out, but books were rare in those days—probably, people who could read them equally rare—and for this reason many copies of the "Great Bible" were chained to the walls of the churches, and so came to be known as "chained Bibles."

There are not many of these chained Bibles in existence. There is one at Cumnor Church, four miles from Oxford, which was set up during the reign of James I. In St. Paul's Cathedral as many as six copies were placed in the crypt, and it is said that "it was wonderful to see with what joy the Book of God was received." At the time of the tercentenary of the setting up of the English Bible, Sir George Harvey, fourth President of the Royal Scottish Academy, was commissioned to paint a

scene of the reading of the chained Bible in the crypt of St. Paul's. This picture passed into the possession of the Clow family, and unfortunately was lost; but engravings were made, and from one of these we are able to reproduce the picture again in this issue.

The scene depicted is in the year 1540. Bonner had just become Bishop of London. He is seen rather indistinctly on the right of the picture, frowning his displeasure. With him are a monk and others of his supporters who disapproved of the open Bible. The reader is John Porter, who had a good voice, and read aloud for the benefit of London citizens who were illiterate. Bonner caused Porter to be arrested, and he was found dead after a week in Newgate, so that he could never be brought to trial. The accusations against him were that he made comments upon the text,

and that he might have caused a breach of the peace by gathering crowds around him.

The figure seated in the centre and listening attentively is Humphrey Monmouth, draper, Alderman and Sheriff of London. He had at one time been put into prison for association with Tyndale. Seated close to the pillar with her head resting on her hands is Anne Askew, who was subsequently tortured and executed for heresy in 1546. Near her, holding one of her children, is an attendant who subsequently ministered to her in Newgate. In the right-hand corner is an old beggar with his little dog. To the left of the pillar can be seen, though somewhat indistinctly, Stephen Gardiner, Bishop of Winchester, Thomas Cromwell, and Miles Coverdale, the translator, talking together.

Another interesting fact about the Great Bible is that, for some reason that has not been satisfactorily explained, it was decided that the printing should be carried out in Paris. The French King had given his authorisation; but nevertheless, Coverdale complained of constant interference with his work. Eventually an order was given to stop the printing and seize the sheets; but Coverdale had already sent them off to England, and afterwards the type and printing presses were bought from the printer and sent over to England also.

Coverdale himself has a chequered career. He was forced to live for years on the Continent. He was subsequently appointed Bishop of Exeter by the uncanonical method of Letters Patent, and later was deprived of his see. For three years, during the reign of Queen Elizabeth, he was, it is interesting to record, incumbent of St. Magnus the Martyr, London Bridge, where he astonished his congregation by "his strange practices." He refused to wear vestments.

LATE REV. C. N. LACK.

We note with regret the passing of the Rev. C. N. Lack, for many years connected with the China Inland Mission, who died in Sydney this week. Mr. Lack, who was well-known in missionary circles, and who had spent many years in China, was an outstanding evangelist. Latterly he had been assisting in directing C.I.M. affairs in Melbourne, and prior to his death he had been appointed the C.I.M. Director for New Zealand. Ill-health prevented him from carrying out his duties in this sphere, and returning to Sydney, he entered hospital. Mr. Lack had a large circle of friends and admirers, and his intense earnestness and sweet, winsome ways were outstanding characteristics. In his evangelistic endeavours, both in China and the home fields, he undoubtedly won many souls to Christ.

A convert of the Rev. George Grubb Mission held in Sydney many years ago, he seemed to catch from that Mission a fire and enthusiasm which never dimmed nor waned.

The funeral service was held in St. Andrew's, Summer Hill, which he frequently spoke of as his spiritual birthplace, for it was in this Church that he made the great decision of his life to follow and serve Christ. Those present at the service included the Archbishop of Sydney, Revs. A. Colvin, R. B. Robinson, J. Bidwell, R. Bootle, D. J. Knox. Archdeacon Begbie gave the address.

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THE ANNUAL MEETING OF THE MOTHERS' UNION (SYDNEY).

(Communicated.)

The annual meeting of the Mothers' Union, held on July 15th in the Lower Town Hall, was well attended by over 1000 members. The Archbishop was chairman, and the special speaker was the Right Rev. the Bishop of Aotearoa. Mrs. Mowll, the Diocesan President, welcomed the members of the Mothers' Union, gave a personal apology from Lady Wakehurst, and welcomed the first Life Vice-Presidents of the Mothers' Union (Sydney Diocese), Mrs. Hey Sharp and Mrs. Robert Taylor.

Mrs. Mowll referred to the annual report, and expressed appreciation of the work done so splendidly by those who had helped this year, concluding her address with a message from Queen Mary.

The Honorary Organising Secretary (Mrs. H. Hordern), said the work had been most encouraging. There were now 110 branches and 2,700 members in the Sydney Diocese. Mrs. Friend, the Hon. Treasurer, said from the financial point of view great progress had been made.

Bishop Bennett then addressed the meeting, saying: "I thank you from the very depths of my heart for the wonderful welcome that you have given me to-day. I realise that the welcome is not only to me personally, but more especially to the race which I represent.

"We have," he said, "over 30 branches of the Mothers' Union amongst the Maori people in the Auckland Diocese alone. Over 400 Maori mothers are members of your own organisation. I am very interested in the work of the Mothers' Union. It is an essential and spiritual work in the life of the Church, emphasising not only the sanctity of the marriage vows, but is also interested in the development of our children. It does not make much difference where they are, mothers' hearts beat the same all around the world.

"One of the leaders of the Maori race came over here to N.S.W., and was associated with Samuel Marsden. After being entertained here he went on to England, and the King, I think it would be George III., presented him with a number of valuable presents, which he brought with him to Sydney and sold to the white people here in N.S.W. for firearms. He returned to New Zealand and attempted to become the Maori king. Many thousands of Maoris were killed in battle.

"Last night I was showing a picture of a Maori lady, a lady who was brought up at the feet of Bishop Selwyn in his house. She was a maid, and came into the spiritual side of their family life. She has two sons. These two sons are fine big stalwart men, working in a dairy factory. A dairy factory is open every day of the week. These men had both dedicated themselves to the service of God. They felt they must carry on their work on Sunday, but determined to give all their takings on the Lord's Day for the service of God. Here is a beautiful picture. Two hundred and twenty miles north of Auckland you will find a very beautiful little church, attended by about 100 people. There is nothing wanting. The whole of the church was erected by these two men, who gave all their Sunday takings to the service of God. Who gave them the inspiration? It came from their mother; and who was it who introduced this mother to the work of God? Bishop Selwyn's home. See how very wonderful it is that the influence should be handed on to the children, whether one be a white person or a Maori. This little church pointing heavenwards is a wonderful illustration of the influence of a mother.

"I remember seeing some time ago a little grave and a little stone on that grave had these words: 'It was so much easier to be good while she was with us.'

"I hope you won't mind my referring to two little Maori proverbs. It is to show you the interest of the old fathers and mothers in the welfare of their children, away in the old pagan days. The first was addressed by fathers to their boys: 'Do not be attracted by the beauty of the face, but by the horny hands of labour.' In those days all

their labour was in the field, and the woman's job was to provide food for the family. She had to take the Maori spade and dig up the roots in the kumara plot, so it was considered that a woman worth having for a wife must be one whose hands were horny.

"Again, this is what they said to the girls: 'Never marry the man whose tail is singed.' In winter time, instead of looking after the family, the lazy man would be standing in front of his fire warming himself."

After Lady Riddle had moved a vote of thanks to Bishop Bennett, the Archbishop closed the meeting with a Benediction.

(Owing to lack of space this account had to be abbreviated considerably.—Ed.)

PARRAMATTA RURAL DEANERY.

KINDERGARTEN SUNDAY SCHOOLS.

Teachers' 7th Annual Training Course and Exhibition of Work.

The 7th Annual Training Week-end and Exhibition of Work from the Parramatta Rural Deanery Kindergarten Sunday Schools was successfully held at St. Stephen's, Lidcombe, on Friday, Saturday, and Sunday, July 22nd to 24th.

"Missionary Enterprise in the Sunday Kindergarten" was the subject dealt with throughout the Teaching Course for the Kindergarten Teachers and Leaders.

Miss D. Foster, Director of Primary Work, Board of Education, Diocese of Sydney, arranged and conducted the course, and was assisted by Miss R. Campbell, of the Sydney Primary Workers' Association, together with a committee of local Kindergarten leaders, with Miss N. Howison and Miss E. Ongley as joint hon. secretaries, assisted by Miss M. Cupitt and Miss E. Simpson, of Lidcombe.

The Rev. O. G. Dent, L.Th., Rector of St. Stephen's, extended to all a hearty welcome.

An address, "Presenting the Missionary Idea to Primaries," was given by the Director, who emphasised and explained the need for enlarging the child's knowledge of God, kinship with other people, and a realisation of Christian Brotherhood as taught in the Gospel Message.

The Rural Dean, Archdeacon H. S. Begbie, presided at the opening of the Exhibition on the Saturday, and thanked Miss Foster and all concerned for the interest and effort made towards the objective aimed at.

Mrs. Begbie, who was called upon to open the Exhibition of Teachers and Children's Work, wished the function every success.

Miss M. Hamilton, from St. George's Mission School, Hyderabad, India, gave a very interesting address on "The Importance of the Kindergarten in the Mission Field." Miss Hamilton described the manners and customs of native children, and gave illustrations of how the Kindergarten School helped during the early years of impression in the child's life.

Thirteen schools were awarded certificates for exhibited work.

During the evening session group dramatising was practised in mime, several Bible stories being acted effectively.

Mrs. Dumolo adjudicated on the teachers' efforts, afterwards giving an address on "The Art of Dramatising," from the silent miming to full speed and action, expression and development, all of which helped to broaden the vision of other peoples and characters, and in the living out of one's self, opening the door to something vital in the child's life when trained to realise the meaning behind the story acted in an atmosphere of joyful expression of Christlike beauty of character.

On the Sunday afternoon a practical demonstration with a class of Primary scholars under expert direction gave much valuable material for future use to observing teachers.

SPIRITUAL MOVEMENTS.

(Continued from page 2.)

fact, the day upon which John Wesley saw a new light, a revelation from above, which changed the whole course of his ministry. This, too, is Empire Day. While we rightly celebrate the greatness and unity of our Empire, and the loyalty of the several parts of the Empire to the king, at the same time we can hardly fail to be disturbed by what we often hear said about the state of the Church in our own land, and in other parts of the Empire. After all, the Churches are the places where the work of the character-building of the nation should be going on. The homes of our land and the Churches of our land should be the two great upward influences upon our public and private life. And if, as they say, the Churches are emptying, it is quite obvious that other influences than the Bible will mould the British type. We know the prominent place which the Bible has in the services of the Church of England; there the chief honour is given to the reading, the singing, or the recital of the Bible as the Word of God. I think it is this fact that has made our Church of England so eminently likely to appeal to the quiet, sober mind of the English people.

"Most of us appreciate the value and the beauty of ceremony in its due proportion. Our Cathedrals and beautiful parish Churches provide plenty of opportunity for that dignity of worship which makes a special appeal to some people; but the structure of the services of our Church, and the foundations upon which these services rest being nothing less than the teaching of the Bible, they could not be changed without profoundly disturbing the balance of religious teaching in this land; and in turn, we should find, I believe, that the character of the race is likely to be changed. Very few Englishmen will show their disagreement with religious teaching, at any rate to-day, by riot or by open disputation. They will quietly refrain from attendance at places of public worship, rather than take part in ceremonies and forms, and listen to teaching which they do not recognise as belonging to the Church of England. The Church simply loses its appeal to the average layman, and that is the end of it for him. It is that fact, I think, that produces that spirit of defeatism. If people realise

that there is no particular appeal in the services of many of our Churches to the youth of the nation, they will naturally begin to talk about the failure of the Church, and they will admit that the Church of England has no message for the people; and that it requires modernising and changing before it can convey any message that is likely to be received by the people. I do not believe at all in this view. I believe there is in the Church to-day that which naturally appeals to the English mind; and the clergy and laity have both a deep responsibility, the one to give, and the other to demand adherence to, the broad framework of the Church's ceremonies and doctrine. There is, assuredly, ample room for variety of emphasis without making havoc of the order of our public worship. The National Church League has never stood for a rigid or narrow view regarding individual tastes as to exact forms of worship. What the League has stood for, and stands for to-day, is that which is part of the very soul and essence of our Church of England doctrine, building upon the teaching of the Bible, the proclamation of the Gospel by public preaching, and a simplicity combined with a dignity of public worship which satisfies the soul."

CHURCH OF THE HOLY SEPULCHRE, JERUSALEM.

Closed for Safety.

The Church of the Holy Sepulchre, in Jerusalem, was closed from April 9th for repairs.

This decision was made by the High Commissioner for Palestine because defects in the building are so pronounced that it is no longer safe for people to go inside. The ecclesiastical bodies concerned, however, will be permitted to conduct their usual Easter ceremonies "entirely at their own risk."

Built by the Crusaders in the twelfth century, the Church of the Holy Sepulchre stands over the traditional site of the tomb of Christ in the centre of Jerusalem.

The Colonial Office states that Mr. William Harvey, the distinguished architect, who was nominated by the Government to examine the structural weaknesses of the church, has reported:—

"The earthquake shock of October, 1937, although slight, was sufficient to shake the building in every particular. It stands well in parts that have already been provided with steel and wooden struts, yet even in them cracks have occurred.



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THE MARSDEN CENTENARY COMMEMORATION.

The C.M.S. are to be congratulated on the Marsden Centenary effort. The Town Hall presented an unusual appearance with the great Missionary Courts, in which scenes from China, Africa, India, Japan, and the Northern Territory of our own country, were graphically illustrated. The assistance of resident Chinese children and adult Chinese friends gave a very realistic air to the Chinese Court, and great amusement was afforded by the attempts of the uninitiated to manipulate chop-sticks. Many, also, got their name written in Chinese characters by the Chinese scribe, who courteously tendered his service to all. Mrs. Mowll's lectures on Chinese life was listened to with evident appreciation, and we forecast a large sale for her interesting monograph, "China As It Is To-day."

Although there were no natives from Africa, there were such excellent representations of them that even intimate friends failed to identify those who, for the nonce, assumed African colour and garb. The Swahili service gave the note of realism in this Court. The Revs. C. C. Short, Harper, and Miss C. Begbie, with their helpers, gave valuable assistance with this Court.

In India we had the two sections of Indian life carefully represented. The Hindus occupied one portion, and the Mohammedans another. We listened to the famous Bismillah as the Mohammedan knelt on his prayer carpet, and repeated one of the Suras from the Koran.

In Japan we saw the native custom of welcoming guests, and felt a slight pang of disappointment when the cakes that looked so tempting were carried away in the voluminous sleeves of the visitors.

Mr. Grace, Mrs. Stephenson, and Miss Webster, ably assisted by a loyal band of workers, helped us to understand something of Indian life. In the Japanese Court, similarly assisted, Miss Boydell gave us out of the wealth of her knowledge of Japanese life and customs. The boys of Redfern gave a very realistic corroboree.

The lower hall was devoted to educational, Biblical and medical activities, and much interest was roused by a reading from the Braille Bible, that boon to the blind. The medical equipment, we were assured, having been presented by different firms in Sydney, was much superior to that which prevailed in many parts of the Mission field.

The Northern Territory Mission work was well depicted. Primitive and Mission School scenes drew the attention of the large crowds in the hall. The Rev. A. Dyer, Mr. Post, Miss Neville and helpers did valuable service.

We have left to the last the Maori Choir, yet they afforded the most realistic touch of all in their sacred songs and representations of native customs. All who heard them greatly appreciated the contribution which they made. But the man or



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women of vision remembered that a hundred years separated them from a time of darkness so great that cannibalism prevailed amongst them, and seeing them joining in the Christian worship, and rendering the sacred songs of the West in the musical language of this Island of the East, felt his heart strangely stirred, and could only repeat the ancient exclamation, "What hath God wrought!"

The Most Rev. the Archbishop presided at the various opening ceremonies, and the Exhibition was favoured by addresses from Bishop Bennett, the Lord Mayor, Sir Philip Street, and Sir Kelso King.

Ample provision was made for refreshments under the capable supervision of Mrs. Bragg, and the Rev. D. Begbie displayed his artistic skill in fine scenery painted for the various courts. The Rev. F. Hulme-Moir, the General Secretary of the C.M.S., directed all the arrangements of a very successful commemoration.

LIBERTY—THE GIFT OF GOD.

By the Rev. G. E. Alison Weeks, LL.D.

"LIBERTY—the Gift of God," had been suggested to him by a sentence he came across recently in a book by Thomas Jefferson entitled, "The Rights of British America." The sentence was this: "God, when He gave men life, at the same time gave them liberty." Whatever that might be worth as an expression of political theory, it certainly was a proof of spiritual experience. St. Paul, in his Epistle to the Galatians, said, "Stand Fast; and be not entangled again in the yoke of bondage." There was, said Dr. Weeks, an interesting background to that exhortation of St. Paul. It went back to the old days when a slave having saved sufficient money would repair to the temple and pay over that money to the god. He, and the man from whom he sought to be liberated, would come together, a fictitious sale would take place, the master selling the slave to the god, and from that moment all his authority over the slave would cease; the man had been purchased by the god for freedom, and none ever dared reduce him again to the status of a slave. On the ruined temple-walls, inscriptions to that effect could be seen. Whenever the New Testament spoke concerning the glorious freedom of the Christian, that was the background. Man's freedom had been purchased at a great price, and never again could he be bound.

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In the early Church, continued Dr. Weeks, there was no knowledge whatever of anything like an official priesthood; the one word they found omitted from the New Testament was the word that could be translated "priest." There were no such things as sacrifices in the life of the early Church. The Epistle to the Hebrews had as its keynote the fact that one sacrifice had been offered for sins once and for all. But gradually the Church that had been born free found itself in chains; that bondage became complete; it was a bondage that was political, mental, and spiritual. The most heinous sin of the Middle Ages was heresy; in other words, the exercise of a man's conscience, reason and judgment in matters of faith. Rome dealt with that, and enquired into a man's intimate thoughts, and burned him if they happened to prove unsatisfactory. What should he say concerning the spiritual bondage? Dr. Weeks could not find words adequate to describe the condition of those who were held in the grip of the priest; not only did he maintain a sway over men and women in the Confessional, but he wielded his power also in regard to the unseen world, which was summed up in the one word "Purgatory."

Then came the great Reformation, a supreme illustration in history of the truth of the words of Christ, "Ye shall know the truth, and the truth shall make you free." It was not easy to sum up in a short time the blessings of the Reformation. In a letter to "The Times" a body of Evangelical leaders declared that the Reformation gave to every English man, woman and child free access to the Bible; it re-asserted the Gospel of salvation by the free grace of God in Christ. By its unfolding of the Scriptures the Reformation led to the recognition of more spiritual conceptions of the Church, and its emphasis on the spiritual liberty of the children of God had been the fruitful seed of true liberty in all departments of thought and life.

There was a tendency to-day, in many quarters, to go back to the old status of bondage. There was a movement within the Church itself, and there was a movement without. There was a strong party within the Church, straining every nerve to bring about what they (the Evangelicals) would call bondage, but their word was re-union; and re-union with Rome was surely very clearly manifested, and increasingly manifested in many directions. Without the Church the forces making for bondage were equally strong and equally vigilant; for Rome was unsleeping; she was enterprising. She was using the secular press with skill; she sought to secure positions for her adherents in all the public institutions; and by means of the movement known as Catholic Action, the young life of the Roman Church was being embodied in the great move for what they called the conversion of England. Both within the Church and without there were those movements at work which were threatening the liberty of the people of God. If ever St. Paul's exhortation was needed, it was needed to-day. "Stand fast; and be not entangled again in the yoke of bondage."

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OUR CHILDREN.

(Continued from page 9.)

minds of our children, but the great weakness of our modern home life is that so many fail to realise that the arrest of the decline of the birth rate has much to do with it.

Lack of Spiritual Training.

Every child born is a potential asset to the nation, but if the spiritual part of its nature is neglected, such may become a menace to the community.

More New Births Needed.

Not only do we need more births but more "new births." The World's Divine and therefore greatest Teacher's pronouncement is a challenge to all loyal subjects. "You must be born again" is a challenge to all true educationalists.

When men and women are born again and live as Christians there must be, out of love to their Saviour, a taking up of the cross of self-sacrifice, and this will be in evidence in home life as in all other things.

There must be the spirit of "live and let live" (we thought of the needs of others and Christian brotherhood). Again, there will be thought for the spiritual welfare of their children, whom they will regard as "gifts" from the Lord to be trained for Him, and to "carry on" the nation after they themselves have gone to rest. All the implications of spiritual training cannot, of course, be touched upon. Let one aspect be emphasised.

The Use of Sunday and the Spiritual Training of the Child.

One of the disturbing aspects of our modern civilisation (which is being endangered) is the decrease in the number of children attending our Sunday Schools and Churches.

In that interesting small book, "Why Sunday?" published by the Lutherwork Press in 1932, there is interesting and arresting matter in the chapter entitled

The Answer of the Child.

(Let some extracts be given from "Why Sunday?")

"The presence of the child in our midst is one of the most powerful arguments for the preservation

of Sunday as a day of rest and worship. One of the most monstrous crimes against childhood is the creation of an irreligious environment by the increasing secularisation of the Sabbath Day."

"Parents to-day are not giving their children a chance of life. Don't they credit their children with possessing souls?"

"The available data of 17 Churches in Britain records a decrease for 1900 to 1927 of 1,144,268 scholars."

And the tragedy is that it is the middle and upper class people who are mainly responsible for this. The upper classes take their children with them in their motor car jaunts on Sunday, etc., etc.

"We are rearing a pagan generation in a land gutted with Church buildings."

"There is a real fallacy behind the assertion that the Church has no right to any special privileges on Sunday."

"The Church should not be compelled to face the competition of the cinema and the football ground."

"Could you expect children to choose the Sunday School to the playground?"

"For the sake of the children Sunday should be preserved from secular labour and more worldly amusements in order to ensure for the Church full support in its most necessary programme of moral and spiritual education."

Let there be added God save our children.

FAREWELL TO ARCHBISHOP OF SYDNEY.

It is expected that the Sydney Town Hall will be well filled on Wednesday night, August 31, when a public farewell will be given to the Archbishop of Sydney and Mrs. Mowl prior to their departure for England and India. We understand the Archbishop is travelling via Canada, where undoubtedly he will renew many old friendships. His Grace will be in England for only a short time, as one of the main purposes of his being absent from Australia is to attend the International Missionary Conference to be held in Madras in December, where his wide experience of missionary work will be of great value in the Conference. A large and representative committee, of which Sir George Julius is chairman, is making arrangements for the farewell gathering on August 31. Church people will naturally keep this date in mind.

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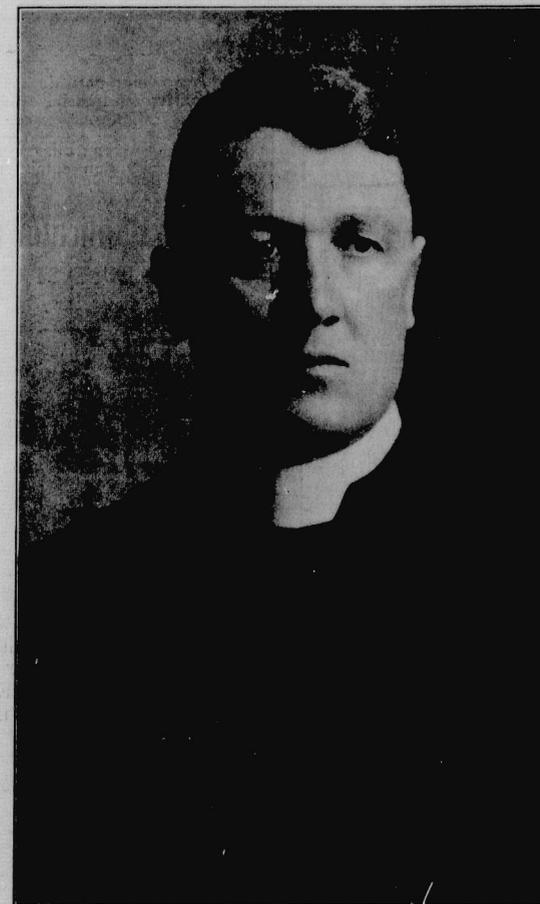
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THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

Public Farewell to the Archbishop of Sydney in
the Town Hall, Sydney, on August 31st, at 8 p.m.