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For Church of England People
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Dr. A. C. Hill, of Glasgow, says that we "had big books in which were words like psychology and inferiority complex and such like—books which sell like hot cakes among the illiterate and the half-educated."

In a recent broadcast service from the City Temple, London, Mr. Basil Mathews said that a missionary in the Atlas Mountains of North Africa had told him that he regularly listened-in to the London Sunday evening service from 2 L.O.

February 8 last was the hundredth anniversary of the birth of Jules Verne, the author of "Round the World in Eighty Days" and many other books of romance. He foreshadowed in his works the coming of the submarine and other modern inventions.

To strengthen the dome of St. Paul's Cathedral, London, a chain of stainless steel 450 feet long is being made in Sheffield. The chain will be embedded in concrete and laid inside on the great dome to prevent sagging and preserve the shape.

Reformers are very rarely popular at first. Entrenched vested interests always put up a stiff fight. Readers need to beware of the liquor trades' specious arguments in the campaign of the approaching Prohibition Poll in N.S.W.

Certain ecclesiastics in England and Australia appear to use every occasion to decry Dr. Barnes, Bishop of Birmingham. The trouble to them is, that never before has the position been so clarified! The issues are clear and vital—and people are beginning to know—thanks to the Bishop!

The Queen has sent to the London Museum a beautifully dressed doll, representing Queen Alexandria when she was a girl. The doll, which is 15 in. high, was made in 1863, and is perfectly dressed according to the fashion of the day, including a crinoline. All the garments are made by hand.

"Mr. F. Cardinal, a London postman, has just returned from India after laying the corner-stone of a leper ward which is to be built with money saved by him and the late Mrs. Fletcher, at whose house he lodged. He laid aside £2 a week from his wages for several years."

The refusal of the present Viceroy of India, Lord Irwin, son of Lord Halifax, to have a public reception if he landed in India on Good Friday, made a great impression on Indian minds. Lord Irwin, strong and convinced churchman as he is, has thus won universal respect throughout the whole of India.

In 436 industrial disputes in 1927 Australian workmen lost 1,712,000 days, compared with 1,310,261 days lost in 360 disputes in 1926. The amount of wages lost totalled £1,666,000, compared with £1,415,813 in 1926. In the six years from 1922, 6,468,130 working days have been lost, involving a loss in wages of £7,134,067.

The Rev. R. B. S. Hammond, speaking from 25 years' experience among the poorer classes, says he favours any form of coupon system that is an incentive to cash purchase. He has found that debt is a far greater curse among the poor than even drink. The system, to his mind, has an immense economic value.

Rare stamps worth well over £100,000 will be on view at an exhibition to be held in London in June in connection with the Philatelic Congress of Great Britain. "Only the rarest of the rare will be shown at the Congress Exhibition. One stamp alone was bought by its present owner, Mr. Arthur Hinds, for £7350.

Signor Mussolini emphatically refuses to renounce the monopoly of education of youth, which is one of the Government's fundamental duties. He added that he "might abolish even the few remaining Catholic institutions." There must be some reason why this and other historic Roman Catholic nations have taken the education of the young out of the hands of the Church!

Just now there is abroad a sort of impatience with "institutional" Christianity. We ask where would Christianity and its witness be but for the Church—that wonderful mystery? And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, helps, governments and so on! The unthinking can protest too much!

Stalin, the new leader of Soviet Russia, is a Georgian, with his roots deep in Southern and Eastern Russia. He is very young, very healthy, and his name means "steel." It was he who ruthlessly broke with his opponents, Trotsky and company. He had never been in Western Russia, and spent his pre-war life in underground revolutionary activity.

According to Mr. C. P. Conigrave, Inspector of Fisheries in Northern Australia, "Cod liver" oil is rarely true to label. He says in his annual report on shark fishing in northern waters: "It is well to remember that practically the whole of the world's supply of 'cod liver oil' is nothing more than shark's liver oil manufactured in Norway." However, leading firms deny this, and state that cod liver oil as such is true to label.

Dr. Woolcombe, Bishop of Whitby, England, and well-known in Australia on account of his visit to the C.E.M.S., speaking of the social habit of playing cards for money, says there was a lot of infernal cant talked by the man who tells you he doesn't mind whether he wins or loses. "I often wonder," he asks, "which he is—a knave or a liar?" They tell you it adds excitement to the game. The real excitement is the joy of putting your hands into some one else's pocket and putting what you get out into yours. Do you think that is a decent thing to do?

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"MORE THAN CORONETS."

(Grace L. Rodda.)

"Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

MENNYSON'S well-known lines seem to live, and stand like sentinels before the mind's eye. The fineness and the humanity of the poet's sentiment calls forth our glad and whole-souled assent.

We realise afresh that kindness of heart, gentle speech and unselfish deed, readiness to assist and practical sympathy unite to form a nobility of soul which appeals to one and all. And one and all may attain to this nobility by the simple art of exercising the virtue of kindness.

'Tis a language which the dumb can speak, and the deaf can understand."

A baby, long ere he learns to lisp his mother tongue, has learnt the lore of love. His little face will brighten, and his eyes light up with joy at the caressing tone of voice, and at the tender touch of kind and careful hands.

Listen to his eager crowing, and see his wee arms outstretched at the sight of one whose unwearied kindness he has already learnt to know and to value, to claim and to trust. And we are but children of an older growth, learning to value kindness wherever we find it.

Yet while we appreciate this sterling virtue in others, let us not forget that it is incumbent on ourselves to practice the same grace, daily and hourly, deliberately and thoughtfully: to stranger and to acquaintance; to neighbour and to friend; to those who are our own, our dearest and our best.

Alas! we frequently fail to utter the kind and encouraging word. The inspiring thought is left unspoken. The affectionate greeting is curtailed. The heart's warm love is more than partly hidden or disguised. We leave so much to be taken for granted. Perhaps we even pride ourselves upon our British reserve. We do not care to effervesce. We are not given to extravagant enthusiasm.

Ah! let us remember that the kind heart, of which the poet sings, may reveal its sweet fragrance in welcoming word, as well as in unselfish deed.

We are told that "an ounce of encouragement is worth a ton of fault-finding." And time and again have we learnt the truth of this homely saying.

A few kind words of appreciation will oftentimes work wonders, and spur a fainting heart or weary soul to buckle on the armour afresh, and acquit itself with credit on the battlefield of life. For kindness, both of word and of deed, will gloriously succeed where harshness shall miserably fail.

Full oft in our childhood days were we told that "speech is silver, but silence is golden." Yes, but speech may also be gold and the purest gold too.

Note the glow of pleasure which we experience at the sudden and unex-

pected meeting with a friend, whose hearty and immediate greeting, whose fervent and spontaneous words of kindness, and whose cordial handclasp sheds sunshine around. We are left in no doubt whatever of the sympathy and regard so warmly expressed.

It is perfectly true that "deeds speak louder than words." Yet, let us never leave our kindest thoughts all unexpressed, or walk with dumb lips, and think that deeds alone will fully suffice. That words are wholly unnecessary.

Nay, speech is given to us to use, to clothe our thoughts therein, to encourage and strengthen others thereby. And yet,

"On through the world we go, an army marching,

With listening ears,
Each longing, sighing, for the heavenly music

He never hears;
Each longing, sighing, for a word of comfort.

A word of tender praise,
A word of love to cheer the weary journey,

Of earth's hard, busy days."

In the wise king's description of "A virtuous woman" we find amongst other attributes that "the law of kindness is on her tongue."

And St. Paul surely enjoins kindness both of speech and of action when he says, "Be ye kind one to another," and again, "Put on therefore a heart of compassion, kindness." And in his epistle to the Corinthians, he speaks of long-suffering and kindness. And in another place he tells us that love—the highest Christian grace—"suffereth long and is kind."

While our Lord's command—when He speaks of the unceasing kindness which we owe to others—is clear and concise,

"As ye would that men should do to you, do ye also to them likewise."

ST. THOMAS AND THE RISEN CHRIST.

"The Lord has risen,
His voice we have heard"—
In tremulous wonder,
They publish the word.

To Thomas they hasten,
And earnestly tell,
That, while he was absent
This glory befell.

"I cannot believe it,
Except I shall see,"
Said Thomas, recalling
The Scene on the Tree.

Yet Jesus, in mercy,
The proof shall provide,
He sheweth to Thomas
His Hands and His Side

Ah! Thomas believing
And loyal in his love,
Acknowledges Jesus,
As God from above.

—Grace L. Rodda.

Not the truth which a man knows, but that which he says and lives, becomes the soul's life. Truth cannot bless except when it is lived for, proclaimed and suffered for.—F. D. Robertson.



England's Deep-seated Godlessness.

What England was suffering from to-day, said Canon Peter Green, preaching at Birmingham, was deep-seated godlessness. The ordinary man was quite frank about the matter. He usually said he had not intentionally done wrong and had not been a man a kindness if he could, or that he could be just as good without going to church. That was the position of hundreds of thousands, perhaps millions, of people towards God. In other words, they could be quite comfortable without Him. Even churchpeople were not altogether free from the danger of forgetting God.

The Church's Job.

The Bishop of Lichfield believes that, in spite of controversies, the Church is getting on with its job. Nearly forty years ago, Bishop Westcott had spoken in Durham Cathedral on "The Incarnation the revelation of Christian duty." Undoubtedly the first business of the Church was with the individual. The Church existed for the conversion of souls, to bring men and women into living touch with God through Jesus Christ. But if the sovereignty of God was to be acknowledged in every department of human life, it would be seen that the Christian Church had something to do with matters political, and while it was true that external things were of secondary importance, they bore very largely upon human life—such matters, for instance, as education and housing.

Leakage of Youth from the Church.

Speaking at a conference on young people's work, the Rev. A. R. Browne-Wilkinson drew attention to the constant decrease in the number of boys and girls receiving any direct religious education after their school days. He was convinced that the leakage was due, not to failure with the adolescent, but to the condition of pre-adolescent religious education. It was frequently said that the adolescent boy or girl was in revolt; but they did not revolt against a church which they had learned to love. The truth was that they often reached adolescence without either knowledge or love for their Church. The adolescent had a use for institutionalism of the right kind, and should be given an adequate conception of the historic society of which he was a member. Boys and girls should be taught to find in the great truths of the Christian Faith the help they needed to save them from being drowned in the swirl of their own disordered thinking.

Mrs. Maude and the Mothers' Union.

Mrs. Maude, who has been Central Secretary of the Mothers' Union since 1911, resigned her post on March 1. A purse, the gift from members of the Mothers' Union throughout the world, was presented to her at the annual general meeting on March 7.

Prince of Wales' Gift to Truro.

The Prince of Wales has given £600 to the jubilee fund for the diocese of Truro. The fund aims at raising £50,000 for the augmentation of poorer benefices, the widows and orphan daughters of the clergy, the provision of new churches, the improvement of the Church day schools, and the endowment of the cathedral. The Prince has allotted his £500 of his gift to the new church to be built in Camelford and £100 to the assistance of widows and orphans.

Selby Abbey Appeal.

Canon Solloway, vicar of Selby, is issuing an appeal for £20,000 for the repair and upkeep of Selby Abbey and other local needs. The Archbishop of York commends the appeal. "The Abbey Church of Selby is beyond question one of the great churches not of Yorkshire only, but of England," he writes. "Yet the maintenance of its glorious fabric is beyond the resources of the people of Selby. They have often showed their pride and care for their parish church; but the vicar and the churchwardens are entitled to appeal to a wider circle."

Chinese Baptism in St. Paul's, London.

Paul Kim Nem Ma, the four-months-old Chinese son of Mr. and Mrs. Fai Ma, of

Belsize-avenue, Hampstead, was baptised with full Christian rites by Minor-Canon Hopkins in the baptistry of St. Paul's Cathedral. A congregation of some 200 people mostly of Chinese nationality, witnessed the ceremony. Sir Arthur Yapp, secretary of the Young Men's Christian Association, and Sir Albert Spicer, were the godfathers, and Miss Ada Pitts was the godmother. Mr. Ma's father is a prominent worker for the Y.M.C.A. in China, and Sir Arthur Yapp is an old friend of the family. The child's parents were married in Hong Kong two years ago. His mother was born in Australia, and his father is head of the London office in Whit Hart Street, E.C., of the Sincere Company, Limited, general Eastern traders.

Losses from Sunday Schools.

The Rev. B. W. Isaac, Secretary of the Church Pastoral Aid Society, has called attention to some distressing statistics, viz., that since the war our Anglican Church has lost not less than 900,000 children from Sunday School influences, and the Free Churches nearly 800,000, the total being 1,700,000. He attributed this partly to the shortage of clergy, the ranks of the latter being still deficient of 5000. Let any should imagine that the C.P.A.S. was in no urgent need of additional funds, he emphasised a fact that should be noted by every Evangelical, that if all their grants had been taken up last year, all there would have been a deficit of £30,000. It is lamentable, moreover, that there are still fifty parishes on the waiting list.

Bishop Taylor Smith in Wesley's Pulpit.

The preacher at the mid-day service at Wesley's Chapel, City-rd., London, recently, was the late Chaplain-General to the Forces. Bishop Taylor Smith read as text verses 13 to 15 of the fourth chapter of the Epistle of James, and went on to speak of the need for early decision for Christ. "When I was in New Zealand a few months ago," he said, "a man came to see me in the vestry of the Cathedral at Dunedin and told me that forty years before he had heard me preach in the parish church at Strood, near Rochester. Personally I could not remember either the text or the points of the sermon; but this man remembered both the text and the sermon, for the very good reason that, as a lad of fourteen and a half years, they led to his conversion. To that decision then made, he attributed the whole of his subsequent success in life. No arithmetic has yet been devised that could estimate the value of one good life."

Sunshine Fair.

Women's Effort for Prohibition.

In our advertising columns announcement is given of a Sunshine Fair in the Sydney Town Hall, next week, May 1, 2, 3.

This Sunshine Fair has been organised by a very representative Women's Committee, and in addition to the stalls provided by the various denominations, there will be others bearing the names of the Women's Christian Temperance Union, the Christian Endeavour Union, Independent Order of Rechabites, Band of Hope Union, and the Business Women's Prohibition League.

The aim of the Committee is to raise a very substantial sum towards the campaign funds needed by the N.S.W. Alliance for the Referendum fight. The Fair will be opened on Tuesday at 2.30 by Mrs. Richard Arthur; Mrs. A. A. Kemp, President of the Fair Committee, will open it on Wednesday at 3.30 p.m. Attractive musical programmes have been provided for afternoon and evening sessions. Arrangements are being made for a Family Tea on Wednesday evening at 5.45, and a special Business Luncheon on Thursday at 12.45. The Fair is open each evening until 9.30.

The enthusiastic support of all Christian and Temperance people is desired.

The man who loses with a smile is more lovable than the man who wins with a chuckle.—Vincent Laurens.

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Evangelists Must Play Their Part.

(Substance of a paper read at the Annual Meeting of the Evangelical Brotherhood which recently met at St. Hilary's, East Kew, Melbourne, by Rev. T. Smith, B.A., Vicar of St. John's, Bentleigh, Vic.)

THE Evangelical Movement, of which we as a body of Evangelicals are the heirs, has its part to play in our own times as in the 18th century. If we are to be worthy successors of those who were the means in God's hands of awakening England and leading multitudes to a God-fearing life, then we too must learn the secret of power.

The early Evangelicals were men with a message and an inspiration. Their great work was not so much the forming of a party to become dominant in the Church, as to bring to the nation the blessings of a gospel of free access to God through the merits of Christ.

In this it stands in great contrast to the Oxford Movement. Even to-day, with the difficulties and dangers to which the Church of England is exposed, we cannot say that Evangelicalism has organised its forces or formulated a policy to meet the present situation. While the Anglo-Catholics know what they want and set aside individual preferences to present a solid front, we cannot say that Evangelicals have displayed these characteristics to any marked degree. The proverbial "bag of marbles" still applies to the party or movement as a whole. My plea is that we recognise more clearly that we are opposed to an enemy which is doing its utmost to gain supremacy. So far back as November 1, 1898, Bishop Moule wrote to the English "Record":—"It is not our principles that have disturbed the Church, it is those of a school whose essential teachings are, in the Church as Reformed, novel within this century; as different in vital points from the old High Anglicans as from the Evangelicals. We are sufferers from a great and formidable inroad... unless the Reformers died literally for nothing, we are in face of principles which, by inexorable fact, mortal antagonists of each other."

We have travelled a long way since those words were written. Since then we have seen this party become so dominant as to force its will upon the Church of England in the Church Assembly, and had it not been for the Hand of God in the British Parliament would have by this time claimed to have altered the laws of the Church of England and gained all they have been fighting for for the past forty years—at least that was the expressed opinion of the Bishop of London.

We as a party are not opposed to revision. We, as others, would gladly see the Prayer Book revised and enriched, but we are not prepared to see the character of the Church of England altered and the Reformation Settlement set aside under the cover of revisions, when we see what Canada and Ireland have done in the matter of Prayer Book revision, enriching and adapting it to suit local needs, yet in no wise disturbing the balance of doctrine, we cannot escape the conviction that the objectionable features in the Deposited, now Rejected, Book, were in the nature of concessions to those who have no love for the Reformation Settlement.

A certain Anglican bishop of a previous generation once said, "In the day when Evangelical religion is cast out of the Church of England, the usefulness of the Church will be ended and gone. Nothing gives the Church of England such power and influence as genuine well-worked, well-administered evangelical religion. Let us settle it deeply in our minds that without Protestant and Evangelical principles, a Church is as useless as a well without water."

While not seeking to be narrow in our outlook, we are bound to demand that comprehensiveness shall be confined to the limits of the present Prayer Book, and an honest interpretation of the XXXIX Articles, as understood by those who framed them, and as interpreted before the rise of the Oxford Movement. We cannot allow the fences to be moved in any direction to suit the whims or tastes of individuals or parties. We are men bound by solemn oaths, and while we desire to carry out those oaths and promises we have every right to expect that they shall be binding upon others. No community can endure where every man is a law unto himself. Such contempt for promises given is fostering a disintegrating force which must, if allowed to develop, split the Church of England into fragments.

We have a great heritage, and it is our duty to hand on this blessing unimpaired

to succeeding generations. When our Prayer Book Reformers deliberately cast out the term "Altar" and applied the term "Holy Table," spoke of the Ordinance as the Lord's Supper, and the officiating clergyman as the Presbyter, and commanded the remains of the elements to be consumed immediately after the service, they stamped upon our Church a character which has been truly described as Apostolic, Reformed, Protestant, Catholic. The features of the Rejected Book we object to are novel. They do not belong to primitive Christianity and cannot be justified by Holy Scripture. Therefore we appeal to Scripture and history in justification of our objection.

I believe if we were to take an uncompromising attitude we shall carry the people with us. The laity have a horror of Romanism and are Protestant at heart.

We must demand that the Revised Book shall stand the test of Scripture as now expressed in Art. VI. Our danger is that we may be pressed to accept a compromise for the sake of a so-called peace. Any concession by the Evangelicals can only be accepted by the Anglo-Catholics as an instalment with the expectation of more to follow. Such action will be a departure from the Reformation principles, and will therefore be casting a slight upon the sacrifices of the Reformation martyrs. It will widen the gulf between us and other Protestant churches. It will put us out of line with the Church of England in Canada and Ireland.

We shall lose the confidence of the English-speaking people who are as a whole Protestant at heart. We shall forsake the Bible as the highest court of appeal; and in my humble judgment we shall lose the blessing of God upon our Church, and we may write "Ichabod" over our churches—"The glory is departed." Let us pray and work that this may never become so.

Church Architecture.

MODERN LIMITATIONS.

Professor Wilkinson's Criticism.

Professor Leslie Wilkinson, F.R.I.B.A., is delivering a course of lectures in the Chapter House, Sydney, under the auspices of the Board of Joint Theological Studies. In his opening lecture on April 16 he dealt with church architecture and some of the mistakes that ecclesiastical designers have made during recent years.

One of the dominant principles in architecture, he said, was that every building should be fitted in outward form for the purpose which it was to serve. Because the monastic orders had disappeared in England, the buildings that used to house them had disappeared also; or at least fallen into ruin. But because the Church as a religious body had survived, the churches as buildings had survived with it, and because the forms of religion had changed but little during the last thousand years, so did the buildings still retain almost their original shapes. There seemed to be no valid reason, however, why modern churches should not contain provision for makeshiftes and umbrellas, these being features of everyday life, which were entirely unknown in the middle ages. Nor could any very logical support be given to the idea that churches must be in the Gothic style. Domed churches looked strange and "foreign" to most people, simply through association of ideas, just as to a prosperous American a Greek temple probably did not look like a Greek temple at all, but like a bank. This use of one set type for churches was to be regretted. In the great periods of architecture the same style had been used for all buildings, with suitable adaptations, and it was only within the last century that architects had begun to say uncertainly amongst themselves, "Now, this style shall we design this building in?" The Gothic revival of the nineteenth century, although it produced some fine buildings (amongst them, the Sydney University), had done great harm in breaking up the tradition that ruled among craftsmen, so that they no longer had the feeling that they were designing and building better than any generation before them, but plodded along in an apathetic, purely imitative style. One of the great difficulties in church building was to provide acoustics which would be good at the same time for speech and for music. Perhaps the old Gregorian chant had been invented to overcome bad acoustics. It was interesting, in this connection, to note that porters in the Pennsylvania terminal at New York (which had been designed on the model of an early basilica) had to intone the names of the railway stations in order to make themselves heard.



Honour or Dollars?—A critical examination of the moral obligations of America to her former Allies by Frederick W. Peabody, of U.S.A., Fred E. Coe, of England, with a preface by Professor Tucker, of Melbourne University. Price 2/6. Published by Angus and Robertson, Sydney.

This volume is a strong and cogent plea that the United States should cancel the Allies' debts to her. The allied nations in the Great War are at the present time, and will be for decades to come, overburdened with an enormous debt to U.S.A. for loans made by it to its partners in the common struggle. But America as their creditor remains but remorseless and extortionate. Doubtless the purpose of the circulation of this book in Australia is the creation of a certain mental attitude and we suppose that such attitude will find its outlet in correspondence with American citizens, and that they in turn will influence their government. The book is an impassioned plea. It contains Mr. Peabody's petition to the President of U.S.A. Fifty questions to an American young man, America's overwhelming moral debt to Europe, the need of a clean slate so that the body politic of the world need not go on being poisoned. A request at the end of the book is as follows:—"If, after the perusal of these pages, you believe, as the writers believe, that the inter-allied war debts have no moral sanction; that out-and-out cancellation is necessary for the peace and stability of Europe, will you help the cause by passing this book on to friends to read?" Our copy from the publishers.

The Anglican Communion Throughout the World.—Edited by C. P. Morehouse, published by George Allen and Unwin, London, price 40/6.

This book is an English edition of a book published in U.S.A. in which appeared a series of articles upon various parts of the Anglican Church written for and published in "The Living Church." They were written by the Bishops of the dioceses or by someone commissioned by him. The chapters certainly reveal how far-spread our Church is in the world. They also show how "Comprehensive" she is—her dioceses ranging from out and out Evangelical to ultra Anglo-Catholic. The numerous illustrations are a revelation in this respect. The book is well got up and printed, with a map at the end showing in colour the dioceses and provinces of the Church. There is no doubt that the volume is very informative. Churchmen should possess it, if only for the purpose of learning what a world-wide Church the Anglican communion is, how great are her labours and wonderful her opportunities for service. Nearly every missionary diocese in the world is written up, historically and otherwise. It is a most useful volume to have on one's shelves. Could a cheaper edition be brought out? Our copy from the publishers.

Missionary Holiday School.

A Missionary Holiday School, arranged by the Diocesan Missionary Committee of the Grafton Diocese, was held at Yamba, at the mouth of the Clarence River, N.S.W., from Easter Monday to Saturday, April 14. A Summer School was once held by Bishop Dr. White at Port Macquarie, and a small experiment was attempted on Shark Island before that. This Easter School is the first attempt of its kind, and was in all respects most successful.

Bishop Ashton presided, and gave the closing meditations each day. The Bible readings were given by the Ven. Archdeacon Lampard, and Rev. J. W. Ferrier, General Secretary of the Church Missionary Society, Sydney, was in charge of the Study Classes. Inspirational addresses were given each evening, and special interest was attached to an address by Mr. Cameron, who formerly held an administrative post in the Mandated Territories. He gave some interesting reminiscences of her personal experience in Melanesia. Rev. H. S. Dutton, vicar of South Grafton, formerly of South Africa, gave an account of the difficulties associated with evangelising the coloured races there.

The book used for study was the survey of Australian Church Missionary effort, "Answer Australia," and the findings of the School were comprehensive and practical. Australia was viewed as central to the problems of the Pacific Ocean highway. Special consideration was given to work among the Australian aborigines and among the Pacific Islands. The work in Africa, China, India and Japan all received due consideration, various questions being earnestly dealt with

by the members of the School, most of whom showed themselves well versed in the subject. One very important finding of the School was that connected with the new responsibilities in Tanganyika Territory, recently undertaken by the Australian Church as follows:—"After viewing the facts relating to our responsibilities towards the aborigines of Australia and the islands adjacent to this continent, we believe that the Church in Australia ought to do its utmost to further and strengthen the mission in Central Tanganyika." The School considered that in view of the importance of the work in Africa altogether, the nature and special problems of that work, the commercial and other considerations in relation to Australia, every opportunity should be taken to share in the responsibility of evangelising these people.

It was felt that the whole School was an inspiration, and steps are being taken to repeat the experiment next year.

Easter Camp for Girls.

WENTWORTH FALLS, N.S.W.

An Easter Camp for girls was organised by Deaconess House, Newtown, Sydney, at Wentworth Falls, from Thursday, April 5, to Tuesday, April 10. It was a new venture and proved a great success and a help to all present. There were two rather wet days, but no damping of spirit, and the problem was to fit in everything in such a short space of time. The original programme was a full one, but additional study circles were asked for to debate upon some of the big questions of the day, and these had to be sandwiched in between the scheduled meetings. The enquiring mind of the girls and their keen desire to meet many common difficulties with which they are faced, was a pleasing and encouraging feature of the camp.

The leading meetings were held morning and evening, at which Bible readings were given. The church services on Good Friday and Easter Day were attended at the Parish Church. A welcome visitor to the camp was the Rev. S. J. Kirkby, who gave an out-of-door Bible reading on Good Friday afternoon, while the cheerful campers sat under rather a dripping cave.

On the afternoon of Easter Day a meeting was held, when addresses were given depicting different aspects of women's work. Miss Dawson, from Western Australia, told of her work during the past two years in G.F.S. van. Miss Barber spoke on China; Miss Pallister on the call to Deaconess work in its many aspects; and Deaconess Grace Syms on Deaconess work in the bush.

Easter Monday gave a splendid opportunity for a picnic, which proved a most enjoyable feature of the camp.

Some result of the camp could be seen at the closing meeting on Monday evening, when so many bright young girls were determined to start Bible study circles among the girls in Sydney. They formed themselves into a committee with this object in view, and are working hard for the first reunion to be held in Deaconess House Lecture Hall, St. Paul's Road, Newtown, on Friday, May 4, at 7.30 p.m., when future plans will be presented. All girls interested in this movement will receive a warm welcome at this meeting. Notification of attendance will be appreciated by the organising secretary, Deaconess Grace Syms, Bible Study Union, Deaconess House, Newtown, N.S.W.

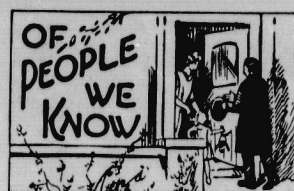
A Bishop's Verse on Fashion.

At the festival dinner for the support of the Tavistock-square Clinic for Functional Nervous Diseases, London, reference was made by Viscount Lascelles to the bad times of people in the woollen and worsted trades in the West Riding of Yorkshire, owing to the vagaries of fashion. The cloth they made was used for ladies' dresses, and regarding those dresses the Bishop of Ely, Dr. White-Thomson, had written:—

"Half an inch, half an inch, half an inch shorter,
"The skirts are the same for mother and daughter;
"When the wind blows each of them shows
"Half an inch, half an inch more than they ought."

Viscount Lascelles said he hoped that what the ladies saved on those half inches they would devote to the clinic.

Nothing but the Infinite pity is sufficient for the Infinite pathos of human life.—J. H. Shorthouse.



The Most Rev. the Primate, Mrs. Wright, their son and daughter, were among the visitors at Canberra during Easter week.

On April 30 the Rev. L. T. N. Hamilton will vacate the parish of Islington, New castle, and begin his new work as rector of Kyogle, Diocese of Grafton.

The Rev. A. Law, D.D., will return to Melbourne from England on August 6. He is travelling by way of the Suez per R.M.S. Moldavia.

We regret to hear that the Right Rev. Dr. Radford, Bishop of Goulburn, has been laid aside for several days with an abrasion to his leg. The Bishop's medical adviser gave him strict instructions not to travel.

The Bishop of Central Tanganyika is now in Victoria, and under the pilotage of Rev. Rex Long, of the C.M.S., is carrying out a vigorous seven weeks' campaign on behalf of his diocese.

The Rev. J. W. Ferrier, General Secretary of the N.S.W. C.M.S., has been assisting at the Clergy School in the Diocese of Grafton, on the North Coast of N.S.W. A very profitable time was spent at the school.

The Rev. H. H. Merrington, Rector of Cowra, has been elected to the vacancy on All Saints' Cathedral Chapter caused by the death of Canon Walker-Taylor. Mr. Merrington was formerly in the Grafton Diocese.

The Rev. F. C. Long, M.A., has been appointed Organising Secretary to the N.Z. Board of Missions. He has had considerable experience of organising work, and his mission work in India should prove of great assistance to him in his new work.

The Right Rev. Dr. Banister, formerly Bishop of Kwangsi-Hunan, in Central China, and well-known in Australia on account of his visits on behalf of the C.M.S., recently passed away in England. He was buried at Selham in Sussex.

We heartily congratulate the appointment of the Rev. A. H. Gurnsey, M.A., Rector of St. Paul's College, University of Sydney, to the Canonry of St. Andrew's Cathedral, Sydney, vacant through the death of the late Canon Hey Sharp.

The Rev. J. Lawrence is solidly at work in the Group Settlements, Diocese of Bunbury, W.A. He was formerly curate of St. Saviour's Forest Gate, London, and was sent out to his Bishop by the Colonial and Continental Church Society, which Society makes a grant of £300 p.a. for the work.

The Rev. T. Terry, rector of Nowra, N.S.W., has been appointed Chaplain to the Sydney Missions to Seamen, vice Rev. A. L. Wright, who has returned to England. In addition to parochial experience in the Diocese of Sydney, Mr. Terry saw active service with the A.I.F. during 1916-19.

The Rev. W. J. Owens, curate of St. Matthew's, Manly, has been appointed curate in charge of the newly-formed provisional district of Riverstone, near Windsor, N.S.W. Mr. Owens is a graduate of Jesus College,

Oxford, and formerly worked in the Armidale Diocese.

The Rev. J. S. Needham is at present circumnavigating Australia, calling in on the way at the Church's missionary stations amongst the aborigines and making special enquiries. He will also advocate the Combined Campaign for Missions as opportunity affords.

The many friends of the Rev. A. J. H. Priest will be glad to hear that he was able to attend his parish church at Hornsby, N.S.W., both on Good Friday and Easter Day. This will indicate the degree of progress he has made since his recent serious illness. Though now in retirement, Mr. Priest takes a very live interest in the welfare and progress of the Church.

A number of Newcastle clergy, including Revs. O. J. C. Vann and A. C. King, of Christ Church Cathedral, A. H. Venn, rector of Merewether, K. S. C. Single, rector of Murrumbidgee, were present at All Saints', Bathurst, for the enthronement of Bishop Crotty. The Rev. Cassian Crotty, of St. Luke's, Melbourne, was also present and took part in the service.

Mr. Keith Langford Smith and Mr. Griffiths, who are taking up work at the Roper River Mission Station, were farewelled at St. Andrew's, Summer Hill, on Thursday, April 12. There was a celebration of Holy Communion, Canon Langford Smith officiating an appropriate address. On the day following they left by car to travel overland to their station.

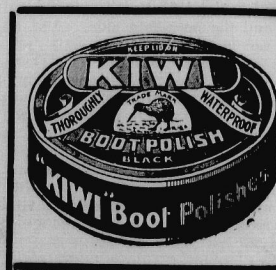
Archdeacon Boyce was 84 years of age on Friday, April 6th. Innumerable congratulations reached him on the occasion from his many friends. The Grand Old Man of the Church is as keen as ever in all forward movements for betterment and social uplift. He is as full of vigor and enthusiasm for the Temperance cause as when he launched the first local option league of N.S.W. at Orange in 1876.

It is interesting to note that Dr. Crotty, Bishop of Bathurst, has just passed his 41st birthday. He was born at Bleasby, near Nottingham, England, where his father, the late Rev. E. C. Crotty, held a rural living. Curiously enough, when his father volunteered for overseas service in Australia, it was to Newcastle that the family came, and the Bishop's late father occupied several posts in that diocese.

The Rev. Canon Wilton, Bishop-elect of the Mandated Territories, had £40 stolen from his bag in the Deanery, Bathurst, on April 14. Bishop Long, preaching in the Cathedral the following day, notified the congregation of the fact and appealed to the generosity of the people. Immediately £50 was subscribed. The culprit was arrested a day or two later when he was about to board a mail train for Sydney.

Mr. Bartlett, a zealous worker of St. David's, Arncliffe, N.S.W., has removed to Panton Hills, Victoria. For many years at St. David's he was churchwarden, Sunday School superintendent, synod representative, oratorical nominator, vice-president of the Church of England Men's Society and of the Church of England Boys' Society. Mrs. Bartlett and family were equally zealous and will be greatly missed.

The Rev. W. M. Wilkinson, of Crystal Brook, South Australia, and who gave long and faithful service in the bush country of Queensland, has retired and intends to make his home near Brisbane. He has many friends in the Dioceses of Willochra and Carpenteria, and their best wishes follow him as he now takes a quiet rest after a strenuous life of an itinerant bush clergyman. He has been a remarkable man, and has done notable service at the Back o' Beyond! He is 74 years of age.



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APRIL.

- 26.—H.R.H. Duke of York married, 1923.
 27.—Geoffrey Chaucer born, 1400.
 Papal Bull against the Waldenses, a reformed body in Northern Italy, 1487.
 Ralph Waldo Emerson, noted American writer, died, 1882.
 28.—Restoration of Second Prayer Book by Queen Elizabeth, 1559.
 Mutiny of the Bounty, 1789.
 Earl of Shaftesbury, Christian philanthropist, born, 1801.
 29.—3rd Sunday after Easter. On this day we pray that Christ's followers may be true and obedient in their Christian profession.
 30.—Foundation stone laid of London University, 1827.

MAY.

- 1.—Festival of St. Philip and St. James, Apostles and Martyrs.
 May Day.
 3.—Great Strike of transit and coal workers began in England, 1926.
 5.—Napoleon Bonaparte died, 1821.
 6.—4th Sunday after Easter, wherein we pray that we may love God's Commandments for their own sake, and that amidst life's changes our hearts may be fixed in fellowship with God.
 7.—Lusitania torpedoed by Germans in the Atlantic, 1915.
 8.—Mt. Pelee volcanic eruption, occasioning much loss of life, 1902.
 9.—Proclamation King George V., 1910.
 10.—The Indian Mutiny, 1857.
 Our next issue.



Churchianity or Christianity.

IN certain quarters just now, there is an uprising against "Churchianity" or the institutionalism of the Church or in Christianity. It is not the first time that would-be reformers have arisen in this way decriing the Church as an institution and bidding people break through Church dogmas, machinery and forms "to the simple teaching of the Saviour." Not long ago, it was the parliamentary institution that had served its day, and ought to be scrapped. Now it is the Church which is the trouble. We of course realise that the Church as organised Christianity is not perfection. This is not a perfect world, and people are not perfect. The Church as we see it organised, is made up of men and women—Christ's men and women be it remembered—but men and women all the same, and this fact of human membership will of necessity manifest itself in a 100 varying ways in the Church's life and witness. Human weaknesses and failings will be clearly seen. Top-heavy hamper there is bound to be! But the very fact that the Church has lived through nineteen centuries and waxes strong to-day, witnessing so mightily as she does to the ends of the earth, is a proof of her indestructibility and Divine mission.

Indeed, as we ponder the wonderful history of the Christian Church, the story of her witness to-day and her rich and many-sided activities, we wonder that anyone is so foolish as to write and the public press so inane as to accept for publication, captious

articles and correspondence bearing upon the subject of "Churchianity or Christianity." We know what such writers are after! But the two terms ought never to be in contradistinction. "I will build my Church," says Christ, and the Apostle Paul goes on to say, "Christ is the Head of the Body, the Church." If that be so, and who doubts it? Christ and His Church cannot be separated. The Church does not merely exist in idea. She is not some unseen reality. She is no mere abstraction. There is the Church Visible and Church Invisible. She must clothe herself in a body and a body has organs and functions. It must work. We know that a body assimilates the good and bad, and will accumulate various debris and may perform need cleaning up. There is no doubt that the Church has fallen into this condition in the past and has had to be washed and cleaned. Even now she is acquiring much that hinders her witness. She goes "slow" like a ship with barnacles. Nevertheless the Church must exist in this work-a-day world as an organisation with officers and machinery and rank and file. Otherwise how would God's cause go on. There cannot be just membership of some nebulous idea or thing. Such would fizzle out in mere subjectivity and careless individualism. If there were no organised Church, where would the Sunday Schools be and the training of the young? What of the far-flung missionary activities of this modern day, if there was no organised society of God's people? Hence we say again, that the advocacy of certain individuals in our day in which the Church as an institution is decried and evil spoken of, is a foolish, vain notion, calculated to render disservice to the world. "Churchianity or Christianity!" One might just as well write upon "The Plans or Specifications" if one were describing a house about to be built, or "The Army or Military Regulations" if one had to write of a war about to take place. The idea must of necessity clothe itself with a functioning body, with machinery, with leaders, and what not.

There is no doubt that when St. Paul speaks of the Body of which Christ is the Head and we are the members, he sees it as a universal society embracing all mankind, knit together by its outward order and common Sacraments and ministering the Gospel to every nation under heaven. He gives attention to the seemliness of its worship and pays respect to customs and traditions. He has no wish to stand alone as though he were dependent of all others. On the other hand, he is under debt to no man for his knowledge of God's love and saving power in Christ. These came to him immediately, directly, no one came between! He had had a personal experience of God which nothing could take from him. And if he had been asked to explain it all he could but have said—my own experience, that is my knowledge. These two strains are clearly marked in the Apostle. The individual side and the corporate side. And all who are in Christ are one—not just mere individual Christians or even members of a local Christian community, but one in their membership with Christ. The Church is a unity. Each member is directly related to and in union with the Head. And as all members of all separate Churches are one with Christ, therefore are they one with each other. That is a vital principle, which we need to recognise to-day.

The Church, of course, is the spiritual body of Christ—the New Israel—the new community, the ecclesia, ever growing up into a holy temple for an habitation of God in the Spirit. But the Church must have its outward expression on earth. And as such, the need for order and administration become at once necessary. Individualist as the Apostle was in so real a sense, he was keenly alive to the dangers of that position, "every one of you hath a Psalm, every one of you an interpretation," he complained to the divided Corinthian Church. He tells them all things must be done decently and in order. However, he lays down no fixed order or constitution as a rigid rule. There are the two Sacraments. In Baptism he sees membership in the Church being undertaken, and in the Lord's Supper he sees this union renewed and vitalised in every faithful communicant's heart.

On the question of ministerial orders the Apostle sees the need for regular order and discipline. Without it the Church would go to pieces. No over-lording it. No special caste, but ministers of the Church there must be!

Dean Inge in his "Outspoken Essays," says, "It is not an accident, that America, where institutionalism is weakest, is the happy hunting ground of religious quacks and cranks. Individualists are too prone to undervalue the steady influence of ancient and consecrated tradition which is kept up mainly by ecclesiastical institutions. These probably prevent many rash experiments from being tried, especially in the fields of morals."

"Layman" may write to the press belittling sacraments, discrediting the Church as an institution, owing, doubtless, to his individualistic outlook and preconceived notions. But his is a policy of despair and weakness. There would be no great Christian activities and influences in the world of to-day if his ideas had prevailed. His conception spells paralysis from the start.

What men need to know and know clearly is, that society without the witness of the Church would perish. In the face of many difficulties, much human weakness, with many terrible faults, she has made this witness during the Christian centuries, and we are what we are because of that. She is God's chosen instrument in working out His age-long purpose in the world. What we want to-day is that men of goodwill, who are bound together by a common purpose of love and devotion to our Lord Jesus Christ, would seek for and embrace every opportunity of co-operation in good works in the Church, that sacred mystery, that the world may believe.

Fifty-Eight Years Ago.

A notable personality present at the Right Rev. Dr. Crotty's enthronement as Bishop of Bathurst on April 12, was the Ven. Archdeacon Boyce, rector of St. Paul's, Sydney. Fifty-eight years ago the Archdeacon, then Rev. F. B. Boyce, rector of George's Plains, was present at the enthronement of the Right Rev. Dr. Marsden, first Bishop of Bathurst. Bishop Marsden arrived at Bathurst with Bishop Broughton, in a buggy from Bowenfels, the then railway terminus. Another buggy followed with the ladies. Archdeacon Boyce is the only one alive to-day of all those clergy present at Bishop Marsden's enthronement.

Be strong, be worthy of the grace of God and fill thy destined place.—Wordsworth.



Annual Vestry Meetings.

DURING these first months of the New Year, parishes all over Australia have held or are holding their annual vestry meetings, when reports of the past year's working, together with statements of receipts and expenditure, are presented, and officers for the ensuing year elected. It is the occasion also of general discussion of the local Church's work and an appraisal of the whole life and situation of the parish.

We have had the privilege of perusing many reports and balance sheets, and on all sides there is evidence of the Church's steady and effective work. There is a marked growth in missionary giving and an increasing parochial interest in the many social and redemptive agencies of the Church. One thing we feel is, that Church historians of the future will be constrained to look back on this period as one of great activity in Church building. It is very remarkable the number of new churches which have been erected during the last year or two, while many more are in course of erection or are projected. We mention these facts because it is in the parishes where the strength of the Church of England lies. She is not given to newspaper boosting. She does not give herself to frequent "stir-ups" and rallies of one kind and another, but solid, consistent visitation and parochial service are the order of her life. And we doubt not in the long years to come, that this effective and spiritual witness (without flourish of trumpets and noise) will have been the means whereby the Australian nation received its character and motif. "Like priest, like people" is an old adage. It means that a heavy responsibility rests upon the clergy. For them we bespeak the prayers of God's people.

Miss Maude Royden.

AN exclusive article has reached us under a covering letter from the Chairman of the Maude Royden Committee, wherein high encomiums are given of Miss Maude Royden, who will shortly be in Australia on a lecturing tour. There is no doubt that she is a remarkable woman, both in the range of her thoughts and her powers of speech. She is the daughter of the late Sir Thomas Royden, Bart., and was educated at home and later at Cheltenham. She was a student of Lady Margaret Hall, Oxford, and at her final examinations obtained honours in history.

Frankly, we don't like her all-inclusive outlook, and with many of her fundamental positions we straightly disagree. In certain directions she has exercised power for good and desires, according to her lights and temperament, to aid the cause of righteousness. Insofar as she strives to do this, we welcome her efforts, but we fear that she does not truly represent the Church of England, Catholic, Apostolic, Protestant and Reformed. Certainly she has courage, and in her work is marked by imagination and insight and devotion.

The Outlawry of War.

THE United States of America's proposal to the Great Powers that they should all sign a multi-lateral treaty renouncing war as an instrument of national policy has been received with mixed feelings in Europe. Without doubt it is an inspiring conception, and is evidently calling forth deep consideration in the councils of the nations. Some see in it America's desire to range herself alongside the League of Nations. Be that as it may, no one can lightly regard this gesture. War is detestable. The record of its aftermath of heart-break and ruin during these last ten years ought to satisfy the most pugnacious die-hard. Disarmament is just one aspect of the case. What the nations need is the will to peace. Of course unregenerate man is likely to do anything. The economic appeal will certainly weigh with him. Mammon will demand his last word. Self will be the dominating factor. Let these control the minds of a whole nation, and war must sooner or later come. What the world needs to-day is to look at nations and to look at men as God looks at them. This attitude will put a whole new complexion on the matter. Race feeling and national antagonism have no place in the man whose outlook is Godward. Rather he sees a brother, a nation, made in God's image, waiting redemption. In this very matter of the outlawry of war, we Christians dare not stand aloof. But it must first be righteousness and as a consequence—peace.

The Drug Menace in Australia.

NO one who has his country's well-being at heart can look on at drug operators and their doings without having his righteous indignation stirred to action. The very proximity of Australia to the East where low ideals and loose morals prevail, makes our case all the more serious. Lately our authorities have been warning us of the machinations and inroads of the drug traffickers. Australia is in peril. Therefore it behoves all lovers of our land to be up and doing and make strong effort to rid our shores of this menace. The call is to Customs officers and police to be particularly vigilant, while all those who have the young in their care should use every opportunity for instruction. To be forewarned is to be forearmed. The Christian must salt public opinion. The power of Christian opinion is a mighty thing. When it comes to the debasing, dehumanising thing called traffic in drugs, and our fight against it, we should say with William Lloyd Garrison: "We will not retract. We will not retreat an inch. We will not equivocate. We will no compromise. We will not be silent. We will be heard." Surely the Church has moral leadership. Fighting this thing is a moral war and the Church must be in the vanguard.

Separation of Church and State in Turkey.

THE secularisation of the Mohammedan world grows apace. The announcement that the Turkish National Assembly has unanimously passed a bill separating Church and State, and providing (1) that Islam shall no longer be Turkey's State religion; (2) that deputies and State officials will in future take the oath of office on their honour, and not in the name of God; and (3) that the National Assembly shall no longer be charged with the application of the Sheriat



THE REV. DR. GRIFFITH, of Ohio, U.S.A., who has been appointed rector of the important parish of St. Paul, Bendigo. Dr. Griffith was ordained in the Bendigo Diocese, took his degree of M.A. at Cambridge University, and on proceeding to U.S.A. gained his D.D. of Harvard.

Law, which directs the teaching of the Koran and the traditional sayings of Mohammed, is an event of no ordinary significance. Bit by bit the official recognition by Turkey of Mohammedanism has been dropped, until to-day the separation is complete. Not only in this region, but in the social and moral realm, Islam's hold of her world has sadly weakened. The Moslem world is truly in revolution. What a commentary on the boasted statements of a few years ago, that Islam was stereotyped beyond possibility of change. Many forces have been at work in these latter days making for the re-evaluation of Islam as a religion to meet the needs of a people and a State. It is significant that the World Missionary Conference has been sitting in Jerusalem at this time. The thing is full of portent. The liberating and quickening power of God's Spirit has been at work. The Mohammedan is learning that for them it is Christ or decay and death. The only true Islam is surrender to Christ. Then life and freedom. In other words, Turkey's latest attitude constitutes another challenge to the Christian Church to go forward.

Province of East Africa.

MOMBASA DIOCESE REJECTS.

It will be remembered that in July last seven bishops, Uganda, Mombasa, Nyassaland, Zanzibar, Masasi, Upper Nile, including the bishop-designate of Central Tanganyika, who has since been consecrated by the Archbishop of Canterbury, met to discuss the question of a "Province" of the C. of E. Dioceses in East Africa. The proposal that such a Province should be formed was unanimously accepted by the conference, and a basis of agreement drawn up for submission to the respective Synods of the dioceses concerned.

The Province would include Zanzibar and other U.M.C.A. Dioceses holding Anglo-Catholic views, the most advanced being Zanzibar.

The matter of course had to go to the several dioceses concerned for approval or otherwise. News has now come through that at the recent synod of the Diocese of Mombasa, the suggested "Province" for East Africa was rejected by a substantial majority. Many British and African clergy in the diocese felt that the closer ecclesiastical relations which would ensue as a result of such a Province, would involve compromises that they as Protestants could not conscientiously make. They believe also that it would be a hindrance and not a help to the Native Churches of our C.M.S. dioceses—especially in relation to "Church unity." Hence the strong opposition to the suggested Province.



NEW SOUTH WALES.

SYDNEY.

St. Andrew's Cathedral.

New Organist.

Mr. F. W. Beckett, the new organist and choir master of St. Andrew's Cathedral, together with Mrs. Beckett, was welcomed in the Chapter House on Thursday, the 12th.

During his career Mr. Beckett has held eight positions as organist, including 13 years at St. Helen's Parish Church (Yorkshire), and resigned his position at West Ham Parish Church, which is a Crown living, to come to Sydney.

Mr. Beckett is recognised as a highly capable adjudicator at musical festivals; as a coach in organ and oratorio. He was recommended to the position by Sir Hugh Allen, Director of the Royal College of Music, and Dr. A. G. Alcock, organist of Salisbury Cathedral, who taught Princess Mary.

Sunday Schools.

British Officials to Visit Australia.

The Rev. Dr. W. R. Poole, president of the World's Sunday Schools' Union, and Sir Edward Sharp, Bart., president of the British section, are now in Australia. They will arrive in Sydney from Melbourne on May 16, and on the day of their arrival they will attend a meeting of ministers in Sydney, and in the evening there will be a conference in St. Barnabas' Church, George Street West.

Dr. Poole and Sir Edward Sharp will remain in Sydney on May 17, 18 and 19, and on Sunday, May 20, Dr. Poole will preach in St. Barnabas' Church in the evening.

Moore College.

Developments in the Work.

Moore College is now in full swing with 33 students and an additional 10 on the evening class roll, while a couple are waiting a favourable opportunity for admission. The available accommodation is taxed to its utmost capacity. Building reconstruction is in the air, and it is proposed to go forward with the erection of the Principal's new residence according to Professor Wilkinson's plan. This will mean that the Principal's present house can be reconditioned and made available for the Vice-Principal and eight additional students. The wish of the Committee is that the whole scheme of reconstruction may go ahead.

The lecture rooms are already filled to the limit of their capacity. If the new Chapel is built the old one would serve as the library.

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FETE

A SALE OF GIFTS

will be held in the Chapter House, on
WEDNESDAY, 13th JUNE, 1928,

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

is to rest in the Chapel of St. Michael at the Newcastle Cathedral. It will be unveiled by Sir Charles Rosenthal, and dedicated by the Bishop of Bathurst, our former Dean, on Sunday, April 29th. This will be Dr. Crotty's last Sunday in Newcastle.

Christ Church Cathedral.

The financial statement of the Cathedral has just been issued. It shows that both the income and expenditure of the previous year had been exceeded, the former by £110/0/2, and the latter by £30/6/9. The total income, including credit balance of £30/3/9 from the previous year, amounted to £431/5/3, and the expenditure to £408/8/1, thus leaving a credit balance of £22/17/2. The income included: Ordinary offertories, £615/7/7; special offertories, £551/2/7, and donations for special objects £206/10/-.

BATHURST.

Enthronement of Bishop Crotty.

Dr. Horace Crotty, the new bishop of Bathurst, was enthroned at All Saints' Cathedral on April 13, by the Administrator (Dr. Long), Bishop-elect of Newcastle, in the presence of a crowded congregation.

Dr. Long, in his sermon, said that Bishop Crotty had great gifts of leadership. It was often claimed that the office of bishop was out of harmony with the democracy of Australia, but what democracy really needed to-day was the right leadership, the power to know and to recognise, and to be true to leaders, and not to be distracted higher and thither by voices appealing to self-interest. Democracy was merely a void—leaderless, mindless—merely a vagrant following of personal interests, unless it realised those great principles of life exemplified in great personalities.

Bishop Crotty and Mrs. Crotty were subsequently welcomed at Walslow Hall by a crowded gathering of clergy and prominent citizens. During the afternoon the new bishop and his wife received a civic welcome from the Mayor (Alderman Hitchcock) and aldermen at the Town Hall.

The Cathedral and the Pacific Field.

The Parish Notes of All Saints' Cathedral speak of the recent visit of the assistant Bishop of Melanesia to Bathurst. The Bishop's headquarters are at Lolowai, on the island of Opa, New Hebrides, where the Rev. C. C. Godden was murdered. Though weakened by an attack of malaria, the Bishop made good use of his very short stay, speaking to the girls at All Marsden School, to the boys at All Saints College, and preaching in the Cathedral at Evenings. Everyone was delighted to hear and meet this Missionary Bishop on this, his first visit to Australia, and his coming and helpful messages have quickened our interest in Melanesia.

The Rev. V. Sherwin, who has gone to Rabaul and Gasmata, in New Britain, has also been preaching at the Cathedral. He will work with the Bishop-elect, Canon Wilton, in the Mandated Territory. Mr. Sherwin will put in the next three months investigating, inspecting harborages and sites and generally collecting information for the guidance of the new Bishop. He is well-equipped for his responsible task, having had years of experience in Mission work on the Forrester River, and on the Peel Estate (Diocese of Kalgoorlie) among the new settlers from England. There are now four priests linked up with this new field of service—Revs. F. R. Bishop (on furlough in England), L. E. Cartidge, M.A. (now in New Zealand proceeding to the British Solomon Islands for knowledge and experience), Thomas Barry, holding the fort in Rabaul, and V. H. Sherwin. Canon Wilton has left on a visit to Melanesia before consecration in Sydney on June 11.

The Church News.

Bishop Long calls the "Church News" his own bantling. He says:—

"We have had many readers, but none so painstaking and efficient as our present editor, Archdeacon Haviland. Out of the travail we have seen firmly established our

Diocesan Magazine, which has, I understand, the largest circulation of any similar paper in Australia. It is now on an assured financial basis.

CRAFTON.

Historic Church.
Centenary Service.

The celebration of the centenary of the first service in St. Thomas' Church, Port Macquarie, which was postponed from February 28, was held on April 15. On February 28, 1828, the Rev. John Cross conducted the first service in St. Thomas' Church. He served there faithfully for 30 years, before he died. Some of his descendants attended the centenary service.

The Bishop of Grafton (Dr. Ashton) conducted the centenary service in the morning, and Archdeacon Forster, Administrator of the Armidale diocese, preached at the evening service. At the morning service there were two old ladies, both over 90 years of age, who have lived there practically all their lives, Mesdames N. Wilson and Morrison. At the service, the permanent honour roll was unveiled.

VICTORIA.

MELBOURNE.

St. Paul's Training Home for Boys.

The Mission Board and the Rev. E. H. Faulkner have succeeded in starting in the diocese a home for delinquent boys. It is called St. Paul's Training Home for Boys, and is situated at Newhaven. On 21st inst. His Excellency the State Governor performed the opening in the presence of a large gathering. The starting of this Home will mark an epoch in the social work of the Church in the diocese, in that, for the first time, there will be a home, not unworthy of that name, for a class of boys which hitherto has had to be dealt with apart from the Church. The completion of the effort in the establishment of the School is worthy of the support and interest of every member of the Church.

The Mothers' Union.

Speaking recently at the annual Quiet Day for the Diocesan Mothers' Union, Bishop Armstrong said:—

"Great as are women's opportunities to-day in many avenues of public life, her most enduring influence will ever be in the home, through the sacred ties of husband and children. The mother has rightly been called the 'greatest statesmen in the world,' because her influence is more widespread than that of any man, and the present difficulties met in the world, the Church, and the school are largely due to the failure of the home to maintain this power. It is a terrible pity to see so many weak mothers. It is amazing that a mother should say to a magistrate, of a tiny child: 'He is beyond control.' Surely such a statement reflects on the mother for if a mother will only control herself she must be able to teach control to her children. The child must be taught obedience. It is a great wrong to spoil a child and happiness comes where the children have been brought up to know that the mothers' reasons are good. The responsibility is yours. Keep your own temper, rule your own tongue, choose your child's companions, as far as possible, and keep them from harmful amusement. Never forget you are your child's model and his or her future is built by you."

BENDIGO.

Just prior to Easter, Bishop Baker visited the diocese of St. Arnaud, in connection with the Combined Campaign, and at the following places formed study circles: Donald, Birchip, Mildura, Trimple, Merbein, Woolmorland, Sealake, Charlton, and Inglewood. Enquiries were made by two or three probable candidates for missionary service.

The annual Retreat for Clergy and students of the Bendigo Diocese was opened on Monday, 16th, and continued to the following Friday. The Rev. J. H. Dewhurst, of East Malvern, was the conductor, with the Bishop presiding. This is the third year in which the retreat has been held at Kyabram. Accommodation was provided at the Tannery Hostel, and the devotional sessions were held in the Church.

At the annual meeting of All Saints' pro-Cathedral, Dean Haultain presiding, there being a large attendance of parishioners, it was unanimously resolved to recommend to the incoming vestry that they should proceed with the rebuilding of the pro-Cathedral, at least in part, and that a building fund be opened with the object of raising the necessary £15,000. One of the parishioners, Mrs. Frew, at the meeting promised

£1000 as a straight-out donation. It was also decided to adopt the envelope system and abolish all pew rents from 31st December. It was also determined to secure tennis courts for parishioners, and to issue a parish paper monthly.

The vestry of St. Paul's Church, by desire of the parishioners, has decided to introduce the new Church Hymnal, making in all 22 parishes which have adopted it.

ST. ARNAUD.

Combined Campaign for Missions.

The Bishop of Bendigo has been in the diocese on behalf of the Combined Campaign for Missions. He visited Donald, Birchip, Mildura, Merbein, Woolmorland, Sea Lake, Charlton and Inglewood, and from these places reports of the stirring up of great interest in the World Call have come.

Synod.

Synod meets on May 7 and the preacher will be the Bishop of Ballarat. The President's address will follow on the afternoon of May 8. It is expected that, during the meeting of Synod, we shall receive a visit from the Right Rev. G. A. Chambers, D.D., the Bishop of Tanganyika, who is desirous of addressing members on the work of his diocese, and who will be gladly welcomed and listened to.

BALLARAT.

The Diocesan Synod has been summoned for May 1st. Apart from general diocesan matters, consideration will be given to the new Constitution.

QUEENSLAND.

BRISBANE.

Cancer Campaign.

Just now Queensland is in the throes of a campaign for raising money wherewith to combat the scourge of cancer. An amount of £100,000 is aimed at, and the Archbishop warmly commends the appeal.

CARPENTARIA.

Government Assistance.

The amount of Government assistance given to Missions in the Diocese of Carpentaria is as follows:—Mitchell River (with Edward River) receives £500 a year; Lockhart River receives £500 a year; St. Paul's, Moa (Pacific Island settlement) £250 a year. In addition, £50 is given per annum to Beigh School and Dauan School, towards maintenance of a teacher, and a similar amount has just been promised for Cowal Creek; there is, however, no Government grant for work in the Torres Straits Islands, as many suppose, as all the work of administering, teaching, etc. (with above exceptions) is undertaken by the Government, the Church providing the spiritual ministrations. The Mission boat is not subsidised by the Government, and crews are signed on and paid in the ordinary way. The Government makes special grants occasionally for particular work amongst mainland aborigines; in this connection, an amount has just been promised by the Hon. the Minister towards erecting school buildings and dormitories at Mitchell River.

State Teachers at Mitchell River, etc.

By special arrangement with the Director of Education in Queensland, teachers from the Department who may volunteer for a period of service—say three to five years—with Mitchell River or Torres Strait Mission have their full rights and privileges preserved, and may return to the service of the Department without any loss of status. This is a generous action which is appreciated by the Diocese.

ROCKHAMPTON.

The Combined Campaign for Missions.

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a really good missionary meeting on the night of Ascension Day, Thursday, May 17, in St. Paul's schoolroom. It will be a really good meeting, because we hope we may have the pleasure of hearing both the Bishop of North Queensland, Dr. Freetham, and the Rev. P. J. Bazeley. Ascension Day is the Thursday of Synod Week, and if Synod is not finished at 6 o'clock on the evening of Ascension Day, the Board will have to make some arrangement with Synod. But, as an executive body, appointed by Synod itself, the Board feels bound to bring the great cause of work abroad into a more prominent place at Synod time. All earnest Churchpeople will agree that more ought to be done in this direction.

Archdeacon Kenny.

Ven. Archdeacon and Mrs. Kenny returned from England after a very pleasant holiday. They were met on their return by the Bishop and a number of friends, clerical and lay. The Archdeacon has been in the Diocese 27 years and preserves his years remarkably well.

SOUTH AUSTRALIA.

ADELAIDE.

Farewell to Missionaries.

At Holy Trinity Church, North Terrace, Adelaide, on the evening of March 30, there gathered a very happy party to attend the farewell communion service held in honour of one of their number, Miss Muriel Jackson, who, with other missionaries of the Church Missionary Society, was sailing next day for Africa, per s.s. Ceramic.

It was an occasion of unique interest to all, for the young people, comprising a party of six in number, were the first to leave Australia to take up work under the Bishop of Central Tanganyika, in that newly established Australian diocese, two from New South Wales being Deaconess N. Bulard and Miss E. Robinson; three Victorians, the Rev. and Mrs. Cordell, with their small daughter, and Sister A. F. Betteridge, and Miss Jackson, a South Australian.

The Rev. R. H. Fulford, rector of Holy Trinity, was the celebrant, assisted by the Rev. W. H. Irwin, Hon. Sec., C.M.S., and the Society's charge to the outgoing missionary from South Australia was read by the president, Rev. C. W. T. Rogers.

WILLOCHRA.

New Arrivals.

The Bishop writes:—
The Rev. W. Morgan Davies (formerly vicar of Six Bells, Abertillery, Wales) has begun his work at Port Lincoln. I was present at the welcome given to him and farewell to his predecessor, the Rev. H. W. L. Snow. The induction two weeks later was carried out by Mr. Snow in his capacity as Vicar-General. The new rector has started his work under favourable conditions, and there is every indication that the parish will make great progress upon the foundations laid by his predecessor.

The Rev. J. B. Drabble has also arrived from England to take charge of Crystal Brook. He seemed very tired after his strenuous work as welfare officer on board the "Balranald," but when I saw him he had revived considerably and is now tackling his new work.

Two others, Rev. Philip Darke, from Leicester and the Rev. Louis de Ridder from Cardiff, are now working as members of the Bush Brotherhood of St. Stephen, South Australia. It has been hot and dry since their arrival, but they are looking forward to the cooler weather and green grass. The Rev. A. J. Kendal Baker was much cheered by their arrival, and now the brothers are looking forward to their colossal task in the more remote parts of the diocese.

On the West Coast, in January also, the Rev. A. E. Hodgson arrived at Ceduna and the Rev. C. Powell at Cummins. These priests are partly supported by the Bush Church Aid, and are doing work of great value in another remote part of the diocese.

WEST AUSTRALIA.

PERTH.

The Bishop's Letter.

The Archbishop writes:
The great event of last month as far as religion is concerned was the laying of the foundation stones of our new College and Chapel of St. George, at the University. The college will bear testimony that we be-

lieve that all education should have a religious basis, and the chapel will be, I believe, a perpetual reminder to the students that man does not live by bread alone. There is great need that our youth should be taught that education should be pursued because it enables man to have a wider and more interesting view of life, and not simply to enable him to earn more money.

Return of Rev. H. E. Hyde.

The Rev. H. E. Hyde has returned from England. He had to upset his arrangements and come back earlier than he had planned, owing to the serious illness of Mrs. Hyde. She is now much better. Mr. Hyde did splendid work for Western Australia while he was in England.

Appointments.

The Rev. H. R. Longmore is taking temporary charge of Dongarra.

The Rev. E. G. Jaquet, from Christ Church, Battersea, arrived on Easter Day. He takes charge of the district of Three Springs.

The Late Archdeacon Louch.

A movement is on foot in Albany to perpetuate the memory of the late Archdeacon Louch, by placing a window in the Church to the glory of God and his memory. There are many outside Albany who would like to participate in this memorial, as the late Archdeacon worked at Geraldton, and was Archdeacon of the Diocese of Bunbury for many years.

The Late Sir A. Langier.

The diocese has suffered great loss in the death of Sir Alfred Langier. It was through his wonderful management of the estate of the late Sir Winthrop Hackett that the building of the College and Chapel for the Church of England, and the University Hall, has been made possible. He leaves behind a noble example of devotion to duty and his record of citizenship is a precious and abiding one.

TASMANIA.

Diocesan Mission Van.

Canon Blackwood has reported to the Diocesan Council with regard to the mission van, and that £225 were in hand from North and South, which would go toward the cost of the van. It was also reported that the Women's Council for Church Work would be prepared to provide for the running cost of the van up to £150. The committee reported to the Council that it recommended that the missioner and the van be under the control of the Bishop, and that the Home Mission Union be asked to undertake the raising of the stipend of the missioner, which would come to about £150 per annum.

Annual Returns.

The fact that there are still 27 parishes whose statement of accounts, and 14 whose statistical and other returns have not been remitted to the Registrar, has been severely criticised by the Diocesan Council. It was pointed out that this slackness on the part of parish officials was very materially holding up the work of the Registry in view of the coming Synod.

The Home of Mercy.

The offerings throughout the diocese on Good Friday were to be devoted to the work of the Home of Mercy. The institution is in great need of financial help. It is run on sound economical lines. It is gratifying to know that of the 250 girls who have passed through the Home of Mercy many have married satisfactorily, and are grateful for the help afforded at a critical time in their lives.

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The Hey Sharp Prize.

Additional subscriptions have been received as follows:—Rev. F. A. Woodger, 5s. 6d.; Rev. E. Barstow, 6s.; Rev. J. T. Perry (Eng.), 7s. 6d.; Rev. G. T. Shelton (Singapore), 6s.; Rev. R. H. Pearman, 5s.; Rev. C. L. Desailly (Eng.), 10s.; Rev. M. E. de B. Griffith, 10s. 6d.; Rev. T. Billingham (Eng.), 10s.; Rev. V. H. Gill, 6s.

A man accepted a post in a country store. He found it satisfactory, and he duly went to church on Sundays. For thirteen Sundays not a single person took any notice of his advent, and saying he did not care for clubs or "pubs," but he did want to have friendly intercourse and keep to his church.

NEW ZEALAND.

WELLINGTON.

General Synod.

The General Synod of the Church in New Zealand met in Wellington on April 19. The session was both busy and lengthy. Vital and highly debatable questions came before it. The Synod had to deal with (1) the Maori Bishopric, (2) the Fundamental Clauses, (3) the Revision of the Canons, (4) the Cathedral property in Auckland, (5) the Provincial Pension Fund, (6) the Canon of the Board of Missions. There was in addition the usual routine business.

Duplex System.

From April 1 there will be 19 parishes in this diocese which have adopted the duplex envelope system.

C.E.M.S.

The seventeenth Dominion conference of the C.E.M.S. was held at Wellington, April 17 and 18. The chief discussions at the conference centred round the proposals put forward at the last conference for the reconstruction of the Society, together with the report of the special committee and its findings as to the proposals.

AUCKLAND.

The Archbishop.

The Archbishop has been suffering from a clogged vein in the leg, which necessitated a complete rest. We wish him a speedy recovery.

The Archbishop is very grateful to those who have given £220 towards the £500 for which he appealed for the restoration of the historic mission buildings at Kohimarama. At the same time he is a little disappointed with the response. "The buildings," he says, "will be restored, and I intend to see the matter through."

Diocesan Missions Committee.

At a meeting held last month at Bishops-court, the Archbishop presiding, attention was drawn to the very serious position the diocese was in as regards its mission quota of £3240. Only about one-sixth of the total required had been received and forwarded from the parishes.

It was pointed out how gravely the board was embarrassed and in turn how the mission work was suffering for the lack of promised funds. Too little was it realised what hardships the living agents had to endure in consequence of the slackness of brethren at "the home base."



"The Week End."

Quandong writes:—

May I have the privilege of being granted a little space in your esteemed "Church Record" to try to urge upon Christian readers—"the salt of the earth"—the necessity of the careful use of English words. Today, in all classes of people, we hear of "the week end" not with reference to Saturday, but including Sunday. In this paper, Sir, not long ago, there was an advertisement inserted by someone who wanted work as a Catechist (!) "at the week end"! It is almost ridiculous to have to say that Sunday is "the first day of the week." From no view point is the wrong term right. The trouble with many people is that they, parrot-like, repeat any expression that they hear. The words under consideration in their present mis-use are quite modern. It is better, I believe, to write to a Church paper on this subject than to the secular press. Let the correction begin with Christians and spread out into the world. Men and women in all Churches, boys and girls in all Sunday Schools, and all who believe that Jesus rose from the dead "upon the first day of the week" should treat this seriously, and thus help their fellow men to be kept from being ridiculous, because of the use of words that are wrong. Our teachers in our Church schools may well help in this good work by warning the children of Christian homes that "the week end" is correct only when it refers to Saturday or Friday and Saturday. St. Luke was most careful and made no mistake. (St. Luke xxiv., 1.)

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Tea Rally on Wednesday, at 5.45 p.m. Tickets 2/.

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Everyone invited to assist the Women's Committee make a substantial contribution to the N.S.W. Alliance for the Referendum Campaign.

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Toorak, Vic., April 26, 1928.

All things bright and beautiful, . . .
The Lord God made them all.
—Mrs. Alexander.

My dear young people,

As I start to write this letter to you,
I am away in the country, staying in
the hills. Trees grow thick all round
the house. I do love trees, so to-day
shall talk to you about them.

Here we have miles and miles of
gums, up hill, down hill, wherever we
go, and wherever we look there they
are. Behind this house is a row of
very old pines. Last night the wind was
singing through them loudly, with a
noise just like the sea. Aren't trees
beautiful? The gums grow so tall and
straight, their trunks when the bark
has peeled off, stand out so clear and
clean against the trees behind; the
pines are huge and black and solemn;
the wattles so dainty and beginning
to show signs of the flowers to come.
Below us is an apple orchard, the trees
weighed down with fruit, and beyond
are a number of English trees just
beginning to turn colour, yellows and
browns and gold. When we think of
the years and years of growth needed
to make a really fine tree, it should
make us very careful how we treat
them. We should never cut one down
or tear branches off without thinking
very seriously first and being very
careful. It's horrid to see a lot of
really nice people out picnicking and so
careless about picking gum to take
home for decoration. Of course we
can take it, but do let us be kind to
the trees and not tear off branches
just anyhow. It's the same with all
growing things. If we must take ferns
home don't let us tear them up by the
roots so that they die. Remember that
the trees and plants are made by God
just as much as we are.

Such lots and lots of different kinds
of trees there are in the world
too; you who live in New South
Wales probably know trees we
don't know in Victoria, and so with all
parts of Australia, and with all parts
of the world. In a country like Eng-
land there are some trees known to be
tremendously old. I have seen one
called William Rufus' tree, which stood
there in that place the day he was
struck by an arrow and died. You'll
all know that story. The other day I
read a sad thing in one of our news-
papers. Most of you have heard of
the Bois de Boulogne and the Champs
Elysees in Paris, the truly beautiful
park and avenue of that city. It is
reported that the old and beautiful
trees in both these places are begin-
ning to die because of the exhaust
fumes from the thousands of motors
constantly passing up and down. Surely
some tree lover will set to work and
find a cure for this—we all of us must
hope so most sincerely.

Apart from their beauty and the
shade they give us, have you ever
thought what a wonderful lot of things
trees are useful for? Here is a little
poem from a garden paper telling us
some of these uses:—

"What do we plant when we plant
the tree?
We plant the ships, which will
cross the sea,
We plant the mast to carry the sails,
We plant the planks to withstand
the gales—
The keel, the keelson, the beam, the
knee;
We plant the ship when we plant the
tree.

"What do we plant when we plant
the tree?
A thousand things we daily see;
We plant the spire that out-towers
the crag,
We plant the staff for our coun-
try's flag,
We plant the shade, from the hot
sun's fires,
We plant all these when we plant the
tree."

Can any of you tell me what the days
between Easter and Ascension Day are
called, and what our Lord did during
those days?

I am, yours affectionately,

Aunt Mat

Answer to questions in last issue:—

Good Friday is called so because on this
day our dear Lord did greatest good.

The word Easter means to rise. It is the
Festival of our Lord's Resurrection, or ris-
ing from the dead.

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

THE LITTLE POOL.

(Exchange.)

It is very, very small,
It is not a lake at all,
It is just a moorland pool,
Dark and fresh and very cool.
Small, but not too small to hold
Silver star and sunshine's gold.
Small, but not too small to do
More than leagues of ocean blue,
For the waves of all the sea
Could not give one drink to me!
It is like some people here,
Very small, but very dear.

EQUAL TO THE OCCASION.

"Teacher: 'Sammie, name the four sea-
sons.'"

"Sammie: 'Salt, mustard, vinegar and
pepper!'"

Our Printing Fund.

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Miss Harper, C.M.S., Sydney, 10/-.
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toria, 5/-.

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

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delivery or change of address.



The present total Sunday School en-
rolment of the world is estimated at
31,000,000 scholars.

An Indian race newly discovered in
Bolivia has no sense of time. Not
altogether a novelty in the ecclesiastical
realm.

Pastoralists in the West Darling and
Broken Hill country are now enjoying
the best season for very many years.
Re-stocking is proceeding apace.

The sugar growers of the Common-
wealth will benefit to the extent of
£225,000 a year by the newly-passed
British Tariff.

Swastikas form the border of the
ornamental cope of the effigy of a 14th
century Bishop in Winchester Cathed-
ral.

"Thank God," said an old dame on
returning from a new London suburb
to her life-long haunt in the slums,
"the country is a one-eyed place."

The West Australian Government
scheme, whereby 3000 farms in the
wheat belt will be available for mi-
grants, will cost 8½ millions sterling!
It includes 700 miles of railways.

Italians resident in Western Austra-
lia send over £20,000 per year to
Italy. Remittances to all other foreign
countries totalled only about £2000 per
year.

The Dean of Winchester's new book
on Bunyan has just been issued. From
an advance copy it may be noted that
a bright and charitable treatment is
accorded the "pious Tinker," and an
original review of his writings is given.

"As the years roll on, and hours of
triumph reach us, and shadows fall,
and days of heart-break come, one of
the most wonderful of life's discoveries
is the all-sufficiency of Christ."—Dr.
Geo. Morrison.

In the statistics of the overseas trade
of Australia for the year 1926-27, pre-
pared by the Commonwealth Statistic-
ian, the total value is set down at
£309,611,777, as compared with £300-
200,387 in the previous year.

"There are worse things in a uni-
versity than poverty," says Prof. R.
S. Wallace, the new Vice-Chancellor of
Sydney University. "One of the worst
things is when the spirit of free en-
quiry is dead."

Australia's greatest locomotive was
recently made in Victoria. It weighs
200 tons, has a speed capacity of 90
miles per hour, and has reduced the
time on the Melbourne-Albury run by
one hour.

An average of 211 new dwellings a
week were provided by the London
County Council in the period January
7 to February 18, and the Housing
Committee report that there are about
6400 now building.

In accordance with ancient custom,
thousands of men, women and children
witnessed or carried tributes of spring
flowers to the graves in Gloucester
Cemetery on Palm Sunday (or what is
also called "Flowering Sunday").

The organ of St. Anne's, Soho, Lon-
don, where Dr. Croft was the first
organist, has been rebuilt with elec-
tric action, and some new stops. It is
interesting to see the old pipes of 200
years ago, dark brown and with odd-
shaped mouths.

The International Missionary Confer-
ence, sitting in Jerusalem, has distur-
bed the equilibrium of the Moslems of
Palestine. At Jerusalem the other day
shopkeepers closed their shops and held
a monster meeting to protest against
continued Christian missionary activi-
ties.

The great picture "The Ghosts of
Menin Gate," by Will Longstaff, which
created a sensation a short time ago,
has been bought for Australia by Lord
Woolavington, as a tribute to the gal-
lant Australians who served in the
Great War, and also as a token of his
admiration for the Commonwealth.

The Bush Nursing Association has
40 centres in N.S.W. During 1927,
5830 patients were visited, including
292 maternity cases, in which there
were no deaths; 139 mothers had been
advised, consultations numbered 7316,
and the nurses had travelled 27,332
miles in the execution of their duty.

One of the duties of the Archbishop
of Canterbury in earlier days was that
of censorship of the Press. Offenders
were put in the pillory and might even
lose parts of their ears. The tables
had now turned right around. The
Press had assumed the rights of cen-
sorship—of a kind—and pilloried even
the Archbishop!

The Dean and Chapter of Exeter
Cathedral have appointed the first lady
glazier to care for the windows of the
ancient cathedral. Without hesitation
they selected Miss Daphne Drake to
succeed her late father, Mr. Maurice
Drake, the well-known Devonshire
novelist and authority in stained glass.
Her grandfather also held the appoint-
ment for many years.

The Greek Refugee Settlement Com-
mission, after experiments with various
wheats in Macedonia, where most of
the refugees are established, has con-
cluded that as the Australian "Can-
berra" variety of wheat ripens before
the destructive wind known as "livos"
commences, and in view of the increas-
ed production by the Cereals Commis-
sion, it has ordered a further 400 tons
of "Canberra" wheat. The Greek
Government is already taking a con-
signment of 2000 tons.