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YOUNG RECORDERS.

Aims:

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

Toorak Vicarage, June 6, 1929.

"Truth conquers."

My dear girls and boys,

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

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

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

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

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

THE SCOUT.

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

—C. Phillips.

Societas.

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

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For Church of England People
"CATHOLIC - APOSTOLIC & REFORMED"

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A Reformation Sunday.—A Practical Suggestion by Rev. L. Gabbott, B.A.

Empire Day.—A Speech delivered by Rev. Dr. Podmore, M.A., C.M.R.S., F.Z.S., F.R.G.S.

Illustration.—St. Matthew's, East Geelong, Victoria.

Is Our Christianity Practical?—The first of a Series of Articles by Rev. W. H. Irwin, M.A., of St. Peter's College, Adelaide.

Leader.—The day of the Heart's Rest—"Sunday Observance."

Miss Helen Phillips, C.M.S., Missionary.—An appreciation by Mr. C. R. Walsh.

New Constitution.—The Archbishop of Brisbane and the Bishop of Newcastle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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"Fixed" Easter.

The Bishop of Swansea and Brecon writes delightfully on the prevailing wish to "fix" Easter. He clearly sees through the would-be "fixers" and humorously discloses the hidden motive. Listen to a few extracts.

Some good people have decided that it is bad for us to enjoy even the small excitement which comes from discovering for ourselves each year when Easter falls. We are to be coerced by law to observe Easter every year on the same date. Some years ago Scott Holland wrote a delightful article on "Every Man His Own Grandmother." We are indeed in danger of being legislated out of all sense, if not out of existence. The reign of the cranks is everywhere to be substituted for the rule of the saints.

Christian Education.

The Archbishop of York delivered an address recently, which, if acted upon by the teachers of our Church Schools, would reap a harvest for God. He said: "An education which sets out to be neutral was in fact atheistic. There was no middle way. Education could not help being either a training of the mind and soul for closer association with God and dependence on Him or for greater independence and neglect of Him. That was the reason why so many voices were agreed at the present time that the great enemy which the Church had to meet was not materialism or any direct attack on the Christian Faith, such as an avowed atheist might advance, but secular civilization itself, which did not so much attack belief in God as organized life as though it had no meaning.

Papal State.

Mussolini seems to be having a fair share of the lime-light. Opinions are somewhat varied about the wisdom of restoring temporal power to the Pope. Some regard Mussolini as a prophet, others as a hypocrite. The Church of England Newspaper says:

History alone will show whether the restoration of temporal power to the Pope has been for the good of the Roman Church and the well-being of the world.

Students of prophesy expect Rev. 17: 16 to be fulfilled. It is time we asked ourselves, "Watchman, what of the night?"

Confraternity of the Blessed Sacrament.

"A Romish Society."

The "Intercession Paper" of the Confraternity of the Blessed Sacrament, has caused a considerable stir. "The English Churchman" remarks:

Our first impression as we look at it is one of wonder that the society can continue to maintain an even nominal connection with the Church of England. Its doctrines, practices and phraseology are so essential mediaeval and Romish that they are not only inconsistent with but actually at variance with the standard teaching of our National Church. A prayer referring to "Holy Marriage" is supplied, and it is suggested that it should be said daily. However, there is a note to say that "if preferred, an Our Father and a Hail Mary might be said instead with the same intention," also that "priests are requested to say Mass once a month for the same intention."

Intellectualism.

Is too much weight placed on intellectuality among the clergy to-day?

The clergy of Durham diocese are resenting the remark made by a correspondent that Canon Rawlinson "will doubtless prove an intellectual asset to a diocese that of late years has lost ground in this respect."

An answering retort says:

Is it not a fact that the work of extending Christ's Kingdom is impaired through the stress laid on the intellectual status of a man willing to offer himself for Ordination, and hardly any on the human side?

We continually hear of the shortage of men in the Church of England, and are likely to until we study the mind of Christ on such matters. There were learned men in the time of Christ, but He didn't wait until He could get some of them for apostles—on the contrary, the men He selected were "unlearn-

ed and ignorant." St. Paul says that "God hath set some in the Church to be Apostles; and some prophets; and some evangelists; and some pastors (as well as) and some teachers."

The following are taken from our exchanges:—

The Pope.

In view of the revival of the Pope's Temporal Sovereignty, the Council of the Church Association has passed a resolution calling upon His Majesty's Government to give heed to the provisions of the Constitution, which forbid the ruling powers in this country to "hold communion with the See or Church of Rome."

Prayer Book.

Dr. Vernon Bartlett's letter to the "Times," in which he stated that the authorisation of the alternative Prayer of Consecration with its invocation of the Holy Spirit upon the elements would be an "insuperable hindrance to Reunion" with Nonconformists, has created no small stir in the ranks of the sacerdotalists, and at the same time it has no doubt cleared the air.

Russia.

The Soviet authorities have refused to grant permission to the Dean of Manchester to visit Russia in company with a scientist friend. The scientist friend was admitted, the Dean refused, apparently because as a clergyman he is a suspected person.

King George.

It is interesting to note that the first printing of 150,000 post cards of the famous first photograph taken of the King after his illness has been sold. The photos were taken by two of the Royal servants in the grounds of Craigwell House, and are being sold in aid of the King Edward Hospital Fund, by permission of the King. The first edition was only published recently and the company responsible received cabled orders from Malta, Gibraltar, Africa and Australia.

Rev. F. B. Meyer.

In the death of Dr. F. B. Meyer every section of the Church has lost one who was a great leader and a true saint of God. It is difficult to imagine how a man of his great age could have achieved so much, but he was untiring in his efforts to extend the Kingdom of God by pen and by voice. At the celebration of his 80th birthday it was announced at a meeting held in his honour that his books had reached a circulation of four million, and that in itself would make his name a household word. Dr. Meyer never feared to take a prominent part in public life when moral issues were at stake, and his name was always associated with temperance and industrial reforms. But it was the character of the man himself that did more than anything else to commend the Christian message that he proclaimed. He was a true gentleman and a saint, so generous and kindly in his treatment of others and so ready to help all in need.

The Scripture Union.

Jubilee Celebrations in England.

The jubilee gatherings of the Scripture Union were marked with intense enthusiasm when ten thousand young people thronged the Albert Hall, London, on Saturday, April 13, both afternoon and evening. Mr. Hudson Pope spoke of the seaside services and the work of the C.S.S.M., which had been so signally blessed in touching young lives for Christ.

Rev. W. G. Owens, related the progress of the Union in Ireland. Mr. Archibald spoke of India, and Mr. Frank Millard showed pictures of his work in South Africa. Archdeacon Charlton, of Sydney, who brought greetings from Australia, wished the Scripture Union "Many happy returns of the day." They were indebted in Australia, he said, to Mr. Edmund Clark for building up the work, and Mr. Alec Brown who was carrying on.

Frances Ridley Havergal.

(Continued from page 7.)

Miss Havergal afterwards kept, each year, the anniversary of her confirmation (July 17) as a very sacred day.

When approaching her 37th birthday she passed through a spiritual experience that made the greatest difference to the remaining years of her life. Her own words are, "On Advent Sunday, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light and what you see you can never unsee. There must be full surrender before there can be full blessedness. God admits you by one into the other. You know how singularly I have been withheld from attending all conventions and conferences; man's teaching therefore had little to do with it. First I was shown that the blood of Jesus Christ His Son cleanseth us from all sin, and then it was made plain to me that he who had thus cleansed me had power to keep me clean; so I just utterly yielded myself to Him and utterly trusted Him to keep me." In May, 1874, she wrote, "The wonderful and glorious blessing which so many Christians are testifying to having found was suddenly marvellously sent to me last winter, and life is now what I never imagined left on earth could be, though I know much of peace and joy in believing. It seems as if a call were going forth to His own children to make a more complete surrender of their whole selves and lives, and to enter into its fullness of consecration which I for one had not realised before."

The hymn, "Take my life" was written February 4, 1874. The immediate circumstances in which the words were written are given by herself: "Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days (to Areley House). There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house.' And He just did. Before I left the house everyone had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart, one after another till they finished with, 'Ever only all for thee.'"

The hymn, "I could not do without Thee" was written in May, 1873; "Thou art coming O my Saviour," in November, 1873; her own favourite hymn (found in her pocket Bible after her death) "I am trusting, Thee, Lord Jesus," in September, 1874; "Like a river glorious," November, 1874; and "Who is on the Lord's side," October, 1877.

Frances Ridley Havergal could never give the date of her conversion. From earliest years she was taught to love and trust her Saviour. She was also taught habits of daily Bible reading. These habits developed and deepened as the years passed. Her later life was characterised by a wonderful love for the Holy Scriptures. Her delight was in the law of the Lord and in its pages she meditated day and night. The inspired exclamation of the writer of the one hundred and nineteenth Psalm suggests itself, "O how low I thy law, it is my meditation all the day."

In our hospitals the doctors usually find that their hardest task is to create in their patients an appetite for food. A returning appetite usually means returning health. Germs in the system soon destroy appetite. So do germs of evil in the life destroy our appetite for the Word of God. "Putting away therefore all wickedness... as new born babes long for the spiritual milk... that ye may grow thereby."

Professional Notice.

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

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In early life Frances Ridley Havergal is seen as a bright, vivacious girl, but in later years she suffered much from sickness, especially after a very severe attack of typhoid fever in 1874. But these fires of physical pain God graciously used in refining her spirit and fitting her for service.

Miss Havergal's writings have had a wonderful circulation. T. H. Darlow, in his delightful "New Memoir" of her life, published in the autumn of 1927, says: "Altogether over a million copies of her works have been sold in this country and the British Dominions, besides quite as many more in the United States, and the demand has not ceased. Some of her little books were translated into Tamil, Telugu and Urdu for the Indian Mission Field. The personal interest aroused in the writer herself was proved by the sale of more than 280,000 copies of her biography, written by her sister, Maria Havergal."

At the beginning of her last illness she had her own text, "The blood of Jesus Christ, His Son, cleanseth us from all sin," hung up close to her bed where she could see it constantly. With almost the last breath she sang faintly but clearly the first verse of the hymn, "Jesus, I will trust Thee." In this faith she passed joyously to her Redeemer's presence.—D.J.K.

True Courage.

The following story is told of Jack Hobbs, the famous English cricketer, by the Rev. Walter Albiston:—

"I was travelling from Melbourne to Adelaide one night," said Mr. Albiston. "It became necessary for us to stay the night at an hotel. Accommodation was scarce, and the whole party had to sleep in one room. This was rather awkward, because I have always guarded against being termed a professional parson, and did not want to embarrass the others. I was wondering whether I should read from the Bible and offer prayer in front of the others, when the world's greatest batsman settled the matter by going down on his knees to pray. His example was followed by others. Speaking of the occurrence next day, one of the members of the party said, 'I haven't done that for years, but when old Jack got down on his knees, I had to get down too.'"



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NEW SOUTH WALES.

SYDNEY.

Provincial Synod.

The Provincial Synod of N.S.W. will be held in the Chapter House, Sydney, commencing August 20.

Chatswood.

Great interest was taken in the convention held in St. Paul's Church on Monday last. The church was full at all sessions, and in the afternoon extra seats were required. The speakers were Canon Begbie, Revs. Mallis, Hugh Paton, H. G. Hercus, and Mr. Reginald Naish.

Lithgow.

The anniversary services were held on Sunday, May 26, and were well attended. A former rector, Rev. R. B. Robinson, was the special preacher, and at the evening service showed lantern views of his recent visit to British East Africa and Palestine.

The beautiful new church is well situated and is a credit to those who had to do with its erection. We are hoping in the near future to have a block of the church in this paper, with some facts about the parish.

VICTORIA.

MELBOURNE.

Holy Trinity, Port Melbourne, has celebrated its 75th anniversary. Bishop Baker, of Bendigo, was the preacher. Mr. Maurice Blackburn, M.L.A., addressed a meeting of men.

The Church of England Men's Society Victorian provincial conference, met in Melbourne on Friday, May 31. The president (Archdeacon Best, of Ballarat) presided. One of the subjects of discussion was the best means of stimulating interest in the society. The annual corporate communion and breakfast of the society was held at St. Paul's Cathedral on Monday, June 3.

With a view to obtaining a better attendance of men at the various parish churches in the diocese, the executive committee of the Church of England Men's Society suggested that June 2 should be observed as Men's Sunday. Efforts were made to induce men to attend services at which special topics were discussed from the pulpit.

BALLARAT.

St. Peter's, Ballarat, is about to instal a new organ, to cost £2500.

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Holy Trinity, Ararat, has been renovated and extended at a cost of £4000. Major-General Sir Brudenell White unveiled an honour roll of members of the church who served in the war.

Additions to the church are an extended chancel, new sanctuary, organ chamber, vestries and porch, new furniture, and the redecoration of all of the interior. Mr. L. R. Williams, of Melbourne, was the architect, and Mr. George Rowsell, of Mordialloc, the contractor. The corner-stone of the extension was laid in October by His Excellency the Governor (Lord Somers).

BENDIGO.

At Bridgewater, on May 19, the foundation stone of the new church was laid by Mr. J. P. Howe, who donated the allotment of land on which the building is being erected. Bishop Baker, assisted by the Rev. E. G. Laverick, vicar, and Canon Philby, conducted the proceedings.

The Rev. J. S. Needham, secretary of the A.B.M., paid a visit to Bendigo last month. On Whit Sunday he preached at the pro-Cathedral and at St. Paul's, and on Monday addressed a large gathering of men at St. Paul's, being a rally of C.E.M.S. members and others.

The envelope system for church finance is gaining much favour throughout the diocese, and some of the small churches are realising the benefit of systematic giving. St. Paul's Church Sunday offerings have been raised from £11 to £26 per Sunday already, and All Saints' shows a large increase for 1928, the amount in offertories was £192, and in 1929 £322.

Rev. R. G. Nicholls, of Footscray, preached at All Saints' on the Sunday in Boys' Week, and the result is that two Church of England Boys' Societies have been formed. Mr. Nicholls is an enthusiast for this class of work.

The Lenten Self-Denial, at Kyneton, this year has reached nearly £60.

GIPPSLAND.

A parochial mission has been held at Mirboo North. It was most successful, and on several nights the church was crowded. The Bishop of Gippsland (Dr. Cranswick) and Archdeacon Weir conducted the mission.

WEST AUSTRALIA.

PERTH.

Presentation to the Archbishop.

A strong committee has been formed in order to take the necessary steps for recon-

nising in some adequate way the Archbishop's unique and devoted services during his 35½ years as Bishop and Archbishop. It was felt that all sections of the community would wish to share in this presentation. Its aim will be to provide funds wherewith a home can be purchased and furnished, and the balance invested to add to the pension which the Synod of the Diocese of Perth provided for some years back. If this is done all cause for anxiety with regard to money will be removed. It is hoped all members of our Church will take advantage of the opportunity thus being given to show recognition of and affection towards the Archbishop.

Moore Theological College.

Opening of the New House, 22nd May, 1929.

This function was largely attended and included the Governor of N.S.W., Sir Dudley de Chair, and the Primate.

Archdeacon Davies said:—

First of all may I offer your Excellency a most cordial welcome to this College, and express the wish that you will honour us again with a visit on some future occasion. We are grateful to you for the encouragement of your presence this afternoon, for we know your keen interest in all that makes for the moral and spiritual welfare of the community, and this college is engaged in work that is directly concerned with the moral and spiritual welfare of the community, namely, the training of men for the ministry who shall be spiritual leaders and teachers.

There is a strong demand for such leadership to-day, and those who are to lead must be trained to do so. The necessity of such training is enforced and prescribed by the example of Our Lord Jesus Christ, Who selected and trained His twelve apostles. St. Paul, also, who was not of the twelve, but who is the greatest of all the names on the long roll of Christian missionaries, tells us of his own special training for the work to which God called him. There was a period of several years between his conversion and the actual beginning of his missionary enterprise among the Gentiles.

We have not only the dominant examples from the first days of the Christian Church, we have also the urge of circumstance in the world of to-day in which we are living. Education is the work of a great department in the State, and is undertaken as a definite responsibility of every civilized government. There is an increasing demand for more facilities are being provided for the more intensive education and training of candidates for the professions. The Ministry is a vocation, and not a profession in the ordinary usage of the word, but its members are reckoned as professional men, and the demand for a higher standard includes them in its scope. If the men in the Ministry are to be leaders and teachers of the community they must be educated accordingly.

Now such education costs a good deal of money. We expect to spend a good deal on the education of lawyers, doctors, engineers, architects and other professional persons, because of the important services they may render to the community. Young men who wish to enter such professions have professors and lecturers provided for them by endowments. Young men who wish to enter the Ministry have at present no such provision in the Church of England, for the Church of England has not one professorship of theology in all Australia. Our Presbyterian brethren have three in Sydney and others elsewhere. It is high time we had at least two professorships at Moore College. It would mean an endowment of £35,000, the best gift that could be made to the Church to-day, a splendid object for a legacy or a bequest. We would prefer, however, to have the donor with us to see the result of his gift.

We also wish to proceed with the rest of our new buildings. The sketch of the completed scheme is in your hands. The number of students continues to increase and we do need the buildings. They can be built in sections, but we would prefer to get them all put up together.

We are celebrating to-day the completion of the first section of the new scheme. Its cost is, in round figures, £5,000. (It would cost about £200 or £300 more to lay out the grounds and improve the appearance, e.g., trellis work, etc.) This fact brings out the important point that we have sunk about £15,000 in land and buildings during the last ten years. We had to spend this money to cope with the increased number of students. But our income has not kept pace with this expenditure. Although we had practically a record number of students last year, our income fell short of our expenditure by over £400, in spite of the strictest economy. We have in the teaching staff a Principal, Vice-

Principal and Tutor. The grand total of their stipends amounts to £925 per annum. Our other expenses are on a similar economical basis. Hence we appeal for funds in two directions.

First we appeal to those individual donors who are able and willing to help us to build up an adequate endowment to secure sufficient income for the teaching staff, and we also want large amounts to complete our building scheme.

Secondly, we appeal to the parishes to give us an Embertide offering. Several parishes have already promised and some have actually paid in an Embertide offering of £1 or £4 per annum. To-day is one of our Ember Days, and so the appeal is peculiarly appropriate. It is appropriate also because the parishes look to the College to supply them with Clergy, and because Moore College is the recognised Diocesan Institution for the training of Clergy. Such Embertide offerings would give the College a regular income to help towards the current expenses. For we have to face both requirements, we need large capital sums to put up buildings and endow the teaching staff, and we need a regular annual income to carry on operations.

In conclusion, I would and must express our sincere and heartfelt thanks to those many donors who have helped us so much already. We ask them to help us a little more if they are able, and we ask others to give generously to this College with its record of splendid service in the past and its promise of even greater service in the future.

Church of England Defence Association.

Queensland.

AT the May meeting of the Association the newly-elected President, Mr. Charles Elliott, occupied the Chair. There was a good attendance of members. The Chairman thanked the members of the Association for appointing him to the position, and expressed his gratification that he would have the assistance and advice of Mr. M. S. Herring, the former occupant of the Chair, and now a Vice-President. Mr. Elliott gave a brief account of the proceedings of the Council of the Association, and impressed upon the members the duty of attending a meeting, called for the morning of Wednesday, 12th June, proximo, to meet the lay members of Synod.

Correspondence with the Editor of "The Australian Church Record" was read, and gratification was expressed that extra State publicity is to be given to the Association's activities. Twenty of the members present gave in their names as subscribers to that paper.

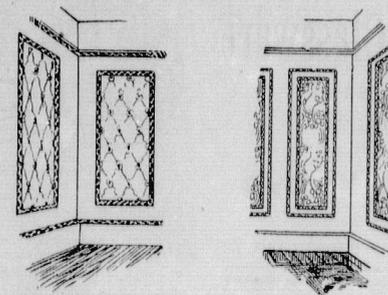
Attention was drawn to a report of the findings of the Court of General Synod of the Church of Ireland on a petition lodged by the members of St. Bartholomew's Church, Dublin, on certain Anglo-Catholic practices, which were considered apropos to the position in Queensland. The Court found that officiating ministers of the Church were prohibited from wearing ornaments other than the customary scarf of black, and the hood pertaining to their University degrees, if any. It also ruled that the officiating minister must take his position at the North side or North end of the table at Holy Communion, a decision which agrees with the rule laid down by the Judicial Committee in England, and the Court found that the charges against the respondent of saying the Lord's Prayer and other prayers with his back to the people, and standing at the West side of the table were proved as being contrary to the rubrics.

The Court also ruled that the charges of having two unauthorised hymns during the Communion service, elevating the Cup and Paten beyond what was necessary, bowing to the Holy Table, and other acts of reverence beyond those prescribed, having lighted candles on the table not necessary for the purpose of giving light, using an unauthorised offertory hymn, and requesting the congregation to pray for the souls of the faithful departed were contrary to the Constitution of the Church of Ireland.

The Court in conclusion declared that as this was the first occasion for 60 years that the Court of General Synod had been called upon to decide questions affecting a branch of its canons, this reflected the highest tribute to the allegiance of the clergy to the laws of the Church.

Members of the Church Defence Association voiced a wish that such a Court might soon come into existence in Australia.

The Campaign Director, Mr. Exley, then read a paper upon the genesis of the Church in Britain, which was listened to with marked attention, and the hope was expressed that the lecturer would continue his exposition of Church History.



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"Contentment with godliness is great riches."—St. Paul.

JUNE.

- 9th—2nd Sunday after Trinity. Mohammedan year begins (1348). The teaching of this Sunday coincides with thoughts awakened by Mohammedan beliefs. "Fear and Love" is the teaching of the Collect. Fear seems to have fallen out of Christian regard, hence the futility of much of our service. Fear which a son has and not that of a slave is the Christian ideal.
- 11th—Tuesday. St. Barnabas. This day special remembrance is made of Melanesia and the many islands adjacent to our land. Barnabas was said to have been stoned to death at Salamis in his native island. He was not one of the Twelve Apostles, though termed loosely as such. But he was apostolic in his life and work.
- 14th—Commons rejected Revised Prayer Book the second time, 1928.
- 16th—3rd Sunday after Trinity. This is Prayer Sunday. Prayer has been called a lost art. How much we miss when we forget to pray. And yet all life should be a prayer: "To labour is to pray." It is quite worth going to church if only to pray with the congregation. Prayer is the happiest employment, and it is the Key of Heaven to the believer. "Prayer climbs the ladder Jacob saw."
- 17th—Monday. St. Alban. The first known British Martyr, who gave shelter to a fugitive priest in time of persecution, and nobly met death, that it is alleged the soldier sent to behead him confessed Christ, died too.
- 18th—Tuesday. Battle of Waterloo, 1815.
- 20th—Thursday. Next issue of this paper



THE SCEPTRE AND THE SPECTRE.

OF late years here has come about a more hostile clashing between the established order in the State and that chaos which has ever threatened good and peaceful control. We have witnessed in one generation the downfall of not a few kingdoms, and the rise of destructive and disastrous efforts to supplant another form of government.

At once it may safely be said that no danger would exist were people not undermined in their loyalty to what is good and effective. But of that anon. It is very strange that since the Great War only three ideals of universal dominion have survived, and are at present in operation in more or less conscious and deadly rivalry. We must shortly see some drastic changes in the affairs of men due to the close association of such antagonistic influences.

The only two powers of universal character which survived the cataclysm of 1914 are the British Empire and the Roman Church, considering the latter, as now must always be the case, since the return of the Papacy to Temporal Power, as one of the kingdoms of the world rather than as a Church. In fact it is both, being hybrid in constitution as in origin, a grafting on of Paganism to Christianity. This is nowhere more evident than in this very connection

that we are now discussing. The political arena may well be the final testing scene of Rome's world-wide dominance. But time will tell, and, perhaps, sooner than we think.

Bolshevism is the next in order that we at present have to think about. Out of the ashes of the past has arisen a dread Phoenix indeed. Bolshevism bids fair to fulfil all the forebodings which tradition has associated with her name. So ominous does she loom upon the world that there is hardly a country which at the present moment is not suffering from her destructive propaganda. It is too well known to need much comment: too dangerous to be treated as a plaything; and too insidious to be left unwatched.

Australia is suffering to-day from the dangerous anti-legal doctrine which has not only been preached but seemingly accepted by a large section of the people. That this lamentable principle has not led to greater trouble already in riots and pillage, shows that at heart people are not Bolshevist. Those who have a grievance have redress at the legally constituted courts, which have been created at the workers' own desire, and for his own protection. To oppose the awards there made is to oppose the very foundation of our social state. To flout the law is anarchy, and is neither British nor Christian.

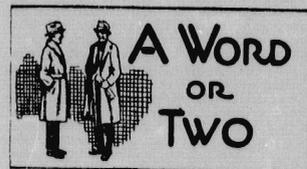
In saying this we do not wish to be understood as taking sides in a dispute which has so many bearings that only those who are intimately acquainted with all the facts should speak with authority regarding the rights of either side. We hope we all have true and deep sympathy with innocent sufferers, both adults and little children, who have been coerced by fate into a toil not of their own creating. We must be full of pity, if only because we all suffer in some measure, and that not only in a financial way, through these soul-destroying ebullitions of our country. Such a land as Australia should be entirely free of any such tribulations. And it would be free were we godly in our living.

It is no bigoted or exaggerated interpretation of the present day trend of affairs to assert that there is close connection between the slackening of religious regard in the community and the uprising of anti-legal influences. There is a speedy Nemesis which awaits the people who forget their God. And it cannot be denied that many so-called Church of England people are guilty of this offence, and all unconsciously are acting as the direct agents of the very thing they hate and fear. Let us turn back to our deserted churches and soon will be evidenced a better state of affairs in our public life.

Bolshevism is the only alternative to irreligion, for the whole constitutional fabric of our society rests upon the sanctions of the law upheld by conscience and devotion of a free and enlightened people. But there can be no such constituency without the religious foundation beneath. This is of primary and essential character. It is this which sublimates the humdrum of parish activities in church and school instruction, for thereby is being laid a true and grand substructure of the social building. Small wonder that the Bolshevik is forced to have his Sunday School, as in Sydney and elsewhere, to teach his destructive dogmas to the young. This is the cure, and this is the call, too, to us to yet more intense preaching and teaching of those elementary truths which are thus seen to

affect the welfare of both this world and the next.

The power of the Throne stands, as our King has often shown us, in the place we give to God, and could we purge ourselves of all trace of Atheism there would be no spectres of dissolution stalking through our fair land.



The King's Recovery.

EVERY loyal subject will wish to join in public thanksgiving on 16th June to Almighty God on the recovery of our beloved King from his recent severe illness. There have been few monarchs who have endeared themselves more to their people than has King George the Vth. Long may he reign! His power has not lain in theatrical posture, nor in excessive claims. It has ever been the utter reality and simplicity of his life and intense devotion to the best for his realm, that have cemented the affections of his subjects in strong and abiding regard for the throne. This is the more remarkable in that these are days of fatal experience for nearly all crowned heads. Yet probably the British Throne is more firmly fixed than ever. One has only to tour the Old Land to know that the very heart of the Empire is as we are in this expression and feeling. Australia is so far off that there is here more intense loyalty through the recognition of our greater dependence on those ties which bind us to the Mother Country. Of these, there is none more effective and influential than the Throne. And there has been no finer contribution to the permanence and real power which it possesses this day than that imparted by the gracious and devoted occupant whom we pray may long be our King.

The National Anthem.

ONCE again has been raised the question of the use of the National Anthem at public amusements. It is often so perfunctorily performed that the omission of it would be no loss. People on pleasure bent are in no mood, however, real their sense of loyalty, to offer what should always be regarded as a most solemn prayer. It is better to sing it at the beginning rather than at the conclusion of an entertainment, when everyone is eager to get out as quickly as they can. It is doubtful what good purpose can be served by repeating a mere formula apart from any specific occasion, or reason to impart meaning to it. By all means let us sing it on stated occasions, both in Church and in all other resorts. And let us sing it as if we meant it. For it stands for much more to-day than ever before. We thank Professor Heimze for raising the question.

Sydney Students.

ALL Australia is sad on account of the unruly action of a section of the undergraduates of Sydney University. It should be remembered that Sydney students are not more necessarily rowdy than those of other cities, which have had cause before to-day to put an embargo upon the noisy demonstrations which are supposed to

be inherent in certain intellectual strata. More often it is simply the vivacity of inexperienced youth. Partly, also, it is the introduction of an alien element, more or less belonging to the outside world which takes occasion to join in what would be but a harmless frolic and turn it into a minor riot. It is to be hoped that example will be made of those who are detected acting in such disgraceful manner, and who bring our University life into discredit. There is no essential connection between brains and noise. There is no right to blame a whole institution for the objectionable behaviour of a section. Moreover, the University authorities, and the students as a whole, have repudiated and regretted the objectionable incident.

A Choice of Evils.

PEOPLE who are saddened by the illegalities practised in our churches are finding themselves in a grave difficulty. Should they attend the church wherein such erroneous doctrines are taught, or should they become dissenters by going to some denominational church? Sir William Joynson-Hicks has pertinently brought to the fore this very position, which is a painful and real trouble to very many loyal Church of England people. He has stated the larger issue, by referring to the dilemma which confronts us all of choice between the movement towards Rome or towards the great Nonconformist Churches. We devoutly hope that our Bishops will shortly recognise whither the present position is driving numbers of the faithful. Can we tolerate a Romeward trend? Can we even call our Church the Church of England if it repudiates the very foundation of the Establishment, namely, the consent of Parliament? The Home Secretary further shows that the real crux lies in the conflict between episcopal tyranny and lay co-operation. This is exactly where we are quite able to cure ourselves, as far as Australia is concerned. Our laity have the power if they would but use it. It is the fatal inertia of our people which gives not only opportunity but excuse to other force within the Church, which are not for its ultimate good. It is refreshing to hear of the revival in Brisbane of lay Protestant organisation. We could wish that other centres were as promising.

Goodwill.

THE Rev. C. L. Riley, son of the Archbishop of Perth, visited the Methodist Conference in Perth, W.A., as an official representative of the Church of England to convey the greetings of goodwill of the people he represented, and he urged that emphasis should be laid upon the things on which we agreed rather than to magnify our differences. An illustration of how this is being done in Port Melbourne, Victoria, may be of interest to our readers. We recently commented on a pleasant incident. Evidently this happy spirit is to continue, for the changes in the ministry at the Methodist and Roman Catholic Churches during the last two months have helped rather than hindered fraternity. The farewell to the Roman Catholic priest, who had ministered for nine years amongst a solidly industrial community, was quite a unique gathering. All the ministers of the city were present, and many of his brothers priests, four of whom gave addresses. Not one word was spoken which could offend the most bigoted Orangeman, and we must not forget that not quite all the un-Christian bitterness is on one side. Each Protestant minister was given his

chance of expressing his feelings with regard to the departing guest, and a happier tone could not have been produced than that which pervaded the meeting. The closing incident will not soon be forgotten by those who saw the cosmopolitan platform join in singing "Auld Lang Syne." Five Roman Catholic priests, three Protestant ministers, the local M.S.L.A., the Mayor, a City Councillor, and several laymen joined hands whilst that time-honored song was sung. Most of this team is now joining hands in an united effort to stem the tide of poverty and distress in the city which has been hit hard by the industrial unrest of the last 12 months. Surely our Master must have been pleased to see such signs of unity!

The Beloved Physician.

SOME discussion is proceeding regarding the provision of more exacting conditions of entrance into that profession which ranks next to that of the clergy in intimate relationship with social and domestic life and being. It is seriously proposed that the admittance to study should only be after strict compliance with stringent demands regarding character and general fitness for the profession, and that a mere passing of so many examinations, even of a prolonged and searching order, cannot guarantee that we are recruiting our ranks of this grand profession in a fit and proper manner. There have been grave reasons of late why a higher moral standard should be imposed. Certainly, the average clergyman can say that the best among the profession are his best friends, personally in gratuitous attendance at the Rectory (though this is not invariable as used to be the case), in leadership in local church matters, and in charitable attendance on the poorer members of the Church. A doctor can do so much to make the way of the spiritual physician easy, and not seldom has he acted on the Shakesperian advice as to the greater need of the patient in that "more needs she the divine than the physician." It is for the good of both that the Church and the Medical Profession work closely in accord, as typified in the person of St. Luke "the beloved physician."

Missionary School for Laity.

"A great success and well worth repeating," was the verdict of those who attended the Missionary School for Laity, arranged by the South Australian Committee of the Combined Campaign for Missions, which was held on the evenings of April 15 to 18 inclusive.

Attendances kept up well and discussions were animated and purposeful. On each night a lecture or talk was given by an expert; next followed a discussion in groups of eight or ten on questions bearing on the subject of the evening, after which each group prepared a brief statement of its conclusions which were submitted in turn to the whole school, and the chairman summed up the results.

In the absence of the Bishop, the Ven. Archdeacon Moyes was chairman of the school, and the lecturers were Rev. L. A. Knight, M.A., "The World, Modern Movements and their Meaning"; Rev. H. H. Coles, M.A., "God's Missionary Purpose revealed in the Bible Accounts for the growth of the Church"; Rev. W. H. Irwin, M.A., "The Parish—our Ideal and its attainment by Education"; Archdeacon Moyes, M.A., "Leadership and Approach; the Personal Factor."

"How do you think local schools of this sort would go in the parishes?" was asked by one and another as the school finally disbanded. The answers were quite emphatic, "They ought to go well." "People would come to this sort of thing." "It's alive and up-to-date."

Be much with God, if you want to be much like God.



Frances Ridley Havergal.

A Touching Jubilee.

IN the quiet churchyard of Astley, in Worcestershire, England, there is a grave-stone that bears a name greatly loved by Evangelical Churchpeople. It is the name of Frances Ridley Havergal. The inscription tells us that she was the "youngest daughter of the Rev. W. J. Havergal and Jane his wife, born at Astley Rectory 14th December, 1836. Died at Caswell Bay, Swansea, 3rd June, 1879, aged 42. By her writings in prose and verse, she 'being dead yet speaketh.'" And underneath this is printed the text, "The blood of Jesus Christ, His Son, cleanse us from all sin."—1 John 1. 7.

Miss Havergal was a daughter of the Rectory. She was brought up in a refined evangelical home. This home might now be considered by some narrower than necessary. Novels and all light literature were discouraged. Miss Havergal all her lifetime never saw the inside of a theatre. But these limitations were compensated for by an intense love for the Saviour and a deep, deep interest in His work. Her father, too, was a gifted musician. So that while there were some things lacking in that home that children to-day crave for, there were the essential things there that go to make home a home indeed.

Her first teacher was her mother, but this, the best of all tutors, she lost at the age of twelve. One of the dying mother's last sentences were spoken to her youngest child: "Fanny, pray to God to prepare you for all He is preparing you for." These words made a deep impression on that sensitive young heart and were an inspiration through the whole of life. How wonderfully long ago God prepared Joseph for his work and that He was preparing for him. Thirteen long years Joseph was refined in the fire, and such a fire—the pit, bondage, slavery, imprisonment. But all the time "the Lord was with Joseph." At last God's child could see the meaning and read the purpose. "God meant it for good." God was refining the dross from the life of a spoiled, proud boy (with his coat of many colours) and preparing a humble, faithful, sympathetic and understanding man to occupy an exalted position and minister to a famished and starving people, and to exercise that ministry in the spirit and grace of the living God. The iron not only marked his flesh; it "entered into his soul." And what a soul through discipline Joseph's became?

At the age of fourteen Miss Havergal was sent to a boarding school. Her stay was short, but she afterwards wrote "that single half-year was perhaps the most important to me of any in my life." This school was kept by an earnest evangelical lady named Mrs. Teed, and is a conspicuous instance of the immense influence for good of a really evangelical school where the head of the school seeks first and foremost the spiritual good of the scholars. Alas, we have too few of these in Australia. Would to God we had the land studied with them. A very different future for our country might then with confidence be expected.

At the age of eighteen she was confirmed in Worcester Cathedral. She herself has left on record an account of the service: "My feelings when his (the bishop's) hands were placed on my head (and there was solemnity and earnestness in the very manner) I cannot describe, they were too confused; but when the words, 'Defend, O Lord, thys child with thy heavenly grace that she may continue thine for ever, and daily increase in thy Holy Spirit more and more until she come unto thy everlasting kingdom' were solemnly pronounced if ever my heart followed a prayer it did then, if ever it thrilled with earnest longing not unmixed with joy it did at the words 'Thine for ever.'"

(Continued on page 11.)



NEW SOUTH WALES.

SYDNEY.

Medical Mission Appeal.

The C.M.S. Medical Mission Appeal in Sydney is going on apace. Many special services and meetings are being held for this worthy object and the usual excellent response is in evidence.

Auburn.

A large number of church people attended the induction of Rev. G. P. Birk to the new district to be known as St. Thomas's, Auburn. The Ven. Archdeacon Boyce, who inducted Mr. Birk, spoke of his good work in former parishes. The Archdeacon made references to the almost abnormal growth of Auburn, both in ecclesiastical and civic spheres.

The new district of St. Thomas has separated from St. Philip's, Auburn, where Rev. F. T. Reed is the rector.

VICTORIA.

MELBOURNE.

The Melbourne College of Divinity, affiliated with the University, held its commemoration in the Chapter House, S. Paul's Cathedral. The president (Bishop Armstrong) addressed the graduands upon the place of culture in religion. Associated with Bishop Armstrong on the platform were the Revs. Professors John Gillies, A. E. Albiston and F. E. Oxer, the Rev. Dr. A. Law and the Rev. Principal W. H. Holdsworth. Degrees of B.D. were conferred and certificates of Licentiate in Theology distributed.

Lunch-hour meetings under the auspices of the Church Missionary Society's League of Youth are held in the Chapter House, St. Paul's Cathedral Buildings, every Monday at half-past twelve o'clock.

In an address at St. Paul's Cathedral at the annual corporate service of the Girls' Friendly Society, Dean Aickin remarked that it mattered not whether the girl of 1889 wore hard, uncomely hats and long skirts which made 19 look as old as 50, if her heart were in the right place. Fifteen girls wearing white veils, were admitted to membership of the society, that portion of the service being conducted by the Rev. R. Sherwood (Precentor of the Cathedral).

At the 75th anniversary of Holy Trinity Church, Port Melbourne, the vicar, the Rev. F. Brammall, said that the present site was given by the Government in 1854. A place of worship was made out of the sails of ships, and for 10 years the parishioners of Port Melbourne met Sunday after Sunday in the tent. An iron church was then brought out in sections from England, and was used until the year 1898. In that year it was decided to build a brick front to the church. A gale in 1898 blew the front into the church, and the building suffered considerable damage. It was then decided to erect the present brick church. Mr. Blackburn, M.L.A., addressed the congregation in the afternoon and the Bishop of Bendigo in the evening.

The annual service "to emphasise the high office of the Press in the edification and instruction of the people" was held in St. John's Church, Latrobe St. The occasional sermon was preached by the Administrator of the Diocese of Melbourne (Dean Aickin).

The Church Missionary Society (Victorian Branch) held its 37th birthday meeting in the Central Hall, Melbourne, on June 18. The chairman was the Right Rev. the Bishop of Gippsland (Acting Metropolitan). The collection realised £380.

BENDIGO.

The next meeting of synod has been fixed for August 23. Bishop Cranswick will be the preacher for synod Sunday, in the cathedral in the morning, and St. Paul's in the evening.

the evening. On the Wednesday evening following the annual diocesan tea will be held.

The wife of the late Rev. G. W. T. Runting, a returned soldier, who recently died from the effects of the war, has been granted a war pension.

The Daylesford Church last year raised £75 for the Tanganyika mission; this year it is hoped the amount will be £100.

The Diocesan Council is appealing to the various parishes to raise £200 towards the expenses of the Bishop's visit to England for the Lambeth Conference. Also funds are being solicited towards the purchase of a pectoral cross for presentation to Dr. Baker.

An anonymous gift of £10 to Dean Haultain has been expended on material for chalice veils, etc., for the Holy Table of the pro-cathedral.

On the first Sunday in June twenty-four men were admitted into the C.E.M.S. by Dr. Griffith, rector of St. Paul's. Over 30 more have signified their desire to join.

Over £170 have been subscribed towards a memorial window in St. Paul's to the late Dean MacCallagh, who was rector for nearly 40 years. The fund closes on September 1.

SOUTH AUSTRALIA.

ADELAIDE.

St. Luke's, Adelaide, has held its annual vestry. Thankfulness was expressed at the healthy state of our finances, and at the expected early completion of the exterior renovation of the church. It was decided to leave the trusteeship of the Reserve Endowment in the hands of the select vestry. Votes of thanks were accorded to the rector, Mrs. Rogers, Sister Beth, and all parochial workers. The faithful services of the late James White, and William Robinson were remembered with thanksgiving to God. The following officebearers were elected:—Rector's warden, Mr. W. J. England; people's warden, Mr. W. Hele; associate warden, Mr. P. T. Henniker; vestrymen, Messrs. R. V. Davis, R. Humby, C. Lewis, with power to add; sidesmen, Messrs. R. E. Guenther, W. Isom, F. Kingsborough, C. Ravin, G. Robinson, H. Schmit, A. Stockman, C. Strempel, L. Viney; synodsmen, Messrs. R. V. Davis, W. J. England, H. St. Munton; auditor, L. Viney.



Miss Nellie Smith.

On Monday, 23rd June, a cable was received from China by the Church Missionary Society, intimating the Home Call of Miss Nellie Smith, one of the most loved missionaries of the Society, who for the past nine years had laboured among the women and children of China. Before leaving Sydney she was for some year secretary of the Young Peoples' Union, and today there are many who can thank God for the help received from that quiet, gentle, loving and sympathetic servant of His who at all times was prepared "to spend and be spent in her Master's service."

Our deepest sympathy goes out to all who mourn her loss.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. H. E. B. Young, "Careel House," Palm Beach, £1.

Religious Instruction for Schools.

Debate in Brisbane Synod.

Anglo-Catholic Teaching.

The Director of Religious Education in State and Sunday Schools (Rev. Maurice E. de B. Griffith, M.A.), in his report, stressed the point that the work of Sunday religious education should receive primary consideration in every parish. It was encouraging to notice in the Sunday Schools he had visited the great improvement made in a comparatively short time. A real forward movement, in fact, was perceptible both in the city and the country. Stress was laid on the importance of the primary department as a good kindergarten was the foundation of a good school. This was not only because it attracted the children, but also because it was an avenue for service among the elder boys and girls, and acted as a training ground for teachers.

In moving the adoption of the report, Mr. Griffith said that between 300 and 400 instructors were paying visits to the State schools each month, the number of visits last year being in the vicinity of 780, and the average number of children instructed between 16,000 and 17,000. There were but 130 licensed clergy in the diocese, and he pleaded for the support of the laity in carrying forward this great work.

Anglo-Catholic Practices.

Mr. A. E. Nonnus, in seconding the motion, said that children in our parish were educated by the clergy along the broad lines of the Prayer Book, and nothing foreign was added to their teaching. These children, however, went to the State School, which is visited and religious instruction taken by a clergyman from some other parish who practised Anglo-Catholic practices, perhaps saying prayers to the Virgin Mary.

His Grace: You should not say that if you are not sure.

Mr. Nonnus: Perhaps I should not, but at any rate these clergymen cross themselves and bend the knee at the mention of the Virgin Mary. Children who do not learn these practices in their Sunday Schools are learning them at the State schools. Some parents do not mind. I want to make myself clear about the position. Other parents do mind; some of them have withdrawn their children for religious instruction with other denominations; others withdraw their children from religious instruction altogether. Now is the time for us to find out just where we stand in these things. My own boy came home from school one night, and crossed himself when he was saying his prayers. His mother asked him where he learnt to do it, and he replied at the State School. We told him that when he was baptised he was given the Sign of the Cross, and he must remember he was a child of Christ without crossing himself." On a subsequent day the child said to him: "I did not cross myself to-day. I hid behind two other boys, and the minister did not see me." When rebuked for doing so, the boy said he was afraid if he was seen to be the only one not making the Sign of the Cross the other boys would laugh at him. "In effect," said Mr. Nonnus, "he deceived the minister to please his father. I withdrew him from religious instruction in the school, from practices which I believe to be wrong. I do not know whether I did the right thing, but I believe so."

Canon D. J. Garland said there were invidious foreign doctrines abroad in the land. These could be well understood by Bolshevism, and if there was one doctrine in creation that hated the Sign of the Cross it was Bolshevism.

His Grace interposed to express the hope that the hitherto happy deliberations of the synod would not develop into a ritual "row." Messrs. J. W. Collinson, C. W. Watts, and G. H. Baker spoke to the report on general lines, referring appreciatively to the work of Mr. Griffith.

Mr. J. J. Taylor said that only the doctrine of the Church of England was taught in the State Schools by the Anglican clergy. So far as he knew, they taught nothing they should not teach. If they were not doing so, he was sure his Grace would have intervened.

"According to Conscience."

Rev. M. E. de B. Griffith, in reply to the points raised, said Mr. Nonnus had brought up a thorny question. On one occasion he accompanied a distinguished visitor to a State School, while religious instruction was proceeding, and almost as many as half of the children used the Sign of the Cross. The others did not. The rector of the parish, who was a definite Catholic, was present. The teaching of the Church was according to conscience, and not according to



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compulsion. But as to doctrine, the Church of England was unanimous in the formularies of its teaching. Mr. Nonnus's boy would lose a certain amount of benefit by not attending the instruction. Any parent was at liberty to withdraw his child from religious instruction, but when he heard where a child or children had been withdrawn by Church of England parents from Church of England instruction, and sent to the class of another denomination, he blushed for the loyalty of such churchman or churchwoman. They could rest assured that the children in their schools were taught the faith of the Mother Church of England, which was the Catholic Church of Christ. In conclusion, he said that the work they were doing was a great and vital one in the life of the Church. The child was the basis and foundation of the Church.

The report was adopted.

Open-Air Campaigners, Sydney.

This virile organisation is growing and extending its usefulness. Branches in the northern and eastern suburbs with Gospel waggons have been in active existence for some time, and now a branch has been established in the western suburbs. The committee of this new branch will be dedicated at the evening session of the convention on Saturday, July 6, at the Ashfield Presbyterian Church, by Rev. R. J. H. McGowan and Rev. Canon Langford Smith. The Open-Air Campaigners already have five motor Gospel waggons in commission, and are arranging to have the sixth built especially for this western suburbs work. The members of the branch committee are Messrs. H. S. Reeve, of Campbelltown, V. S. Davies, of Auburn, H. F. Jeskie, of Ashfield, and N. Langford Smith, of Summer Hill.

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Though our thought about Thee is better than our words, our experience of Thee is better than our thought.—Anon.

"To bring every thought into captivity to Christ."—Paul.

JULY.

- 7th—6th Sunday after Trinity. Thanksgiving for the King's recovery. "God Save the King."
- On this Sunday the Collect is full of beautiful and memorable expressions of the goodness of God. Here we have a very ancient prayer from the Sacramentary of Gelasius. It is most touching in its plea that we may love God "above all things." What peace and happiness would ensue were this done by us all.
- 10th—Wednesday, Calvin born, 1509.
- 11th—The Battle of the Boyne, 1690. This is one of the landmarks of the Reformation, as continued in British History. We must try in all charity to recall these lessons from the past, avoiding both the haziness and uncertainty which some teachers throw over the history, and the unkindness which forgets that many people were actuated by good motives in misguided actions.
- 14th—7th Sunday after Trinity. Another old prayer worth repeating, and one which clings to memory. God will "graft in our hearts the love of" His name, and "increase in us true religion" as we pray and draw near to Him in thought and deed.
- Monday, St. Swithun.
- 15th—Called the saintly father of Kings. Bishop of Winchester, 883. Keswick Convention meets, England.
- 17th—Wednesday, Franco-Prussian War, 1870.
- 18th—Thursday, Papal Infallibility, 1870. Let us not profess to be even more infallible than the Pope, but in simple reliance on the Word of God make our decisions according to the Divine Will. Papal Infallibility is so hedged about with confusing qualifications that it really comes to mean the Pope is infallible when he happens to be right.



HOW ARE EVANGELICALS FARING?

(The second of a series of articles written for "A.C.R." by the Rev. W. H. Irwin, M.A., of St. Peter's College, Adelaide.)

ALL will agree that Evangelicals have had a thin time in recent years, but the years in the wilderness have brought their reward. We need not on this occasion analyse all the causes for the decline of the Evangelical Party—this has often been done—but it may be worth while to make a few remarks on a number of these causes which are passing or have passed away.

As the growing unpopularity of the evangelical type of religion in the Church of England became marked, those who had the choosing of clergy for ecclesiastical offices began to favour High Churchmen. Parish after parish went Catholic. The effect of this was that the parishes likely to accept an evangelical grew steadily less, and there were more Evangelical clergy than there were good Evangelical parishes available. Nothing was more likely to produce that lack of unity and that absence of a corporate feeling from which Evangelicals have

long suffered. To this we may ascribe the tendency to criticise each other which has been a reprehensible characteristic of men of that school of thought. But the worst result of all was the discouraging of young men from throwing in their lot with the Church party with which their views and sympathies ought to have made them side.

It is well for us to realise the power which mockery exerts in the world. Macaulay tells us, "Of all the intellectual weapons that have ever been wielded by man, the most terrible was the mockery of Voltaire. Bigots and tryants, who had never been moved by the wailings and cursings of millions, turned pale at his name." The Evangelicals have been bitterly assailed by ridicule and caricature. The older men did not mind this very much, perhaps they rather liked it as confirming them in their faith, but its effect on the younger generation was often disastrous. Here was another force causing them to sheer off from the Evangelicals and to regard them with contempt. Some Evangelicals took the pious unctious to their souls that it was wickedness that led to this falling away. It was not. It was disgust at the outward trappings of a religious movement that needed reviving. Augustine Birrell in an essay on "Evangelicalism" quotes from one, John Foster, on six reasons why "Evangelical religion has been rendered unacceptable to persons of cultivated taste." They are—

1. A meagre list of topics.
2. Uncouth religious language.
3. Commonplace, inflated to fustian.
4. An abuse of metaphors and similes.
5. A barbarous diction, giving the Gospel the air of a professional thing which must have its peculiar cast of phrases.

6. The incessant repetition of Biblical phrases, usually modified phrases, made by changing or adding words, by compounding two phrases into one and by fitting the rest of the language to the Biblical phrases by an imitative antique construction.

Though this list is an exaggeration, at least so far as the Church of England is concerned, it does include some blemishes which happily are no longer much in evidence. Still, past criticism and mockery have done their work. Many have the opinion that Evangelicals ought to be people you can laugh at, and if they are not, there is a feeling somehow that they are not playing the game.

Again, should an Evangelical be thought of for some important position, such as a bishopric, at once there sets in a "whispering campaign" against him, which is not an organised effort, but starts instinctively, and is usually effective. A visiting ecclesiastic from England in conversation with his Australian host discussed religious leaders in the Old Country and illustrated what we mean. Anybody he praised was a High Churchman, while those with Evangelical sympathies were actively assailed or patronisingly damned with faint praise. Inge and Barnes were names to rail at. Burroughs was a nonentity, and so on. The tradition that all Evangelicals are ignoramuses dies hard, so that for some people it is a mental impossibility to conceive that Canon Storr could be a better scholar than Canon Rawlinson. This state of mind becomes ludicrous when, at a theological college, the students who after several years' study may pass Th.L., listen

with amused contempt to the Rev. T. C. Hammond. We may also refer to Sir Henry Lunn, a type of Nonconformist who despises Evangelicals and desires to hang on the skirts of the Catholic Party. Last year in his "Review of the Churches," he went out of his way to explain how much abler were the authors of "Essays Catholic and Critical" than those of "Liberal Evangelicalism," and yet the latter had received more promotion.

There are many signs that Evangelicals have passed the worst of their dark days. Happily they are more loyal to each other, have less mutual suspicion, and are more ready to "boost" one another—an art in which other parties excel. The number of positions available to men of Evangelical sympathies is expanding, not contracting. As the Anglo-Catholic school reveals more and more its inherent weakness, men's thoughts turn once more to the Evangelicals as better fitted to meet the demands of a new age. Altogether, the future is bright for those who are not ashamed to call themselves Evangelicals.



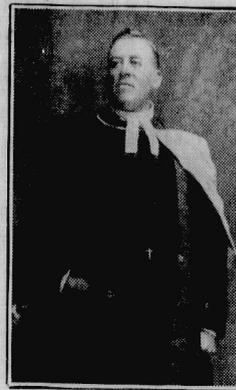
Mock Marriages.

AT Albury objection has been taken, surely on most valid grounds, to the performance of a Mock Marriage, another mistaken association of charity and religion. There is a proper association, as all know quite well. But it is not aided by such travesty as that referred to, and the Ministers' Association of Albury have done rightly in protesting. We have all witnessed these painful performances, which amuse the shallow, and throw more or less discredit on one of the solemn services of the Church. Marriage is of the nature of a Sacrament, in that it is an outward and visible sign of an inward and spiritual meaning and blessing. There is a tendency to disregard the sacredness of Marriage. But we cannot afford, except at our dire peril, to relax one iota of the respect which attaches to Christian Marriage. Indeed, clergy are somewhat at fault themselves in the lax conduct of the Wedding Service. It is not always that the parties are asked if they have been baptised. It is too often that the ceremony is arranged in that perfunctory manner which denotes the Marriage Registry rather than the Church of God. One of our clergy went to considerable expense and trouble to print a booklet suitable for instruction and help. The amount of commendation far exceeded the use made of the publication intended for his brethren's convenience.

The King's Recovery.

ON Sunday, July 7, all the loyal subjects of His Majesty will unite in grateful expression to Almighty God that He has spared the present most gracious ruler to preside over the destinies of the British Empire. Under his benign sway incentive has been given to peaceful development, so that whereas in many other parts of the world strife has waged we have progressed from strength to strength, and that despite the machinations of the various subversive elements who are

Dr. Podmore and Darwinism



Rev. P. St. Michael Podmore, D.Sc., M.A., F.Z.S., C.M.R.S., who is giving a special series of addresses at St. Michael's, Surry Hills, Sydney, has something very definite to say about evolution.

Evolution denies God and creation. It is described as a natural "process of development from simplicity to complexity," and bases its knowledge of life upon death.

The accompanying photograph is taken from life; compare it with the dead bird, in Sydney Museum, mounted by the celebrated Roland Ward, of London. There is practically no resemblance. Here is a simple answer to evolution.

Darwin Wrong.

Professor R. C. Punnett, F.R.S., the learned and famous biologist, whose works on "Heredity" and "Mendelism" are the text-books for Science in the Universities of the world, has written the following letter to Rev. Dr. St. Michael Podmore, supporting his species-crosses theory:—

Whittingham Lodge,
Cambridge, 7th May, 1928

Dr. Podmore,
Dear Sir,

I beg to thank you for the cuttings which you enclosed on species-crosses in pigeons. The subject is an interesting one, and I have thought for some time that the origin of domestic varieties in both pigeons and poultry is probably due to species-crosses, and that their origin is not monophyletic, as Darwin held.

Believe me, yours faithfully,

R. C. PUNNETT.



The Silent Witness against Evolution.

The first fertile species cross (C. Palumbus x C. Domesticus), bred by Rev. P. St. Michael Podmore, D.Sc., M.A., F.Z.S., C.M.R.S., and presented to the Sydney Museum.

given hospitality of citizenship in a free and generous manner. We are truly thankful that the King's health has so much improved, and we pray that God will add many years yet to that gracious and exemplary life which it has been the privilege of the Empire to have granted to it. It is well that we are reminded from time to time that the National Anthem is a prayer, and not a vain-glorious boast. It will be a very fervent utterance which will arise from millions of all creeds and colours within the Empire on Sunday next—"God save the King!"

Archbishop Riley.

IN another column further notice is given to the death of this distinguished and beloved leader of the Australian Church. We join the widespread chorus of lament at this death, so soon after his resignation of office. He died in harness, as it were, and he was ever diligent in the service which he loved. He wrought great things for the West, and became its chief citizen, taking prominent places in public affairs. Our prayer is that the vacancy will be shortly filled by the appointment of one who will carry on the work with like devotion and ability, and will further the spiritual advance of the Church in that very promising and progressive State.

The Timber Strike.

SO far as Victoria is concerned, it appears as if the Strike has ended. All Strikes are a mistake, and none of them seem to benefit the worker. The employer generally hands on any increased costs. So that it is the general public which has to meet the rise which every strike incurs in the cost of production. When shall we learn to use sense, and when will both sides see that they should live more for the public good than for their own advantage? This Strike seems to have gained absolutely nothing for the worker, as far as we can judge, and 20 long weeks have impoverished the helpless women

and children and others dependent on the bread-winner. We do not notice that Sports and Liquor and Amusements failed to rake in the usual income from the community. But the Churches have been, and church-people have been, called on to contribute to the destitute and have done so willingly, despite the fact that the Strike was a most determined effort to flout the law of the land, and as such could not hope for success among a law-abiding community. Now that the law will be obeyed, we cordially hope that masters will combine to eradicate any just grievance which the workers may have, and meet them in a generous way. While we deprecate the use of strike tactics we are quite as strongly opposed to any form of sweating or grinding the face of the workers. It is time the public demanded cessation of industrial strife in the land.

General Booth.

THE Salvation Army mourns the loss of its leader, who had inspired great devotion, even working long after physical strength permitted. His has been a noble following of a great father. So associated with the name of Booth is the establishment and development of the institution that it is hard to realise how strong a hold it has irrespective of personal grounds. The Army has gained support from many people who do not belong to it, because of its intense devotion and self-denying activities. Not being hampered, as the Church so often is, with the divided interests of a committee, it has been able to get on with the task with great expedition. We have tried, and not at all unsuccessfully, to launch out in a somewhat similar way in the Church Army, and it is to be wished that there were far more independent initiative manifested in the Church of England. Let us learn to get busy without waiting for bishops and vestries and such-like, when there is work waiting to be done. If we had more faith in God and leaned less to man

we would doubtless contribute more vital power to the body of the Church, and give far fresher witness to the truths which we believe. But we may learn from the Salvation Army here also, that to do that we must be ready to go through criticism and unpopularity before we can emerge into the realm of influence and regard.

New Zealand Disasters.

WE had been warned of impending earthquake disturbance in the by scientists, and had often wondered whether it would affect our neighbouring Dominion. It is all too distressful and unfortunate for those who have suffered the loss of life itself or home and kindred, and we hasten to offer our sympathies and prayers. Local Church activities will suffer in consequence, and we can only hope that out of evil good may come. It is often that the people who are chastened develop deeper piety than do their more successful brethren, God thus making compensation, as in all things is the case, had we faith to believe it.

Clerical Transport.

IN another column there is a short article from the Rev. H. E. E. Hayes, of Victoria, which we earnestly desire to commend to our readers. Something must be done to shake the sluggish conscience of thriving and even wealthy Anglicans that they may be made ashamed of the niggardly pittance they offer their clergy, even in so-called wealthy parishes.

The Bishop of Gippsland recently said: "Prohibition is an appeal to the community to make a sacrifice to exterminate the greatest social evil men have ever faced." He said prohibition had ceased to be an academic question, and was one of vital importance to the State in the present critical time of industrial sickness and social unrest. He believed the majority of the bishops of Australia, England and America were on the side of prohibition, because the liquor traffic was religion's greatest enemy. He did not believe in prohibition with compensation for the liquor trade.

Chesterton and Conversions to Rome.

(Continued.)

Such is the claim. How of a test? From 1387 to 1417 there was the Great Schism of the West. Rival claimants to the Papacy each asserted that he himself was the true Pope, and anathematised his rivals and their adherents. There were no means of knowing who was the true Pope. From that fact two consequences follow: (1) Great portions of Christendom must have been outside the visible pale of salvation by not adhering to the true Pontiff; and (2) there was no means of knowing where the true pale of salvation was. The usual Roman Catholic reply to this is that there was no dispute about the claims of the Papacy, as such, but only as to which man was the real Pope. That reply, however, is no reply at all. It is needful to be in communion with the true Pope. The Church did not know who the true Pope was; she was therefore unable to tell the faithful with whom to be in communion; she had failed in her office, and was leading countless souls to destruction.

There are many other arguments against Papal claims; but the above seems to me so final that I am willing to make it a test; especially as the Great Schism of the West led to the weakening of the Papacy and thus to the Reformation and the modern liberation of the mind of Europe from Papal domination as it existed in mediæval times. History does not show the Papacy as the all-reliable adviser supposed by G.K.C.

G.K.C. depicts the Roman Church as uniquely divine: "The Church really is like Antichrist in the sense that it is as unique as Christ." What resemblance is there between the Papacy and the Carpenter of Nazareth? Indeed, the mediæval Papacy, and its Inquisitions, had a great likeness to the Jewish theocracy which had the Divine Jesus put to death.

Mr. Chesterton says (p. 36): "There were any number of real Catholic doctrines I should then (before becoming himself a Roman Catholic) have thought disgraceful to the Church. There are any number which I can still easily imagine being made to look disgraceful to the Church. But the enemies of the Church never found these real rocks of offence." Mr. Chesterton really seems to think that the critics of Roman Catholicism know nothing about their subject! Reading G.K.C.'s writings, I have been greatly struck by that idea running through them. It would almost seem that he has never read any serious works against the Roman Church, but has confined himself to penny pamphlets! Does he imagine Dr. Salmon, Dr. Dollinger, Karl von Hase, Dr. Blakeney, Count von Honsbroch, Dr. Galton, Mr. G. C. Coulton, Mr. Fawkes, Mr. W. E. Gladstone, and others of like eminence, confined themselves to mere trifles and idle cavils? I suggest that Mr. Chesterton never has seriously studied the case against Rome. If he has, the remarks in chapter two of "The Catholic Church and Conversion" are quite inexcusable misrepresentations; but I prefer a more charitable explanation.

G.K.C. says (p. 63) that "becoming a (Roman) Catholic broadens the mind." This, of course, is one of his paradoxes; and it has this amount of truth: that membership of any ancient, world-wide organisation gives a broader outlook than is possessed by adherents of some obscure and very narrow body. However, the paradox is essentially a

fallacy. The Papacy aims to keep the human intellect within the bounds of the jurisdiction of one Church, and to do so by an elaborate autocratic machinery which includes such devices as the Index of Prohibited Books. It is, therefore, essentially a narrowing influence.

Mr. Chesterton says (p. 70), "When we praise the (Roman Catholic) Church for her greatness, we do not merely mean her largeness but, in a rather notable and unique sense, her universality." Here, indeed, we have a test! Is the Roman Catholic Church "universal"? The fact is, its autocratic machinery is such that it can only maintain its internal unity by anathematising the essence of progressive thought and thus rendering itself recurrently unable to meet crises. The Reformation, indeed, was largely a product of that very fact. In evidence of that, we need only quote Mr. Chesterton's own intellectual and spiritual "twin brother," Hilaire Belloc ("How the Reformation Happened," p. 44): "In the midst of such confusion that which should have served to moderate by authority and to reform by example, the Papacy, failed to play its part"—and the result was the Reformation. The Papacy was unable to meet a supreme crisis, because it was not "large" enough; not "universal" enough; in other words, because its claims did not agree with the true reality of things.

Clerical Transport

[Mernda, Victoria, has figured in the public press owing to the vicar, the Rev. H. H. E. Hayes, objecting to the lack of provision made for carrying on the supply of "outside" places in his district. We have no wish to enter into the diocesan position of this matter, hoping that the local trouble will shortly be settled amicably. But we do realise that a much larger issue is now raised, and therefore gladly insert the following from Mr. Hayes.—Ed. "A.C.R.")

THE question of Clergy Transport has, with other matters, exercised me considerably since first I began to travel about the Commonwealth for Toc H. I was amazed at the sacrifices made by the clergy, not only of the C. of E., but of other denominations. Many of them had as many as seven and eight churches long distances apart. Some tried to do what they could with horse transport, and several men told me that although members of their flock sometimes gave them food for their horses, often they had to buy out of their stipends, which were in not a few cases actually under two hundred a year. None of them had more than £250, and only a very few had that amount clear. Some were forced to raise money for stipends in flower shows, bazaars, and other efforts, which they themselves organised. This came as a shock to me and made me realise that the whole system needed reorganisation in order to set the parson free for his spiritual and real duties, and to relieve him from his financial stress which, of course, seriously militated against his effectiveness as a worker for the Kingdom of God in the world.

Some men had cars which had been provided by collections or by individual gifts, but all almost invariably said they had to spend their own money on maintenance costs because contributions towards upkeep were inadequate. By contrast I found R.C. men fairly

well off as good travelling costs were allowed them. In this district, to take an example, where attempts were made to allow £20 a year for running costs, the R.C. priest with the same area has an allowance of £60 per annum for petrol alone!

I found also that the C. of E. had the lowest minimum stipend as compared with the other leading churches.

Three months ago an Anglican priest who had a wife and three children, and who had £180 a year stipend, and who bought his own car and ran it out of his stipend to look after five churches, died heartbroken. He was a returned soldier. I stayed with him when I was doing deputation work for the C.M.S. I saw that he was suffering from overstrain through financial trouble.

It all made me feel I must try and do something to get it altered, and I thought possibly of Synod, but happily, and also unhappily, my hand was forced at Epping, and my opportunity came. It is the beginning of a fight for better things—we must carry it through. I have heard from many men thanking me for fighting, as they say they are helpless themselves. It all goes to show that in order to make our work for Christ and the Church effective and efficient in Australia we must form a Clergy Association which is extra-diocesan, and must become powerful enough to enroll all clergy, as the Medical Association or the Law Association do their professional servants. I had a motion to this effect down on the notice of motion paper two years ago for discussion at Synod, but the Archbishop crowded it out as he said it looked too much "like a Trades Union." However I think we must get it going without discussion at Synod until the Association is an accomplished fact.

A well-known missionary was always in the habit of addressing people as "souls," such as "Dear Manchester Souls," "Dear Bradford Souls," according to the place of his Mission. But in the South of Ireland he astonished the congregation by commencing, "Dear Cork Souls."

THE NEW CONSTITUTION.

(Continued from page 3.)

mended by the chorus of Bishops as perfect in breed, faultless in frame, flawless in colour, and of unquestionable pedigree; this cat about which holy hands were raised and eye-balls rolled when Sydney Diocese dared to suggest that it had defects; this cat—well it now emerged from the bag revealing an unmistakable blemish so affecting its fair character that our prelates had already decided that the unfortunate creature must be taken on a sort of health tour round to all the dioceses in Australia lest it were in not a few cases actually under two hundred a year. None of them had more than £250, and only a very few had that amount clear. Some were forced to raise money for stipends in flower shows, bazaars, and other efforts, which they themselves organised. This came as a shock to me and made me realise that the whole system needed reorganisation in order to set the parson free for his spiritual and real duties, and to relieve him from his financial stress which, of course, seriously militated against his effectiveness as a worker for the Kingdom of God in the world.

This search for salubrity was planned to begin at Sydney five months ago, but some churchman there discovered that the cure recommended would turn the soft, purring puss into a dangerous, diabolical tiger. So the journey did not commence at all, and the cat remained in its bag, an uncomfortable burden to those responsible, and most grievous to be borne.

But now it has actually been let out and no one knows exactly what to do with it. One Bishop promises to write a book about the cat, its history and its misfortunes. That will be some encouragement to the printing trade, anyhow! Others deem it wise to give the creature a rest for two years whilst its sponsors take the air at Lambeth. There is much to recommend this course. A feeling is abroad that the cat needs more careful scrutiny than ever it has received; and wise churchpeople think that the doings and decisions at Lambeth may seriously affect the creature's welfare for ever.

Influence of Archaeology on Belief in Bible

(By Rev. W. H. Hinton, on behalf of the Bible Union of Victoria.)

THE Bible recounts a series of circumstances and events which claim to be historical. In them are names of countries, towns, peoples, individuals, customs and conditions with an abundance of unexplained incidental allusions. Those recorded in the Old Testament have remained unchanged for 2500 years. The civilisations in which these acts were supposed to have taken place have been buried and lost for thousands of years. The scientific claim of Archaeology is that, should these ancient civilisations be recovered and their records agree with Bible statements, the Bible must be accepted as correct and the correspondence accepted as proof positive of historicity. Schliemann alone believed Troy to be buried under the Hill of Hisarlik. When he laid it bare everyone accepted his statement. The same common honesty must accept the testimony of monuments, bricks, pottery and papyrus to the accuracy of the Old Testament.

While much of interest had previously been discovered, modern interest in exploration, especially if concerned Scripture records, commenced in 1843, when Emil Botta, the French Consul at Babylon, dug into the mound of Kopsabad. In Isaiah xx. 1, we read, "In the year that Tartan came into Ashdod (whence Sargon, the King of Assyria sent him) and fought against Ashdod and took it." Who was Ashdod? No reference could be found to him anywhere so he was proclaimed unhistorical. Emil Botta had not excavated long when he discovered Ninevah, the capital of Babylonia, destroyed in 606 B.C. Soon he was standing in the Palace of Sargon, where he found records of the very invasion of Ashdod recorded by Isaiah. The value of exploration was immediately recognised.

Before entering upon our review it may be well to refer to the art of writing as known in older times. As recently as 1892 it was confidently claimed that writing was unknown before Moses. It is now known that a complete system of writing was in use a thousand years before Moses. Contracts, correspondence, history and laws are all recorded in detail.

We turn now to the much discussed and often disputed stories of Genesis. The first 11 chapters undoubtedly claim that the oldest civilisation was in Babylonia. The Garden of Eden was located there; the Ark was built there by Noah and rested on the mountains to the east; the earth was re-peopled from the plains of Shinar. Discoveries now prove that this is correct. Assyria, Egypt, China and Crete, the oldest of earth's civilisations, were all peopled from Babylonia. Prof. Orr states: "It may be claimed that tablets and inscriptions which have been deciphered do show that the first chapters of Genesis are indeed, what we have assumed them to be, a record of the very earliest traditions of our race." When we turn to one of the most interesting chapters of the Bible, Genesis x., we find what is generally called "The Table of the Nations." It gives a list of the descendants of Noah and the cities they built. The record claims that from them the world was re-peopled after the flood. Other records were lost in the decay of nations, but explorations have provided scores of points of contact, and invariably prove the reliability of the Bible records. Kantasch, himself a critic, admits that "The so-called Table of Nations remains, according to all results of modern exploration and ethnographic origin, of the first rank which nothing can replace."

In chapter xiv, another uninteresting list is provided in the names of four kings who fought against five. These rulers were otherwise unknown. The record is of a war 4000 years ago and those records were, as we have them now, 2500 years old. Explorations in 1901 did these things when the code of Hammurabi was unearthed. They proved that writing was well known long before Abraham; they proved that civilisation was well advanced before the time of Abraham; they identified one of the four kings. Since then Amraphel's three confederates, Arioch, Chedorlaomer and Tidal, have been identified. So accurate are the correspondences that proof positive of real history is provided.

When we move forward 1200 years, the setting of the story changes from Babylon to Egypt, and in keeping with this, Babylonian words give place to Egyptian. Circling around the life of Joseph a vivid picture of Egyptian life is drawn with a wealth of incidental references to manners, customs and institutions. The shaving of the beard,

(Continued on page 11.)

The Passing of a Great Archbishop

(The following is taken from press notices.)

The death occurred at 6 o'clock on Sunday morning, 23rd June, at his home in St. George's terrace of the Archbishop of Perth (Dr. Charles Owen Leaver Riley). Archbishop Riley had been in failing health for a long time, and had been confined to his bed since Tuesday night, when his condition became worse. He was to have retired from his position on July 31.

Archbishop Riley was associated with the growth of Western Australia. For more than 35 years he had worked in the service of the Church, and in addition he was intimately connected with almost every avenue of public service. Few, if any, parts of the State were unknown to him, and in the early days, when travelling was by no means the easy matter it is to-day, he passed from one end of the State to the other. As Archbishop, Chancellor of the University, Chaplain-General of the Commonwealth Military Forces, and as a leader in numerous social and civic activities he had always given unsparringly of his time and talents. His death will mean a loss as great to the community as to the Anglican communion.

Archbishop Riley was born at Birmingham on 26th May, 1854. He was the son of the Rev. Lawrence William Riley, vicar of St. Cross, Knutsford. He was educated at Owen's College, Manchester, and at Cambridge, where he graduated in 1881. In 1879 he was ordained as a priest by the Bishop of Ripon. Fifteen years later he was elected Bishop of Perth, and the following year, after having been consecrated in Westminster Abbey by the Archbishop of Canterbury, he was enthroned at St. George's Cathedral, Perth, by Dean Goldsmith. The See under his rule, comprising the whole State, was territorially the largest over which the Anglican Church then had ecclesiastical jurisdiction. One of his great achievements was the division of the original diocese into four dioceses, and the constitution of the province of Western Australia, of which, as metropolitan, he became the first Archbishop. After the outbreak of war Archbishop Riley was appointed Chaplain-General to the Australian Military Forces, and he was absent from the State for about 18 months, on war service. He took an active interest in the development of education facilities in Western Australia, and in particular in the establishment and progress of the University of Western Australia. In 1913 he became the new institution's first Warden of Convocation, and later he was its Chancellor. Since 1914 he had been a member of the University senate. He is survived by a widow and two sons, one being the Rev. T. L. Riley, of West Perth, and three daughters. Another son, a journalist, was killed in China.

Archbishop Riley was buried at Karragatta Cemetery on Tuesday afternoon, 25th June. It was the largest funeral of any public man in the State, larger even than that of the late Lord Forrest. In the vicinity of St. George's Cathedral, where the cortege, which was about a mile long, started, and along the route in St. George's terrace, there were between 8,000 and 10,000 people, and it is estimated that 10,000 or 12,000 people attended at the cemetery.

The Bishop of Bunbury (Dr. Wilson) and the Bishop of Kalgoorlie (Dr. Elsey), supported by more than 40 clergy, some of whom had come from distant parts.

Dr. Elsey said that the Archbishop had not been a stay-at-home prelate, but he had followed pioneers wherever they had gone, sharing their experiences, and, when necessary, their hardships. He was loved as it was given to few men to be loved. With sorrow for his loss and proud thanksgiving for his good works they committed his soul to God.

A bearer party from the Returned Soldiers' League carried the coffin from the Cathedral to the hearse in Cathedral avenue.

About 600 returned soldiers in civilian dress, marching eight abreast, led the cortege along St. George's terrace, followed by



Rev. A. N. S. Barwick commenced his duties as curate at St. Stephen's, Newtown, Sydney, on July 1.

The many friends of the Rev. F. Lynch, M.A., B.D., of Colac, Victoria, a valued contributor to "A.C.R.," will regret to hear of his very serious illness.

The administrator of the Diocese of Melbourne (Dean Aikin) inducted the Rev. A. J. White, of Croydon, to the parish of Cheltenham.

Rev. Dr. Weeks, Diocesan Missioner for Sydney Diocese, has resigned and will leave for England at the end of July. Dr. Weeks has accepted a living in England.

Rev. J. H. Richardson, M.A., of Sunshine, Melbourne, was among the graduates who received the degree of B.D. at the recent conferring of degrees of the Melbourne College of Divinity.

Rev. L. Dolph, who arrived in Sydney recently on a visit from England, will be leaving on return journey in about a month's time.

While a single-seated motor-car, driven by the Rev. E. Salisbury, of Donald (St. Arnaud, Victoria), was going along the Donald-Charlton Road, it struck a post and overturned. Mrs. Salisbury, who was in the car also, was pinned across the throat by the car. A doctor was in attendance in a few minutes, but, unfortunately, Mrs. Salisbury was dead. Mr. Salisbury was taken to a private hospital suffering from shock and slight concussion. Very great sympathy is felt towards him.

Rev. S. H. Denman, rector of St. Clement's, Marrickville, Sydney, has received the well earned honour of being made life governor of the Church Missionary Society in London. Mr. Denman has given yeoman service to the society and has served in the capacity of Gen. Secretary to the N.S.W. Branch of C.M.S., and Acting Federal Secretary of C.M.S. of Australia and Tasmania. For many years Mr. Denman has contributed to the columns of this paper and for a period of 12 months was Acting Editor.

Rev. C. W. T. Rogers, of St. Luke's, Adelaide, was twice in danger of his life recently. He was knocked off his push bicycle on two occasions in one week. Once his shoulder was run over, and late on Friday night, May 17, a drunken motorist went right over his hip, outside the Military Hospital. The doctor from the Hospital took Mr. Rogers home. Mr. Rogers took his services on Whit Sunday under difficulties, and is still shaken up by his experiences. We are thankful that this valuable life is spared to the Church.

a band playing the Dead March in "Saul." At the top of St. George's terrace the returned soldiers formed up on each side of the road, while the rest of the procession went on. The concourse at the graveside was most representative.

The burial service was conducted by Archdeacon Hudleston, Canon Collick, the Rev. L. W. Parry, and the Bishop of Bunbury (Dr. Wilson). The Cathedral Choir sang the 23rd Psalm and "Now the Labourer's Task is O'er." A volley was fired over the grave by a file of the Royal Australian Artillery and the Last Post was sounded.

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79 Rundle Street, Adelaide.
St. George's Rectory, Hobart.
92 St. John Street, Launceston.

The Bush Church Aid Society

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

Because of the **TYRANNY of the Drought**, a tremendous call is being made upon their

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

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

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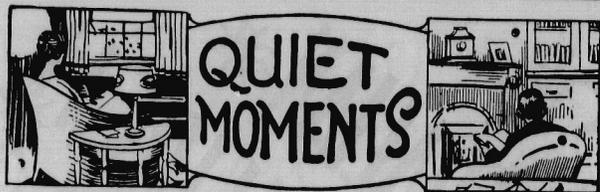
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THE LONELY CROSS.

AMONG the pains and privations endured by Our Redeemer not the least, surely, must be reckoned that feeling of desertion of which He allowed Himself such emphatic and heart-rending expression. He Who loved companionship because He was so perfectly human, found no one to stand by Him. None, even had they stood at hand, could have been near His inmost feeling during that tragic hour. It was far too much His very own. No pious thinkers have been able, as we have seen, to agree among themselves as to the meaning of that Cry upon the Cross.

The physical isolation must have been, as we have also noticed, very real. We all know the sensation of loneliness in a crowd, among a strange or even hostile number of people. But none ever felt that peculiar sense of undue and unhappy prominence more than the Cross imparted to Him Who was lifted up by it to the unkind gaze of His angry foes. And none may stand near Jesus when He hangs alone upon His Cross.

The very style of the Cross ensured such separation. High up it felt, though there is no need to suppose great length of the upright beam, such as is depicted in certain pictures. It was high enough in any case to make the Sufferer remote from all the world. It lifted Him above the Earth and its associations, and it did not reach to the Heaven above. Thus He was cut off in mid-air.

He hung there by Himself. There was only room for one at a time upon the Cross. No other person could be with Him on that. We may well remember this in later years when some cross lifts us up. Not even the Crucified Robbers could share the Cross of Jesus Christ. He loved company, friendship, intercourse, as much as any one, as we note in the visits to Bethany to Mary and Martha and Lazarus.

He was alone from God. We make rightly a repeated protest against that Docetic idea of unreality in the sufferings of Christ, which thinks so exclusively of His Divine Nature as to forget that His Humanity was quickened in sensation thereby. And the Loneliness was surely more intense and real to Him than we could possibly imagine it to be. Else why that cry signifying a desertion where, and by One from Whom, it was least to be expected? He had always been conscious that He did only those things which pleased the Father, and at critical times there had never before failed that a Voice sounded from Heaven, or an Angel came to comfort and confirm Him. He had taught that God was love, how then could this dreadful thing happen that He was left alone just when He Himself and the people also around most of all needed that there should be some demonstration of Divine regard. But is not this just what happens in our own lives on a smaller scale, though we cannot demand, as He could, that right of manifestation on account of perfect obedience? We enter the Holy of Holies here. For there is no one who can

contemplate the Cross, and especially thinking of that Cry, who can do other than reverently confess that it is a mystery beyond our explanation, and a desolation so undesired that God must have some purpose for which all our speculations fail to furnish explanation. His communion with His Father had not been like ours, so often broken, and at the best imperfect. He had known no cloud between His Father's Face and the daily experiences which were His. But now His peaceful habit of thought is ruthlessly shattered. Instead a "Thick Cloud" separated Him from Heaven, and such a Thick Cloud as the prophet Isaiah associated with grave iniquity. Normally He had known not one second's separation from His Father. These Hours must have seemed interminable in their isolation. We are, maybe, not so emotional as other people, yet we cannot prevent some accession of deep feeling in contemplation of Christ on His Cross. What has been the effect of our beholding Him alone upon His Cross? What has the wide world thought about it all, whenever it has had time to think?

To the Disciples there ensued consternation and dismay. The Cross cut them off from all hope regarding the Messiah with Whom they had so lovingly been associated. It was a type of the separation that Cross would always cause from earthly hope. And that same crisis provides the touchstone of every follower of Jesus. His loneliness and His Cross cuts them off from pleasant associations as it did Him, and it symbolises the separation demanded of every disciple. But have we left Him alone upon His Cross? Have we cut off Jesus from amongst our lives? Or, are we content to share as much as we may of that separation which inevitably results when His Cross is made our own? It is the sight of Christ Alone upon His Cross which has won the reverent and devoted regard of generations of Christian people. Who of us can gaze on that spectacle, so wondrous fair, and not be moved to adore Him?

And ever since that Cross has been the Sign
Of Peace within the Heart and Love Divine.
And everywhere that Cross is lifted high
The Darkness flees, Thy Day-break draweth nigh.

Atheistic Sunday Schools in which the youngest children are taught infidelity and every form of lawlessness are in existence in all our leading cities. A reporter of a Toronto newspaper visited one of these schools and gives a description of what was going on. There were sixty-three children present, boys and girls from six to fourteen years of age. Several times the name of God was mentioned by a teacher, which brought laughter and sneering remarks from some of the younger children.

Then a teacher asked "Why are the Capitalists so eager to suppress Communistic Sunday Schools?" The children answered, "Because they are afraid we shall learn the truth." The teacher asked, "How can we defeat the Capitalists in the best way?" Then the children became very noisy and shouted, "By revolution and rebellion!"

What a terrible seed there is being sown in these young hearts! A few years more and there will come a more terrible harvest.



The "Mass" for the Heathen.

The Rev. W. M. Madgwick writes:—
I had determined not to write again on the above subject, attention having been drawn to the fact that the Mass was being taught under the aegis of the A.B.M.; but the letter of "Missionary Worker" in your last issue induces me to call attention to some remarks by the Editor of the A.B.M. Review, May 15, commenting on one of my letters to "The Record." He writes:—

"We would point out to him, and to any others who feel with him, that it is not the business of the A.B.M. to criticise or condemn the conduct of services by the priests of any diocese. The A.B.M. has never attempted to usurp the functions of the bishop of a diocese, and has always left such questions to be decided by him as the lawful authority."

These sentences are used as to the introduction of Mass in mandated territory, and claim that the bishop alone has the right to allow or disallow the Mass. He is the super-authority as to what forms of service should be used irrespective of the Prayer Book and of the New Testament. This makes the A.B.M. a mere agency of getting the money, and handing it over to the bishops to do with as they please. Further, in the above sentences by the Bishop Editor of the Review, there is a distinct note of "hands off" the spiritualities of the heathen training; this is a challenge to the evangelical section of the A.B.M. Then there is the claim for the bishops the right to teach what they please. This is a challenge to our Church life generally which up to the present has been overlooked by our evangelical titled clergy. "Is it nothing to you?" that the Mass is being barefacedly introduced into our church life? Do not men who hold foremost positions and titular distinction, men whose words should carry weight, recognise the challenge published in the official organ of the A.B.M.?

In the annual report of the A.B.M. are photoblocks of two bishops, Melanesia and Carpentaria, wearing what may not be inaptly styled modernised medicine—men's millinery for the purpose of impressing the heathen. Some other bishops do likewise; so could any layman, if puerile enough, and it would be quite as legal as on so-called priests. Is it any wonder men of the world are holding in contempt, more and more daily, the Church of England?

"Should the Clergy Smoke?"

"Senex" writes:—
If your columns are still open for correspondence on this subject, I would like you to have the opinion of one of the older clergy on this matter. When I first entered the ranks of our Church as a reader I felt there were some things which were lawful for me but not expedient. Among these I may mention the use of wine or strong drink as a beverage, and the use of tobacco in any shape or form.

My reason for abstaining from the latter which is now under our notice, was that it was an expensive luxury, a dirty habit and offensive to many people, and injurious to the health of young people addicted to the smoking of cigarettes.

The clergy have much to do with the tending of the young in our Sunday Schools and our State Schools, and it is not enough for them, as regards smoking, to say, Do as I say, if they cannot also say, Do as I do. Many a young boy will justify himself in the smoking habit if he can say, "My clergyman does it and why not?"

Then there is a new danger when young women are found smoking cigarettes. Would not the clergyman's action in this habit be an excuse for them also. I am not saying the excuse is a good one, but I suppose the lady smokers would say it is better than none. Would the most ardent smoker say it was necessary to health to smoke. I grant it is sometimes ordered by the doctor, but surely that is the exception and not the rule. Personally, I can say throughout a long ministry I have never felt any need for it.

Moderation in the use of tobacco may not be harmful from a physical point of view but my argument with regard to the use of it by the clergy is that I consider it most

harmful from a moral and spiritual point of view.

I may be told some of the most eminent Christian ministers have been smokers, but I think they have been mistaken, and to some extent at any rate have failed in their conduct in this respect, and have come short in the Christian grace of self-denial. And after all we are only to follow them in so far as they have followed Christ. What I write in this subject may be called narrow, but is not the Christian life a narrow way, and are not Christian ministers as well as Christian people, to come out from the world and be separate and touch not the unclean thing.

If the clergy are to set a good example to their people I fail to see how they can justify themselves in smoking.

As far as I myself am concerned, I had to live on a small income for a good part of my life, and it is not very large now, but at any time I could as smoking and be such an expensive habit as smoking and be able to give a fitting proportion of my stipend for religious and charitable objects.

If what I have written leads any of our clergy to give up the smoking habit and give what is spent upon it to help the needy—to further God's cause and increase His Kingdom, I will be thankful.

(Letter from "Quandong" on "Use of Church Halls," held over.)

The New Constitution

On Letting the Cat out of the Bag.

(By Spermologos.)

For six long months ordinary churchfolk in Australia have watched the Bishops with pain and sympathetic concern. At the end of 1928 our good prelates met in close, not to say secret, conclave in Sydney. What transpired only a favoured few knew. Though matters of gravest importance, affecting for all time the interest of Anglicans, were under discussion, not a word was made public. For all we knew they might have agreed to invite the Dalai Lama of Tibet to be the next Primate; or to seek reunion with the Mormons or the Doukhobors. Such cases would have been egregiously foolish and highly irrelevant to the purpose of the gathering, and if they had done either we would have been staggered. Still, one never knows what may happen when even good folk get behind closed doors, and the murk of diplomacy enclouds their deliberations. But after all, their manner of meeting doesn't now much matter.

What is clear is that at the conclusion they came out carrying a cat in a bag. Enquiries concerning the breed and colouring of the creature were left unanswered. Our bishops were enigmatical in their replies. Yet that mysterious bagged feline was carried as a dreadful burden. Hopes were raised when a special session of Sydney Synod was called for February last. Everyone thought that at least they would get a sight of its whiskers or of the pattern of its stripes. But, no! Poor puss was shoved back into the bag just as the string was about to be unloosed. Sydney was not to have that cat, dead, alive or just mewling, left on its doorstep for treatment.

It has remained for two good prelates, one in a neighbouring State, and the other in this, to open the sack and release the prisoner. An unpleasant job it must have been because the former prelate, after inviting his friends, clerical and lay, to the ceremony, hesitated to do much more than to display the bag, assure his audience that the cat was really there, that it was such a nice tame little creature, congenially unable to snarl or scratch and that its existence was necessary to the peace of the ecclesiastical household. And what a great robbery then took place. The friends, clerical and lay, executed a somersault, turned themselves by resolution into the middle of last year, and finished up by taking it in turns to stroke the beautiful animal, betimes murmuring anthems against Sydney Diocese for being so cruel and heartless.

The other prelate adopted a slightly different attitude. He dived his hand deep down into the dark receptacle and hauled out the cat for close examination.

A curious beast it proved to be, though in some respects not unfamiliar to churchmen. It was that good old Constitution "tabby" that has been "wauling" and wailing outside the house of the Church for the past few years. Signs of Sydney's earlier and salutary treatment of this amiable animal were still to be seen. Some of its claws still remained clipped and a few of its stripes toned down to a decent tint. But, and here is the amazing fact, this cat long recom-

(Continued on page 4.)

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YOUNG RECORDERS.

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

Toorak Vicarage, June 20, 1929.

"I am the Good Shepherd."
St. John x., 14.

My dear girls and boys,

Most of you who write to me live in the country. I did too as a child, and indeed till quite grown-up, therefore we all know something about sheep and have probably all had pet lambs. Most of us are apt to think of sheep as stupid and shy creatures, and so they are shy, anyway, in our big paddocks. Why, even our pet lambs, when they grow up, and are put out with the flock, won't own us; that used to grieve me terribly. In other countries where people possess just a few sheep, these sheep get as tame as anything, like dogs rather and just as knowing.

Some years ago my sister and I were staying on a farm in England; she had been ill, and we were there for about three months for rest and quiet. Our sitting-room windows opened right on to a little field in which the farmer kept his flock of sheep, forty of them. On warm days they lay against the wall of the house in the shade; we were so amused with them, and would hold out bits of bread or apple from the window, and up some of the sheep would come and take it. In fact, one old ewe got so tame and liked her tit-bits so much that in the evening if we had the window shut because of rain or wind or mist, she would bang at the glass with her nose and "Baa-aa" till we gave her something. We felt really mean to her when we left, and hoped that the next people who rented those rooms would be nice and friendly to her and not chase her away as a nuisance.

A young girl came to stay there with us. She was studying hard, and one day took her books out to the shade of the house, sitting on a rug with her back to the wall—the sheep were at the other end of the field—and she had some fruit to eat. Suddenly the piece was snatched out of her hand, the old ewe trampling on her meantime, and she calling out, "Oh, come, come, I've never been so near a sheep before." All our Australian friends had their photographs taken with her; she seemed to enjoy the process.

As a child, the Bible Stories about sheep used to be very interesting to me, but very odd; but now I quite understand how a shepherd can lead his flock and know them all by name and carry the lambs that are weak, and go searching everywhere, if necessary, all night through when one is missing. Also I can understand how the sheep too would know the shepherd's voice and follow him and not a stranger.

Jesus Himself when talking to His disciples, and to other folk, quite often told them little tales about sheep, trying to show them that as a shepherd looks after and cares for his flock, so He, Jesus, looks after and cares for His, and all people who live belong to His huge flock.

For many months now we have all been very anxious about our King; he has been so ill, now he really seems a little better, and everyone is glad. I'm sure you can all tell me where, every Sunday, we pray for him.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue—
Trinity means Tri-unity—Three in One,
three persons in one God.

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

THE CONSTITUTION.

What Brisbane Thinks of Sydney.

A decision of far-reaching importance to the Church of England in Australia was made at the annual Synod of the Diocese of Brisbane last week, when, by an overwhelming majority, Synod expressed itself in favour of repealing the Church of England in Australia Constitution Assenting Canon carried last year. This means that the gesture given to Sydney in favour of its provisos has been withdrawn, and that the Brisbane Synod stands behind the Constitution as adopted in 1927.

Our Printing Fund.

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Mr. Bell, Victoria-st., Epping, 10/-.
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Mrs. L.G., Rockdale, 1/6.

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Illustrations.—Dr. Podmore and late Miss Nellie Smith, of C.M.S.

Influence of Archaeology on Belief in Bible.
By Rev. W. H. Hinton.

Leader.—How are Evangelicals Faring?
(The second of a series of articles by Rev. W. H. Irwin, M.A.)

The Church Overseas.

The Death of the Archbishop of Perth.

The New Constitution.—"Letting the Cat out of the Bag." A pungent criticism by Spermologos.

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



Two sisters in Melbourne wish to know of suitable accommodation in a nursing home. They are semi-invalid. Address, A.B., c/o Editor "A.C.R."

A writer wishes to learn the authorship of the words: "Behind all shadows standeth God." Can any reader supply the information?

It is suggested that a joint appeal is to be made for funds for necessary work for the preservation of English cathedrals.

Out of a total of more than 250,000 school children under the control of the Education Department of Victoria there were last year 11,167 alleged cases of truancy.

Twenty persons have joined an automobile club for persons over 80, which has been established at Hagen, Germany.

Rabbi Kattuckle declares that Jews are gradually coming to see more and more the necessity of accepting Jesus as one of the most illustrious men of their race.

"The one sure hope for a permanent foundation of world-peace lies in the extension of the Gospel of Jesus Christ to the ends of the earth."—Viscount Bryce, O.M., Formerly British Ambassador at Washington.

It is proposed to erect a statue of Livingstone on the banks of the Zambesi, near the Victoria Falls, of which he was the discoverer. It is estimated that a sum of £15,000 will be required to complete the work, and already £2000 is in hand.

Preaching at Christ Church Cathedral on "Life Through Death," the Rev. R. Bird, M.A., D.S.O., said the acceptance of the Darwinian hypothesis militated against the Christian doctrine of the Atonement, and must, therefore, minimise a sense of sin.

"I can find no symbol and no law to satisfy our spiritual nature in the quasi-Christianity or the humanitarian applications of evolution. The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ."—Louis Trenchard More.

According to the report of the fire brigade for 1928, 2296 unnecessary calls were answered during the year in Melbourne. Of these, 1280 were due to a mistaken belief on the part of some well-meaning person that a fire had broken out, but the remaining 1016 were classified as "malicious."

The suggestion has been made that churches that have beautiful stained-glass windows should arrange for an installation of electric light so that when darkness falls the windows should preach their effective message to every passer-by. The idea seems a feasible and a good one.

It is right and proper that cathedral activities shall be extended as fully as possible; but the cathedrals were built for the worship of God, and "the festival of music and drama," which Dr. Bell has arranged for a week in August, at Canterbury, with eight concerts and the performance of "Everyman" and Marlowe's "Faustus," by the Norwich Players, is open to serious criticism.

It is just thirty-three years ago, we learn from the "Tablet," that Roman Catholics were permitted by the Pope to return to the Universities. The number now in residence at Cambridge, including senior members, is about 180 out of a total of 6000. But, as usual, Romanist activity is out of all proportion to its numbers.

A remarkable experiment to extract minute particles of radium which might have got into the floor of the Manchester Radium Institute after an explosion was disclosed by Sir William Milligan, the surgeon. The floor was taken up and sent to America. Radium worth about £800 was saved in this way, and radium valued at £700 was lost.

Sir James Barrie has presented the rights of his great play, "Peter Pan" to the Hospital for Sick Children in Great Ormond Street, London. The gift will provide the hospital with an income of £2000 (or possibly more) a year. If Sir John's gift is to be unconditional—which is believed to be so—every production of the play, on the stage, and on the screen, and every copy of the printed book sold, will be partly for the benefit of the hospital.

Thomas Paine's printing press which was employed to turn out the "Age of Reason," afterwards came to be used for the circulation of the Holy Scriptures, which Paine said would, within 50 years be obsolete and forgotten. Again, the very house in Geneva from which Voltaire sent out the statement that in 100 years' time the Bible would be extinct, was later on occupied as a depot for the Bible Society.

Dr. Goldstein, Zionist delegate, said when he was in Australia that when school teachers were appointed in Palestine it was found that the children coming from other countries came with their own native language on their lips, about 40 different tongues. It was decided to teach them all Hebrew. Here is another instance of "a little child shall lead them." This decision made possible the purely Jewish city of "Tel Aviv," "Hill of Spring" (50,000 inhabitants) to-day where only Hebrew is read and spoken.

In American papers there is now being advertised what is known as "a great church-commercial building." This advertisement informs the readers of the paper of a mammoth building that has been erected in New York. It contains a hotel, above this a series of flats, and at the top there is a church. This is reached by express lifts. This Broadway Temple is typical of the latest architecture in America.