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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, V., 4th July, 1929.

"Great deeds cannot die."—Tennyson.

My Dear Girls and Boys,

I know you all like to hear true stories of people who have done brave deeds and lived great lives, and today I have one to tell you.

There was a boy called Elijah Cadman and he lived a good many years ago. He was very poor, he went bare-foot and in rags and when only a very small boy he began working as a chimney sweep. Now in those far away days life was very hard for these small boys. The big and old English houses had huge and complicated chimneys which the boys had to climb in order to sweep, that's why they had to be so small. Have you read Charles Kingsley's "Water Babies," and do you remember how little Tom in that book lost his way in the chimney of a big house, how finally he came down into a bedroom and was so worn out that he got inside the bed, soot and all, and went sound asleep? Our boy was luckier than lots of others who got wedged in chimneys and were suffocated in the course of their work, he survived all his hardships and became a chimney sweep on his own account. His master had been a cruel one. We don't know if Cadman was unkind to his boys, but he was known as a hard drinker and dangerous with his fists and he kept bad company. One day he saw a very terrible thing happen, he began to think as he had never done before, he grew disgusted with his kind of life and realised he was going lower and lower, going slowly downhill. He gave up drinking and tried to persuade his friends to do the same. Then he got to know a wonderful man named William Booth;

you all know his name. He told Cadman that this world could be made a better place if only people cared enough—he did care and he became the first captain of the new Salvation Army, with William Booth as its General. Together they went into the worst places in the towns, places where policemen were afraid to go; the people there sometimes attacked them and threw stones at them, but these brave men held on and they conquered this hatred by shewing that they practised what they preached. If they found a house dirty they would offer to scrub it; if they found a man starving they gave him their dinner; if they found sickness they turned themselves into nurses, and so they went on year after year, gathering always more followers and finding more to do for those who needed help.

So the boy who had been a miserable little sweep ended up a very useful and a very happy man.

Do you know which season of the Church Year we are now in? That is an easy question, because we hear which Sunday it is every Sunday in Church.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue: In our Church Service, at both morning and evening we use a "Prayer for the King's Majesty."

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

HOW TO BE HAPPY.

If a happy life you'd live,
Learn the proper way to give,
For the happiest person living,
Is the man who joys in giving.
Give your heart beside your gold,
Give your strength to help the old,
Give your comfort, give your smile,
Give your soul to work worth-while,
Give your coat, your bed, your cup,
Give your all—but don't give up.

(Children's Newspaper.)

O SON OF MAN.

O Son of Man, Thou madest known
Thro' quiet work in shop and home
The sacredness of common things,
The chance of life that each day brings.

O Workman true, may we fulfil
In daily life Thy Father's will;
In duty call, Thy call we hear
To fuller life, thro' work sincere.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true, to meet each test.

And thus we pray in deed and word,
Thy Kingdom come on earth, O Lord;
In work that gives effect to prayer,
Thy purpose for Thy world we share.

—Exchange.

"We find it difficult to think well of those by whom we are thwarted or oppressed, but we are ready to admit every excuse for the vices of those who are useful or agreeable to us."

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"The Jew in North Africa has three languages. He prays in Hebrew, he does business in French, and he lives in Arabic."

Three time a year signs are written up in Palestine and Holy Land, "Special Excursions to Jerusalem," to keep Passover, Pentecost, and Tabernacles.

"Mussolini," says Evangeline Adams, the foremost American astrologer and medium, "never takes any decision without first consulting an astrologer."

New York goes about its daily tasks beneath a 2,100-ton cloud of dust,

and cinders, physicists have just discovered. Their statistics apply to a nice, clear day. On a windy day it is much worse.

The Pope will be able to be heard throughout the world when the wireless station at the Vatican City is completed in six months' time. The installation will probably include beam broadcasting apparatus, enabling broadcasting to Australasia, Japan, Chile, and Alaska.

The London Missionary Society has closed with a deficit of nearly £21,000, bringing its total deficits to £55,390. There is a great falling off in the income of the United Free Church Missions, and the deficiency in the Baptist Missionary Society is more than £17,000.

The present population of Palestine is composed of representatives from three religions. They observe different Sabbath or rest days: the Mohammedan Sabbath being Friday, the Jewish Saturday, and the Christian Sunday. For this reason Friday, Saturday and Sunday have all been declared legal holidays in Palestine.

In order to protect the Churchwardens' Accounts from inroads the Vicar of St. Nicholas, Plumstead, has instituted a system of Choirboys' godparents. Parishioners are invited to make themselves responsible for the pocket money of one or more boys. The choirmaster is to make a report on each boy's behaviour and attendances.

Few things serve longer than church bells. Those of St. Olave's, in London, have been in constant use since 1662. Pepys wrote of them and for generations they rang gaily at every British victory. Now they are to be restored, and it is a romantic illustration of the continuity of British bell-making that they will be restored in the same foundry at Whitechapel as that in which they were made (says the "Glasgow

A gentleman once in a stage coach attempted to divert the company by ridiculing the Scriptures. "As to the prophecies," he said, "they were all written after the events took place."

A minister in the coach, who had been silent, then said: "Sir, I beg leave to mark an exception. 'There shall come in the last days scoffers.' I must leave to the company to decide whether this prophecy came after the event or not."

U.S.A. Federal Income Tax reports show that 139 women pay taxes on incomes in excess of £100,000, as against 123 men. Forty-four women

pay taxes on incomes of £200,000, as against 42 men. Women millionaires, as indicated by individual income tax returns, are as plentiful as men. Women are receiving 70 per cent. of the estates left by men and 64 per cent. of the estates left by women.

An article in the Popolo de Roma, Mussolini's organ, states that the Fascists are satisfied that Italian Zionists help in the upbuilding of Palestine, but raises the question, "After the Jewish State is created, what nationality are the Italian Zionists going to adopt?" Recalling the recent dictum of Mussolini, that Italians, in whatever country, must conform to Fascist rule, the question is significant.

The Church of England in 1811 started the National Society, and it has been the parent of 12,000 National, that is to say Church Schools, of which over 10,500 are still doing their work. English Churchpeople have raised 50 millions of money during the last century for the upkeep of their schools. There are about 7,650 Council Schools in England to-day, giving, like the Church Schools, quite a good secular education to all and sundry.

The new Mohammedan Mosque in Central London will resemble that which stands near the Jardin des Plantes, Paris, which was built in 1924 in the Spanish-Moorish style of the 14th century, after the existing Medreseh bon Anania at Fez. Lord Headley, the Mohammedan peer and the chairman of the British Islamic Society who has recently returned from India, has organised the subscription which is completed for the building.

If an engineer thought of an organ wired as the brain is, with messages volleying along each wire at a rate of some 40 or 50 a second, and travelling at a rate of 200 miles an hour, he would have some faint conception of the tide of traffic handled by an efficient brain in the course of a morning. And all this to produce one brain in the seventeen hundred millions of the living, and the countless masses of the dead!—"The Dawn."

The American Humane Society's medal for extraordinary service to dumb animals, has just been awarded at Buffalo to Mounted Patrolman Frank McGuire. Mr. McGuire, on duty at a busy corner, saw a lame dog dodging in the traffic jam, helpless and frightened. Oblivious to danger, he rode into the thick of the traffic, leaped over from his saddle, scooped up the dog, and carried it to the Society for the Prevention of Cruelty to Animals' shelter.

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Need for Church Unity.

"If the churches were united they could control England," said the Secretary of State for Home Affairs (Sir William Joynson-Hicks) in an address to the Religious Tract Society. "On all the problems of social and moral reform the churches should speak with one voice. Divisions are un-Christlike. The laity are ready for the union of the churches, and they are entitled to call upon the bishops and the clergy to work together for the good of the world, particularly in the mission field, where demonstrationalism has the worst results."

The Dublin City Commissioners have given permission to the "Catholic Truth Society" to erect an altar on one of the bridges, for use in connection with the Relief Act centenary celebrations.

Mrs. Hannah Barclay, who died at Ballynahinch recently, at the age of 107 years, was born at Markethill, Co. Armagh, and witnessed the battle of Dolly's Brae in 1849. A few days before her decease she repeated one of the Psalms from memory.

"Fellow Thou Me."

Dom Bernard Clement, who for the past three years has been working in the fever-ridden West African diocese of Accra, and who is now in England on furlough, speaking of the World Call, said: "Colonial bishops come home to pleasant English livings, and I shall believe in the reality of the 'World Call' when I hear of three or four English bishops leaving England for unpleasant dioceses overseas."

Be Not Weary.

St. Martin, Windemere.—Last week the parishioners of Windemere presented gold watches to three of the choristers for their remarkable service—William Barker, 60 years; Frank Thornborrow, 50 years, and Arthur Moynoux, 46 years—whose total service aggregates 156 years. Mr. Barker was for 35 years also a bellringer.

The Sky Pilot.

"My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It is in the strong confidence that God will fulfil this promise that the Gospel Sky Sign Mission, which was founded in 1923, carries on its work of displaying Scripture texts by means of scintillating and other electric signs.

The Archbishop of York, in the course of a Personal Note in his "Diocesan Gazette," writes:—"I shall try to keep one day in every week free from engagements ... accordingly, I shall not in future make an excuse for a Friday if I can avoid it, and I shall try to keep one Sunday a month free from preaching engagements."

The King has sent a personal letter enclosing a cheque for £100, to Mrs. Studdert-Kennedy, widow of the Rev. G. A. Studdert-Kennedy, who was one of his Majesty's chaplains. We understand that the King's gift is purely a personal one, and is not intended as a contribution to the fund which is being raised in "Woodbine Willie's" memory.

"St. Patrick's Breastplate" was sung in Dublin after Evening Prayer on St. Patrick's Day. Mr. T. P. O'Connor, of the Irish Church Missions, in St. Bartholomew's, Belfast, reminding his hearers, that not a trace of Romish error was to be found in Patrick's genuine writings. On the following day there was a large attendance at the annual banquet of Companions of St. Patrick in the Shelbourne Hotel.

An event which is described as unique occurred in Worcester Cathedral, when the Dean preached the last sermon written by the Rev. G. A. Studdert-Kennedy—"Woodbine Willie"—before his death. Mr. Studdert-Kennedy was to have preached the sermon in the cathedral, and rather than let this great priest's final sermon go unheard and its message undelivered, the Dean of Worcester undertook the task of preaching it himself.

The adoption by the French Chamber of Deputies of the nine projects known as the "Religious Acts," is notable. The bill provides for the readmission of certain religious orders. M. Poincare argued that the bill was necessary, because French influence in her Colonial possessions was declining owing to the lack of missionaries.

The announcement by the Bishop of Birmingham that in future, in instituting a new vicar to any parish, he will demand that the practice of Reservation shall cease, is perhaps the most momentous episcopal pronouncement since the second rejection of the Revised Prayer Book. It is a challenge thrown down to the Anglo-Romanists as definite as any which they have even made to episcopal authority, with the marked difference that it rests upon an unassailable foundation. The practice of Reservation for any purpose is illegal, and, as Dr. Barnes emphasises it, has been twice repudiated in the past fifteen months by the House of Commons.

The statistics of the leading denominations in the United States of America for the year 1926 are as follows:—

	No. of Churches	No. of Members
Baptist bodies	128,381	16,882,244
Disciples of Christ	7,648	1,377,505
Jewish congregations	7,947	4,087,357
Lutheran bodies	30,204	7,932,006
Methodist bodies	121,288	16,141,238
Presbyterian bodies	29,696	5,250,568
Protestant Episcopal Church	7,299	1,859,086
Roman Catholic Church	18,940	18,605,003

The word "bodies" is that used by American statisticians. It seems to mean denominations who claim to be variants of one type, either Baptist, Lutheran, Methodist or Presbyterian. The proportion of church members to churches varies curiously in the above table. If the figures are those entered on census papers by individuals, they must be the full strength of the churches named. If they are based on the official returns issued by the churches, they would be less conclusive, since the definitions of church membership vary. In any case, the small numbers of the Protestant Episcopal Church, less than two per cent. of the 120,000,000 Americans, will be a surprise to many. In the prominence of individual members however, the influence of that Church is out of all proportion to its numbers.

Ireland.

The third volume of the Free State census returns has just been issued. From 1861 to 1926 the Protestant population of the 26 counties declined by 247,000, and the Roman Catholic population by 1,183,000. But from 1911 to the date of the census, Protestants decreased by 32.5 per cent., while the decline in the Roman population during the same period was the smallest on record, viz. 2.2. Only about a quarter of the Protestant decrease can be attributed to emigration and changes in the military and police establishments. The real explanation of the extraordinary disparity in these decreases is to be sought in the organised campaign against Protestants that was waged between 1918 and 1924. When the "troubles" began it was they who were singled out as the chief victims, and the effects of this persecution, notably in the towns, some of which (e.g., Kildare, Fermoy and Fethard) show a reduction of 90 per cent. in the Protestant population.—English Churchman.

Mr. Kensit, under the title "Undiluted Romanism," issues a pamphlet in the form of an open letter to the Bishop of London, and shows the practices actually prevailing in many churches of the diocese. It also demonstrates the Bishop's own responsibility for the flagrant lawlessness which, so far from suppressing, he has often encouraged and advanced.

The "Record" says: Now when we consider all this undiluted Romanism we see how unfair it is to compare with it the irregularities that may be noticed in some Evangelical churches. To adduce them as an excuse for the undiluted Romanism of the Anglo-Catholics is utterly wrong and deceptive. The comparison is entirely false.

INFLUENCE OF ARCHAEOLOGY ON BELIEF IN BIBLE.

(Continued from page 5.)

embalming of the body, the slave market, prison and divining cup are all mentioned. The Bible records remained but the civilisation was lost. In recent years its records have been recovered and translated, and after a detailed examination Prof. Ebers says: "The entire history of Joseph, even in its minutest details, must now be accepted as corresponding throughout to genuine conditions of affairs in Ancient Egypt."

Only one more confirmation of Genesis can here be given. In 1910 Brugsch Bey discovered an ancient monument in Egypt. On deciphering its characters he found it told of a time when the Nile failed to rise for seven years in succession and described the awful famine that resulted. This looked like a confirmation of the seven lean years of the story of Joseph. Imagine the mild excitement among Bible students when the date was indicated as 1700 B.C., the very year on which they commenced according to accepted Bible chronology. Once more let it be said that in every instance where Genesis history may be tested by modern discovery, the Bible is proved to be right.

The Book of Exodus opens with Israel in captivity in Egypt, where they were compelled to build Pharaoh two treasure cities, Pithom and Ramases. Details of the building have been preserved in Bible records, but the cities have long since disappeared. In 1883 Prof. Naville was excavating in Egypt and came upon a buried city. He discovered the name to be Pithom. A closer examination of the walls revealed the interesting fact that the bricks at the bottom were made with chopped straw to bind the clay, those in the central layers had stubble and the upper were made of pure clay. It would be difficult to imagine anything more amazing than this confirmation of the story of Israel's oppression and the making of these bricks for Pharaoh's treasure cities.

The route taken by the children of Israel during the Exodus has been carefully explored and sites identified. Suffice it to again quote Prof. Orr: "The remarkable accuracy of the Bible account on these matters has been endorsed by every investigator of importance."

The incidental corroborations of Bible history with that now known of surrounding nations are many, but we now move forward a further 500 years to the period of the Kings. Prof. R. D. Wilson learnt 26 languages in order to investigate the accuracy of the Old Testament. He studied for 45 years for 10 hours a day. He is surely an expert. He calls attention to the 29 Kings whose names are found in the Bible history and on the recently discovered monuments. These Kings are of Egypt, Babylonia, Assyria, Damascus, Tyre, etc. Two important correspondences are revealed. The first is the copying down of the centuries is revealed. Concerning this Prof. Sayce writes: "Nothing can put in more vivid light the trustworthy character of the Books of Kings." The second important consideration is that every one is king in the right country and is placed in the exact chronological order. Twenty-nine names could be arranged in millions of different ways, but only one would be correct. The Bible has that one. What more exacting and exhaustive test could be made.

There has probably been no greater battle than around the Book of Daniel. I cannot enter fully into the problems of that prophecy. Every possible argument has been used to discredit its history in order to discredit its prophecies. While some details have yet to be explained, knowledge has been accumulating and without one single exception, the historic records have been substantiated. Archaeology has testified to the accuracy of its history and fulfilment of its prophecy, both alike proving its reliability.

It only remains to touch on the post-exilic books or those that tell of Israel's return from captivity—Ezra, Nehemiah and Esther. Floods of light have come from these monuments with the same corroborative evidence as already seen. Just look at two instances in Esther. The book opens with a record of a great feast given by Ahasuerus in the third year of his reign. It reads like a romance and was so regarded. Now, however, we have the King's own record of this feast in this very year. It was a huge consultation regarding the proposed invasion of Greece. It actually took place and when recorded. Then follows the path-

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etic story of Vashti's dethronement, but the record says Esther was not chosen till the seventh year. Why the delay? Investigators said it was fiction. We now know that immediately after the feast and conference the King left the capital to superintend the mobilisation of his army and also that he did not return till the seventh year. Prof. Kennedy says, "The documents preserved in the books of Ezra and Nehemiah are substantially genuine official documents and the chronology of the Chronicles is correct in every particular."

Our survey is complete, though only a tithe of the evidence is here presented. We have considered links between sacred and secular history bearing on the origin of our race, histories of 4000 years ago, the story of Joseph 3000 years, and that of the Kings 2500 years ago. We have compared them geographically, historically, and chronologically. We have visited Egypt, Babylon, Assyria, Persia and Palestine. Everywhere we have discovered that unerring correspondence which enables us, with intelligent faith to clasp our Old Testament to our hearts again and say with Peter: "Holy men of old spake as they were moved by the Holy Ghost."

What to do with your Boy.

"I don't know what to make of my boy," said a worried father the other day to Dr. Martin, the Hon. Director of the Institute of Industrial Psychology. "In most ways he is a good lad; he goes to a good school; ours is a home where his brothers and sisters have studied with success, but we cannot keep him at his books. Turn your back and he has vanished."

"Don't you watch where he goes?" asked Dr. Martin. "There are all sorts of possibilities of bad company, love of the open life, free rides on someone's bike, etc."

"Oh, no," said the father, "I always know where to pick him up. He is always down at Nelson's garage, as often as not up to his eyes in it as though he were on their pay sheet."

"And what are you yourself?" asked Dr. Martin. "A civil engineer—one of the fortunate ones with a shore job."

In this case the Hon. Director's task was that of educating the father to the common sense view point. The boy was a chip off the old block, and it was not use trying to make a lawyer out of a lad who was an engineer to the finger tips, and to whom the whirring of wheels was music, and the moving parts the dearest toy he ever owned. To keep a lad from his strong desires would be sheer cruelty. Through long association with that which was not congenial to him his life might easily be wasted and unhappy.

Finding the right niche for a boy or girl is a serious problem for a conscientious parent. An opinion, therefore, from a man like Dr. Martin, M.A., who has travelled the world in search of his special knowledge, is often a perfect godsend.

The address of the Institute is 26 O'Connell Street, Sydney.

To be lovely, and not to know it, is the crowning charm of the Christian life; and so we may be sure, says Dr. Maclaren, that the more a man is like Christ the less he knows it, and the better he is, the less he suspects it.

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YOUNG RECORDERS.

Aims:

1. Write regularly to Aunt Mat.
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3. Interest the others at home.
4. Get a new subscriber.

Toorak Vicarage, August 1, 1929.

"The Author and Giver of all good things."

My dear young people,

The very smallest of you know that there are 365 days in a year, and you know several days that stand out each year as specially jolly and interesting, Christmas, Easter, for instance; but I'm really sure that for all of us, any-when we are young, the most exciting day of the whole year is our own birthday; and no wonder, it is a very important day for each of us, that day on which we began our life on this earth.

I have been thinking of birthdays this last week because a very dear friend of mine has just had one, and she was talking of her childhood and how grieved she always was that her birthday fell in July. She had a lovely day, everyone made it as happy a day as possible, but she belonged to a big family, living in the country, and their one idea of a real treat was an all-day picnic, out rabbiting or something equally exciting. All the others had managed better times of year—for her a picnic was never allowed, the grown-ups said the weather was too bad, so indoors her party had to be. She says she remembers so well sitting at the end of the long dining-room table and pouring out for everyone, she loved that; but she also remembers that an older sister would make her wear a wreath on her head, which she hated, though she felt it made her really important. My friend was laughing and said, "Anyway, this year I have had my picnic." She was staying, or camping rather, in a half furnished house on the hills on her birthday; it snowed hard.

Every family has a different way of keeping birthdays; very few take no notice at all. In one house I go to sometimes there is quite a ceremony held just after breakfast, everyone, family and visitors, are asked into the sitting-room, and there is a table covered with the best cloth and spread with parcels which the birthday boy or girl unwraps there and then. These particular children live far away in the country, and can only get one or two little friends to their parties, still they always have a sit-down tea, with special cakes and lots and lots of balloons. Last time I was there the dining-room was decorated with balloons of all colours and shapes; it looked so pretty.

It's fun being given presents and parties on our birthday, but it's just as much fun preparing and giving them to someone else. We all look forward to giving and getting pleasure. Just the other Sunday we were hearing in Church about "The Author and Giver of all good things." Can you tell me where we heard it. It only comes once a year, like our birthdays, and it is a fact we need to remember that there is Someone Who is always looking after us and giving us things.

I am, yours affectionately,

Aunt Mat

THE RUT.

Some folk travel, some folk roam,
Many more must stay at home.
There they seem life's prisoners, shut
In a narrow, changeless rut.
Yet there's room for beauty still:
Men can make ruts what they will.
Many a gallant rut is seen
Planted thick with celandine,
Threaded with the eyebright's blue,
Like a ribbon running through.
There are daisy loughs to dwell
And the scarlet pimpernel;
And from such a narrow bed
Heartsease rears her pretty head.
Many another rut we know,
Clothed with mire, where no buds blow,
As two sorts of ruts are known,
Why stand grumbling at your own?
—Exchange.

Youth Movements.

The Annual Conference of the York Provincial Council for Sunday Schools and Youth Movements was held in Durham. Delegates gathered from all the dioceses of the Northern Province and were entertained on a most generous scale. The Archdeacon of Furness presided over the Sunday School section, and the Bishop of Whitty was the chairman of the Youth Movement side.

In his presidential address, the Bishop of Durham gave a masterly analysis of the situation. He said there were four historic factors which determined the rise, extension, competition, and development of Sunday Schools in the modern world: (1) The normal necessity of making sure that the baptised child was trained as a Christian; (2) the destruction of ecclesiastical unity involving the distinctive problem of denominationalism; (3) the secularization of State education; (4) the moral penury of the industrialised population.

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(By the Rev. A. Law, Th.Schol., D.D.)

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Church Overseas.

Paid Sunday School Teachers.

Dr. Henson recommended that there ought to be in ever large Sunday School a nucleus of trained teachers who are paid a small, but not unsubstantial stipend, and who should take a recognised place in the Church's hierarchy. He said it was at least a feasible whether the cause of religion would not be better served by spending money on improving Sunday Schools than by carrying on the quite hopeless effort to maintain the dual system of State Schools.

Church Army Housing Ltd.

On the first of May the Bishop of London blessed a group of houses built by Church Army Housing Ltd., in Sydney Road, Colney Hatch Lane, Muswell Hill, and at the same time unveiled a Commemorative Shield on the houses. The completion of this scheme brings the total number of houses built by Church Army Housing Ltd. up to 191.

Sir Granville Ryrie.

Major-General Sir Granville Ryrie, High Commissioner for Australia, recently unveiled in Hereford Church an alabaster memorial to 112 Australian soldiers who died in Hereford Hospital during the war and are buried in the churchyard. The memorial is the gift of Sir Francis Newdegate, patron of the living, who was Colonel of the 11th Battalion Australian Imperial Forces, and was formerly Governor of Western Australia and of Tasmania.

The Appellations of the Clergy.

It's all very puzzling to plain folk. Minister, Incumbent Curate, Vicar, Rector, Parson, Priest, Clergyman, an alabaster memorial to 112 Australian soldiers who died in Hereford Hospital during the war and are buried in the churchyard. The memorial is the gift of Sir Francis Newdegate, patron of the living, who was Colonel of the 11th Battalion Australian Imperial Forces, and was formerly Governor of Western Australia and of Tasmania.

The Bishop of Birmingham.

Mr. Rosenthal, the leader of the Birmingham Anglo-Romanists, is at last fulminating against his diocesan's ban on reservation. Apparently he is ready to defy the bishop, and go to prison, but unfortunately for him and his supporters, Dr. Barnes is not in the least likely to provide him with the opportunity of a cheap martyrdom. He is taking the simpler course of refusing to institute any clergyman who adheres to the practice. In other words, the bishop calls check, and the recalcitrant priest will find that prison is not an available move on this or any other chess-board.

The New Prayer Book.

Feeling about the proposals for the use of the new Prayer Book seems likely to be fanned to white heat.

The conference of Bishops at Lambeth Palace, recently, decided to recommend to Convocation on July 10 the use of the revised 1928 Prayer Book, subject to certain conditions.

The Bishop of Birmingham (Dr. Barnes) told the "Evening News" that it was difficult to say what the minority of Bishops would do until the majority revealed the exact proposals.

"But you can take it," he added, "that the Bishop of Norwich (Dr. Bertram Pollock) and I will resolutely oppose an attempt to authorise the Prayer Book that Parliament has rejected."

The Bishop of Exeter (Lord William Gascoyne-Cecil) said that all of the clergy were bound by oath to use only the 1662 Prayer Book unless Parliament sanctioned the other book.

"You cannot get over that," he said.

Anglo-Catholics or Roman Catholics?

The "Anglo-Catholic" pilgrimage is once again visiting the Holy Land, and a special correspondent recently described with much gusto in the "Church Times" how the captain of the French vessel in which the pilgrims were sailing lent them the two fixed altars on the upper deck and the vestments and furniture belonging to them for the saying of daily Mass.



The Way of the Golden Dawn.—Some simple thoughts and stories for mothers and their children. By Mary Ethel Challands and Kathleen Mylne. Price 2/6. Published by W. R. Smith and Paterson, Marshall St., Valley, Brisbane.

Here is just what some people are looking for, and are not often able to obtain. A beautifully produced book, tastefully bound, and quite suitable for the mere appearance, to be given as a present. The attractive coloured cover of an Australian Bush Road in the Sunrise (by R. G. White) leads one to expect something worth-while within, and there is no disappointment. Original verses are interspersed among short chatty essays on a mother's thought and life among her children. Both sets of writing are throughout well-expressed and full of thought. There is nothing "sloppy" nor merely sentimental, yet some allusions are very touching. There is also a healthy Christian intellectualism pervading the writings. It is fine to have an Australian book of this kind, if only in contrast with what we are more generally troubled with to the waste of our time and money. It is not often that two writers do so well in tandem, for each have full share in what should be a very acceptable publication.

Aboriginal Queen of Song.—The life story of Nellie Hetherington. She has recently sung in many churches and at meetings in Melbourne, and showed marked ability. The story of her life should prove of interest as well to others as to those who have been charmed by her manner and touched by a sense of the loss which has ensued through our neglect of the original owners of this fair land. There is little doubt that many of them are capable of great improvement and of attainment of some excellence even in comparison with white people. At least this is impressed on us when we meet such as the subject of this little illustrated brochure. The story is pathetic of the only remaining member of her tribe, and she a king's daughter. Copies can be obtained from Mrs. Sage, 217 Queen's Parade, Clifton Hill, Melbourne, at 1/- each.

Sparrows in the Organ.—By Rev. Archibald Alexander, D.D. Published by H. R. Allenson, Ltd. Price 4/6. Our copy from Angus and Robertson, Sydney.

This small volume consists of thirty-eight talks with boys and girls, given, no doubt, at Dr. Alexander's Morning Worship in St. John's Wood Presbyterian Church, London. The talks are brief and pointed, with apt and suggestive illustrations. Some of them are singularly good, e.g., those on "Joy," "Wax Work," and "Swifter than Wireless." But these are only samples. They will make excellent reading for mothers with their small children, and there is no reason why busy ministers should not find helpful material for their talks to the young folk. In most cases they will need amplifying and re-casting, but as bases for suggestive sermons they should prove invaluable. Altogether a useful volume and we recommend it.

The Reformation Yesterday and To-day, A Questionnaire.—By Rev. A. Law, D.D., of Melbourne. A lecture delivered at a meeting arranged by the Victorian Protestant Federation. This is a valuable booklet and has been printed cheaply so as to be available for teaching purposes. The lecture when delivered received an enthusiastic reception and will be welcomed, we believe, by those who now have the opportunity of reading it. Ten questions are raised and are answered in a lucid and convincing manner, and for this reason the pamphlet no doubt will have a wide circulation. In view of the proposed Reformation Sunday, we recommend it to clergy and others as giving information that will be helpful and instructive, nay, more, we might truly add, inspiring. There are 24 pages of reading on a subject of vital interest to all church people, and the lecture will be read with very much profit. The price is 2d., postage extra.

Copies obtainable at "Australian Church Record" Office, 192 Castlereagh St., Sydney.—R.

Our time of training in secret must far exceed our time of acting in public. A man who is to take a high place before his fellows must take a low place before his God.

Christ spent ten times as much time in retirement as He did in public service, and then often retreated to the desert or the mountain.

Is the Bible Trustworthy?

(By Rev. H. T. Rush, Secretary of the Bible Union of Victoria.)

CAN the Bible be relied upon? Are its statements trustworthy? Its history, for example, is it a relation of fact, or is it in part fiction? Is it a record for the most part contemporaneous with the events; or are those right who say that much of it was written hundreds of years after the events occurred? If it could be proved that there are not only variant statements but serious errors; even contradictory matters; that there are to be found in the Bible statements contrary to fact, then grave doubt would arise in regard to its Divine authority. If it is true that the Bible is not in every part the Word of God, then we are launched on a sea of confusion and difficulty. How much of it is fact and how much fiction, or myth, written with a moral purpose?

The Bible becomes a book of fragments, and the only difference between one man's Bible and another's will consist in the parts received and the parts rejected.

In such a case every man is at liberty to decide for himself how much he receives and how much he rejects.

We must, of course, remember that while the Bible claims to be the Word of God, it has come to us through human agents. With their varied types of mind, habits of thought and expression, and outlook on things; and the Holy Spirit has not suppressed these, but controlled and used them. In the gospels, for example, we have events in the life and ministry of Christ given by four writers. Is it necessary to suppose that each must exactly record the same events, and in the same order, or with the same language? If so, they might have been charged with being copyists, instead of being witnesses to facts. Slight variations are the bona fides and guarantees of good witnesses. And everybody knows how different persons, each perfectly reliable and truthful, do differ and in fact must differ in their narration of some circumstance or experience common to them both. They may see things from differing angles or with different purposes.

Examples of Difficulties Explained.

Sir Robert Anderson, writer of "The Bible and Higher Criticism," and a noted jurist, gives the case of a son and daughter in a certain household who went to spend the evening with a relative. When the carriage returned to the home some time later it brought the daughter and another gentleman, not her brother. At breakfast next morning she casually remarked that a lady had come back with her. An apparently hopeless contradiction, Sir R. Anderson remarks, that it would have defied Sherlock Holmes to solve it. But the explanation was very simple. The lady who returned with the daughter of the house was the wife of a doctor residing not far from the gate of the park, and when she alighted at her own home her husband took her place and drove with the young lady to the house.

Prof. R. D. Wilson, of Princeton, in one of his great works has the following:—"I once inquired what was the population of a certain southern city. One told me 40,000; another 120,000. When I asked for an explanation of the discrepancy, I was told that there were 40,000 whites and 80,000 negroes. Both estimates were true; but had they been written down in two different docu-

ments, what charges of inconsistency might not have been made by future scientific historians!" Now the Bible contains the record of the testimony of witnesses who state in a perfectly natural and circumstantial manner, what they saw or heard or experienced. It must inevitably contain some things that differ until we have more light to arrive at an explanation of them.

Among these things, much has been made of the variant statements in regard to the words contained in the superscription on the Cross. Write them down one under another. They do not all contain identically the same words, but there is substantial agreement. It would not be difficult to proffer reasons for the variations if space permitted. So also in regard to the different stories of the Resurrection of Christ. These considerations may help some who are troubled with such difficulties.

Historical Evidence.

The confirmations of the Bible along the line of history have been wonderful. Prof. R. D. Wilson would probably be conceded to be the greatest Biblical scholar of the age. He mastered 26 languages that would throw light on the Bible, and knew many more besides. For 45 years his labours extended over 10 hours a day; and the time was given to a study of the Old Testament. He claimed that his method is scientific; and that he has neglected no known fact of history contemporaneous to that of the Bible. His labour in investigation was prodigious. "In order to answer a single sentence of a noted destructive critic," he read, "all the extant ancient literature of the period under discussion in numerous languages, and collated no less than one hundred thousand citations from that literature in order to get at the basic facts, which, when found, showed that the critic was wrong." His method is described as a "rare combination of profound insight sustained attention, microscopic accuracy, iron tenacity and disinterested pursuit of truth," such as "characterises the great scientific discoverers or the great historian." His range of study took in "literary forms, civil, criminal and constitutional laws as well as ceremonial, moral and religious laws of Israel and surrounding nations." Such an one might well speak with authority. What has he to say about Old Testament history? "The Bible records in succession the relations of Israel with Babylon, Egypt, Hittites, Assyrians, Babylonians and Persians; and the smaller nations, or powers, appear in their proper relation to these successively great powers. These are facts that cannot be denied, and they afford a foundation for reliance upon the statements of the Biblical documents."

(To be continued.)

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England in a land which is full of democratic ideals and order. Besides, we are tempted to a snobbery which is almost unavoidable in youth and inexperience facing a novel and difficult way of life. Were there a society such as is proposed behind the young cleric he would not so feel the hopelessness of his position, and would realise that he could rely on support in any laudable effort to maintain his position in all decency and honour. It would also strengthen the authorities of the Church because it would be more likely to increase the attraction to the ministry which a certain desirable type fight shy of now, solely because of the insecurity of the position from several points of view. Men do not want to become dependent on the whim of any body of laymen whose good intentions may be their best equipment for managing the intricate and responsible affairs of a parish. Again, must be stressed the fact that the diocese depends on the parishes after all for its life and vigour. When clergy become official they seem to forget the rock whence they were hewn.

Union Churches.

A BISHOP has been saying things against Union Churches, and while we must freely admit that Union Churches are at times the cause of disunion, it is a pity to say what appears, when it is broadcast, to throw a slur on really useful and pious effort, simply because it does not in all respects conform to a certain brand of Anglicanism. It is surely forgotten what the Church of England owes to people outside her communion. We cheerfully acknowledge a debt to the Roman Catholic Church in many matters. There can be no sympathy with the spirit of the narrow individual who returned his almanac to his grocer when he was told its dating was "Gregorian," and thus it had some connection with the Pope. But "sauce for the goose is sauce for the gander" in all things. We should be just as willing to adopt things which the other, and Protestant side have, provided they are true. That is, of course, just

where the difficulty comes. Would it not be well and wise to try to find, quite without the prejudice which made suspect several efforts at re-union, such as Lambeth itself, wherein we can agree to work together, and leave out as far as we can the differences. To say this is impossible is to deny facts, for the Church of England within herself has, until the last few years, been able to demonstrate how widely diverse in thought and belief people might be yet find ever a common ground on which they could meet in harmony. Only of late years has this most Catholic conception been imperilled by those who have sought to fasten on to the Catholicity of the Church of England a meaning that is worn-out and retrogressive.

Bishop Wilton.

WE desire to add a heart-felt word to the formal notice of last issue telling of the premature conclusion of the episcopate of the Rt. Rev. E. N. Wilton after but a short time as bishop in the Mandated Territory. It is in recent memory that he was sent out soon after Bishop Chambers essayed his tremendous venture, and these twin efforts of the Church in Australia to discharge her missionary obligations evoked much interest and prayer. His health prevents Bishop Wilton from continuing his task. What it must be to him and to those who have been closely associated with his undertaking may not be understood by others. But all will sympathise, and deeply regret the sudden ending.

Sir Francis Younghusband, explorer and soldier, in a lecture said that the most religious people were always the happiest. "My experience in many lands, among many people, and in many circumstances," he added, "has taught me that religion is ultimately the foundation of life, and far and away the most interesting, most important, and most valuable and enjoyable thing in life."

THE CHURCH IN BRITAIN.

(Continued from page 3.)

the influence of the Latin Mission—the district South of the Thames omitting the Counties of Somerset, Devon and Cornwall. East Anglia, which comprised the present counties of Norfolk and Suffolk, was the scene of a mission from the Church in Gaul under Bishop Felix, whose name is still held in remembrance by the town of Felixstowe. The seat of his bishopric was Dunwich, afterwards removed to Norwich. Central and Northern England got their Christianity from the British Church at Lindisfarne; and the Church in Strathclyde, Wales, and the South-West of England has been continuous from Apostolic times.

By the intervention of King Oswy, of Northumbria, a conference of bishops was called at Whitby, 664 A.D., to reconcile the Churches with respect to the observance of Easter. The two leaders were Colman, of Lindisfarne, for the British Method, and Wilfred, afterwards Bishop of York, for the Roman Custom, and the final decision was to adopt the Roman reckoning for Easter day. This same Wilfred, after being consecrated to the See of York, went abroad for two years without making provision for his episcopal duties. As a consequence he was deprived of his office and Chad was consecrated Bishop in his stead. Wilfred appealed to Rome, and the Pope flattered by this proceeding, called a conference, which decided in his favor, and on his return, produced the Pope's demand that he should be reinstated. Far from obeying this decree, the Witan, or Great Council, to mark their sense of indignation at the attempt to introduce foreign jurisdiction, burned the papal letters and sentenced Wilfred to a rigorous imprisonment.

Meanwhile the various kingdoms of the Heptarchy were being merged under dominant Bretwalds and church and state grew in union. The Church grew up intensely national, giving Rome her due mode of reverence, but not acknowledging supremacy. In the year 802 Wessex became supreme, and Bretwalda Egbert, may be regarded as the first King of the English. The most famous of Egbert's descendants was his grandson Alfred surnamed the Great, 878-901 A.D. Under the guidance of the bishops, Alfred issued a code of laws based upon the Ten Commandments and such other laws from Scripture as were thought needful for the kingdom. Certain holidays were set aside for the people, Sunday labour was forbidden and the customary payment of dues to the Church was enforced. Alfred's Dooms form the basis of the Common Law of England. Alfred sent embassies from the Apostolic Church of England to arrange for intercommunion on equal terms with the Apostolic Churches of Rome, Jerusalem and India. At the time of Alfred the Great the differences in matters of doctrine between the Apostolic Churches were hardly appreciable. Alfred's Great-grandson, Edwy, saw the rise of the first of the great Church Statesmen in Danstan, Abbot of Glastonbury and afterwards Primate of England. He threw the weight of his influence towards a closer relationship between the British and Latin Churches. He advocated celibacy of the clergy and encouraged the foundation of monasteries; but he refused to allow the Pope's decrees to interfere with the decisions of the English bishops; The English Church still maintained its independence, the clergy still married, and the King of England with the advice of the Witan, appointed Archbishops and bishops to the English Sees, although Rome now sought to rule in all Christian dominions.

Ordination of Women.

An Interdenominational Society for the Ordination and full Ministry of Women has just been formed in London under the presidency of Miss Maude Royden. Vice-Presidents include the Rev. Constance Colman, M.A., B.D., co-pastor with her husband, the Rev. Claud Colman, M.A., of Cowley Road Congregational Church, Oxford; the Rev. Dr. Gow; Rev. Dr. Herbert Gray; Rev. Dr. Russell Maltby, ex-President Wesleyan Conference; Canon Raven, D.D., Canon of Liverpool Cathedral and Chaplain to the King; the Rev. Dr. Selbie, Principal, Mansfield Theological College, Oxford.

The aim of the new Society is to attain the ideal that in the ministry of the Church of Christ no distinction should be made between men and women.

Measure thy life by loss and not by gain. Nor by the wine drunk, but the wine out-poured. For love's strength standeth in love's sacrifice. And he who offers most, has most to give.



NEW SOUTH WALES.

SYDNEY.

Manly Missionary Mission.

During the week June 30 to July 4 a combined "Missionary Mission" was held under the direction of the N.S.W. United Missionary Council. The idea was not to raise money, but to impart information and inspiration. Let it be said that in both regards the Mission was a splendid success.

Local arrangements were in the hands of the Manly Protestant Ministers—a very happy family—and all credit is due to the rector, the Rev. A. R. Ebbis, and his capable assistant, the Rev. W. G. Coughlan, B.A., for their well conceived plan of campaign.

All the Protestant Churches on Sunday, June 30, were staffed by special preachers supplied by the United Missionary Council, and the churches reported a good day.

Each afternoon, at 3.30, after school, the boys and girls from the public school nearby were invited to attend a session specially arranged for them, held in St. Matthew's Church. Each afternoon a great crowd of youngsters swarmed into the church, a remarkable feature being that the boys outnumbered the girls. The attendance steadily grew until the last afternoon it was computed that 160 boys and 130 girls were present. The speakers were the Rev. C. C. Short, of Africa, on the Monday, and for the other days the Rev. L. M. Dunstan.

Two sessions for women under the chairmanship of Miss Symons, B.A., were held in the Congregational Church. But chief interest centred on the combined meetings held in the Methodist School Hall each evening from Tuesday to Thursday. These were of an unusual character and call for some description. The meeting opened at 7.45 with a short devotional session. This was followed by a stirring address, after which the meeting broke up into discussion groups, led by the ministers. There were some seven or eight of these, twenty or more being in each group. Each group had a separate question to discuss, and at the end of about twenty minutes was asked to bring its findings before the whole meeting which had reassembled. The findings were then briefly discussed and driven home by the chairman, and after a further period of prayer the meeting broke up, quite evidently thrilled with the message given. The two hours passed all too quickly.

No words can adequately express our debt to the visiting speakers, the Rev. J. S. Needham, of the A.B.M., and the Rev. J. W. Burton, M.A., of the Methodist F.M. Society. Both gave of their very best and did not spare themselves. One took the chair and the other spoke, taking turns each night. The topics discussed were: Tuesday, "The World Situation," Wednesday, "Australia's duty to the Pacific and the Aborigines of Australia," Thursday, "The Home Base."

Some of the findings are distinctly worth preserving; not the least value was the comment of the chairman in driving home the lesson from each finding.

QUEENSLAND.

CARPENTARIA.

His Excellency the Governor of Queensland and Lady Goodwin paid a visit to this northern outpost of Australia in May, and took a trip round the islands of Torres Strait. Both the distinguished visitors were favourably impressed by all they saw; and the impression left on the minds of His Majesty's coloured subjects was equally favourable—so much so that one native said: "Why, he talk all same us, we can understand him proper!" which, to one knowing the native, is a tribute indeed. Lady Goodwin made a special point of meeting the members of the Mothers' Union (of which she is State President) wherever there is a branch, and in the islands, as well as at Thursday Island, gave encouraging addresses. Various presentations of specimens of island work and native objects were

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A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.—Bacon.

AUGUST.

- 1st—Thursday, Lammas Day. This word is a corruption of Loaf-Mass. And on this day it was customary to offer loaves of bread in gratitude for harvest. The day also celebrates the escape of St. Peter from prison.
- 3rd—Germany declared War on France, 1914.
- 4th—10th Sunday after Trinity. Again the subject is prayer. We must be impressed with the recurrence of this subject in the Collects. We may well spend more time in prayer, especially for the work of Christ's Church, and that it may be kept pure and steadfast. Thus shall we be asking those things which shall please Him.
- Great Britain declared War on Germany, 1914.
- 6th—Tuesday. The Transfiguration of our Lord. This festival was observed in early times, but not generally until after 1457. There is no Collect in the present Prayer Book, and the provision in the proposed Revision is among those improvements which have been held over owing to the introduction of objectionable additions.
- 7th—Wednesday. The Name of Jesus. There is no record of the origin of this observance. But the Holy Name of Jesus is ever one which excites the mind to praise God for His inestimable benefit.
- 8th—Thursday. Spanish Armada destroyed, 1588.
- 11th—Sunday, 11th Sunday after Trinity. This brings before us an ancient Collect, and it beautifully states that God shows His power by extending mercy. It is always the strong who can forgive. It is a sign of weakness to do otherwise.
- 13th—Tuesday. Victorian Protestant Federation Conference in Melbourne.
- 15th—Thursday. Sir Walter Scott born, 1771.
Panama Canal opened, 1914.
Next issue of this paper.



The Reformation and the Anglican Position.

CANON H. T. LANGLEY has been giving a course of sermon-lectures on Church History to his congregation at St. Mary's, Caulfield, covering the Foundation of the Church, the Reformation, the Evangelical Revival, and a final address on the Oxford Movement, to be given in two parts on Sunday next.

1 Thess. v. 21, "Prove all things, hold fast that which is good," was taken as a text for the address on the Reformation, the substance of which has been supplied to us.

The events of the 31 years from 1529 to 1560 stand out in Church History like a great watershed which was thrown up by a stupendous religious upheaval, partly the fruit of a new intellectual movement, and allied with social and political developments and new inventions and discoveries which added to its momentum. The course of the Church was turned into a new channel, we were cut off from the long-standing connection with Rome, and sent forward along lines which keep us still separate from the Papacy on

the one hand and the Nonconformist Churches (which have since come into being) on the other.

It might be thought that only one opinion was possible as to the value of this great turning point of religious history. For 250 years or more Englishmen could only speak of it as "the glorious reformation." But with the Oxford Movement came a reversal of judgment. J. A. Froude speaks of this change in his Oxford days, "The Reformation became the great schism, Cranmer a traitor, and Latimer a vulgar ranter." Some of us can remember Lord Halifax urging his followers to repent of the Reformation in sackcloth and ashes. And now Church histories are giving to theological students which are rightly entitled "introductions" to Church history, in which Wycliffe is dismissed in a short paragraph, and the picture of the 16th century is designed to build again the things our fathers destroyed. Quite apart from an appeal to the verdict of great historians like Green, who have no brief for party and dogmas, we may quote Erasmus, or even the Emperor Charles, to show the urgent need for a religious reformation. After all, a great upheaval which split a continent in halves does not take place over nothing. There must have been some very good reasons for the most virile nations of Europe to break away from Rome and refashion church and national life on lines good enough to last for 300 years and more.

From the 16th century we may date a progress in England which culminated in an Empire, and see the development under the reformed faith of a race which in literature, discovery, invention, political evolution, and commerce has outstripped races once dominant under the Papal flag.

The peace and unity, the "sweep and power" of the mediaeval age is of course a figment of the "Catholic" imagination. The Church had peace, but it was the peace of death and unity, but under the tyranny of a coercive power which crushed national churches and forbade the individual conscience to speak. The Papal dominion was built upon ambition and forged title deeds. Rome in the end admitted the facts, that the Donation of Constantine and the Decretals were clumsy fictions. But then the Papal edifice was complete, and the scaffolding could be dispensed with.

A system corrupt at its source could hardly be expected to produce a pure and enlightened church. It is a matter of simple history that the demand for reform arose first, not from the errors and superstitions of the church, but from the moral rotteness of a pagan system.

The tocsin was sounded on All Saints' Day, 1517, when Martin Luther nailed his 95 theses against indulgences to the door of a German Cathedral. The gauge of battle was given, and in the issue our own and several other nations had broken free and accomplished a more or less thorough reformation of the church. One point most important to observe is that the centuries of bondage were made possible by the crass ignorance on which the Papacy had battered and grown. If any change were to come, therefore, it must come through knowledge and enlightenment. How came the knowledge by which all men were able to "prove all things" is well known. The Renaissance, free discussion, the Greek Testament (to test the interpretations of the vulgate) and the Bible in the language of the people. One does not know at what to wonder the

most. The courage of these translators and reformers, or their profound scholarship and wisdom. The fruit of their labours is with us still. The rhythm of Tyndal's language is only excelled by the cadences of Cranmer's exhortations and collects which linger with memory like old melodies of peace and joy.

We have to distinguish carefully between the occasion and the cause of the reformation in England. The cause lay much deeper than Henry's wish for a divorce. The movement soon outstripped its first champion. And when Henry turned reactionary he was powerless to stay the progress of reformation. There were many sordid and greedy agents who lent a hand. But in judging them we must remember the system out of which they came. We owe to the reformation the very canons of judgment by which we judge them.

There can be no doubt about the continuity of the reformed with the old Church in England. Roman controversialists do not doubt that the Church of Mary's reign was identical with that of Henry VIII., albeit that Edward's two reformed prayer books came in between. Are we seriously to question whether the Church under Elizabeth was the same, because, once more organised on a reformed basis? The people of the Church were the same and there was a continuity of clergy and bishops. The Anglican reformation set itself not only to prove all things, but also to "hold fast that which is good." All that was truly Catholic and Apostolic in the old system was retained. Nothing essential was lost. The Church rejoiced in her ancient heritage of catholic ministry, creeds, sacraments and rites while going forward to freedom and light.

To sum up, the position of the Church of England as the result of the Reformation—the national church was freed from alien dominion, she gained a Bible and Prayer Book in English, and encouraged freely the people to use them. The right of private judgment was recognised. Old superstitions and corruptions were abolished. The laity were given their place in the government of the Church. And a final standard of truth was set up in the sacred scriptures. This is the heritage of a Church at once Catholic and Apostolic, as well as reformed and protestant. Her sight is unbandaged and her people free. "Her open eyes desire the truth. The wisdom of a thousand years is in them."



Protestant Sunday.

IN Victoria, Sunday, August 11, is the usual date for the observance of the greatest event since Pentecost in the history of the Christian Church. New South Wales will celebrate this at a later date. Perhaps next year the celebrations may be coincident. It is good to have observance of so important an event. Where as in some quarters it is the custom to belittle the Reformation, no thinking person can dare to brush aside what has made indelible mark upon our times, our national character and

The Melbourne Bible Institute.

(By an ex-Student.)

EVERYONE is talking of re-union and wondering will it work, but a splendid example of inter-communion is seen at the Melbourne Bible Institute. Here, under the inspiring leadership of the Rev. C. H. Nash, M.A., denominations of every variety have met for the past nine years to study the Word of God.

The aims of the Institute are to provide a course of instruction and training for men and women who desire to fit themselves for Christian service by a thorough study of God's Word and by fellowship with others of a like mind and purpose.

Here it is that our Lord's wish is carried out "that they may be one as We are one." Differences are forgotten, egotism is unknown, self-assertiveness and self-aggrandisement have been swallowed up in brotherly love, for where the Spirit is, there is unity.

To the Institute belong three hostels—two for women and one for men. In these hostels life is lived as in God's Presence, resulting in a high spiritual standard for the students. Lectures are given every morning and evening, thereby leaving the afternoons free for those students who are compelled to work for their living. One hour every week is given to returned missionaries to speak about their various fields of labour, thus giving intelligent knowledge for prayer, and a possible call for service to some student present.

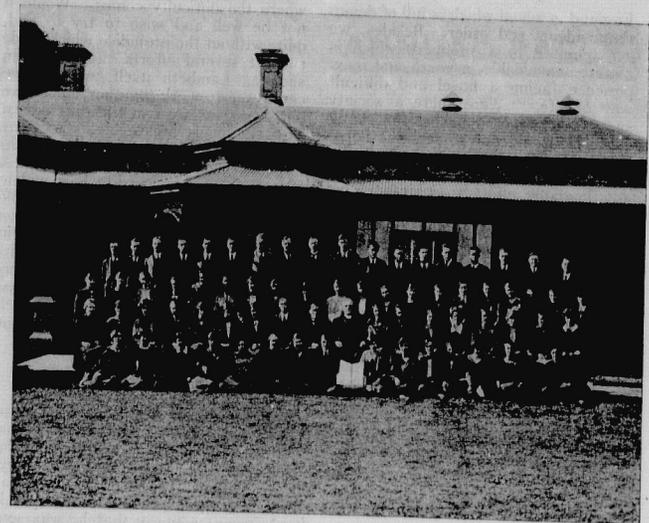
Two united prayer meetings are held every week, where, face to face with God, every part of the globe is upheld and strengthened. Prayer holds no mean part in the life of the Institute.

It will not be out of place here to summarise the situation to date. Of the 360 students who have availed themselves of daily classes, 140 have passed on into full-time Christian service in connection with 40 Church, interdenominational or undenominational

our faith. It is because we are enjoying the results of this tremendous movement in many ways which so wrap round our life that we are not conscious either of the urgency of maintaining our privileges or of the cost by which they have been attained and handed down to us through the centuries. Four hundred years has the word Protestant been in vogue. It has encountered no little misunderstanding and abuse. But it survives to remind us of our privilege and our duty. It would be better for the Church of England to-day were all its members alive to the glories and the inspirations of their Protestant belief.

Wanted a Dictionary.

NOT for sake of mere spelling, which however desirable and not always obtained, even in the best papers, we fear, is it needful to have a dictionary. We much require definition of various commonly used words. For instance, a speaker recently stated that the task of the Anglican Church was to become "really Catholic." This is splendid, and we all heartily agree, until we find that he spelled catholic with a small "c." But the word is too grand to be limited to a narrow, ancient connotation belonging to dark



organisations throughout Australia and in many other parts of the world. There are 160 others, of whom 60 have completed the full course and hold the diploma, who are engaged in manifold forms of part-time service, and 60 are still pursuing their studies. While the Anglican, Presbyterian, Methodist, Baptist, Church of Christ, and Congregational Churches of Australia have all engaged the services of some of our students, the greater number have been absorbed by 28 larger or lesser Mission Societies which have no definite Church connection.

A further development of the range of influence this year is to be noticed in the decision of the Church Missionary Society of New South Wales to send candidates in training for their fields to the Institute.

A recent report says:—"There has now begun work in Borneo under the experienced leadership of one who has spent several years of his life as a trader in that country, and is well acquainted with the life and customs of the Dyak tribespeople.

days and evincing but little breadth of view or sympathy. A correspondent asks the meaning of recurrent initials in Church notices, such as A.C.U. and others. A.C.U. is the Australian Church Union, formed after the noted E.C.U. of the Homeland, with the same Romanist ideals and objective. May we be pardoned in saying that the only reason why we cannot join the A.C.U. is because it would place on Australian Church life a Catholicity which is not of the broadest compatible with definite Christian teaching, and practice. Catholic cannot eliminate Protestant from its true connotation. We must be Catholic in the Truths we accept, and Protestant in the errors we reject.

Over-Lapping.

THE National Missionary Council of Australia is attempting in a laudable way to prevent competition in the mission field, where it is even more disastrous than at home. New converts to the Christian faith cannot appreciate our many minor or major distinctions in religious membership and doctrine. It seems that we ourselves often fail to see the why and the wherefore of much which exists to separate us into rival camps. If in Australia alone we could partition the

"Three years ago we had the privilege of contributing our quota towards the pioneer party proceeding to Amazonia, and last year we supplied a worker for a similar enterprise in Abyssinia."

All the students are engaged in Sunday School work every Lord's Day. During the year upwards of 350 services have been conducted by our men in Churches and Mission Halls. In addition to this, regular open-air meetings are held in three centres. Christian Endeavour work, house-to-house visitation, Mothers' Meetings and meetings for children, both indoor and open-air, give opportunities for the practical training of the students. State School Religious Instruction has been a feature of this year's work, an average of 55 students being engaged in this most important service, thus touching at least 3000 children weekly.

Evidences of the Lord's favour and approval are everywhere seen, and numbers of men and women are praising God that they are now grounded and settled in the faith.

Aboriginal community and set each denomination to do its share of helping the much neglected owners of our land a great step forward would have been made. There would also be more chance of an enlightened and common policy being put into force by the Governments concerned as well as by the missionary societies which would tend to remove a grave reproach from Australia. It might lead to economic working, and also give practical demonstration of applied common sense to avoid that over-lapping which penalises our city and country clergy, and sentences them to a "sweating" rate of living. Some day we, or those who come after us certainly, will ridicule the hesitation and suspicion and prejudice which prevent our closer working. We loudly proclaim that in main essentials we are at one. We let comparative trivialities divide the seamless robe of Christian unity of worship and of service.

The Clergy Association.

THE Rev. H. E. E. Hayes, of Victoria, is endeavouring to get clergy to join a "union." Why not? It would be a splendid off-set to the autocracy which is gradually smothering the life of the Church of

The Proposed Formation of a Clergy Association.

(By the Rev. H. E. E. Hayes.)

THE first and dominating principle upon which a Clergy Association should be founded is, that the Church in all its branches in the world is a direct agency of, and existing solely for the extension of, the Kingdom of God in the hearts of men. It is the means whereby the Life and Work of the Founder of the Christian Faith is perpetuated and made practical through all ages. The Association therefore must acknowledge the worthiness of all sincere attempts to reflect the Mind and Spirit of Christ as an expression of the Eternal Life of God which is essential Love.

The vigorous and healthy Christ-life expressed in and through men must inevitably come into direct conflict with forms of evil, it is therefore the duty of all Churches to resist even as Christ resisted all that might injure the happiness of men. Where any form of social wrong is tolerated by a corporate religious body, it is a sign of weakness in that body which is in urgent need of remedy. The Clergy Association would be able to exercise an influence which would help to counteract such weakness.

Much of the weakness of the Churches may be traced to defects in the work of the Ministers, due very often to inadequate training, to lack of the sympathetic support of the Church, to lack of adequate means for freedom from the care of daily necessity, and to other circumstances suffered because there is no sympathetic corporate body to whom an appeal for help might be made. The Clergy Association will, through its aims and objects, seek to remedy such defects.

Clergy Association. Provisional Organisation.

ARTICLES OF ASSOCIATION.

1. Name of the Association.

The Association shall be known as the Clergy Association.

2. Membership.

Membership shall consist only of all regularly Ordained or Officially Recognised Ministers of any Corporate Christian Religious Body.

3. Denominational Sections.

There shall be Denominational Sections within the Association for dealing with matters that affect only members or Churches of the Denomination represented by that Section.

The decision of such Section shall at all times and in all circumstances be subject to the approval of the Council or its Executive, of the Association.

4. Objects of the Association.

The objects of the Association shall be:

1. To assist the Clergy in everything that will increase efficiency in their work for the Church as an agency of the Kingdom of God in the world.

2. To resist in every legal and possible way everything that may hinder or in any way adversely affect the efficiency of the Clergy in their Spiritual work.

3. To protect individual clergy from all influences which may hinder or in any way adversely affect their work for the general good of humanity.

4. To do all things possible for the extension of the Kingdom of God in the world, and to resist in every possible way all influences or activities that would check or hinder such extension.

5. To promote individual loyalty on the part of the clergy to the Churches to which they belong, in so far as that loyalty does not conflict with the objects set forth in paragraphs 1, 2, 3 and 4.

6. To seek for and assist in the training of suitable candidates for Holy Orders and the Ministry of all Churches.

7. Under no circumstances whatsoever shall the Association engage in any doctrinal, dogmatic, ecclesiastical or any other theological disputation or expression of views affecting either Church Corporate or individual beliefs. Subject to this aim the Association shall provide clergy accused of heresy or any other ecclesiastical offence with means, should they so desire, whereby they may defend themselves in the civil or ecclesiastical courts of justice.

5. Interpretation.

Wherever the word "Clergy" appears in these objects or in any part of the Articles of Constitution, Memorandum, Interpretations or other documentary matter affecting the Association, it shall be taken to mean all regularly Ordained, or Officially Recognised Ministers or Preaching Officers of any Corporate Christian Religious Body who are eligible as members of the Clergy Association.

6. Provisional Rules.

1. The Association shall be provisionally organised until March 31, 1930, when the first annual meeting shall be held to make the organisation regular and to arrange to register the Association as an Australian Society under the Companies Act of Victoria. The first provisional honorary secretary shall be the Rev. Herbert Edward Elton Hayes, of Mernda, Victoria.

2. All persons enrolled as members in the Provisional Organisation before the end of January, 1930, shall be known in the Registered Articles of Association as "Foundation Members."

3. All regularly Ordained or Officially Recognised Ministers of legally Organised Churches, may apply for enrolment in the Provisional Association by letter giving details of Ordination and stating whether they are included in the ministerial roll of their respective Churches.

4. Each application for membership must be accompanied by an entrance fee of one shilling and a registration fee of one shilling.

5. There shall be no subscription until the first meeting of the Association has determined the amount to be paid, but in order to provide funds for immediate expenses, applicants and members and others may make donations to the Provisional Association.

6. The names of all members, unless individual members wish their own names to be made public in connection with the Association, shall in all cases be confidential.

There is not a Christian doctrine that receives more attention in the word of God than the Second Coming of our Lord Jesus Christ; it comes in at every point of Christian life, is associated with every Christian doctrine and is constantly brought to bear upon the motives and actions of the Lord's people, and is set forth as a warning to those who are not His by redemption.—The Prophetic News.

Parables and the Preacher.

(By Rev. W. E. H. Percival, B.A.)

THE following thoughts have been suggested by a recent book on *The Parables of Jesus*, by an American Author (Willard H. Robinson, B.D., Ph.D.).

Those who seek to reach others by preaching or teaching should be keen students of the parables. The painstaking study of them furnishes the mind with a store of concrete images available for metaphorical and illustrative use in general. Psychology teaches that most people are visual rather than auditory; they think of things as they look, not as they sound. The study of the parables must be of a visualizing character, if the images are to be retained in the mind. Speaking of the religious work of Henrietta, the Roman Catholic in England, Bossuet, says: "She put leaven into the land and mixed it with her royal hands." Bossuet said "mixed" because he saw vividly the mental picture of the woman kneading or "working in" the leaven. We should seek to see the various images in the parables vividly and distinctly.

The range of the parables is greater than that afforded by any other portion of Scripture.

The parables may be regarded as a mirror of our Lord's inner life. Parable-speaking was natural to Him. It is in a general way a psychological necessity for all great teachers. The richest works of every great philosopher abound in comparisons. Plato's "Republic" is a marvellous image-world of likenesses between physical facts or fables on the one hand, and political or spiritual untruths on the other. Bacon's "Novum Organum" has its idols of the market and of the cave. To Jesus as a poet and seer all things were double. The multitude of images which He used and the wide range of His portrayals indicate a quality of mind as well as a method of teaching. His numerous double parables, the tower and the war (Luke 14: 28, 30, 31), the new wine and the new cloth (Mark 2: 21ff.), the divided house and the divided kingdom (Mark 3: 23ff.), show that He had more than one comparison to meet a simple point. Henry Ward Beecher once said that he thought of a hundred illustrations for every one that he actually used. It was so, he said with reverence, with the GREAT TEACHER. His very hesitation on one occasion seems to attest the wealth of His image-world: "Whereunto shall I liken this generation?" (Luke 7: 31ff.) He asked. It is as if He had said, "There are a hundred things which it is like, but what is the best and most fitting of them?" And immediately He selected with instant felicity the petulant children at play. All His parables came freely, spontaneously, because of the wealth of them in His creative mind. The use of parables, rather than more ambitious forms of speech reveals the lowliness of the Master's soul. The same spirit is shown in the domestic character of the comparisons themselves, e.g., the salt, the leaven, the dog. Again, the parables show also the living movement of His thought. He gave men no doctrinal scheme or dogmatic system concerning the Kingdom of God. His parables illustrate many different aspects of the Kingdom; but they were occasional and not systematized aspects. He was compelled by the perpetual variation of men's opposition to the Kingdom, or of their failure to comprehend it, to illustrate its essential nature by a variation of compari-

son, simile, parable or narrative. Hence any one aspect of the Kingdom which He portrays in a parable is to be felt as an attitude rather than to be formulated as a thought.

The parables reveal the intensity of our Lord's soul. This fact enables us to understand such sayings as "No man can serve two masters;" "It is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God." When once we feel the passion of Jesus' love for souls, the comparison in the second text needs no explanation. He has lost an upright young man because he could not go through the gate of sacrifice.

It has been wisely remarked that "the value of a parable does not depend upon the new and varied truth that we are able to extort from it, but upon our progressive and practical application of its single truth to our daily life.

In every age the parables prove their startling modernity. They are more recent than to-day's newspaper; for a newspaper follows the fashions, and a fashion because it has become a fashion has begun to die. "The parables utter the eternal verities by which all fashions, the shifting moods of an indifferent society are judged."

Troubles in Scotland.

The new Bishop of Edinburgh has begun with one difficult situation, in the parish of St. Stephen's, Rutherglen. The bishop, accompanied by the Rev. W. H. Wiggitt, rector of St. Andrew's, and Mr. Stewart, registrar of the diocese, visited the caretaker of the church for the purpose of obtaining the key of the building. A section of the congregation assembled outside the locked gates of St. Stephen's, which bore the terse intimation, "This church is closed until further notice." Policemen and plain-clothes detectives were in attendance until the congregation quietly assembled themselves, when the rector, the Rev. F. G. Matthews, at their head, and marched in processional order to Regent Street, to hold a meeting in the Orange Hall. The unusual procession attracted a great amount of attention and sympathy, and cries of "Shame!" were heard.

The proceedings were opened with the singing of the hymn, "Through the Night of Doubt and Sorrow," after which Mr. Matthews outlined the steps which had led up to the present crisis. The feeling of the congregation was running with him, and it was evident that every member there was whole-heartedly in support.

At the outset Mr. Matthews told how the keys of the church had been taken by the bishop. "Bishop Reid's name," he added, "will go down to history, for he is the first bishop in the Anglican Church who has begun a congregation into the street and shut their building for no other crime than their loyalty to the pastor Almighty God has set over them. I claim to be the incumbent of St. Stephen's, morally."

"I ask you," said Mr. Matthews, "to come to me as your pastor so that I may perform all the ministrations. You may come to this hall on Sunday mornings and Sunday nights too, and then when your church—my church—is open, as it may be a few months hence, we will all go back.

A member voiced the opinion that it was a disgrace that the congregation should be debarred from worshipping in the church, towards the maintenance and furnishing of which they had contributed £900.

Arrangements were made that a similar procession from St. Stephen's to the Orange Hall should be held prior to the evening service.

(To the Editor of "The Australian Church Record.")

Sir,—I am sending an "Evening Times" and a copy the "The Catholic" by the same mail under separate cover, and I hope you do your best to find space for the report on the church dispute in Rutherglen, near Glasgow. The origin of the dispute is Bishop Reid (who was formerly a Presbyterian), ordered Mr. Matthews to have an 8 a.m. communion service—Mr. Matthews usually had one such service each month at 8.30 a.m.—and the bishop ordered Mr. Matthews to live near the church. Mr. Matthews refused, and in his reply to the bishop

stated that the congregation did not want such, and that they would not attend, and that he refused to conduct communion services without communicants, as that would be equal to the Romish Mass. The bishop withdrew his license. But Mr. Matthews and the congregation stood firm. The bishop sent men to conduct services on several Sundays, but the congregation howled them out of the church each time. The bishop demanded a public apology from the congregation, signed in their name by the secretary of the vestry. At a meeting of the congregation the motion was passed without one dissentient voice or vote that they never will allow an apology to be sent to the bishop. They consider that when the Bishop Reid started the trouble then the bishop should apologise to the congregation.

It may interest many of your readers to learn that Rev. F. G. Matthews, who is battling hard against priestcraft and autocratic episcopal government in Scotland, was in Western Australia from 1900 to 1906.

ALEXANDER NEILL.

173 Aikenhead-rd., Glasgow, Scotland.



Great regret is felt at the death of Mrs. Whittington, wife of Archdeacon Whittington of Hobart.

Rev. George Cox, of "Bush Fire" fame, has been giving lectures in the Museum of the Art Gallery, Melbourne.

Bishop Baker, of Bendigo, has been laid aside for a fortnight with slight indisposition.

A memorial is being raised to the late Dean MacCullagh, of Bendigo. A window will be placed in St. Paul's Church, where he was incumbent for 40 years.

In All Saints' Church, St. Kilda, Melbourne, a tablet has been put in memory of the late Mr. A. O. Sachse, formerly in the State Cabinet.

The Bishops of Adelaide, Gippsland, Tasmania and Bishop Le Fanu, of Brisbane, were present at the A.B.M. board meeting in Sydney last week.

Canon Campbell, of St. John's Cathedral, Brisbane, has accepted the position of rector of St. Thomas', Toowoomba, Q., in place of Canon J. A. Cue, resigned.

Archdeacon Charlton, of Sydney, left England last month on his return journey to Australia. He is travelling by the "Comorin."

By the death of Sir Baldwin Spencer, of Melbourne, in Patagonia, we have lost one of the foremost anthropologists, and one who had devoted much study to the Australian Aborigine.

The Bishop of Gippsland is arranging to leave for the Lambeth Conference in April next, the Bishop of Ballarat and Miss Crick are leaving by the "Largs Bay" in January.

Rev. H. G. J. Howe, of Gladesville, New South Wales, writing from England, reports

attending a conference at Swanwick. Both Mr. and Mrs. Howe are well and expect to leave England at the end of this month.

A Branch of the Anglican Church League has been formed in Melbourne, and the inaugural meeting, to which laymen and women as well as clergy are invited, will be held in the Chapter House on Monday, August 19, at 8 p.m.

Rev. W. J. Dodson, M.A., has been appointed to the parish of Campbelltown, succeeding the Rev. C. Gordon, who has been rector there for more than 25 years, and who has now retired, chiefly for health reasons.

Mr. and Mrs. Thorne, who have been working in connection with the C.M.S. at Oenpelli, Northern Territory, have been appointed by the Federal Government to take charge of the Aborigine Reserve and Home at Alice Springs.

Rev. P. W. Stephenson, M.A., B.D., Federal Secretary of C.M.S. of Australia and Tasmania, is on a visit to Sydney. Mr. Stephenson attended the board meeting of A.B.M. last week and this week spoke at a meeting in the Chapter House in connection with the Eugene Stock Memorial Fund.

The Rev. E. H. Fernie, B.A., of Unley, Adelaide Diocese, has been appointed in succession to the Rev. John Jones, B.A., of All Saints', East St. Kilda, Melbourne. It is an axiom at All Saints' that there is no man in the diocese capable of being incumbent there.

The Governor of N.S.W., Sir Dudley de Chair, set the foundation stone of the new church at Campsie, Sydney, on Saturday, July 20. There was a large gathering and His Excellency appealed for a generous support for the new church in place of the building destroyed by fire last year. The Dean of Sydney presided and there were a number of visiting clergy. The Rev. W. H. Croft gave a warm welcome to those present.

Mr. McKern, Hon. Treasurer of C.M.S. of Australia and Tasmania, and of the N.S.W. branch of the C.M.S., has been made a life governor of the Society by the Parent Committee in London. This is a well deserved honour. Mr. McKern has given valuable service to the C.M.S. and we offer him our heartfelt congratulations. He has held office as Hon. Treasurer of the Society for many years, having succeeded the late Mr. John Kent.

Dr. John Field Deck, who died at Ashfield, Sydney, last week, where he has lived for over 50 years, was in his 96th year. Dr. Deck took a very keen interest in Christian work and seven of his children are or have been in the mission field. For many years he was on the councils of the China Inland Mission, the South Sea Evangelical Mission and the Egypt General Mission. All his eleven children are living. Prior to the interment at General Hill Cemetery, a service was held in St. Stephen's Church, Willoughby, conducted by Canon H. S. Begbie. The fragrance of Dr. Deck's saintly life was a benediction to very many.

Rev. W. C. Bown, incumbent of St. John's Church, Tilbury Docks, London, who is on a visit to Australia on behalf of the Church Council of the Empire Settlement League, was the preacher at St. John's Church, Toorak, and St. John's, Camberwell, Melbourne, on July 21. At Tilbury Docks, Mr. Bown has given fine service for some years by boarding vessels before their departure and bidding farewell to migrants to Australia and other Dominions. The Society for the Promotion of Christian Knowledge and the Church Council of Empire Settlement commissioned him to visit Australia to enquire into affairs of migrants. On his return Mr. Bown will report to the church authorities.

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QUIET MOMENTS

CHRIST APART FROM ALL TEACHERS

AS a Teacher of mankind an immeasurable gulf separates Christ from every other sage, moral philosopher, or leader of thought. Yet He did not essay high flights of intellectual and recondite reasoning. His words too had a direct and simple style far removed from the involved circumlocution of the schools. The times when He caused His hearers' perplexity were those when He simply and calmly claimed His equality with the Father (St. John xiv. and xvi.). It was ever hard for the Jews to grasp that the Ineffable God could come to the level of mankind.

We must note that He ever spoke as one having authority, and not as the Scribes. Their custom was invariably to shield their utterances behind the authorship of some well-known Rabbi. "Shammai, or Hillel, say this, or that." No Scribe advanced an opinion on his own responsibility. So when Christ boldly expressed His mind in the novel words, "I say unto you," the very fact of independent assertion was startling to His hearers. What blasphemy it must have sounded to those who did not accept His word of equality with the Father! And what blasphemy it was, and still is, unless it be true that Christ has the Divine right to speak as God to men!

But that is why we find so much solace in His Word. He does not speak after the changing fashion of the intellectual schools. His word abides as Himself, "the same yesterday, to-day and for ever." This is the power of the simplest words of Christ, and explains why the Gospel is ever new though the world grows old.

Were there time we could make extensive contrast of Christ's words and those of other sages bearing on the same idea. It is abundantly true in a universal sense that "never man spake like this man." And to-day Christ is contrasted with all who ever took upon themselves to guide the human mind. Hear what Moses confessed (Deut. 18: 15) "The Lord thy God will raise up unto thee a prophet, like unto me, unto him shall ye hearken." Zoroaster, ninth century B.C., is stated to have foretold that one would be born of a Virgin, and die and rise again, and sit in judgment on men. Gautama, the Buddha, is said to have prophesied, "500 years after me will come one who will found his teachings not on 1, 2, 3, 4, 5, but on 10,000 Buddhas." Strangely, it was about 500 years after Gautama that Christ was born. Confucius said: "In the West the true saint must be looked for and found. Mohammed gives to Christ place among his prophets and teachers, and the inconsistency is emphasised when contrast is made, not only between the two doctrines, but between the two lives from the moral standpoint. Seneca, the Roman moralist, committed suicide. Yet his teachings have been compared with St. Paul's.

It is when we examine the content of various moral teachings that the vast distance between theirs and Christ's becomes evident. Buddhism

is perhaps the most Christian in character of any of the ethnic religions. There is undoubtedly much to admire in its maxims. But the glaring defect stands that it actually permits in certain cases what we have been taught to regard as impure and immoral. If there has been any strength in our Western systems of philosophical thought it has been that they have to a large extent generally reflected the teachings of Christ. Which of the Pagan teachers could speak with assurance of God as "My Father"? Which of them could tell mankind, from his own knowledge, that God is Love?

After all, the final test is in the result. What has been the outcome of these various doctrines? Where true Christianity has flourished we have not found a race of men and women who have lived noble and unselfish lives? Pages could be filled with the names only of illustrious people who have lived simply trying to imitate Jesus Christ.

The testimony of the greatest of all who have tried to follow the example of Christ has ever been that they are unworthy to "untie the latchet of His shoe." Paul, Athanasius, Augustine, Luther, Cranmer, Butler, and all other great teachers of the Church utter a consentient voice proclaiming that they are but echoes of His Word.

He set forth the Divine Law, which Moses taught, yet He made far greater impress than Moses did. The centuries sit at His feet. The ages of thought worship Him, and we can do no better than accept and follow His teachings for our soul's salvation. Our British Common Law has come through His mouth. Our manner of thinking, our very ideals, show it would be impossible, if we wished it, to disentangle the web and woof of Christ in our daily existence, unless we would destroy life altogether.

And from that Cross floats down the Word sublime,
And falters not despite the lapse of time.
No sage upon his bema speaks so clear
As Christ does to each list'ner's inner ear.

Some 30 years ago there appeared a publication called the "Encyclopaedia Biblica," edited by the late Canon Cheyne. It was extremely radical, taking its cue so far as the Old Testament was concerned, from one Hugo Winckler, who reduced the patriarchs and others of old time to mere myths. Abraham, Isaac, and Jacob were lunar heroes. Cheyne's New Testament model as an interpreter, was another German critic, Schmiedel, who cut down the trustworthy sayings of Jesus to seven. Now the sequel is this, that the plates from which these ponderous volumes were printed have been purchased by the Rationalist Press for the purpose of reprint in propagating the teachings of infidelity! It may not be putting them to a new use, but it is a change from the ostensible purpose of the original writers.



LETTERS to the EDITOR

Port Lincoln Church Trouble.

The Anglican Church League, Port Lincoln, S.A., writes—

It is with some diffidence that we intrude a second time into the columns of the public press, but we feel it incumbent upon us to warn Anglicans throughout this State of the rapid advance of Anglo-Catholicism.

In this parish of St. Thomas, the rector has instituted many practices which were declared illegal by Royal Commission presided over by the late Archbishop of Canterbury, and which can best be described by his own words, i.e., that he is a believer in, and intends to institute the whole of the Roman Catholic ritual, and that the only difference between the Church of Rome and his own conception of the Church of England is the infallibility of the Pope, and that the sooner we get back to pre-Reformation days the better. In point of fact, ritual, vestments and observances plagiarised from that religious body (whose views as such we honestly respect) are introduced in detail.

Steady pressure from parents among the parishioners who condemn such flagrant lawlessness, has rendered necessary the formation of a separate Sunday School for the purpose of retaining their children within the Church.

Under the supervision of experienced Church people, including the former superintendent of the official Sunday School that existed prior to the new regime, a commencement was made on May 12 last with seven teachers and 24 scholars, which latter by June 30, had increased to an actual attendance of 48, with promise of further augmentation. Nothing is taught outside the plain Scriptures and the Catechism, and care is taken to avoid any reference to the local controversy. This action has evoked from the incumbent a charge of the mortal sin of schism, and of rejecting the authority of the parish priest and the bishop. These accusations come strangely from one who makes no secret of having defied his bishop in his former Welsh parish. He then threatened with excommunication all the members of our League, now numbering the nearly 90 adults, unless they should consent to an arrangement whereby the new Sunday School and those operating it, would be made subject to his control. This threat did not unduly distress our members, who rested secure in the advice of an eminent ecclesiastical lawyer that such action would have no standing in law, but it is typical of the high-handed attitude adopted by the rector towards those who will not submit to his domination.

Unfortunately, it seems to have been found necessary by the trustees under the Church of England Succession Act, in Adelaide, to ratify the incumbent's appointment which had, in the first place, been made without their knowledge or consent.

Churchmen throughout Australia, wake up and take stock of what is happening in your midst! We urge the necessity of your banding yourselves together, as we have found it necessary, to resist the inroads of the undermining policy of the Anglo-Catholics. Unhappily, so many are apathetic or over confident, or are prone to accept the interpretations of zealots at their face value without applying the test of careful and thoughtful reference to, and comparison with, the Prayer Book and the Thirty-nine Articles contained therein.

The Christian Ethics of a Pipe.

E.T.V. writes:—

Your correspondent, "Senex," has raised the evergreen problem of clerical smoking, and I shall be grateful to be allowed to approach the question from another angle, which I think applies to all the followers of Jesus Christ. The Apostle St. Paul sets the ideal in I Cor. 6: 19, 20, "Know ye not that your body is the temple of the Holy Ghost which is in you: ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's." He used the same phrase as Jesus used to signify His own body—"Destroy this body," referring to His own human body; he linked together "body and spirit, which are God's." The devout communicant presents himself, "body, soul and Spirit," as the reasonable sacrifice to God,

and the ministers on giving the sacred elements, says, "preserve your soul and body." It is not therefore an impossible ideal to regard the body as that which should be kept clean and sacred. The modern tendency is to look upon the chancel of a church as a sanctuary, and almost every device is used to preserve its sacredness because of the relationship with the presence of Jesus Christ; ought there not to be the same care over the temple of the Holy Ghost to preserve it as free from defilement? I believe that no person is allowed to smoke within the precincts of the law courts. It seems to me that the Houses of God, and the temples of the Holy Ghost, should be treated at least as reverently.

C.B.S., E.C.U. and A.C.U.

Enquirer asks:— You frequently mention in your valuable paper such magic letters as C.B.S., E.C.U. and A.C.U. May I ask you to kindly inform your less informed readers what these letters stand for, and if they represent societies within the Church, what the societies stand for and what undertaking members agree to who join them? If their ideals are honourable and healthy, let us know more about them, but if their aim is to undermine the Reformation settlement, let us know how we can prevent the white-anting of our Church by men who are drawing their pay from the Reformed Church.

C.B.S.—Confraternity of the Blessed Sacrament.
E.C.U.—English Church Union.
A.C.U.—Australian Church Union.
Editor, "A.C.R."

The Church in Britain.

(By Mr. A. Exley, Brisbane.)

At the advent of Augustine into Britain the Christian Churches in Europe, Asia and North Africa were independent of each other as to government, and practically unanimous as to creed. That very Gregory, who sent Augustine on the Kentish Mission, who proved the patriarch of Constantinople who aspired to the position of universal bishop, denied the right of any bishop to such position, and declared that any bishop adopting such a title would be nothing better than Antichrist. None of Gregory's predecessors had attempted to interfere with the British Church, for there was a decree of the General Council of Ephesus, 431 A.D., which was to this effect: "That no bishop shall occupy another province that has not been subject to him from the beginning."

Notwithstanding this decree, when Augustine asked for advice as to how he should act towards the bishops of Gaul and of Britain, received the reply: "We assign no authority to you over the bishops of Britain to you, my brother, that the unlearned may be taught, the infirm strengthened, by persuasion, and the perverse corrected by authority." Acting on this unwarrantable assumption, Augustine called a conference with the British Bishops at Aust on Severn. This conference is known as the Synod of the Oak, because the representatives met under an Oak tree. No question of doctrine came before the Synod, but the points in dispute were the dates of keeping the Feast of Easter, form of baptism, and the fashion of the tonsure. Only one point in the liturgy was brought forward, Augustine, to illustrate the Doctrine of the Trinity, altered the Tables of the Commandments from the custom of the Jewish Church, i.e., the first four Commandments, containing the duty towards God on the first table; the last six, embracing duty towards our neighbours, on the second; and placed three commandments on the first table, and seven upon the second; but he attached the second to the first and divided the tenth into two. This has resulted in the omission of the second commandment in its entirety from most of the Catechisms of the Latin Church.

When the Synod met, Augustine adopted a haughty demeanour and practically commanded the British Bishops to submit to his will, as representing the Bishop of Rome. To this demand, Dinooth, the British spokesman, replied: "Although we owe fraternal love to the Church of God and the Bishop of Rome, and indeed to all Christians, we owe no other obedience to him whom you call Pope. We cannot submit to either the Pope or you, his representative, as we are already subject to our Metropolitan Bishop of Carleon on Usk." Thus commenced the long struggle of the British Church in resistance of the attempted domination of the Church of Rome.

A glance at the map of Great Britain will show how little of its territory came under (Continued on page 8.)

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- Leader.—The Reformation and the Anglican Position.**
- Letters to Editor.**—The Port Lincoln Church Trouble.
- Melbourne Bible Institute.**—Illustration and Report by an Ex-Student.
- Parables and the Preacher.**—By Rev. W. E. H. Percival, B.A.
- Proposed Clergy Association.**—By Rev. H. E. E. Hayes.
- The Church in Britain.**—By Mr. A. Exley (Brisbane).

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The Presbyterians in Sydney are erecting buildings on old Scots Church site costing £176,000, to be finished in 18 months' time.

The work of Rev. G. Gilder, Melbourne Church representative on the Prohibition League of Victoria, has been so successful that the appointment of a second Anglican worker is contemplated.

Thanks to our subscribers who "Pay up," for the small amount of 9/- a year is a contribution to the Protestant work of the Church of England. This is the only Church of England journal which calls itself Protestant.

The Rev. A. Haining, who is 6 feet in height and weighs 15 stone, and has had 30 years' experience among the Aborigines, went unarmed and alone and arrested seven blacks for murder. Muscular Christianity that!

At the annual meeting of the local executive of the Big Brother movement the founder (Mr. Linton, M.L.A.) said to date 1600 Little Brothers had reached Australia, and 98 per cent. of these had made good.

Since the war, in Europe 40,000,000 people have shaken themselves free from foreign control and claimed self-government. Albania, Iraq, Vilna, Ireland, Egypt, are instances of this vast world movement of peoples seeking the right of distinct nationality.

The Metropolitan Federation of the Free Churches invited Sir Oliver Lodge to address them on Spiritualism; Spiritism which dethrones our Lord and the Bible, and is described with such terrible accuracy by St. Paul in I Tim. 4: 1.

By building its new social institution for men at Newark, N.J., from money received from the sale of old newspapers, rags, shoes, furniture, clothing, and magazines, the Salvation Army has proven the old maxim, "Waste not, want not."

The Mosul oilfields are likely to prove the largest in the world. A British syndicate, headed by Nejjib Bey Asfur, with a capital of £15,000,000 has commenced to develop irrigation, which will soon work wonders, and transform the desert into a fruitful land. Cotton plantations are being successfully conducted.

Mr. Maxwell, M.H.R., said he believed that what Australia wanted to "bring it to its senses" was a period of lean years. "It is almost a cruel thing to say, but it is the truth," he said. "It is only when people feel the pinch that they begin to think. We are beginning to feel the pinch in Australia, and beginning to think."

St. John's, Launceston, parish paper, which often contains very useful remarks, stated that perhaps the result of the English Elections might be in part due to the two million electors pledged to support Liquor Reform instead of "Party." The platform of the new ministry includes a promise to investigate the Liquor Trade operations. Three hundred million English pounds wasted in liquor each year would support some of the one and a half million unemployed if used in legitimate trades.

According to statistics published in New York, the Roman Catholic Church made 360,153 converts in the U.S.A. in 1928. Its membership is now about forty-four per cent. of the total membership of all the Churches in America. The Protestant Episcopal Church has fewer than a million and a quarter adherents.

Search has revealed that Mrs. Eddy appropriated statements taken from the writings of Blair, Ruskin and Amiel as well as Carlyle. Fifteen typical examples of plagiarism have been traced and placed before the Board of Directors of the Mother Church at Boston. Sir Henry Jupp sends an example of three paragraphs taken (with scarcely more than a dozen variations of a word here and there) from one of Blair's sermons. Yet Mrs. Eddy herself declared that "plagiarism . . . does violence to the ethics of Christian Science."

An appeal is being made on behalf of the ancient and historic church of St. George-the-Martyr, Southwark. The present building, which dates from 1736, has been immortalized by Charles Dickens as "Little Dorrit's Church," but a church has stood upon this site since Saxon times. Unfortunately, traffic vibrations, both under and over-ground, have affected the fabric so seriously that the district surveyor has issued a warning to the Rector that unless the building receives prompt attention, it may become necessary to serve a Statutory Notice.

There is sure to be an exodus of Anglican Bishops from Australia next year to the Lambeth Conference in England. Already several have intimated their intention of going, and are making the necessary arrangements. The first Lambeth Conference was held in 1867, and it has since taken place about once in every 10 years. The last conference, in 1920, was attended by 252 archbishops and bishops. They came from all over the British Empire, as questions of common interest to all are discussed.

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it is taking 'temper,' I heat and hammer it unmercifully. God wants us for service just as I want this piece of iron. And He has to put the 'temper' of Christ in us by testing us with trials. Even since I saw this truth I have been saying to Him, 'Test me in any way you choose, Lord; only don't throw me on the scrap-heap.'"



Aims:

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

Toorak, Vic., 18th July.

"Praise God from Whom all blessings flow."

My Dear Girls and Boys,

Among the first things all of us are taught is politeness; as quite tiny children our mothers teach us to say thank you when we are given anything or when anything is done for us, and it is about this form of politeness or manners, the habit of saying "thank you," that I want to talk about to you to-day.

Were you at Church this Sunday, 7th July? It will be a wonderful day for us to remember. We joined with millions of people all over the world in saying thank you to God for the recovery of our King from his very long and very serious illness.

The King himself went to Church at Westminster Abbey, in London, there to give his own personal thanks to God. The Queen, the Prince of Wales, the Duke and Duchess of York, and other members of his family went with him. The Abbey was packed with people all anxious to join with the King in giving thanks to God; outside, the streets and squares were thronged with men, women and children; they couldn't get in to the service, but they were there to see the King drive past, well again, while some of them, nearest to the Abbey, would hear the organ and the beautiful hymns. At the King's request thanksgiving services were held that same day in Churches all over the British Empire, that is why I say we were joining with millions of other people in this great thank you, with people in Great Britain, in Canada, in Egypt, in India, with people all over this big country of ours, in fact, I am sure that on last Sunday wherever there were subjects of our King thanks were given for his renewed health.

It is interesting to think in how many languages these thanks must have been made and what different kinds of people joined in them, some of us with white skins, some of us with dark, some living in cities, some far away in lonely places, all alike giving thanks to God for this great mercy.

This Sunday should teach us a lesson in politeness towards God as well as towards our fellow men. God gives us so much, health, homes, food, treats, all sorts of good things. There is an old saying about "Count your blessings," if we do that we'll all find we have lots to say thank you for. It is certainly a much better and happier plan to count our blessings rather than to count the things we don't like—let us all try it.

Can you tell me where, in our Church Service, these words come: "We . . . give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men?"

I am, yours affectionately,

Aunt Mat

Answer to question in last issue: We are now in the Church Season of Trinity.

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

THY LOVING CARE.

The beautiful bright sunshine that shines on all below,
The waving trees, the cool, soft breeze,
The rippling streams that flow,
The shadows on the hillsides, the many-tinted flowers,
O God, how fair Thy loving care has made this earth of ours.

The beautiful affections that gather round our way,
The joys that rise from household ties,
and deepen day by day;
The tender love that guards us whenever danger lowers,
O God, how fair Thy loving care has made this earth of ours.

But brighter is the shining and tender is the love,
And purer still the joy which fill the unseen home above;
The home where all His children shall sing with fuller powers,
O God, how fair Thy loving care has made this earth of ours.

—Exchange.

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