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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage,
June 7, 1928.

Lighten our darkness.

My dear young people,

Most of you have been for a holiday to the sea-side at some time or other, I am sure. Were you near a light-house? and did you ever go over it and see the machinery that works those huge and powerful lights? Lights which mean safety to so many people.

Some lighthouses are built on the mainland. The last one I saw, at Byron Bay, was like that. We were able to drive the car right up to it. Some, however, and this is very often, are built on small islands, hardly islands at all, on rocks often covered by the waves in rough weather. The men living in such a lighthouse are often cut off from the land for days, and even weeks, at a time, if very rough; they cannot venture out in their boats. And what a responsibility is theirs? Every ship that goes to sea depends on them for guidance and safety.

Do you remember a wonderful story, a true one, it only happened about two years ago, that I told you once before? Anyway, I'll tell it again; to some of you it will be new. Ethel Langton, a girl of 15, lived with her parents in one of these isolated lighthouses, out on a rocky island. For week after week storm followed storm, their food was nearly finished, the waves ran mountains high. At last one morning the sea was calmer, the keeper and his wife decided that they must get to the land or starve. They set out. Very soon the storm began again, it got worse and worse, then night came on. Her parents were not back, so Ethel climbed to the light and set it going, the mechanism had to be fixed every four hours. For three nights and days she was alone, a half loaf her only food—the light never faltered. Happily her parents were then able to get back to her. It's a wonderful story of pluck, isn't it? That girl knew about all the men and ships who depended on her, she knew the light must be always there, shining clear whatever the storm.

Just a few weeks ago were you told about the German airmen who flew across the Atlantic and were then forced to land because of engine trouble on an ice-bound island off the coast of Labrador? There they found a lighthouse and men who shared their food with them and helped them all they could. After some days the airmen flew away, but the other men stay there the whole winter till ships can come and take them off. One thing they do have nowadays, which must be a great pleasure and joy to all these lonely men, and that is wireless. Now

they can hear what is happening in the world outside, they can even watch in the New Year with millions of fellow-men.

We all admire heroes, and that's what these men are; they guard other men's safety continually.

In our Prayer Book there is a prayer we use very often beginning with the words put at the top of this letter, in which we ask our Lord to be a Light to help us and keep us from dangers during the night. Can you find it for me?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

Another name for Whitsunday is Pentecost, which means 50, as it comes 50 days after Easter. On the first Pentecost the Holy Ghost came down on the disciples.

IN THE MASTER'S GARDEN.

The Master walked in His garden,
Among the growing flowers,
And the drooping ones and the thirsty
He cheered with cooling showers.

And here and there he checked a growth,
With His loving pruning-knife,
That the plant more graciously might grow,
And have a richer life.

And as He slowly passed along,
The beauty-growths He scanned,
And bent and plucked one, here and there,
And carried it in His hand.

And some with wondrous tenderness,
To His lips He gently pressed,
And fervent blessings breathed on them,
And laid them in His breast.

Not a flower that the Master gathers
Ever closes or withers away,
But sweeter still and fairer grows
In the light of His full day.

—John Oxenham.

Conference of Head Masters.

At St. John's College, Morpeth.

An important conference of head masters of Church of England Grammar Schools throughout Australia, and arranged by the Rev. K. J. F. Bickersteth, head master of St. Peter's College, Adelaide, was held during the May holidays at St. John's College, Morpeth. The Bishop of Riverina opened the proceedings. In all 19 schools accepted the invitation to attend—seven from New South Wales, six from Victoria, three from Queensland, two from Tasmania, and one from South Australia. The Victorian schools were Geelong, Ballarat, Brighton, Ivanhoe, Trinity and Camberwell. The subjects discussed were of vast importance to all Church Schools and included:—(1) Relation of schoolboy ethics and religion. (2) The place of religion in school life. (3) Sunday observance. (4) Arrangements for confirmation. (5) Preparation for confirmation. (6) Relations to parish and family. (7) Bible teaching. (8) Interest in religion. (9) Sex instruction. (10) Fostering of vocation to holy orders.

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED

Vol. XV. 13. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JUNE 21, 1928.

[Issued Fortnightly.] Single copy 3d 9/- per year post free



Anglicanism and Re-union.—Open Letter from Dr. Carruthers.

Australian Church News.—Interesting items.

Correspondence.—Important Questions.

Film—The King of Kings.—S.M. "Herald" Criticism.

Leader.—The "Bridge" Church.

Quiet Moments.—Women's Labours in Acts of Apostles.

The Brisbane Synod.—The Archbishop's Charge.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o The Rectory, Drum-moyne, Sydney.

SUBSCRIPTIONS AND ORDERS—N.S.W.—Sydney, Manager, 192 Castle-reagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Mathoura Road, Toorak, or care of C.M.S. Office, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

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Unemployment benefits paid in Great Britain last year totalled £36,747,420.

Last year the sum of £2,000,000 was received by Australia for rabbit skins exported to Great Britain, Europe and U.S.A.

Preparations are already being made for the celebration of the centenary of the Congregational Church of New South Wales, which will take place in February, 1933.

It is said that whatever may be the fortunes of the Revised Prayer Book, free prayer is having more and more an important place in Anglican services in England.

Sir Walford Davies, organist, St. George's, Windsor Castle, though laid up with sciatica, continued giving the choir boys their practice. The boys found his bedroom just as exacting as the choir vestry for rehearsals.

A project is afoot to develop the Dawson River Valley, Queensland, at a cost of 3½ millions sterling. The area available for irrigation is 100,000 acres, to which would be attached 200,000 acres of dry land.

Loyalty to truth, loyalty of the Holy Scriptures should be the great desideratum in the Church. The so-called undivided Church and "Catholic" worship are wordy phrases used to cover mediaevalism.

Professor Griffith Taylor, of Sydney University, says that the only hope for a better and happier world lies in the combination of religion, common-sense, and the social instinct with intellectuality, originality and esthetic appreciation.

Professor Sir Edgeworth David, of Sydney University, has discovered pre-Cambrian fossils in South Australia. The scientific world is all agog. The fossils date back 600 million years. We think that we shall survive!

A remarkable gathering assembled at Carmarthen, Wales, at the end of April to celebrate the millenary of Howell the Good, the famous Welsh king, who had the greater part of Wales under his sway. He was acclaimed as "the head and glory of all the Welsh race."

At the Jerusalem Conference an United (inter-denominational) Communion was held. The Bishops of Salisbury and Manchester and other Anglican leaders took part, except one Anglo-Catholic Bishop, who was unable to bring himself to join in the great Feast of Unity. Comment is needless.

The London "Daily Express" is publishing in serial form a new version of the Life of Jesus, by Emil Ludwig, the eminent historian-biographer. It is entitled, "The Son of Man," and is written in that restrained and convincing way characteristic of this historical writer.

The Forestry Commission of N.S.W. has three plantations in the Moss Vale district—at Belanglo and Wingello with 4000 acres each, and Penrose with over 3000 acres. At Belanglo some 1,300,000 plants are to be planted out

by September, whilst 250,000 seedlings are to be lined out.

Toc H is a brotherhood of little groups of men who have committed themselves to an ideal—To Conquer hate, to capture happiness, for all and by the help of all. In Toc H, men exercise the character and courage to love widely, build bravely, think fairly and witness humbly.

What Singapore means to the British Empire can hardly be estimated. Leaving out of account the further Pacific, the seas adjacent to the Straits Settlements carry every year British cargo of a value of £1,000,000,000. On any day in the year there are afloat on these seas over £150,000,000 worth of British ships and goods.

What is regarded as a unique Australian orchid, constituting a botanical discovery of great moment, has been found by John Troot, a Corrigan farmer, W.A. The specimen resembles a white cactus flower, is two inches long, bell shaped, and has no colour. Inside the head are several minute flowers. It is a new genus, as remarkable as the platypus.

On the day of his admission to the Rotary Club, at Ballarat, the Bishop, Dr. Crick, was able to prove his value to them. A communication in Spanish had been received from Bolivia, and none of the members were able to translate it, until the Bishop came forward and did so. The writer desire that the Ballarat and Bolivian Clubs should exchange the flags of their respective nations.

Labour organisations in U.S.A. have not been very successful in their banking experiments. Despite large cash resources, bad fortune has dogged their enterprises from the start. The disillusioned union leaders have discovered that there is the science and the technique of running a bank and keeping it sound, just as there is a technique in keeping a locomotive in running order and on the rails.

Dr. Martin, Director of the Australian Institute of Industrial Psychology, says that monotony of vocation, reduced output and caused industrial unrest, because the system denied the worker means of self assertion or expression, and he took his revenge in strikes. A tram conductor, for instance, could tell people to hurry up, and a ticket inspector could order people to show their tickets, but the worker feeding a machine was denied one of the most important of human impulses—self-expression.

The World Call to the Church.

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WOMEN AND PENTECOST.

From the Acts of the Apostles.

AMONG the one hundred and twenty believers waiting in that upper chamber—probably in the house of Mary, the mother of Mark (12: 12)—were a group of women who had followed Jesus and His disciples, among them Mary Magdalene, another Mary, Salome, Joanna, Susanna, and others (1: 13, 14). And the real history of the Church begins here with the baptism of the Holy Ghost—notice that the word "Church" occurs for the first time (2: 47; and again 5: 11).

By His descent at Pentecost, He fills the waiting Church with life and power (1: 8; 4: 31-33; 5: 32; 6: 5, 8; 10: 38). He starts it on its living course, and He acts as its guide, declaring Himself at every critical moment, and leading every forward movement (2: 4; 4: 8; 6: 3, 5; 8: 15, 29, 39; 9: 17; 10: 19; 13: 2; 15: 28; 16: 6-7; 19: 21; 20: 22).

We have noted the group of women waiting in the upper room. These were the women who had ministered to the Lord, and had seen Him risen. In fact, they were the first witnesses. As early as 6: 1 we read of widows in the Church, and in 9: 39 this band was mainly for purposes of relief. Anna is the type of widow devoted to prayer, and Dorcas of Joppa of the Christian women devoted to good works (9: 36).

In the missionary work of St. Paul women play a great part, and when he with St. Luke found no synagogue they went to a riverside, and found a party of women assembled for prayer (16: 13). Lydia would be one of these, for she became a kind of mother to the Church in Philippi. Her house became the home of the four missionaries and the first Church in Philippi (16: 40). Like Dorcas, she was a woman devoted to good works; like Eunice, she entertained the Apostle; like Mary, the mother of John Mark, she had a Church in her house; like Priscilla, she "laboured with the Apostle in the Gospel." Many identify her with the "true yoke-fellow" in Phil. 4: 3.

Priscilla, the wife of Aquila, was a great worker, and even St. Paul puts her first, and calls them together his "fellow workers." They had a Church in their house, and they instructed Apollos in the way of the Lord.

At Cenchreae there was a deaconess of the Church, Phoebe, and in writing from Corinth to Rome, St. Paul mentions the names of many women, some of whom "laboured in the Lord." And on the way up to Jerusalem (21: 9) we meet the four daughters of Philip the Evangelist, "who did prophesy."

We cannot but note that it was the mark of a Christian to be full of the Holy Ghost (6: 3; 7: 55; 10: 38; 11: 24), even as our Blessed Lord "was anointed with the Holy Ghost and with power." The Holy Ghost is given by the Father, poured out by the Son, and He also comes and falls upon man of His own will, and the offer of forgive-

ness, with the accompanying gift of the Holy Spirit, is the "Gospel," or "good tidings of great joy," and for all mankind, through Jesus Christ. The early Christians lived in a state of gladness (11: 46; 11: 27), and joy was the natural outcome of Christian work and intercourse. Even persecution was a joy, for the Twelve "departed from the council rejoicing that they were counted worthy to suffer shame for His Name."

The Christian Church, made up of men and women and children of every clime, is the great sphere of the Spirit's activity. These twenty-eight chapters are but the beginning (1: 1; 11: 15), and we are still living in the Dispensation of the Spirit.

THE GIFT OF LIFE.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

(Rom. 6: 23.)

Life and death are ever working,
For man's weal or woe,
In each sin is sorrow lurking,
Sin is man's worst foe.
Death by sin this world has entered;
Life Christ died to win.
Now our hopes in Him are centred
Who once bore our sin.
Life from death He offers free;
Ours the choice—which shall it be.

Life in Christ on earth beginning,
Cannot have an end.
Death alone can come from sinning,
Sin to death doth tend.
Death, from God is separation;
For He is our life.
There is now no condemnation;
For He won the strife.
We with Him have conquered death,
And we rise with Him by faith.
—Fairlie Thornton.

BREAD UPON THE WATERS."

"Cast thy bread upon the waters"—
Spare not time nor thought,
For with deep distress and sorrow,
Many a life is fraught.

"Cast thy bread upon the waters"—
While it is to-day.
Faith and hope and love pursuing,
Work and watch and pray.

"Cast thy bread upon the waters"—
One is ever nigh.
He who knoweth all our weakness,
And will strength supply.

"Cast thy bread upon the waters"—
Hearken to our Lord,
"Give! In measure overflowing,
All shall be restored."

—Grace L. Rodda.

Life, is it essentially the education of the mind and intelligence, or that of the will? And does will show itself in strength or in resignation? If the aim of life is to teach us resignation, then welcome sickness, hindrances, sufferings of every kind! But if its aim is to produce the perfect man, then one must watch over one's integrity of mind and body. To court trial is to tempt God. —Amiel.

James Montgomery speaks of the Church as a lighthouse:—

"Thus built upon eternal truth,
High in mid-heaven, o'er land and sea,
Christ's Church holds forth to age and youth
A beacon and a sanctuary."



The Eucharistic Procession.

Mr. Jas. R. Fulton writes:—

With an earnestness I cannot withhold, I plead to speak on a subject of deep concern to all true Christians.

The Council of Churches has decided that in the proposed Roman Catholic Procession in September, they deprecate any disturbing element being introduced, that is unworthy of the Protestant cause. To this I feel all will subscribe. Much as we deprecate such an ungodly occurrence taking place, as this Roman Catholic movement, it is not for us, to oppose the will of the governing powers for law and order. The onus for that is entirely in their ruling hands. They may, however, and certainly should in justice to the large majority of those aggrieved at this action, refuse their sanction to the carrying of the "Host" to which I would refer, as having no scriptural ground for its introduction.

To prove this statement, may I ask you to pardon me if I trespass on your space. It is not the procession with all its vaunted glory, as a spectacular pageant, that can do any harm, but it is the elevating of the "Host" as it is termed, professing to introduce the corporal presence of our Lord and Saviour Jesus Christ, to which we object, and our objection is based on the ground of its being unscriptural and opposed by the direct words of our Lord Himself. Allow me to explain. In John the 6th Chapter, 48-52 v., Christ had been speaking to the multitude in metaphor of Himself as the Bread of Life, which He would give. His own body for the life of the world. He enlarged on that metaphor in verses 54, 55 and 56, which read: "Whosoever eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him." Many who heard this and took the words literally said: "This is a hard saying who can hear it?" and we read "from that time many of His disciples went back and walked no more with Him. When Jesus saw that He said to His disciples: "Doth this offend you?" and then in the 63rd v. He explains: "It is the spirit that quickeneth, the flesh profiteth nothing: The words that I speak unto you, they are spirit and they are life. These words could not be a clearer showing that Christ's words were to be taken spiritually, nor could a metaphor used more forcible and clearly indicate the union that should exist between the followers of Christ and their Lord and Master. We read in the 16th chapter of Matthew. That when Jesus put the direct question to His disciples: Whom say ye that I am, it was Simon Peter who answered, "Thou art the Christ, the Son of the Living God." That Peter's answer came from the depth of his heart we know by Christ's reply, "Blessed be thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.

After the disciples witnessed the Resurrection of Christ, not one word of Christ's disciples throughout the New Testament speak of Christ's corporal presence, in connection with the feast of remembrance we have in the sacrament of the Lord's Supper.

Why, I ask, why do professing believers in transubstantiation after quoting those words in the 53-56 verses, stop there and shut out their true application in the words of the 63rd verse? There seems but one answer: They grovel still in the material, and cannot rise to the spiritual in our Lord's life here, nor learn something of that love incomprehensible here in its fullness and sadly neglected which the eye of faith can discern, but which will be revealed in its fullness in the hereafter, in the Home He is preparing for all who love Him.

That 63rd verse should be added in our Prayer Book to the before quoted and earlier verses, to safeguard and show their meaning as our Lord explains.

When I think of my crucified, but now exalted, Lord, being paraded as intended, I could wish the angel of the tomb could be seen in the forefront and his word again heard, "He is not here, He is Risen."

Australians and Englishmen on B.C.A. Staff.

The Rev. S. J. Kirkby writes:—

It was not until my return from far-off B.C.A. areas that I was able to read recent files of the "A.C. Record," and, incidentally, the report of the B.C.A. Rally held in Melbourne. May I say that we are indeed grateful for generous and encouraging reference to our work and workers.

But your Victorian correspondent reflectively asks a question: "Has it ever occurred to the B.C.A. to find out the proportion of Australians to Englishmen on its staff?" Here is our answer. The platform speakers on the occasion under notice showed a 50-50 representation of the two countries. Two were Australian born: two were English. Even the "young English parson" (to quote your correspondent), who gave so telling an address at the Rally received his training for Holy Orders under the B.C.A. and in an Australian Theological College. Further, on examination of our present workers' lists, the following is revealed: that, if we leave out of consideration the Organising Missioner and His Home Base Colleagues, who are all Australians, the number of Australians in the work is 14 and the number of English people is 8. Of the latter number 2 were trained for Orders by the B.C.A. in this land, and 2 have received part training.

Of students in training for whom the B.C.A. is responsible in respect of College charges, etc., the numbers run as follows: Australians are 6 and Englishmen are 2. How we shall classify an Irishman who has been out here so long that he has forgotten the delightful Hibernian brogue and who served as a "Digger" in the Great War, I do not know. Of men in orders at present, either trained by the B.C.A. or accepted by the B.C.A. for service and awaiting placement in the field, we have 4, and of them 2 are Australian and 2 English. Putting the whole staff and trainees together the B.C.A. numbers are thus: 25 Australians, 12 Englishmen or Englishwomen, and 1 Irishman.

May I add that this is not the first time that we have encountered the notion that the B.C.A. is dominantly English in its composition. It was disappointing to us in our new home some time ago to find that a substantial gift was diverted from us on the totally erroneous grounds that we gave no encouragement to young Australians. Certainly no enquiry of the proper authorities could have been made. For over eight years the call of the Bush to young Australians has been made by the B.C.A. and the figures above show that it has not gone unheeded. Certainly must I deplore the inexplicable hesitation of young Australian women to take up the urgently needed work of Bush Deaconesses. Australian men are coming forward but Australian women hold back.

Of course we would not like it to be thought that we have no welcome for English offers of service. The Kingdom of God should know no national distinctions. Moreover, it should be remembered that the great World Call being sounded in the "Old Land" includes a call to serve among British settlers overseas. As one who is Australian born I claim that it would be childish if we utterly discouraged response by and refused opportunity of service to our brothers and sisters in England. The B.C.A. is Australian in its spirit and in its work. But there should always be some place for those who come to us as adults and prepared to drink deeply of that spirit and engage unflinchingly in that work.

The Boy Scouts and the Great Public Schools.

Major Danby, Commissioner City District, The Boy Scouts Association, writes:—

Some time ago you were good enough to publish a letter from me with reference to Boy Scouts and the Church of England. Since then a little more interest has been taken in the matter, and now I am hoping, through the medium of your publication, to enlist the sympathies and interest of the Great Public Schools of this State.

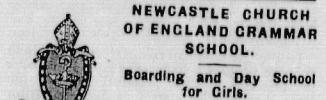
During the last few years the Boy Scout Movement has made a good deal of progress amongst the best Schools of the Old Country, and the list of those whose authorities have realised the importance and value of the Scout Movement to the Nation, shows such famous schools as Eton, Wellington, Cheltenham, Christ's Hospital, etc., and the number is still growing.

For many years Headmasters and others have been against bringing the Scout Movement into their Schools as they thought such a movement might interfere with the School work, Games and Cadet Training. Now, however, they have found that there need be no clashing of interests, and, given the right type of man in charge, only great benefit to the School and Nation results.

It is to the products of the Great Public Schools that we should look for our future

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A MEETING of the Zenana Bible and Medical Mission will be held in the Concert Hall of the Y.M.C.A., Pitt Street, Sydney, on Thursday, 28th June, at 8 p.m., when Mrs. Seafeld Deucher, B.A., travelling Secretary of the above Society, will give an address on India and work amongst the women of the Zenanas—to which all are cordially invited.



leaders, and also it is so necessary and desirable that boys of the best education and type should take up this world-wide movement of Service to others, with a view to leading the masses of other lads in the ideals of Scouting, i.e., Loyalty, Honour, and Service.

A troupe of 40 boys has already been organised at Barker College, and the Time Table of work there is so arranged as to interfere in no way with the ordinary work and games of the School.

As a firm believer in the good this great Movement is doing and can do, I urge the authorities of our G.P.S. and others to give this subject their close attention and sympathy, and I personally offer my experience and services in any help that I am empowered to give.

Imperial Service Club,
O'Connell St., Sydney.

"Anglicanism and Reunion."

An Open Letter to the Archbishop and Bishops of the Anglican Church in New South Wales.

Most Reverend Sir,
and Right Reverend Sirs,—

In the "Sydney Morning Herald" of June 2, there appears a letter over your signatures in reference to "the proposal to carry the Host through the streets of Sydney during the Roman Catholic Eucharistic Congress," in which you say that you "deem it wise" to "give some idea of (your) views on the subject." It is in reference to this that I venture, very respectfully, to address you not only as a member of the public generally, but also as a representative of one of the Churches with which you are periodically in conference with a view to eventual Reunion. If you deem me guilty of presumption in addressing you, I must be prepared to bear the accusation. But I desire, as a member of the public, and also as a minister of one of the negotiating Churches, to elicit more fully your views on the most outstanding matter in dispute as between our Churches and yours on the one hand, and the Roman Catholic Church on the other.

I am aware, as also are you, that the Roman Catholic Church denies your right and ours to be regarded as Christian Churches in the Apostolic sense and succession. You and we are alike, in the estimation of that Church, heretics and schismatics, and your sacraments equally with ours are deemed by it to be invalid. Nor need I inform your Lordships as to what is the distinctive teaching of that Church on the Sacrament of the Lord's Supper, as set forth in its formularies, and practised in its churches and enclosures. Nor need I further remind you of the clear teaching of your Church on that subject, as contained in the Articles of Religion, which unto you and your clergy have subscribed.

The Procession of the "Host" through the streets of Sydney will be the public carrying out of that teaching in a concrete form in the sight of all the people, whether they be members of the Roman Catholic Church, or of the Churches of the Reformation, commonly called the Protestant Churches. The "Host" will be in the estimation of the Roman Catholic Church, the veritable "Body and Blood, Soul and Divinity," of our Blessed Lord, and the public parading of it in a spectacular fashion before the gaze of the multitude assembled to behold it. Need I remind your Lordships that the doctrine behind this, as well as the practice is, in the words of your own Church, "repugnant to the plain words of the Scripture," and "hath given occasion to many superstitions."

May I further remind you of the vows taken upon your ordination to the priesthood, and again on your consecration as bishops, that you will be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word; and both privately and openly to call upon and encourage others to do the same." According to the Articles of Religion to which you have subscribed, the "Host" represents an "heretious and strange doctrine, contrary to God's Word." The XXVIII. Article expressly declares it to be "repugnant to the plain words of Scripture." May I also say respectfully, that your assumption of territorial titles in the signatures you append to your letter, indicates that in your judgment the range of your influence, and even of your authority, is continuous with the bounds of the dioceses, the titles of which you assume as part of your official signature. And thus assuming, you counsel your clergy to take no part in any "opposition" that may be shown to the public parading of the "Host" upon the streets of Sydney.

If by "opposition" you mean an organised effort to prevent by physical force the exhibition of the Host, I would respectfully remind you that this far, there has been no mention of "opposition" of that character. Some of us have felt it our duty to protest in the Press against the exhibition referred to; and some have gone so far as to suggest that the Government should officially prohibit it. But we are agreed that in no shape or form should there be any attempt to interfere with the "Host" if it be officially permitted by the Government of the day. But surely your Lordships do not object to a public remonstrance, on cause adequately shown, to the public parade of an exhibition "repugnant to the plain words of Scripture" (Article xxviii.), and "dishonouring to our Divine Lord" (see Presbyterian General Assembly's deliverance), and "a public affront and challenge" (Methodist Conference declaration). Do you desire and declare that your Church shall be officially silent on such an occasion, and in presence of such an exhibition?

Furthermore, let me respectfully direct attention to the fact that in your letter you refrain from any use of the term "Protestant," but refer to "the doctrines and principles of the Holy Catholic Church as they are maintained by the Church of England." Am I right in assuming that this involves a repudiation on your part of Protestantism, and the beliefs and practices in which it differs so vitally from the Church of Rome? If so, it will be well that this should be clearly stated. Some of your number have publicly declared that, in relation to the Reunion to which you have invited us of the Protestant Churches, you will not use a variety to any terms of Union which will not eventually be acceptable to the Church of Rome. Where, then, do we stand in this matter in relation to you, and you in relation to us? As it is, we appear to be beating the air, to be conferring uncertainly.

Are we to be asked to surrender the great principles and truths which differentiate us from the Church of Rome, and which we in the main have derived with you from the Holy Scriptures and from your own standards of thought and devotion? And are we, as parties to conferences on Reunion, supposed or required to be silent with yourselves in presence of the exclusive assumptions of the Church of Rome and the public display in our streets of a rite which your own formularies protest against, and which "His Majesty's Declaration," prefixed in your Prayer Book to the Articles require you to treat as, in accordance with those Articles, "repugnant to the plain words of Scripture," and "the occasion of many superstitions."

I am, etc.,

J. E. CARRUTHERS,
Methodist Minister.
A Member of the Joint Australian Council of Churches
Contemplating Reunion.

The Film—"The King of Kings."

It will be remembered that several issues ago we deprecated any attempt to film the Life of our Lord, and we could not see our way to accept advertisements of the film "The King of Kings." We have not altered our minds and therefore still are opposed to the filming of our Lord Jesus Christ, His work and character as revealed in the New Testament. In our opinion, the characterisation of the Saviour on the film can do no good. Depicted in a rich and tumultuous setting, with attendant music and glamorous and sensuous appeal, it is bound with certain natures to cause emotional thrills and stir—the last state of whom will be worse than the first. The film, "The King of Kings," has been released and hereunder we append the comment of the S.M. "Herald" in its issue of April 30.

"As a life of Christ, the film has not much to be said for it. One expects the life of the Saviour to be presented simply, nobly, in a spirit of exalted idealism. The words of the Gospels themselves provide an example of this method of treatment. They are moving because they are so simple, so free from superfluous ornament. The Christ in 'The King of Kings,' on the other hand, is surrounded (sometimes almost submerged) by melodrama. His moral teachings have been ignored, except when they formed a pretext for a 'situation.' There is no mention of the sermon on the Mount nor of the parables. Sometimes He is represented in the aspect of an adroit politician rather than of a teacher, even where the moral point of view does emerge. When He says, 'Render unto Caesar the things that are Caesar's; and render unto God the things that are God's.' The effect in this picture is not such as to lead the beholder to say, 'How wonderful a summing-up of man's relation to the tem-

poral and spiritual powers!' Everything has been secularised and reduced to a personal struggle between the forces of Christ and the forces of the High Priest. The producer has even introduced some 'farical' episodes here and there, presumably under the plea of 'human interest,' which clash intolerably with the devotional spirit. One of them glares forth, above all places, amid the earthquake following the Crucifixion—an earthquake in which Mr. de Mille has been at great pains to show his powers as a producer, and in so doing has thrust the Crucifixion, dramatically speaking, painfully into the background.

Withal, it must be admitted that the characters, regarded in isolation, are finely presented, and that the figure of Christ has a remarkably spiritual dignity and tenderness. Judas (conceived as a worldly, ambitious man, who betrayed Christ because he was disappointed at His refusing the Kingdom, and thus destroying Judas's hopes of high office) is magnificently drawn."

The Brisbane Synod.

The Archbishop's Charge.

The Third Session of the Twenty-third Synod of the Diocese of Brisbane assembled on June 12. The Archbishop began by remarking that the Brisbane Synod sat for the first time in the year he was born, 63 years ago. References were made to the State Governor, Bishop Le Fanu's approaching return from Great Britain, the removals from Synod by death and the clerical changes and arrivals in the Diocese.

Re-union.

The Charge then went on to say:—

"A step forward in the cause of Reunion was taken when the World Conference on Faith and Order was held at Lausanne, in Switzerland, from August 3 to 21, 1927. It is sufficiently remarkable that representatives of the Anglican Church, the Orthodox Eastern Church, and almost every non-episcopal Church in the world should have met in conference at all. Every Christian communion on earth of any size or standing, with the one exception of the Roman Catholic Church, had its delegate or delegates there."

The Archbishop indicated the measure of agreement arrived at at the Conference, stating:—

"It is remarkable and hopeful that at a Conference, constituted as I have tried to show, so much agreement should have been arrived at."

In March last, I attended for two days an Australian Conference on Reunion. It was held in Sydney, and chosen representatives of the Church of England and of the Presbyterian, Methodist, and Congregational Churches were at it. And we found ourselves able to come to the same measure of agreement. The matter of the Ministry remains a difficulty, and is, as yet, unsolved, for there are the Episcopal, the Presbyterian and the Congregational methods of Ordination and systems of government. Some solution may possibly emerge from the Lambeth Conference of 1930."

Missions.

"Our contributions to Missions for the year ended March 31st has been £4472. It is more than in any previous year, I believe, and is exclusive of the grant the Government gives to Yarrabah and of the money derived from the sale of magazines. I am very glad of this increase. How glorious it would be if in my next Synod address, I were able to announce that we had given £5000."

A brief reference was made to the Commonwealth Campaign for Missions, followed by an earnest plea that the Synod should agree to the declarations and safeguards to the Constitution required by the Synod of the Diocese of Sydney.

The Archbishop of Canterbury was then felicitated in well chosen words, after which the Archbishop dealt with

The Revised Prayer Book.

Dwelling upon the rejection of the Book by the House of Commons last December and wondering what Parliament will do with the re-revised Book. "Meanwhile," he remarks, "the rejection of the book by the Commons simplifies the issue for us in this Synod. In fact there is no issue at all. Had the book been legalised by being accepted by Parliament, we should have had to discuss in this Synod whether we should adopt it or not. But now, since the book is not yet the legalised Prayer Book of the Church, the matter simply does not come before us. Should the Commons pass it, we shall have to consider in next Synod its adoption by this

Diocese, or its rejection. But at the present moment the book we are now using, the 1662 book, as the only legalised Prayer Book of our Church. And what we call the Revised Prayer Book is as yet in no sense the legalised Prayer Book of the Church of England in England. And its legalisation in England would not make it legal for us in Australia. Each Diocese will, by its Synod, have to choose whether it will adopt it or not. It would not be permissible therefore to celebrate Holy Communion according to the form in the Revised Book, nor to use any of the services as they stand just because they are in the Revised Book. But just as, I suppose, every Bishop in the world sanctions the use of special prayers and thanksgivings not contained in our present book, as for Missions for University, for Confirmation Candidates, for Schools, for the Harvest and so forth, the Revised Book contains many admirable prayers of this nature, the occasional use of which, I suppose, all Bishops would willingly sanction. I myself am one who would be quite content to use our present Prayer Book as long as I live. I have never desired alteration or revision, and the idea of an alternative Book, and particularly of an alternative Communion Service, has never appealed to me. Though I did not personally grieve at the rejection of the book by the Commons, and should not feel it a personal grief if they were to reject it again, yet it seems to me quite wrong that Parliaments, consisting of men of all religions and of none, should hinder the Church from praying in the way that great majorities of Churchpeople, expressing themselves by the voice of Convocations and the National Assembly, have shown that they desire to pray; and all the more since it was really at the instigation of Parliament in the form of a Royal Commission that revision was undertaken at all."

His Grace here followed with general remarks on the Church's progress in the Old Land, adding:—"In our own Diocese, the energies of some Churchpeople appear to express themselves in the direction of recommitments and the calling of hard and unjustifiable names, yet if such things as an increasing number of Confirmation candidates, a far better observance of Good Friday, an increase almost everywhere of communicants, a determination on the part of groups of people here, there and everywhere, to provide themselves with a Church, however humble it be; if these things, I say are any criterion, here too the Church's work goes on. And it will go on so long as our Church (to quote from a statement signed recently by certain Churchmen and sent to Synods) continues to be a comprehensive body and to allow to its members a wide latitude of doctrinal emphasis and ceremonial practice."

Two Streams of Tradition.

"Truly does that statement say that it is the peculiar achievement of the Church of England that it was able in the sixteenth and seventeenth centuries, and has been able ever since, to combine two traditions within the limits of one ecclesiastical system and to cater for the needs of both Catholic and Evangelical in a Book of Common Prayer. Long may it continue to do so. There are two policies. One is to comprehend within the limits of the Church as many as can be comprehended within them. The other is to drive out of the Church those who do this, that and the other thing of which the complainant does not approve. The policy I favour is the former one. With my whole heart I endorse the plea in the statement from which I quote, that there may be a generous willingness on each side to respect and allow for the predilections and preferences of the other, and a generous agreement on both sides to make conciliatory concessions that would appear to involve no sacrifice of principle, and would do a very great service to the cause of unity and peace."

The work of the League of Nations and the Queensland Cancer Fund Campaign were commended to Churchpeople's interest and generosity, the Archbishop closing his Charge on a note of thankfulness.

THE LATE MRS. ACOCKS.

Our heartfelt sympathy is extended to Mr. W. G. Acocks, the well-known Sydney Churchman and Director of the "Church Record Newspaper Co.," in the death of his mother at the advanced age of 90 years. Mrs. Acocks was the widow of the late Canon A. D. Acocks, who was for 17 years rector of St. Matthew's, Albany, N.S.W. She had lived in Albany upwards of 56 years, was noted for her lively interest in the activities of the Church. During her husband's ministry, she took a devoted share in all his labours, proving a veritable "mother in Israel"! For many years she was a subscriber to the "Record."



The Rev. G. P. Birk, rector of Dapto, on the South Coast, has been appointed rector of Penrith cum Maitland and Oatley, vice Rev. J. P. Dryland, in the Diocese of Sydney.

The Rev. S. M. Johnstone, rector of St. John's, Parramatta, who is on a visit to the Life Governor of the C.M.S. of London, for essential services rendered to the cause of the Society.

Mr. R. H. Bettington, who won his blue at Oxford and captained the Oxford University eleven, will return to Sydney in August. He is an old King's School, Parramatta, boy, his parents being prominent churchpeople at Merriwa, Diocese of Newcastle.

It is interesting to note that Capt. Kingsford Smith, who with his three companions, has made a memorable flight across the Pacific, was during 1911-12 a member of St. Andrew's Cathedral Choir, Sydney, and a pupil of the Cathedral School.

The Most Reverend the Archbishop of Brisbane, in Bishoptown Chapel, on Trinity Sunday, ordained the Revs. E. J. B. Pike and N. Tatlock to the Order of the Priesthood. The Rev. S. Watkin, rector of Holy Trinity, Fortitude Valley, was the preacher.

The Rev. A. J. Dyer, proceeding to the Oenpelli Mission Station in Northern Australia, reported "all well" at Darwin. He is delighted with the recently purchased lugger for connection between Darwin and the Alligator River.

The Rev. A. E. Morris, rector of St. Michael's, Surry Hills, Sydney, has been seriously ill with pneumonia. He is now mending, we are happy to state, but is under orders to recuperate for three months during which he will have leave.

Mrs. Wright entertained the committee and several of the leading workers of the Girls' Friendly Society at Bishoptown, Sydney, on 15th June, to meet Miss Adeney, who has arrived from England, to take up the post of Secretary of the Sydney Branch.

The Rev. F. H. Hordern, rector of Seven Hills and Prospect, has obtained authority from the Sydney Diocese to devote one year to deputation work on behalf of the C.M.S. of N.S.W. The Rev. F. H. Dillon, lately of Ceduna, under B.C.A., will act as Mr. Hordern's locum tenens.

The Ven. Archdeacon Dore Bryant, who has been in charge of St. John's Church, Beega, N.S.W., for 11 years, has left for Temora, to take charge of the Archdeaconry of Wagga. He was entertained by parishioners and presented with an illuminated address and a wallet of notes.

The Rev. H. E. Warren, Superintendent of the C.M.S. Mission at Roper River and Groote Eylandt, has been in Sydney during the last few days, prior to starting north. He and Mr. and Mrs. J. S. Douglas, the latter, new workers, were farewelled at an inspiring gathering in the Chapter House, Melbourne, on 5th June.

St. Philip's, Auburn, Sydney, had 340 communicants at the 8 a.m. administration of the Lord's Supper on Sunday, 10th June.

It is a record for this church at that hour and at once is a striking tribute to the ministry of the rector, the Rev. F. A. Reed, whose work in Melbourne and Gippsland will be remembered.

With exceeding pleasure we mention the name of our English Correspondent, the Rev. W. B. Chalmers, B.A., of Leamington, Spa, England. Mr. Chalmers is the Midland District Organising Secretary for the Colonial and Continental Church Society and knows Southern Australia well. He served in the ministry in Victoria.

Mr. Tas. Lloyd, the energetic and enthusiastic secretary of St. Andrew's Church Choir, Summer Hill, Sydney, holds what must be very nearly if not quite an attendance record for the whole church in Australia. Mr. Lloyd has not missed a Sunday morning or evening service for twenty-eight years. He was secretary of the choir from 1903 to 1919 and from 1921 till the present time—a period of 23 years. He has been a member of the choir for 29 years.

The Rev. J. Laurence, who is supported by the Colonial and Continental Church Society, in his arduous work amongst the Group Settlements at Denmark, West Australia, reports increasing activities among the children, of the starting of much-needed Women and Girls' Guilds and of long journeys to the widely scattered groups. He spent the first week of the new year in a 600 mile run to Bunbury and back to see his Bishop. This he did in a jod.

Our esteemed friend and zealous manager of the business side of the A.C. Record, the Rev. R. B. Robinson, rector of All Saints, Leichhardt, has planned a six months' trip to Tanganyika, Kenya, and thence via Egypt and Palestine to Great Britain. He will travel to Africa with the Bishop of Central Tanganyika and the new recruits who will accompany the Bishop. The party will sail from Sydney during the third week of August. We wish Mr. Robinson a very pleasant tour and shall look forward to his return with keen pleasure.

A number of friends of the Rev. Canon Ward (rector of St. John the Baptist Church at Canberra) recently met in Canberra and decided to initiate a movement to present to him a testimonial as an expression of appreciation of the service he has rendered the Church. The following were constituted a committee to give effect to the decision:—Sir Littleton Groom, Sir Robert Garran, Dr. Clyde Finlay, Colonel Butler, W. A. Flew-ellen (treasurer), and others. Canon Ward recently underwent an operation in a private hospital in Sydney.

Bishop Langley celebrated his 92nd birthday on 17th May, and was warmly felicitated thereupon by a large circle of friends throughout Australia. A party of residents of East Kew, including Mr. Justice Powers, the Rev. C. H. Barnes, Messrs. E. Lees Neil, C. H. A. Eagar, Dr. Kitchen, Messrs. J. Malone, R. U. Fitzgerald, F. J. Glasstone, F. W. Spry, and F. C. Wood, waited upon him at his home to wish him "Many happy returns." To mark the occasion they presented him with a parcel of books.

The news has been received from England by the last mail of the comparatively sudden death of the Rev. F. J. Laverack, minister of the West Norwood Congregational Church, London. He was only brother of the Rev. Geo. Laverack, rector of Arian Park, N.S.W. The late Mr. Laverack was much interested in work for the blind. In 1916 he united with the late Sir Arthur Pearson in organising the Blindfolded Soldiers' Children Fund, raising upwards of £100,000. Later he became joint secretary of the Greater London Fund for the Blind. He was elected as Liberal member for Brixton in 1923. He was the author of "Lives Asides," and "These sayings of Mine." He was a gifted preacher, a brilliant platform speaker, and a faithful minister of Jesus Christ.

The Famous KIWI Boot Polish

BEST FOR ALL FOOTWEAR

Polishes: Black, Tan, Patent Leather

Stain Polishes: Light Tan, Dark Tan, Nigger Brown, Ox Blood, Brown



JUNE.

- 22nd—Coronation of His Majesty King George V., 1911.
Diamond Jubilee of Queen Victoria, celebrated 1897.
- 23rd—H.R. Highness the Prince of Wales, born 1894.
- 24th—**Third Sunday after Trinity**, on which day in the Collect we pray for the protection of God against danger and adversity. It, however, connects the protection not with the willing service of Godly fear and love, but with the spirit of Prayer.
- St. John the Baptist's Day—Festival of his nativity. Testimony is borne not only to his message of repentance, but to his boldness, love of truth, and patient endurance.
- 26th—Gilbert White died, 1793—noted divine and naturalist.
- 27th—John Murray—founder Great Publishing House, died 1843.
- 27th—Assassination of Austrian Heir and Wife, 1914.
- Peace Treaty, ending Great War, signed 1919.
- 29th—St. Peter's Day—The Great Apostle; Martyr. He is set forth as the type of the Bishops and Pastors of the Church.
- 30th—Acquittal of the Seven Bishops, 1688. The Tower Bridge across the Thames, London, opened 1894.

JULY.

- 1st—**Fourth Sunday after Trinity**, on which day in the Collect we ask for protection, acknowledging God as the source of all strength and holiness and praying for His abundant mercy.
- 2nd—Admiral Craddock, who put up an heroic naval fight off the coast of South America, against tremendous German odds, in the Great War, born 1862.
- 3rd—Battle of Gettysburg, in the American Civil War, 1863.
- 4th—Independence Day in U.S.A. American Independence declared, 1776.
- 5th—Star Chamber abolished, 1641.
R34 Airship crossed the Atlantic, 1919.
Our Next Issue.



THE "BRIDGE" CHURCH.

SOMETIME during the course of the World Conference for Faith and Order in Lausanne, Switzerland, last year, Dr. Adolph Keller, of the Swiss Reformed Church, styled the Anglican Church, the "Bridge" Church, evidently signifying that that Church is a sort of "Bridge" between Protestant and Roman and Greek Catholicism. The description at once commended itself to Bishop Gore and men of his type and since then, has found frequent expression on the lips of "apostles" of unity within our Church and those who somehow or another are enamoured with "Catholicism." The idea in the minds of these men appears to be that the Anglican Church is "away" from Protestantism and approximates more in the "Catholic," and therefore, the Romeward direction or rather, it so enshrines within itself the "Catholic" witness, and emphasis, that it will be ultimately the connecting link of a re-united Christendom. We, however, cannot understand how such a fatuous notion can lay hold of thinking men, and especially in the light of the Pope's unequivocal encyclical following upon the recent mischievous Malines conversations and report. It is an extraordinary thing how the word Protestant has become a perfect

bugbear to Anglo-Catholics—especially those of the extreme kind. This horror of the word has emerged only during comparatively recent years and synchronises with the present day rapid growth of Anglo-Catholicism. We know only too well of the strenuous endeavours made in America to delete "the obnoxious term 'Protestant' from the title of the Protestant Episcopal Church of U.S.A." The attempts were unsuccessful, but it is well to be reminded by so learned an authority as Dr. Randolph H. McKim "that the reason why this elimination has been so persistently sought, is that it would facilitate the grafting upon the doctrine and practice of the Church in America the system of mediaeval sacerdotalism." Incidentally, we cannot help but notice the constant use in certain quarters of the words "The Episcopal Church of America"—doubtless hoping that the neglect to use the word "Protestant" in the title will eventually cause the word to be forgotten as by default.

A further illuminating side-light on the matter is a recent letter in "The Times," London, by the very advanced Canon Goudge, Regius Professor of Divinity in the Oxford University, in which he says: In the sixteenth century, the Church of England took a line of its own, a line which enabled it to include those who accepted Protestantism in the better sense of the word, and those who did not. It is as they say on the Continent a Bridge-Church, and to reject Protestantism is perfectly consistent with loyalty to the Church of England. The validity of this view, of course, depends on what is meant by "Catholic" and "Protestant" respectively. Certainly the Church of England has always claimed to be part of the Catholic Church, but equally certain from the first, it refused to include those who clung to the sacrifice of the Mass and like unscriptural doctrines.

However, the sponsors of the Bridge-Church idea, are not going to have it all their own way. Professor W. Alison Phillips, Lecky Professor of Modern History in the University of Dublin, in a learned article in the current "Churchman" or "The Protestant Reformed Church of England—An Historical Retrospect," shows how that during the Reformation in England, the Mass was converted into the Communion and that what drove the "papists" into secession was not the abolition by Elizabeth of the papal jurisdictions in England, but the fundamental breach with what they regarded the central Catholic doctrine, by the abolition of the Mass. "Doubtless," he says, "Queen Elizabeth would have liked to build a Bridge-Church between the old religion and the new, but the conflicting currents were too strong for any such enterprise. The most that can be said is that, for three centuries the Church of England acted as some sort of bridge between the divergent schools within what was to be called Protestantism.

Apart from the feeble and transient efforts made in the seventeenth century, there was, until the rise of the Tractarian movement, a hundred years ago, no attempt made to bridge the gap between Canterbury and Rome. The Church of England remained consciously and contentedly Protestant."

Canon Goudge in his letter above referred to, tries to make out that the Church of England is a group apart, standing as a sort of puissance mediatrix between Protestantism and Romanism, and having stronger affinities with the latter than with the for-

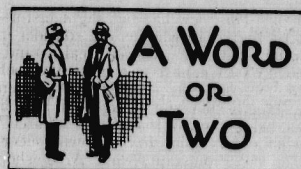
mer. This view has but slight historical foundation, whether we consider it from secular or ecclesiastical standpoints. We have conclusive proof from certain correspondence by Queen Elizabeth that she thought of herself as belonging to that "true Church" which was coming to be known collectively as Protestant, while Archbishop Laud, even though he loved ritual, died saying "I have always lived in the Protestant religion established in England and in that I come now to die." He did not anticipate the Tractarians in the attempt to minimise the fundamental differences between Anglican and Roman doctrine. Rather he adopted as history bears out, the honourable indication or term Protestant, because they did but "protest the sincerity of their faith against the doctrinal corruption which hath invaded the great sacrament of the Eucharist and other parts of real religion."

In 1641 all members present in the House of Commons and all the Peers—including seventeen bishops—present in the House of Lords were required to and "promise, vow and protest to maintain and defend . . . the true reformed Protestant religion expressed in the doctrine of the Church of England, against all popery and popish innovations."

In 1678 an Act of Parliament imposed on all bishops when taking their seat in the House of Lords the declarations: "I, A.B., do solemnly and sincerely, in the presence of God, profess, testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ at or after the consecration thereof by any person whatsoever . . . I do make this Declaration . . . in the plain and ordinary sense of the words read unto me as they are commonly understood by English Protestants . . ." For a century and a half, i.e., until the "Relief Act of 1829," this declaration had to be taken by the bishops and surely, on the face of it, it can scarcely be said to strengthen the contention that the English Church is a bridge between "the professors of the Gospel" and Rome!

Then when we think of the questions and answers put to William and Mary at their Coronation in 1689, and the clauses of the Act of Settlement of 1701, which established the Protestant succession to the Throne, we get unqualified evidence of the Protestant character of the English Church, all of which go to show that the Church of England, so far as the decisions of both ecclesiastical and secular authorities can make it so, is Protestant and Reformed. Doubtless the name "Protestant" when we note its application to Continental and British Churches, whether "Lutheran" or "Calvinistic," may cover a considerable variety of faith and practice, but to look upon the Church of England as a Bridge-Church with Catholicism, is historically unsound. Rather has she been, and her Articles show it, that she is a bridge between various expressions on Churches of the Protestant and Reformed faith.

Australia is importing from other countries £5,500,000 worth of ordinary sawn timber, and paper pulp valued at £7,500,000. Last year Australia paid away between £12,000,000 and £15,000,000 to other countries for timber, and every penny of that sum should have been kept in Australia. Ruthless destruction of our forests has gone on for 100 years.



Dr. Carruthers' Open Letter.

WE venture to draw the attention of our readers to the "Open Letter" in this issue, which the Venerable Doctor Carruthers has addressed to the Archbishop and Bishops of the Province of N.S.W., on the subject of "Anglicanism and Re-union," as it bears upon the Roman Catholic Eucharistic Congress. The letter, as will be seen, is couched in courteous and respectful language and undoubtedly demands an answer. We are compelled to wonder sometimes what the leaders of our Church mean by re-union. The consultations and discussions on the matter have apparently reached a stalemate. We ought to know where we are; and therefore, some enlightenment from our responsible leaders would not only clear our minds, but also reveal to the nation at large, whether, under the present state of our Church, it is worth going on. There is a feeling abroad that the conception of unity held up for acceptance to the conferring parties is the Anglo-Catholic idea of the sacred ministry, and the sacerdotal character of the episcopacy. In other words, it appears to be the old rock of orders and re-ordination on which the ships are being wrecked. We wonder whether all this is in keeping with the Lambeth Appeal, that "noble document, comprehensive in its scope, lofty in its spirit, generous in its temper."

The N.S.W. Bishops and the R.C. Eucharistic Congress.

IN our last issue we published a statement by the Bishops of N.S.W., indicating their attitude with regard to the proposed Roman Catholic Eucharistic Congress and the carrying of the "Host." It is only right that our readers should bear in mind that the communication conveys the Bishops' attitude and not necessarily the Church's attitude. The Bishops are not the whole Church—though they are required, we know, to banish and drive away erroneous and strange doctrine. Such doctrine, we presume, as is not in accordance with the doctrine and practice of our Church as laid down in her Articles and Formularies. We were sorry to see the word "Host" used in their Lordships' letter, except in inverted commas. However, apart from this, there are one or two points which arise. How comes it, that this statement of the Bishops, appeared in the Daily Press, as coming from Goulburn? And further, by what devious concatenation of events did the contents of the document reach certain provincial diocesan papers and not the Australian Church Record? Strangely enough, it does not appear in the Sydney Diocesan Magazine. It would be very interesting to know who drew up the statement and sent it to favoured press? Is there some reason?

Hopelessly Divided.

WE know that our Church is hopelessly divided on certain great fundamental issues. We know also that the "Catholic" idea is being pushed for all it is worth. Of course, in this matter of the Congress, our Church leaders will be held up in

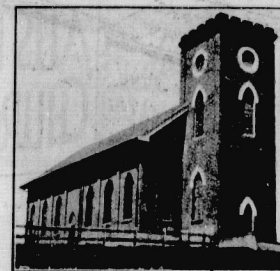
certain quarters as very tolerant people, but let us not forget that tolerance can be bought at too dear a price. It is no use ostrich-like, hiding our heads and thinking all is well, for when we look upon Ecclesia Anglicana as we see it to-day, with her strange divisions and still stranger teachings and ideas, we are forced to believe that she is in a very nebulous state. What does she believe, what does she teach? We are flogging the old Church with the frenzied appeals of the so-called Combined Campaign for Missions and wonder why there is no adequate response, why it is largely falling flat! Can two walk together except they be agreed? We regret from the bottom of our hearts to write like this. And we are not blind to the fact that our Church is the mean between two extremes—that she is comprehensive—but it is comprehension within limits. Until she gets back to her historic position, to her true doctrinal standards, we see nothing but confusion and ineptitude. We state this by disclaiming any idea of being controversial. It is simple fact.

What We Need.

THE need of the hour is spiritual revival. There is no question that our homeland to-day and the world abroad present a challenge which cannot be evaded. The real trouble is the thinness and poorness of the Spiritual life of the Church. What the world awaits and the Church needs are men drawn to Christ, abandoned to Him, because of His Grace which is His Gift. By Grace are ye saved through faith, not of yourselves, it is the gift of God. This is the basis of redeemed personalities, and once the Grace of God lays hold of men they become dynamic and changed—their whole attitude to life, the world, and God, is vitalised and spiritual power is felt within the community. What we need is to get back to salvation which is all of Grace of God. Therein we have the watchword of evangelical religion and the final answer to the teaching of salvation by sacraments.

The A.C. Record Fete.

MRS. Bragg and her devoted helpers are to be congratulated on the success of their arduous labours on behalf of the Fete held last week in the Chapter House, Sydney, to raise funds to liquidate the old debt on "The A.C. Record." Mrs. W. E. Shaw, of Austinner, than whom all noble, Christlike causes have no more devoted a supporter, opened the Fete in appropriate words, and generously gave a cheque towards the effort to the amount of £300. This sum added to the gifts and takings of the function, which amounted to £145, made the total proceeds £445. Canon Langley presided. The Bishop Coadjutor of Sydney, Archdeacon Charlton, the Rev. R. B. Robinson, spoke in turn, and testified to the value of "The A.C. Record" and the great need in Australia of its Evangelical witness. It was mentioned that our Victorian friends were making a successful appeal on behalf of our needs, so that with their contributions and splendid amount stated above, the old debt of several years standing has been wiped out. We thank all who in any way helped and to our God be all the praise.



St. Thomas' Church, Port Macquarie, Diocese of Grafton, N.S.W. On Sunday, 14th April, the Centenary of the holding of the first service in St. Thomas' was celebrated, the Bishop of Grafton preaching at the Morning Service and the Ven. Archdeacon Forster, Administrator of the Diocese of Armidale, at the Evening Service.

It is interesting to note that during the 100 years of St. Thomas' Church, 4111 baptisms and 830 weddings have been celebrated therein; and 1490 people have been borne to their last resting place from within its walls. There have been 17 vicars and the parish has been in five dioceses, viz., Calcutta, Australia (Sydney), Newcastle, Grafton and Armidale, and Grafton. From one parish and one clergyman on the North Coast 100 years ago, there are now a Cathedral, 121 Churches, 34 Parishes, 48 clergy and 37 Vicarages in the Diocese of Grafton, with 293 centres where service is conducted.

The House of Commons Rejects the Second Prayer Book Measure.

Once again the House of Commons has vindicated the inherent Protestantism of Great Britain. The re-revised Prayer Book Measure has been rejected by 266 votes to 220. We rejoice in this rejection. We have never been in favour of either revised Book, because we have had the firm conviction that there was a definite change of doctrine in them in a Romeward direction. All the talk about the Bishops exercising due discipline, if the Measure were passed, has been so much "talk." Why have they not exercised their powers long ago and stopped the inroads of unlawful teaching and practices in our Church? No! Reservation has been the crux of the whole matter and the obvious purpose of these proposed new Books has been to legalise the illegal. Doubtless, the same old vapourings as to the composition of the House of Commons and its incompetency to decide the issue, will be given vent in certain quarters and the rejection will be put down to the work of extremists and fanatics. We hold, however, that the vote of Parliament far more accurately represents the view of the rank and file of Churchpeople than the National Assembly. This latter body, elected on an indirect and very incomplete franchise, is largely unrepresentative of the laity. Naturally, we sympathise personally with the Archbishop of Canterbury in his disappointment. We admire his beautiful spirit and thank God for him and trust that the whole Church will take to heart his plea, uttered after the recent defeat, "for quietness, patience and abstinence from angry or unkindly words"; besides making the most of his hope, that "prayers will not be lacking that they may be guided to interpret aright God's will and purpose for the Church." Please God, it will open the way in our Church for a non-contentious revision after the example of the Canadian Book of Common Prayer.

Sam Jones, an eccentric American evangelist of the Billy Sunday type, who flourished about forty years ago, and whose sayings were widely chronicled in the press, one of which, among others, has remained embedded in my memory: "There are some men who will spend eight or ten hours a week teaching a horse to trot a mile in four minutes, or a dog to stand on its hind legs, and who would spend five minutes in a month in training his boy to keep on the right side of the penitentiary."



NEW SOUTH WALES.

SYDNEY.

Consecration of Bishop Wilton.

Melanesian Festival.

The Rev. Canon E. N. Wilton was consecrated Assistant Bishop of Melanesia, with special charge of the Mandated Territories, in St. Andrew's Cathedral, Sydney, on St. Barnabas' Day, June 11th. The Most Reverend the Primate was the Consecrating Bishop, assisted by the Bishops of Newcastle and Bathurst, the Bishop Coadjutor of Sydney, and Bishop Gilbert White. There was a large attendance of Sydney and Bathurst clergy and Churchpeople. The Bishop of Newcastle was the special preacher and referred to Canon Wilton's service in the Church in Australia and the work which awaited him in Northern Melanesia, a field which had been put in Australia's trust by Mandate.

In the Chapter House in the evening the Annual Festival of Melanesia took place, happily synchronising with the consecration. Dr. Long, as chief speaker, said that although Northern Melanesia was at present within the jurisdiction of the Church in New Zealand, it was hoped that it would become part of the Australian Church.

He also remarked that the mission had always been linked with glorious memories in the Church. Australia had its own link with Melanesia, although there were not so many missionaries going from the Commonwealth as previously.

Of late Australia had not been doing nearly enough for Melanesia, the interest being attracted to the other great mission in New Guinea. Australia regarded the newly-consecrated Assistant Bishop of Melanesia (Bishop Wilton) as its own bishop going out to a profound Australian task.

Bishop Wilton related some of his experiences during his recent visit to Melanesia, and said that the task there was a great one. "It is Australia's job," he added, "and something given to Australia to do."

Whitsunday and Unity.

The Rev. G. W. Thatcher, D.D., warden of Camden College Congregational Church, preached at the evening service at St. Andrew's on Whitsunday, emphasising the necessity for religious unity.

He said at present the idea of unity was becoming increasingly strong, and a movement had begun to see how this could best be realised. It was becoming the duty of the different Christian communities to consider whether, by reunion in some form, the appeal

of Christ could be made more convincing to those "who fear God and work righteousness," but were still outside the Church. It had also to be considered whether the reunited Church might stand more solidly against the evils prevailing in the world.

The Growth of New Districts.

The Archbishop, in his monthly letter to the Diocese, writes:—

"I have taken the opportunity to visit some of the suburban districts in which there is an astounding growth of population. I am thankful for the steps for Church development, although much yet remains to be done. My experiences have impressed me with the necessity of arousing Churchpeople to giving on a larger scale for our great operative agency, the Home Mission Society, which is constantly at work in its endeavour to cope with emergencies as they arise and which is managed by a capable and energetic Council. Yet it is impossible to make bricks without straw, and the Council is hampered by a lack of adequate funds, which need a growth commensurate with the call of the hour. Unless we are early in these new fields our future work is seriously handicapped. Whilst we are grateful for the constant support of many faithful friends, we are convinced that large numbers of Churchpeople are not yet awake to the reality of their responsibilities and obligations."

South Coast Ruridecanal Festival.

The Archbishop goes on to say:—
"I have just returned from speaking on behalf of the Home Mission Society at a great Ruridecanal Festival held at Wollongong on Monday last, May 21. Our friends on the South Coast find it impossible, through lack of adequate communication and distance, to be present personally in the Town Hall. But their hearts are with us, and so they organised a Festival of their own, which was an enormous success. I wish that my pen was facile enough to depict to you the scene outside the big Parish Hall of Wollongong which graphically represented the nature of the gathering. The large Church ground was absolutely filled with motor cars of every description, and with huge motor busses inside the grounds and parked along the road outside. Churchpeople had gathered up from Parishes as far distant as Helensburgh at one end and Nowra at the other. Inside the hall every seat was occupied and many were standing listening at the doors. The proportion of laymen of influence from every parish in the Rural Deanery was most remarkable. The attention throughout was riveted on the memory of the speakers. Although the

meeting did not close till 10 p.m., some of the most distant visitors, who could hardly reach home till morning, complained that we did not go on long enough. I said to myself, "What a good thing it is that they had not boats to catch." The message was so strong throughout that they must not only concentrate on their own Parish, but that they must regard the needs of the Church as a whole, of which they were a part. We were particularly indebted to Mr. Justice Harvey, the Chief Judge in Equity, for travelling down by car, at the close of his arduous work in the Courts; to preside at the gathering, to give a most inspiring message as a great Church layman, calling upon laymen to forget themselves and to give till it hurts, and his own example gave force to his words. We also owed much to the Rural Dean, the Rev. Edward Walker, and to the Clergy of his Rural Deanery for their labours and successful efforts."

St. Matthew's Church, Manly.

The closing services in the old Church will be held on Sunday, 2nd July. The Dean of Sydney will preach in the morning and the Archbishop of Sydney in the evening. Former parishioners are invited. All the offerings will be given to the new Church Fund. The new Parish Hall will be opened and be set apart as a temple Church by the Coadjutor Bishop on Saturday afternoon, 7th July.

St. Stephen's, Penrith.

St. Stephen's Parish, Penrith, is maintaining its foreign mission activities. There is a branch of the Missionary Service League in the parish, and last financial year workers had the joy of sending £104 to the C.M.S. for the support of Miss Gelding, their O.O.M. in Tanganyika. The medical missions appeal on 10th June was most successful, while the missionary Sale of Work on April 24th realised some £30 10s. 6d.

Municipal Rating.

All Souls', Leichhardt.

An important judgment was delivered at the Central Police Court in a case in which the Church of England Property Trustees, Diocese of Sydney, appealed against the rating by the Leichhardt Council of lands attached to All Souls' Church, at Leichhardt. The Magistrate found in favour of the applicants.

The land which it was proposed to rate was used as tennis courts, which are attached to the rectory. The amended Act exempts from rating land that is occupied or used in connection with a church or building, a rectory, vicarage, presbytery, manse, or parsonage, in connection with such church or building.

Mr. W. J. G. Mann, the well-known Sydney Churchman and barrister, appeared for the Church of England Trustees.

NEWCASTLE.

New Residence for the Bishop.

At the recent Synod of the Diocese, an Ordinance was passed to provide for the mortgaging of certain church lands in the parish of Newcastle, and for the application of the proceeds thereof. The Diocese could not expect the Bishop to live in the present residence. They had a magnificent site for the new Bishopscourt, which would make an adornment to the place that the older house did not. The diocese had been singularly fortunate, as it never yet had to provide a residence for its bishop. In the early days, when the Bishop came, money was granted for the building of Bishops-court on a block of land. Like a wise man, he bought 100 acres of land and a house at Morpeth, which was then the centre of the diocese. Morpeth in later years was found to be inconvenient for a residence and the Bishop came to Newcastle. The late Mrs. Bode, who for many years was associated with the diocese, handed over to it, as a free gift, her property in Church Street, Newcastle. Mrs. Bode, when the property was transferred, realised that the time would come when a new residence would have to be provided, and provision was made in the deed of gift for a new residence for the Bishop. The necessary consent had been received from the representatives of Mrs. Bode's estate, and everything was in order to pass the Ordinance, and to erect a Bishopscourt on the site.

Guarantee and Loan Fund.

Since the inception of the Guarantee and Loan Fund of the Diocese, the sum of £41,485 had been spent in the diocese, mainly for new buildings. £18,565 had been repaid, leaving the total guarantees at the end of 1927 amounting to £22,920.

Appointments.

The Rev. Canon Portus, Th. Schol., rector of St. Peter's, East Maitland, has been ap-

pointed to the Parish of All Saints', Singleton.

The Rev. J. W. Cumbley, B.A., rector of Cudal, Diocese of Bathurst, has been appointed rector of St. Mary's, West Maitland, in succession of the Rev. H. R. Holmes.

The Rev. H. B. Scott, who has for the past six months served as deacon in the parish of St. Peter's, East Maitland, has been appointed temporarily by the Bishop to take charge of the Boys' Farm at West Maitland, in succession to Rev. B. D. Simpson, who has resigned.

Diocesan Finance.

The budget committee reported to the recent Synod having carefully considered the budget for 1928, and submitted the following estimates of expenditure in connection with the various diocesan activities:—Girls' Home, £1600; Boys' Home, £1215; Boys' Farm, £250; Church Aid Fund, £570; Diocesan Insurance Commissioners, £700; and Organiser, £365—a total of £4700.

It was pointed out that the accumulated debt on the Homes for just over three years was £11,000, interest bearing at £700 p.a. The Church Aid Fund had closed the year with a revenue deficit of £545. The Missionary income for the year amounted to £3801, as against £3573 for 1926.

Appreciation of Dr. Crotty.

The recent Synod passed the following motion:—"That this Synod expresses its regret at the loss the diocese has sustained in the departure of Dr. Horace Crotty, after nine years of devoted service, but congratulates him on his appointment as Bishop of Bathurst, and wishes him every blessing in his episcopate." The mover of the motion, Rev. B. C. Wilson, said that there was no need to restate what had been so recently and so eloquently said of Dr. Crotty. They could not, however, sufficiently emphasise the work that he had done for the Newcastle Cathedral. As one who had the privilege of assisting and attending the service at the Cathedral, he wanted to say how deeply he had been impressed with its reverence and dignity, the Cathedral owed a tremendous amount to the inspiration of Dr. Crotty. The diocese would always remain under a permanent debt of gratitude to Dr. Crotty in the raising of the nave of the cathedral to its proper and dignified proportions, and in the beautiful and effective memorial, the Warriors' Chapel. Dr. Crotty was a man of wide outlook, deep sympathy, and great personal understanding.

COULBURN.

Wagga Parish.

An enthusiastic welcome has been extended to the Rev. J. West and Mrs. West. Mr. West is the new rector of St. John's Church of England. In replying to speeches of welcome, Mr. West said that the Church had not only a religious, but a social function to perform. Its efforts would be futile unless every class and condition of men were brought together in the true spirit of co-operation.

Diocesan Quarterly Meeting.

The first round of Diocesan Meetings since Synod was held in the Church House, Coulbourn, on May 31st and June 1st. All the more important diocesan committees and bodies met. On the first day the Chapter sub-committees of the Diocesan Council, the Board of Education and the Missionary Council. On the second day the Clergy Training Committee, the Church of England Property Trust and the Council of the Diocese. Each day too had its early celebration of Holy Communion with intercessions for all Church work and workers at home and abroad. The permanent usefulness of the recent Home Mission Festival at Moorowa was manifested early for hardly a Committee or Council met but what some need experienced or some lesson learnt at the Festival shed a light on the agenda. The summary of the annual parochial returns too, proved useful to all. The Board of Education noted with satisfaction the increase in the number of visits paid to public schools for the purpose of giving religious instruction and the still greater proportionate increase in the help offering for this work. The decline in the number of Sunday Schools and Sunday School teachers has been arrested and with the increasing use now made of the Director of Religious Education, these figures should show a remarkable expansion when next the returns are compiled. Preliminary arrangements for Summer School and Training Classes for Teachers were discussed.

The Diocesan Missionary Council reviewed the "Presentations of the World Call" in the diocese and the progress made in the Combined Campaign for Missions. It determined to work for a further Missionary rally throughout the Diocese at St. Andrew's tide and made preliminary plans for deputa-

tionat visits, special children's instructions and the provision of further literature.

The Council of the Diocese sat at 10 a.m., 3 p.m., and 8 p.m., on the second day, tackling a very long and interesting agenda. It found a method of commencing in a small way the long needed Diocesan Guarantee and Loan Fund. As a commencement £775 was voted from certain moneys with very wide trusts and this sum was lent out on easy terms in five loans. In two cases the sum advanced will enable work to be begun on projects which otherwise would have had to wait indefinitely. The Council hopes this fund will be built up rapidly. With regard to the new constitution and the situation created by Sydney's conditional acceptance, the Council resolved:—

"That while prepared to give assent, were it so empowered, to the qualifications attached by the Diocese of Sydney to its assent to the Constitution, is of opinion in view of the advice of legal authorities, that it is necessary to seek the authorisation of Synod, and refers the question of a special Synod for this purpose to the consideration of the next meeting of the Council."

The Church of England Property Trust, the Clergy Training Committee, and the Patronage Boards of four parishes also continued to meet during this group of diocesan meetings.

CRAFTON.

Parish of Central Macleay.

Bazaars at Smithtown and Gladstone recently held were very bright and financially successful affairs. But the Vicar still argues and pleads for "A more excellent way." In this the Bishop supports the Vicar.

The Bishop of Grafton has asked the Vicar of Central Macleay, the Rev. C. J. Chambers, to undertake the oversight of the Lower Macleay for three months. The request has been acceded to and the Rev. W. A. Harris-Walker has agreed to help. There is general satisfaction in all this although it means extending motor-car energies somewhat.

An O.E. Fair, organised before the above arrangements were entered into, at Kinchela, held recently, was very successful. Not a few, however, much prefer the "straight-out" method, which it is still hoped will be finally and permanently adopted.

RIVERINA.

Parish of Ariah Park.

At the annual vestry meeting of the Ariah Park Parish the Reports showed continued

ST MATTHEW'S CHURCH, MANLY.

The last Services in the Old Church will be held on Sunday, 1st July.
8 a.m.—Corporate H.C. and Men's Breakfast.
9.30 a.m.—Young Peoples' Service.
11 a.m.—H.C. The Dean of Sydney.
3 p.m.—Service for Sunday School.
7.30 p.m.—Evensong. The Archbishop of Sydney. Holy Communion after Evensong.
Former Parishioners invited. Thank-offerings asked for the New Church Fund.

Opening of New Parish Hall as the temporary Church on Saturday, 7th July, at 3 o'clock, by the Coadjutor Bishop.

Rev. A. R. EBBS, Rector.

LADY SUPERINTENDENT, C. of E., required for G.F.S. Hostel, Sydney, 1st July, preferably with similar experience. Apply with testimonials—Sec., G.F.S., Diocesan Church House, George Street.

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progress. A fund had been opened for the building of a Parochial Hall. The delay in the transfer of the land for the new church at Bectric had at last been overcome. The rector paid a well deserved tribute to the loyalty of the Parochial Council, and other workers, to the Church, and co-operation with himself, without which such progress would not have been possible.

The beginning of the Rev. George Laverack's fifth year as rector of Aiah Park has been celebrated in a social evening. Mr. Geo. Wells, Churchwarden, presided, and congratulatory addresses were delivered. The rector was the recipient of a number of presentations.

VICTORIA.

MELBOURNE.

The Rev. E. Warner has resigned from the parish of Healesville, where he has been vicar for five years. For the present he will not take up another parochial charge.

Bishop Chambers concluded a very strenuous tour in Victoria during which he covered about 2000 miles in the Society's car. He met with a very enthusiastic reception everywhere and made many friends for Tanganyika, both amongst the clergy and laity. It is truly wonderful how the idea of an Australian Diocese in Africa has "caught on." One could safely say that if there were funds to support them Australia would supply three times the staff that the Bishop will have when he commences his work there in the Spring.

Such a supply of offers of service from very suitable candidates, as we have never known before, continues to come in and some are from remote country centres. All this is cheering and goes to show that the appeal has reached most parts of our constituency, but we are face to face with the fact of limited means and shall not be able to accept more than half of the material available unless the privilege of helping by finance is shared by a much greater number.

It is good to learn that Christ Church, Ballarat, is very hopeful of being able to adopt Sister Payne, a former parishioner, as their Own Missionary in Tanganyika.

St. Paul's Cathedral Organ.

It has been found that the organ of St. Paul's Cathedral is inadequate for the demands being made upon it to-day.

With nearly forty years of use, much of its mechanism is worn and obsolete. We have, therefore, committed ourselves to a contract with the great organ builders, Wm. Hill & Son and Norman & Beard Ltd. They are to restore, modernise and enlarge the organ.

Among other changes, an electro-pneumatic console will give the player an immediate response to his touch. New action, some new pipes, new slides, shutters, tremulants and wind-supply; the addition of an electrically-controlled orchestral organ; and the modernisation of all the arrangements of the instrument will give us an effective organ for accompaniment and recital.

The cost will be about £5000. £2000 will come to us from a legacy under the will of the late Randal J. Alcock. An appeal is now going forth for £3000 to meet the cost.

Completion Ceolong C.S. Chapel.

Work upon the completion of the Chapel at the Geelong C.E.G.S., made possible by the generosity of Messrs. F. B. S., O. R., N. and L. S. Falkner, will be commenced at an early date. The contract was signed in Melbourne at the beginning of May, and the building it is hoped, will be completed in January, 1929. Owing to the foundations being already in position, and the permanent building being larger than the present wooden annexe, work can proceed for many months without interference to Chapel Services. Only during the final stages of the work will temporary measures be necessary.

BENDIGO.

The Rev. James Ikin has been appointed rector of Elmore, and will be inducted during the first week in July. Mr. Ikin was formerly a student in this Diocese, but soon after ordination went to St. Colomb's Hall, Wangaratta, as tutor. Thus two former students return in July to Bendigo Diocese, the other being Dr. Griffiths, from America.

The Rev. W. H. D. Batten, of Somerville, has been nominated to and has accepted the parish of Maldon.

The soul would have no rainbow had the eyes no tears.—J. V. Cheney.

SOUTH AUSTRALIA.

ADELAIDE.

The Church Congress.

The Australian Church Congress has been fixed in Adelaide for October 17-24 inclusive. The Bishop of Adelaide will preside and deliver the presidential address. The subject of the Congress is "The Lord of all Good Life." Papers will be given on the Historic Jesus; The Ever-living Lord; "In the Life of the Ministry; In the Life of Australia; In the Life of the Church Family; In Science and the Arts; In the Life of the Nations; In the Life of National and Regional Churches. There will be services in the Cathedral and elsewhere, with special preachers, a special gathering for men, a closing public meeting with Holy Communion on the final day at 8 a.m., and in the evening the Oratorio "Song of Miriam," in the Cathedral. Archdeacon Jose of Adelaide is the secretary of the Congress.

WEST AUSTRALIA.

The Late Mr. C. A. Lefroy.

There has passed away quite suddenly in Tasmania, when he was on a health trip and to re-visit the place where he once lived at Government House, when his cousin, Sir H. Lefroy, was Governor, Mr. C. A. Lefroy, of this State. His brothers and sisters are well-known Churchpeople. One brother is the Rev. C. E. C. Lefroy, for some years our Archdeacon. Mr. Lefroy was an educated man and one who had travelled. He was interesting to talk to and was well up in very many subjects. He had very definite views on many subjects, and expressed himself clearly, but however much he differed from you, he never was anything but a gentleman. He married a daughter of Archdeacon Watkins.

QUEENSLAND.

ROCKHAMPTON.

The Indebtedness of the Diocese.

Attention was drawn at the recent Synod to the grave debt which hangs over the Diocese, the following resolution being carried:

"That in view of the enormous debt under which the Diocese and the several Parishes are labouring, and in view of the unfairness of asking a new Bishop to administer a Diocese, so paralysed, it be an instruction to the Diocesan Council, first to prepare and issue, on as large a scale as possible, and appeal for funds, such appeal to cover the debts of the several Parishes, as well as those of the Diocese, though without making the Diocese in any way responsible for the debts of the Parishes; and secondly, to summon round-table conferences to discuss the details of the appeal and the carrying out of the same."

Following upon this resolution a conference was held, discussion centering around the four points: The drawing up of the appeal; the appointment of an organiser; the date of the statement of total indebtedness of the parishes and the apportionment of the results of the appeal. Prayer—that a Day of Intercession be fixed before launching the appeal.

The end of June has been fixed as the time by which a statement showing the full debts of each parish shall be lodged at the Diocesan Registry. The proportion that shall be paid to the individual parishes—let us hope that they may be paid in full—will be determined no doubt by the Finance Committee of the Diocesan Council.

The Missionary Work of the Church.

Synod time has been a time of revival for many as regards the work of the Church abroad.

The Bishop of North Queensland addressed Synod, it is true, but others heard him, being present in the Synod Hall. It certainly did help to hear him relate what he had himself heard the present Archbishop of York state when Bishop of Stepney—that he could not carry on with the load of discouragement and difficulty were it not for the encouragement and help of the victories gained by the Cross in other parts of the world—notably in New Guinea. And no one can have heard his masterly summary of the



What is God Like? by the Bishop of Winchester, published by Hodder and Stoughton.

This is a most readable volume of Broadcast addresses. Their purpose is an attempt to answer the title of the book. At once the author is in rapport with his readers and in six chapters he deals with such themes as: The most powerful thing in the world; Signposts; How men began to know God; Is God like Jesus? Why doesn't God kill the Devil? Going into Action. The pages are full of illuminating home truths and therefore are bound to be helpful to the Churchgoer as well as the man who does not carry out that laudable practice. Here are two: If the most precious thing in the world is personality, and if personality rises in the scale of value according to goodness, and goodness is the highest quality of personality, then (one would think) there must be a Supreme Person who is also Supreme Goodness, page 53. And then on the closing page: "What is God like? He is like Jesus. Then I must worship. What is the world like? Like a disordered room that needs to be put straight. Then I must work. What am I like? O poor sinner, very unlike Christ; yet destined to be like Him. For He so loved and gave Himself for me." Get the book and study it with the Bible. It is bound to help and admonish you. Our copy from Angus & Robertson. Price 2/6.

The New Society.—A Study in Jesus' teaching on the Kingdom of God, by R. R. Wylie, published by the Australian Student Christian Union.

These studies were prepared in the first instance for use at Student Movement Camps. They have since been amplified for Group Study. The studies deal with the Kingdom in the mind of the Jews; The King and the Kingdom; Seed time and Harvest; Service and its rewards; Losing and Finding Life; Allegiance and Friendship. The matter in the chapters is stimulating, and should it do nothing more than prompt the study of our Lord's Teaching in the N.T., it will have done no end of good.

DR. FOSDICK SAYS "SELF-EXPRESS-ION IS NOT SELF-EXPLOSION."

Speaking at Alexander Hall, Princeton University, recently, on the meaning of freedom, Dr. Harry Emerson Fosdick told 2000 undergraduates that "There is no freedom until one has been mastered." "My charism against the younger generation," he continued, "is that by self-expression you really mean self-explosion. You seem to think it is giving one of your instincts its 'gangway.' Self-expression in that sense is not freedom."

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Prayer Book Revision, by the Rev. A. Law, D.D. Copies of this address, which appeared in a recent issue of this paper, may be obtained at the cost price of 6/- a 100, on application to the Parish Bookstall, St. John's, Toorak, Melbourne. Single copies one penny each. Postage additional.

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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage, June 21, 1928.

"Choose you this day whom ye will serve."

My Dear Girls and Boys,

An old Greek writer has described man as sitting in a chariot drawn by two horses, one black and one white, and the driver has to keep a tight rein on the black horse because he is always watching his chance to bolt down a hill. He means that in each one of us there is good and bad and that there is always war going on between the two, one pulling one way, one the other. You know how that feels. Perhaps on your way back from school you quarrel with one of your pals and come home in a bad temper. A small sister says, "he (or she) has the sulks"; someone else says, "he's got a black dog on his back," or "he got out of bed on the wrong side this morning." You feel crosser and crosser; away goes the black horse down hill, pulling the white horse and chariot after him. Another morning you wake up happy and cheerful, willing to help anyone in difficulties, doing jobs for your family; the white horse has the best of it.

Now each one of us, at the bottom of our hearts, would always choose good rather than bad, we do not want to be run away with by that black horse. But then you see it's not always easy to pull him up, we've got to make up our minds in what direction we want to go, we must choose and stick to our choice. We are always free to choose, it's never "Hobson's choice," which is no choice at all. Perhaps you boys and girls don't use that expression. We did, though I never knew till long after I grew up what Hobson had to do with it. Tobias Hobson was the first man in England to hire out horses to ride. His stable was full of all sorts, lots to choose from; but he had one strict rule, each customer must take the horse nearest the stable door—so it's no wonder that "Hobson's Choice" became a saying.

I wonder if any of you remember a lesson read in Church a few Sundays ago. It was about choosing and a very interesting story too. Joshua was getting a very old man, he had led the children of Israel into the Promised Land, and now he gathered them all together to talk to them perhaps for the last time. The people living round them all worshipped idols, he knew it might be so easy for them to slip into the same way. Joshua reminded them of the wonderful things God had done for them and said, "Choose you this day whom ye will serve—but as for me and my house, we will serve the Lord," and the people chose and said, "we will also serve the Lord." That was fine! and, of course, it wasn't easy to keep such a resolve.

Let us do the same, we may make lots of mistakes, we can never sit down and be pleased with ourselves, but must always struggle to keep the good on top and not let the black horse run away with us.

I should like you to find this story about Joshua in the book called by his name and read it and tell me where it is.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue.—The Collect beginning, "Lighten our darkness," to be found in the Order of Evening Prayer.
A small award will be given at the end of the year to all who send in a sufficient number of answers.

WHAT THE BELLS SAID.

There were but five of them swinging in the old, grey Church tower, and the music of their chime sounded very sweet to all who heard it, save perhaps a few grumblers who found no joy in melody of any kind. Tom Taylor was one of these, and he imagined he had a real grievance when the bells began to ring. "Wish those blessed bells would split, or lose their clappers, disturbing a body's rest on the Sabbath morn," he would explain. But most people knew grumbling Tom's way and took no notice of him.

One Sunday morning, after a week of extra grumbling at work, and at home, when nothing had gone right, and everybody else was wrong, Tom lay upon his bed. Once more the bells began to ring their musical peal of five notes, very much like "So-fah-me-rah-doh," and as they continued their merry chimes, it seemed as though they were saying, "Come to Church to-day." "Come to Church to-day." But Tom made no effort to move though he knew full well his place was in God's House on that day.

Tom heeded not, but was far from happy, and the message of the bells haunted him all that day, and through the following week. But he still grumbled at his work; at everything and everybody around him, and what-
ever he did that week was, as before, with a very bad grace, taking care to do as little as possible. One resolution he made, however. It was that he might as well go to Church on Sunday, though he did not wish to go.

Sunday came, and once more the bells began their merry chime, whilst Tom, grumbling as usual, was dressing for Church. The bells seemed to have a new message to-day. They were the same five notes, but they reminded Tom of words he had heard his mother use. Tom entered the Church, by no means pleased, and wondering why the chime of the bells haunted him still. He found the solution when the preacher announced his text in the Epistle of the Colossians, do-it-heart-ily, and the familiar words were as sweet as the chimes. From that day the old Tom ceased to be. The bells had taught their message, and he never forgot to be thankful for it. People wondered for a time at the change in Tom, and why even his work was done better, but when they asked the reason, he only smiled and, pointing to the Church tower, exclaimed, "It was them there bells that did it."

(Samuel Morris.)

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Hawthorne, "Kroombit," Dulwich Hill, 6/-; Church of England League, Tasmania, £2 2/-; Mrs. G. Crothers, Dalvepe, Queensland, 11/-.

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Vol. XV. 14. [Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

JULY 5, 1928.

[Issued Fortnightly.]

Single copy 3d
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Is it Necessary? Five Great Reasons for
Prohibition.—Rev. R. B. S. Hammond.

Leader.—The Inspiration of the May Meet-
ings.

Letters to the Editor.—Important Questions.

Notes on the Present Controversy in the
Church.—A Rejoinder.

Notes from London.—Rev. Dr. A. Law.

Quiet Moments.—The Radiances Around Us.
Grace L. Rodda.

3000-Mile Journey.—Revs. H. E. Warren and
F. T. Thornburgh.

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General Editorial Communications: The
Editor of "The Australian Church Record,"
and all news items: C/o The Rectory, Drum-
moyne, Sydney.

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

York Minster has been fitted with
loud speakers. Anyone standing in
the pulpit or at the lectern will in future
speak through a nine valve amplifier.

General Baron Wrangel, who com-
manded the anti-Bolshevist forces in
South Russia in 1920, has recently died
in Brussels from intestinal influenza.

There is a decline in the demands for
English music publications. There are
two main causes. The first is the in-
creasing popularity of the gramophone
and the second is due to wireless.

Statements have been made at the
Newcastle, N.S.W. Police Court that
betting transactions on greyhound racing
in the Newcastle district amount
to £1000 per week.

Sir Walter Riddell, principal of Hert-
ford College, Oxford, is to be chair-
man of the commission to be appointed
in Ceylon to work out a scheme for the
establishment of a university.

Dr. Harvey Sutton, M.D., D.P.H., of
the N.S.W. Education Department, says
that alcohol is a third rate food, a
second rate drug, and a first rate
poison.

In the realm of human nature there
is no such thing in reality as the average
man. Each man is a special child
of God with his special place in the
divine family.

The triennial gold medal of the Royal
Asiatic Society has been presented to
Dr. D. S. Margoliouth, Laudian Pro-
fessor of Arabic at Oxford University,
in recognition of his great services to
Asiatic learning.

On the eve of Remembrance Day the
Prince of Wales made an appeal for
£500,000 by the sale of poppies for Earl
Haig's British Legion Fund. The re-
sponse was £504,000, from all parts of
the Empire.

The life of faith was never meant to
be easy. But glorious beyond all that
tongue can tell are the fruitage of its
labours and the victories it wins. Its
vindication is at the end, never at the
beginning of its sublime achievements.

God has given mankind two great
gifts. One is life with its freedom, its
interest, its sweetness, its joy. The
other is the Lord Jesus Christ, in whom
are both the law and love of God for
life. We must take both these.

The committee of the Victorian Na-
tional War Memorial has accepted a
tender for the erection of the Shrine of
Remembrance. The price is £153,886.
Statuary is estimated to cost an addi-
tional £25,000. Approximately 300
men will be employed on the work.

The Bishop of Salisbury preaching
at the Jerusalem Missionary Confer-
ence, said that the older churches must
not impose Western formulas upon the
younger churches. Each must grow
freely. The missionary task is to serve
not to rule.

The Archbishop of Sydney states
of Jutland: "It was one of the most
tremendous battles ever fought by the
British. It was one of the most signal
victories ever won by the British fleet."
We should find inspiration of duty and
sacrifice in its story.

There are 439 subsidised schools in
the bush parts of N.S.W. with some
3300 children in attendance. Other
methods adopted by the authorities are
the system of conveyance, of teaching
by correspondence, as well as the num-
erous small provisional and half-time
schools.

In announcing the acceptance of ten-
ders, amounting to £246,699, for ex-
tension to the briquetting factory of
the State Electricity Commission at
Yallourn, Victoria, the chairman of the
Commission, Sir John Monash, said
that the output of the factory would
be increased to 1200 tons a day.

In Great Britain, Churchmen and
Free Churchmen have kept with due
regard the centenary of the birth of
Josephine Butler, the desire being to
keep the flag flying which Mrs. Butler
unfurled in her sacred passion for lib-
erty, purity and the social emancipa-
tion of woman, gifts from God.

During the past year 80 houses have
been completed, making a present total
of 141 houses occupied. Four new
schemes have been commenced, com-
prising 42 houses, of which several
have been completed and occupied
since the end of the year, in England,
under the auspices of Church Army
Housing Ltd.

Just now, in certain quarters, it
seems to be the vogue to disparage the
well-known hymn tunes of Sullivan,
Dykes, Barnby and others, and in their
place to put folk songs and plain song.
In other words, to hark back to an-
cient and mediaeval settings. The
people have not caught on. They love
the well-known tunes.

No brewer has ever in N.S.W. taken
the platform or written to the press
in defence of his brewery. It is left
for a so-called "Liberty League," a
"Moderate Society," or a "Citizen's
Rights and Liquor Reform Associa-
tion" to defend the brewer and the pub-
lican. Surely the people will not be
hoodwinked!

This is supposed to be an age of
freedom. It is an age which has
knocked down guide-posts, especially
those marked "Dangerous," and has
not yet found the right road to the
realisation and possession of life. In
other words, the really crucial danger
of our time lies in that of ethical free-
dom.

"To-day we are striving as never
before to find a way to peace. Whether
we succeed will depend very largely
upon America and ourselves. We stand
conspicuously for democracy in Gov-
ernment. The results of war never
justify its costs. A complete under-
standing between America and our-
selves, and a frank and continued ex-
change of ideas in pursuit of a large
world policy would make the greater
part of the world's problems disap-
pear."—Mr. Ramsay MacDonald.