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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, Vic., April 26, 1928.

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

My dear young people,

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

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

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

Answer to questions in last issue:—

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

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

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

THE LITTLE POOL.

(Exchange.)

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

EQUAL TO THE OCCASION.

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

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

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Miss Harper, C.M.S., Sydney, 10/-.
Rev. B. B. Lousada, Kardella South, Vic-
toria, 5/-.

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

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MAY 10, 1928.

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A London Letter.—Rev. Dr. A. Law.

Australian Church News.—See important
item under Brisbane.

Bishop Long's Enthronement at Newcastle.

Bush Church Society.—Rally in Melbourne.

Cippeland Synod.—The Bishop's Charge.

Leader.—The Ascension—The Guarantee of
the Ever-Present Christ.

The New Prayer Book.—Things that Puzzle.
—By Non-Party Churchman.

The Quest of the Southern Cross.—A new
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The present total Sunday School en-
rolment of the world is estimated at
31,000,000 scholars.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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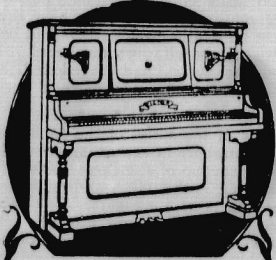
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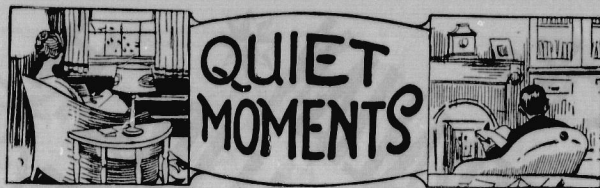
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QUIET MOMENTS

ASCENSION TILL PENTECOST.

Ten Days of Prayer!

THE ten days after our blessed Lord's ascension into heaven followed the forty days of the risen Lord's tarrying upon earth. He tarried to confirm and strengthen His disciples' faith. He asked them to tarry till, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He poured forth the same Spirit not many days hence. After ten days, one hundred and twenty men and women were baptised with the Holy Ghost. During those ten days "these all with one accord continued steadfastly in prayer," and when the day of Pentecost was now come they were all filled with the Holy Ghost.

At the close of that day there were added unto them about three thousand souls, and then "the Lord added to them day by day those that were being saved." Acts ii., 33, 41, 47. In chapter iv. of the Acts these had grown to be about five thousand, verse 4. In the same chapter we read of a repetition of the Day of Pentecost experience in answer to prayer, verse 31. "And when they had prayed the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Immediately we read of "the multitude of them that believed," and in chapter v., verse 14, "Believers were the more added to the Lord, multitudes both of men and women." In chapter vi., verse 1, we read that the "number of the disciples was multiplying" (it began with addition and now it is multiplication), and in verse 7, "The number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith."

Thus the faith spread, and was meant to spread. The dynamic of Christianity is the Holy Ghost and the power-house is the House of Prayer. No one who studies the history of spiritual revivals; no one who reads not only Acts ii., but also Acts iv., can possibly deny that Pentecost is repeatable. And all must admit that the Holy Spirit is given in answer to prayer. "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

A vivid realisation of our need of the Holy Spirit is the most urgent want of our day. Beside this almost everything else seems an impertinence. However strange it may sound, this truth—the fact of the Holy Ghost—is very largely forgotten to-day.

However, once again the call goes forth for us to observe in some measure these ten days in special prayer for the Spirit. There is no doubt that if Christian people would give ten minutes to this urgent business on each of these ten days something would happen. "Prayer changes things." Revival is God's work. It cannot be got up or organised. It must be got down from above. Let us think and pray more about the Reviver than the revival.

"He, when He is come." "The Comforter, even the Holy Ghost, whom the Father will send," said Jesus, "in My name." "Ye shall be My witnesses when the Holy Ghost is come upon you." "I will pour out my Spirit upon all flesh . . . and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered," Joel ii. 28, 32. Let God's people unite during these great ten days and help by their prayers to hasten this glorious consummation and the appearing of our great God and Saviour Jesus Christ.

"THE HOLY COMMUNION."

"Our Father, which art in heaven."

O God, to whom all hearts' desires are known,
Cleanse Thou our souls by Thine inspiring love:
Until all doubts, all idle fears, have flown,
Until, by faith, Thy loving care, we prove.

Whilst here within these sacred walls we kneel,
Cleanse Thy each soul from sin and wrong desires:
Do Thou to us, Thy will—Thy way, reveal
The thoughts, the deeds, which Christ Himself inspires.

O God, to whom all hearts' desires are known,
Uplift our souls in tune with thoughts of love:
Until Thy Holy Spirit's power we own,
And radiant mirrors of Thy Christ we prove.

Fanny E. Tournay-Hinde.

WHITSUNDE.

Come from the four winds, Breath Divine!
and sweep
Through all Thy gardens, where the dense
mists lie;
Come, gracious rain! from clouds that bend
and weep
O'er parched land, o'er flowers that fade
and die;
Flame! Fire of God, and souls that Thou
hast made
In sunshine of that Love shall find their
sheltering shade.

Of old Thy holy men inspired by Thee
Spake word by word, and wrote each sacred
page
Wafted by Thy fair gale; now Victor! Free!
Scatter the cavils of this later age.
All things in heaven and earth through all
the hours
Wait not for human guess, but Thy Divinent
powers.

Come, Lord! and let each sacred court again
Tremble at Thy blest Presence and be
still!

Take of the things of Christ and make them
plain,
Uplift the valley, bow each vaulting hill!
For not by might nor power but by Thyself
alone,
In heaven and earth the last high victory
shall be won.

—A. E. Moule.

THE REWARD.

Just say a word of cheer to someone,
Toiling on life's way,
And you'll find that life grows brighter,
Brighter, day by day,
Just give a helping hand to someone,
In the hour of need,
And you'll find your burden lightened
By this kindly deed.
Just say a word of prayer for someone,
In the hour of pain,
Just try to ease an aching heart,
It will be your gain,
For each kind thought and each kind word,
Each golden deed untold
Will to the giver find its way,
And pay him back threefold.

—Ethel A. Prince.



A LONDON LETTER.

(By Rev. Dr. A. Law.)

SINCE I last wrote to my friends in "A.C.R.," I have been hearing nice things in London about the paper, by people whose opinion is to be valued. Its variety, brightness and definite stand are admired. Personally, I am more than grateful for the splendid way in which the paper is being maintained. At this distance, and in this part of the world, my conviction of the urgent need of such a paper is deepened as never before. I do hope all the friends of truth in the Church of England in Australia will join in extending and strengthening "A.C.R." As I write I am full of hope that there is coming a turn of the tide. All those who swing over to majorities and leave convictions behind them will surely have an awakening. No, Evangelicalism is not dead in the Church.

I have just made a violent contrast in this respect.

I have been to Dr. Orchard's Mass. Dr. Orchard is a very clever, sympathetic, pungent preacher of the Congregationalists, who conducts a service which quite shows some Anglo-Catholics how they could improve in ritual, while for clear positive teaching of Christ being in a wafer, there is nothing to choose between them. Nor is there any distinction evident in the lack of logic which claims, as Dr. Orchard did last Sunday, that such materialistic condition is not contradictory of belief in the Omnipresence of Christ, nor is it idolatry in the true sense of the world. But I have heard the heathen claim that they do not worship their idols, but only what the idol represents. Dr. Orchard's Prayer Book, or Mass Book, is quite as bewildering in its intricacies as the proposed New Prayer Book, and it is just as mediaeval as the Doctor's doctrines. It is not surprising to find Dr. Orchard delivering a series of Lenten lectures in a city church of the Church of England. In his own church last Sunday he processed with his attendants—he is training quite a college of Congregational Anglo-Catholics. There were vestments, and genuflections in abundance, but, fortunately for my olfactory nerves, no incense. The small congregation was almost entirely composed of women. The same Sunday evening I went to the opposite pole—to Dr. J. Stuart Holden, of St. Paul's, Portman Square, and to an evening communion with individual cups. A crowded church, and an intent congregation. Like Dr. Orchard, he preached for forty minutes. I notice the best preachers take time to be impressive and explicit. Dr. Norwood, formerly of Adelaide, and now of the City Temple, London (a dingy, big auditorium) is another able preacher who demands time in the pulpit.

While discussing clerics, I may refer to a visit I paid to Canon Frazer, of Liverpool, before he was "canonised," so to speak. It was a delightful visit, for he has a real slum parish, which hugely enjoyed my Australian pictures. He is one of the fighters, being a strong anti-liquor leader, and anti-

Prayer Book Revision, too. For many years he heroically laboured in a poor and arduous centre, without very much encouragement from ecclesiastical leaders. On a recent Sunday the Bishop visited his church, surprised the congregation by announcing "Canon" Frazer. On the completion of 21 years work in the parish he had received a belated but signal recognition. An album, inscribed by 400 people, Bishops, Lords, R.C. priests, and others besides his parishioners, was presented to him. Australia is represented in it, at the Canon's request. His enterprising, young and gifted daughter sold many copies of "Father's photo" at 1/- each for some special parish work. I have one.

Prayer Book Revision again. After a restful abeyance we are rushed into the maelstrom just on the eve of Easter. The "Morning Post" is very severe on the Episcopate, and so, by the way, are nine people out of ten. Any bishop in these days requires a superabundant supply of grace, or of callousness, to carry through unscathed. The paper referred to says "the re-introduction of proposals already considered and adjudged, on an excuse so unsubstantial, would be regarded as not quite respectful to Parliament, and even in the case of this Prayer Book measure, the House of Bishops seem to us to be going on assumptions which are ill-founded." This latter phrase is a very courtly and euphonious way of saying something others have stated in plain straight criticism. Well, we shall see what we shall see, and the end is not yet. So tell the dubious minded to hang on to what is true. There is hope yet of better things. In a conversation I was privileged to have with Bishop Barnes, of Birmingham, I gathered he was very sanguine of success. Every day opposition to the Proposed Revision increases.

INFIDELS, 3/.

For the first time since the Moslem conquest the Cave of Machpelah in the Hebrew mosque, which is reputed to be a burial place of the Patriarchs Abraham, Isaac, Jacob, and Joseph, and also of Sarah, Leah, and Rebekah, has been thrown open to Christian and Jewish tourists by a resolution of the Moslem Supreme Council. An entrance fee of 3/- is to be charged. Hitherto only privileged Christian visitors have been allowed entrance. On very rare occasions distinguished Jews have also been admitted, but then only at the risk of being attacked by excited Moslems.

£ S. D. IN VANITY CASES.

Vanity cases to the value of over £2,000,000 were bought in a single year by women in the United States. This fact was revealed in evidence given in a legal action begun at New York by the former president of a large firm of manufacturers of powder-puffs, mirrors, and vanity-bags. One firm alone makes about 30,000,000 vanity cases a year, valued at over £1,000,000. Profits are high, new models yielding 50 per cent. profit, dropping to 20 per cent. or less when the novelty wears off. The only slack period in the vanity-case making industry, it was stated, is in June and July. There is no important foreign competition, Europe being too far off for manufacturers there to respond to changes in American taste.

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Occasions

GRIFFITHS
TEAS

The New Prayer Book.

Things That Puzzle.

(By a Non-Party Churchman.)

The vast majority of lay Churchpeople undoubtedly profess no allegiance to any "party" or "school of thought." Their clergy may do so, but they are content simply to be Churchmen. As a result, they are very largely inarticulate, and have no Societies or Unions or Leagues to present their views. As one who also belongs to no party, the writer would endeavour to express some of the perplexities connected with the New Prayer Book, which are, he believes, very widely felt by this inarticulate body of Churchpeople as well as by himself. We are not hostile to the Book, neither are we enamoured of it. We would endeavour to keep an open mind until the whole question is settled. But we are frankly puzzled about several things.

(1) We cannot understand the constant reiteration that there is no change of doctrine in the Book. How can we accept such an assurance—even from Bishops—when its contradiction is plainly before our eyes? We cannot close those eyes to facts. To take a single illustration—the much discussed Epiclesis. Is there one word in the Old Prayer Book to indicate the doctrine of the work of the Spirit as connected with the consecration or the reception of the Elements? The doctrine may be sound and good; possibly it is. If the Holy Spirit plays such a part as our Lord describes in the new birth of the soul, it may well be that He does the same in its strengthening and refreshing. That is not the point; the point is that there is no such doctrine to be found anywhere in the Old Book, while it is introduced into the New.

(2) We are told that in the New Book lies one hope of peace—peace, that is, between the Bishops and Clergy. Even that we cannot but feel, is extremely doubtful, unless the defiant declarations of a large number of extremists are meaningless. But what if this peace carries with it strife between priest and people? Can anyone, with any knowledge of parochial life, doubt that in many parishes the views of the incumbent and those of many of his Church Council will be diametrically opposed on the question of the use of the New Book?

(3) Reservation is proposed, we are told, because of the difficulties of administering to the sick in large parishes. Be it so. But why, therefore, allow Reservation in the parishes—far exceeding the others in number—where the population is too small for any such need to arise? Admittedly the experiment is fraught with danger—as witness the proposed safeguards against adoration. Then why, in the name of common sense, spread the peril broadcast?

Rebellious Clergy.

(4) Where do the hundreds of rebellious clergy live, who have openly declared that they will not submit to their Bishops under the New Book any more than they have done under the Old? Bishop after Bishop assures us that, in his diocese, all his clergy—with perhaps one or two exceptions—are perfectly loyal and obedient to his directions. Then in what dioceses do these recalcitrant priests reside? They must live somewhere! Or, if every diocese is so entirely free from them, what need is there of any Book to bring peace?

(5) The House of Commons rejected the Book mainly on the double ground of alterations in the Communion Service and the legalising of Reservation. The Bishops have stated that they cannot accept this decision as decisive, and propose to submit the Book again with these two features practically unaltered. Then how can it be said, as has been stated, that the Bishops have fairly and squarely met all the objections taken to the Book by the House of Commons?

(6) The vote of the House of Commons has been stigmatised as ill-informed and ill-advised, and its importance has been minimised because of the admixture of Non-Churchmen. But did not Archbishop and Bishops visit the House, hold meetings for the instruction of its members? Were non-Churchmen excluded from these gatherings, or was the instruction inadequate? If not, why depreciate the vote?

(7) It cannot be fairly contended either the Church Assembly or the various Diocesan Conferences voice the feelings of the two and a half million of communicants of the Church of England. On these bodies the representation of these communicants is so small and remote as to be practically non-existent. It is quite possible, if not probable, that the real wishes of this vast mass of Churchpeople is absolutely opposed to the decisions of the Assembly and the Conferences. Why can no steps be taken by some method of direct voting to ascertain the feel-

ings of this great body on such a vital matter?

(8) We have been, and again shall be, summoned to prayer for the fresh deliberations on the Book. But when we were asked to pray for the right guidance of Parliament in December, the result was hailed as tragically calamitous and disastrous. Are we, then, in our prayers to dictate to God what His answer must be, and to regard that answer as wholly mistaken unless it is in accord with the Bishops' wishes? What is the use of Prayer, unless we are prepared to accept God's will regardless of our own?

(9) In the "Appeal by Anglo-Catholics to the interests of peace" there occurs this expression: "We have no desire to deprive Evangelicals of (for example) Evening Communion." Does this mean that if one of them were to be appointed to a living where Evening Communion is in vogue he would continue it? If that be so, surely this would go a long way to settle the present difficulties.

Bush Church Aid Society, Melbourne.

ANNUAL RALLY.

Lord Somers, Governor of Victoria, presided over a rally of the Bush Church Aid Society in the Chapter House on Tuesday, 24th April, and a very fine sample of that Society's enthusiasm it was too. The chairman set a good example by giving a bright speech from first hand knowledge of the spiritual needs of the Bush. There is only about one area of Victoria that Lord Somers has not yet seen and at the meeting he declared his intention of soon visiting the sparsely populated area with the euphonious name of Croajingalong. One of the Deaconesses who spoke happened to come from that region and she gave a graphic description of her work there, which has in it all the elements of pioneering. The devoting to Christ and duty had impelled a refined English lady to take many risks and long journeys in serving her Master; and her story won all hearts by its sincerity. By the way, has it ever occurred to the B.C.A. to find out the proportion of Australians to Englishmen of its staff. One was led to wonder whether our own Australian young men and women are taking on adequately this venture for God in the remote back blocks. A second Deaconess told of long journeys, bush tracks, punctures, bogged wheels, etc., etc., and with it all great joy in ministering to the spiritual needs of lonely settlers. Her "timber" did not look strong enough for this arduous work and yet she and her lady companion have got through and scattered sunshine along the path. A young English parson told of his parochial difficulties, not with a recalcitrant vestry, or with his Ladies' Guild, or the Choir, or any pushful individual, but with a derelict Ford Car. When Mr. Kirkby afterwards showed us the picture of a side view and back view of the same, he brought the house down in his reference to it as Henry the First. We hope that he succeeded in getting sufficient help to warrant him in harnessing up his "wide track Morris."

There were no dull moments all through the meeting, but the brightest of the bright were supplied by the Superintendent Missioner, who gave us as racy and attractive a talk as that Chapter House has ever heard. In this he was ably assisted by an expert lanternist, whose promptness in changing and the excellent light he obtained had no small share in the impression created. Mr. Kirkby made an eloquent and telling appeal against the belittling of the brave back-blockers, by poking cheap fun at them under such titles as Mr. Woop-Woop. They deserve our deepest respect and thanks for the contribution they are making to their country and ours. One came away from such a meeting greatly "bucked up" and one felt that such work as that of the Bush Church Aid Society was truly deserving of not only our goodwill, but also our earnest prayers and hearty support.

AUSTRALIAN COLLEGE OF THEOLOGY

The Hey Sharp Prize.

The following additional subscriptions have been received—Rev. V. H. Gill, 5s.; Rev. V. Carey, 5s. 6d.; Rev. A. G. Powell, 10s.; Rev. R. P. Blennerhassett, 5s.; Rev. H. A. Williams, 5s.

The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, in a letter to the "Times" Le don, contradicts the statement that perpetual Reservation is the rule in the American Episcopal Church, although it is permitted in some churches without formal sanction.

Gippsland Synod.

THE BISHOP'S CHARGE.

The third session of the Eighth Synod of the Diocese of Gippsland began on April 18. The Bishop, in his presidential address, referred with gratitude to "the wonderfully kind and generous expressed welcome" extended to him on his return to the diocese after his six months' advocacy of the Combined Campaign for Missions. His thankfulness to the Vicar-General, Archdeacon Adeney, and to Archdeacon Weir knew no bounds. He then made a number of personal allusions of Australia-wide content, and dealt with local diocesan movements and institutions, especially with education and the movement towards inter-diocesan co-operation in education.

St. Paul's Cathedral, Sale.

The Bishop went on to say: "Next year we see the seventy-fifth anniversary of our Cathedral. It is proposed to make it a regular golden jubilee year, not only in the actual celebration, but also by initiating a movement to beautify and add dignity to the building itself."

"Owing mainly to the large amount of money which the parish of Sale has found it necessary to spend in recent years on repairs and other equipment, the Cathedral Church has become so shabby it is now quite out of the running when compared with the many beautiful parish churches that surround it in the diocese." He appealed most earnestly to the whole diocese to join hands with the people of Sale in a great effort towards the renovation of the Cathedral.

The C.E.M.S.

The Bishop then put in an earnest plea for the C.E.M.S., stressing its place, its worth, its power, in the whole Church for good.

"Because I am convinced that our Church life in Gippsland needs the help which this Society can give so well, and also because men of the Melbourne C.E.M.S. place so many of us under an obligation year by year by voluntarily taking many of our services on Synod Sunday, I think it would not be inappropriate if the Synod gave some attention during this session to the work of this men's movement within the Church."

The Church News.

Reference was made to the diocesan organ, "The Church News," of the need of strengthening it and the proposed appointment of an editorial board, the Bishop going on to say: "Our paper stands in sad need of a corporate loyalty of this kind, but if it is given, and can be relied upon, there is not the least doubt that 'Church News' will be placed in such a position that it will become that medium of teaching, inspiration and information for which I am sure it is intended."

The Constitution.

The Constitution of the Church in Australia and the recent action of the Sydney Synod were brought under review, the Bishop having explained the matter, stated:

"The unbroken fellowship under the new Constitution is something to thank God for, and it is now within our grasp. But when we remember the warmth of Evangelical sincerity and fervour that is Sydney's real and typical contribution to the life of the whole Church, surely there can be nothing but gladness in all hearts in the joy of welcoming her to her rightful place in the great autonomous Australian Church which it has taken a quarter of a century to build."

Prayer Book Revision.

In referring to the House of Commons' decision against the revised Prayer Book in December last, the Bishop remarked: "There is undoubtedly a great uprising in England of traditional and unchanged anti-papal feeling. It is the result of a widespread distrust amongst the laity, that has been steadily growing for many years, brought about by the extravagances and lawlessness of a section of the extreme Anglo-Catholic clergy. Whatever may be said about the membership of the Jewish Parliament to-day as comprising Jews, Turks, Infidels and Heretics, as well as Churchmen and Christian men of other Churches, I do not doubt that the final conclusion of wise and informed observers will be that its recent vote is a true index of the attitude of a majority of the laity of the Church of England in England towards the proposed revised Prayer Book. Although that attitude may be a prejudiced one owing to a misunderstanding of what is and what is not contained in the New Prayer Book, it could hardly have been expected that it would be otherwise in view of the publica-

tion of the Report of the Malines Conversations."

"Another Prayer Book measure has now passed through the successive stages of ecclesiastical authorisation. In two fundamental features it is very different from the measure of 1927. The first is the inclusion in the rubrics of the rules dealing with the reservation of the consecrated bread and wine for the communion of the sick. This change puts it beyond all doubtfulness that reservation is for the Communion of the Sick, and for that purpose only."

"The second change to which I refer is the declaration in the Prayer Book that fasting before Communion may or may not be used according to every man's conscience, and is not a necessary condition of participation in Communion. We know that some zealous people have tried to maintain that fasting Communion is a rigid principle and a test of loyal Churchmanship. The latest Prayer Book measure now rules otherwise, and apparently vindicates what I have always believed to be our Anglican teaching, namely, that while fasting Communion may be for some a healthy discipline, it makes no difference whatever to a right and valid reception. These two changes should go far to win a majority for the 1928 book in the House of Commons."

There followed a concluding reference to the subject of Reunion, and the position in Australia to-day, following upon certain conferences. The Bishop alluded to lines of approach to the question of the ministry—and then commended the Synod to God for blessing.

Bishop Long's Enthronement at Newcastle.

On Tuesday, May 1st, in the presence of the largest and most distinguished gathering of clergy and laity ever assembled in the Newcastle Cathedral, Dr. G. M. Long was enthroned Bishop of Newcastle.

Entering the west gate at 8 p.m., the first procession passed slowly down the centre aisle. Among the clergy were the Archbishop of Sydney (Dr. J. C. Wright), the Rt. Rev. Bishop Coadjutor of Sydney, the Bishop of Bathurst (Dr. Horace Crotty), the Bishop Coadjutor of Bathurst, and Bishop Gilbert White.

The second procession, which included the clergy of Newcastle and Bathurst, and other dioceses, and the students of St. John's College, Morpeth, entered the cathedral by the outer door of the Chapel of St. Michael, and moved into seats in front of the northern side of the nave.

After the singing of the processional hymn the huge gathering stood in hushed silence, which was broken only by the ringing of the bells heralding the approach of the Bishop-elect. Suddenly three loud knocks were heard on the great west door. On the door being opened the Bishop-elect stated that he required admission to the cathedral, saying: "I, George Merrick, duly elected and confirmed Bishop of the Diocese of Newcastle, require that you will grant me entrance to this cathedral church of Christ, together with all rights and privileges in the use thereof appertaining to the office of the Bishop of the diocese."

The procession then moved eastwards, while the choir and congregation sang the Psalm of Entrance. Then followed the impressive enthronement ceremony, after which the administrator delivered the pastoral staff, the emblem of episcopal office, into the Bishop's hands.

The enthronement sermon was preached by the Primate, who took as his text I Cor. 3: 7.

CHINA'S CHANGING LIFE.

There are many significant items in recent newspapers from China which show how rapidly conditions are changing in that country. In spite of wars, strikes, and boycotts, China's trade in 1926 was the largest in her history. Shanghai's custom receipts were 1,000,000 greater than in 1925, and Canton's showed a rise of £240,000. China exported £30,000 worth of tobacco to Egypt in 1926. Great Britain's share in China's cotton goods trade fell, however, from 50 per cent. in 1915 to 36 per cent. in 1925. Japan's share rose to 65 per cent. in the same year. Chinese military leaders flew by aeroplane from Hankow to Canton—half-way across China on November 24, and twelve new automobile streets were opened in Canton in one week. The British-American Tobacco Co. cleared a net profit in China of £6,195,000 in the year ending September 30, 1926. A Chinese fashion show was held in Shanghai in December for the benefit of the Chinese babies' clinic.

—London "Christian World."



The Bishop of Central Tanganyika during his tour in Victoria addressed the Synods of Gippsland, Ballarat and St. Arnaud.

The Rev. D. J. Collins, B.A., has tendered his resignation as vicar of Mullumbimby, Diocese of Grafton. He intends to found a "Church Press" in Sydney.

The Rev. A. L. Wade, M.A., B.D., rector of St. James', Croydon, has been appointed examining Chaplain to the Archbishop of Sydney, in succession to the Rt. Rev. Bishop Chambers, D.D., resigned.

The Rev. K. Henderson, M.A., the well-known writer in the Melbourne and Sydney press, has been given a license to officiate in the diocese of Perth. Mr. Henderson recently came to Western Australia from Melbourne.

The Rev. F. W. Tugwell, rector-elect of Holy Trinity, Dulwich Hill, was the chosen speaker at the great service in the Sydney Domain on Anzac Day, when over 100,000 people were present. Loud speakers carried the words over the huge assemblage.

The Rev. J. P. Dryland, incumbent of Penshurst and Mortdale, has been appointed Rector of St. John's, Glebe, Sydney, vice Rev. F. W. Tugwell. St. John's is a fine stone church in the midst of a congested population.

The Rev. A. J. and Mrs. Dyer left Sydney on the S.S. "Malabar" for their distant Mission Station at Oenpelli, Northern Territory on May 2nd. They have made a host of friends in N.S.W. and have done much to further the great missionary cause.

Mr. G. A. Blumer, M.A., Inspector of Schools in N.S.W., is about to retire from service, having reached the age limit. Mr. Blumer is a devoted churchman and has taken a deep and loving interest in the work of the Church.

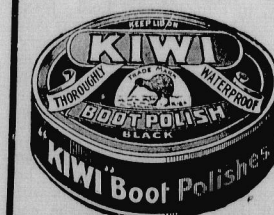
Mrs. W. M. Helsham, who for more than 40 years was a leading citizen of Richmond, N.S.W., has left the district. She took an active part in the work of St. Peter's Parish and received presentations from the congregation and choir.

The Archbishop of Canterbury has accepted the offer of the Canterbury Corporation to confer upon him the honorary freedom of the city. The ceremony took place on Saturday, April 7th, when the Archbishop celebrated his eightieth birthday.

No one has been more helpful to the "Church Record" than the Rev. J. H. Freewin, M.A., lately vicar of St. John's, Footscray, Melbourne. We felicitate him on his induction to the parish of St. Clement's, Elsterwick, and wish him God speed in his important work.

Mr. J. A. I. Perry, the well-known Sydney Solicitor and member of the Diocesan, Provincial and General Synods, has been appointed Chancellor of the Diocese of Grafton. The Standing Committee of the Mother Diocese placed on record a motion of congratulation to Mr. Perry.

Mr. J. T. Lingen, M.A., K.C., a leading Sydney Churchman and Brister, has lately been felicitated on reaching his 80th birthday.



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

day. For many years he was a diocesan Lay Reader and in 1894 was Chancellor of Sydney Diocese and from 1907-1926 Chancellor of the Diocese of Bathurst.

The election by the Synod of Bathurst of the Rev. H. H. Murrington, rector of Cowra, to the vacant canonry of All Saints' Cathedral, has given entire satisfaction in the diocese. Canon Murrington was ordained in 1907 and has served in the Grafton and Bathurst dioceses.

The Rev. R. K. Robinson, assistant minister of St. Andrew's Cathedral, Sydney, has been appointed to the charge of the new ecclesiastical district of Balgowlah, which charge has been carved out of the Manly Parish. Mr. Robinson has seen service in both Sydney and Grafton Dioceses.

Advice has been received from England of the death at Sidmouth of the Rev. E. J. Damen, formerly of West Maitland, N.S.W. Some years ago he was one of the district's best footballers. He left Maitland to take up a position as tutor in Brazil, but following a revolution there he went to England and studied and was ordained.

The Rev. Reg. Noble, M.A., Principal of the C.M.S. Edwards' College, Peshawar, North-West Frontier, India, who has been in Sydney, is now in Victoria after a brief visit to Adelaide. He is speaking on behalf of his work. At an early date he will leave for England to join Mrs. Noble and children to enjoy a much needed furlough.

The Rev. F. Riley, formerly of Armidale, was induced to the charge of St. Mary's, Waverley, on May 1st, by the Dean of Sydney. At the farewell gathering at Armidale, the local Roman Catholic priest spoke in the highest terms of Mr. Riley's work, emphasizing his brotherliness. So also did other leading representatives of the Christian Church.

The death of Mr. C. Wilkinson removes from Sydney's life, one who had noble ideals in business and had been in the forefront of the city's mercantile world for many years. He was a member of St. Thomas' Church, Enfield, the interior taking place in the adjacent churchyard. His old friend and former rector, the Rev. A. C. Mosley, spoke in appropriate terms at the Burial Service.

The other day the papers rang with the heroic act of Lucy Donaldson, who went out alone into the surf at Merewether, Newcastle, to the assistance of Mr. Arthur Lane, who was being attacked by a shark (but, unfortunately, afterwards succumbed to his injuries) and succeeded in releasing him and bringing him to shore, with some help which had then arrived. It is interesting to note that Miss Donaldson was a pupil of the Church of England Girls' School, Newcastle.

The Rev. E. Chitty, who has been appointed as assistant to the vicar of Grey Lynn, N.Z., is a remarkable man. He has been totally blind almost since birth, but as he showed exceptional talent, he was given a thorough education, finally graduating as Master of Arts (N. Z.) being ordained from St. John's College, Auckland. He was for a time tutor of St. John's and, despite his blindness, he has shown much ability in parochial work. In addition to his other qualifications he is an accomplished organist.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Dr. Crago, 185 Macquarie-st., City, 11/-.
Rev. D. Rettick, St. Stephen's, Hurststone Park, 2/-.
Mrs. E. J. Leary, Kyogle, N.S.W., 2/-.
Mrs. H. E. Farmer, "Ripley," Cremoore, 2/-.



MAY.

- 10th—The Indian Mutiny, 1857.
 12th—The Great Strike of Transit Workers and Miners in Great Britain finished, 1926.
 13th—5th Sunday after Easter. Commonly called Rogation Sunday. The Monday, Tuesday and Wednesday following are the Rogation Days. Originally penitential days observed in preparation for the Ascension Festival and used in going round parishes when prayer and praise were offered for the fruits of the earth.
 15th—Great Battle of Vimy Ridge, 1916.
 16th—Battle of Albuera, in the Peninsular War, 1811.
 17th—Ascension Day. Proper Psalms, Collect, Epistle and Gospel. Athanasian Creed. Prop. Pref. in Communion Service till May 24. Festival of Christ's Ascension into heaven.
 18th—Disruption of Church of Scotland, 1843.
 Kitchen's New Army organised, 1915.
 19th—W. E. Gladstone, the Great Commoner, died, 1898.
 20th—Sunday after Ascension. The Collect addresses God as The King of the Glory of Heaven, to which Our Lord was restored in the great triumph of the Ascension and it prays for the Gift of the Holy Spirit.
 22nd—The Earl of Ypres, better known as Sir John French, died 1925.
 23rd—Lindbergh flies the Atlantic, 1927.
 24th—Empire Day—the Day on which we remind ourselves of Britain's God-given position and prestige and of the duty of inculcating noble and God-like thoughts and ways in our children so that they may be worthy of the Empire.
 Our Next Issue.



TO AUSTRALIAN CHURCHMEN

THE ASCENSION—THE GUARANTEE OF THE EVER-PRESENT CHR. ST.

THE Ascension of our Lord Jesus Christ must have been the happiest of all partings, for we note, that the disciples, though for the moment troubled by their loss, returned to Jerusalem with great joy. Indeed more, they were continually in the temple praising and blessing God. Doubtless they felt that this was the greatest of all events in the life of their Lord, and that in some way or another it meant everything to them. It was His day of victory and theirs! Bound up with it, was the promised coming of the Holy Spirit in wondrous fulness, as also the assurance of His ever abiding presence with them and His people, and His perpetual intercession at the throne of God. The unseen world became real to them! They had spiritual fellowship with their Lord and Master, and thus realized His saving and quickening power; while the "sacrifice of praise and thanksgiving," the breaking of bread, formed the bridge which spanned the interval of His bodily presence. As often as they ate the bread and drank the cup they proclaimed to the world, and they realised themselves, both their Lord's death and His own enlivening and renewing life. There were no crucifixes in those days. There was no adoration of a localised Christ in the so-called "Blessed Sacrament." The power of early Christianity was the power of an endless life,

brought about by the fact that those early Christians were a new creation in Christ Jesus and were empowered from on high. They gloried in the Cross, but they did not make the cross a shrine. They needed neither crucifix nor "symbol" of the faith—they worshipped the Living Lord, a Lord alive for evermore, a Lord ever living to make intercession for them. One who had been touched with the feeling of their infirmities, One who knew and understood and sympathised, and all they needed was to come boldly unto the throne of grace by faith, feel His quickening power and obtain help in every time of need. In other words, they owned allegiance to One Who, though now hidden from their bodily eyes, was really present by His Representative, the Holy Ghost, the Comforter.

No clause in the Creed is more full of rich food for the mind and soul as the clause which declares, "He ascended into heaven and sitteth on the right hand of God the Father Almighty." Considered in the light of God's Word, the Ascension is not merely a supplement to the Resurrection, but rather the complement, the completion of the Incarnation. "I came out from the Father, and am come into the world. Again I leave the world and go unto the Father." The purpose of the Incarnation was to unite earth and heaven, the seen and the unseen, the temporal and the eternal. The first step was the Nativity, which brought heaven down to earth; and the second was the Ascension. The process was complete. "He that Ascended was the same who also descended." Hooker says, "Whither the glory of the head is gone before, thither is the hope of the body," which Dean Inge amplifies by saying: "Thus the Ascension reveals to us the spirit of man clothed with the Resurrection and continually dwelling with the Ascended Lord in the Father's House."

There are not a few other aspects or truths linked up with our Lord's Ascension—His crowning as the victorious King on His throne above, and His continued intercession as our great High Priest. These have direct bearing on the Christian Church below. We ask, however, what was the direct effect of the Ascension upon the Church? Well, it began that relation between Christ and the believer in which we now stand. While our blessed Lord was on earth, He could be in only one place at the same time, but since the Ascension He is in countless places. And the promise of His abiding presence is still true, so much so that we can always have living, constant fellowship with Him, but only on the ground of our spiritual and moral relationship to Him. We must know the historic Christ. We must know in whom we have believed. We need to look back and look up. We must know Him in the depths of our own spiritual experience, in His saving power and keeping grace. And of course we must associate ourselves with Him in our daily lives and hourly work—as we move and have our being—in all our employment. We ought, in fact, to think of our Lord Jesus Christ as alive and as our gracious contemporary. "In Christ" daily, hourly, that is, to know Him in the spirit as an ever living Saviour in whom the life of His servant is to be found. That is the true lesson of the Ascension we must learn!

Strangely enough, St. Matthew does not describe the Ascension, but he does record the words, "Lo, I am with you all the days, even unto the end of the age." And that, surely, is what

the Ascension Festival means for us. It is the festival of Christ's presence in the world rather than His departure from it. The living, eternal Christ here with us, abiding in our hearts as we are one with Him. Hence we need no material means for realising His presence. We see Him with the eye of faith. Indeed, mechanical means of worship, so much in vogue to-day, are the very antithesis of spiritual, scriptural intercourse with the ever present Lord. Let us worship Him in spirit and in truth, and since we are partakers of His Resurrection and Ascension, it is our privilege and duty in the beautiful words of the collect, "in heart and mind thither ascend and continually dwell," where Christ is seated at the right hand of God.



The Rev. A. J. Dyer.

WE warmly congratulate the Rev. A. J. Dyer, Superintendent of the Oenpelli Aborigine Mission Station, on his elevation to the Priesthood, in St. Andrew's Cathedral, Sydney, on St. Philip and St. James' Day, by Letter Dimissory from the Bishop of Carpentaria. His ordination is one in which the whole Church may rejoice, for Mr. Dyer has already accomplished an unique work at Oenpelli. We have reason to state that the Federal Government authorities hold Mr. Dyer in high regard, and look upon the work and management of his Mission Station as warranting their warmest commendation. Certainly he and his fellow workers have achieved great things in the brief period since the station was taken over. Hitherto their field of work has been a most isolated one, but the recent purchase of a lugger, with auxiliary power, to connect with Darwin, will overcome this isolation. We bid Mr. and Mrs. Dyer and their colleagues God-speed in their noble and self-denying labours.

Empire Day.

WE Australians are citizens of no mean Empire! We are proud of the stock from which we have sprung, and of Britain's place and prestige in the world of nations to-day! The term British Empire is not an official term, but is used to describe those far scattered dominions, colonies and protectorates that touch every continent, and that own and owe allegiance to the British Crown. To visualise our King's wide-spread domain, is, at once, to call up in our minds the truly great story of our Empire's growth, to consider something of her genius for expansion, and to estimate some of those forces which bind us in our common unity. Without doubt, the British Empire is a wonderful manifestation to this modern world, of a host of powers, characteristics and ideals, wrought in us, we believe, by God's blessing upon our nation, and finding expression in that idea of freedom which has ever actuated her thinking, her laws, and her action.

However, it is not for us even to appear to boast. Our Empire's witness stands clear to all the world. What should concern us are our duties and responsibilities. We have a debt to the Empire's children. We have grave

missionary obligations to the various races within our confines. Above all, we are called upon to maintain British justice even handed, and to promulgate far and wide Christian standards of value and of conduct. May we be true to our trust. We fervently pray that Empire Day, 1928, will be so fittingly and honourably celebrated, that it will result in more Christ-like conduct in our land and in God's own way redound to His glory.

The Re-Revised Prayer Book.

EVIDENTLY there is not much enthusiasm for the last and latest revision of the Prayer Book, if voting and absences at the final decision in the Church Assembly, London, on April 29 mean anything. Four Bishops, Truro, Worcester, Birmingham and Ipswich (who, by the way, voted against this final revision in Convocation in March), were absent from the division, while the aggregate majority for the Measure this time in the Assembly was 243 as against 384 for the corresponding Measure last July—a decrease of 141. Evidently there is something wanting somewhere! What the fate of the Measure will be when it comes before the House of Commons this Whitsuntide, is, of course, hard to say. It is a significant fact that the Bishops of Exeter and Norwich are opposed to this latest revision, and have strongly declared themselves. All sorts of catch cries are emanating from the promoters of the new Revision—threats of disestablishment, railing against Protestant ignorance, denunciation of the secular arm, the barrenness of erastianism, and so forth. But the fact remains that in this Revised Book there is a change of doctrine—and therein lies its peril! To our way of thinking, it makes fair to plant in the Order and worship of our Church an entirely false conception of sacramental grace—a conception that is Medieval and not Scriptural.

Undesirable Movements.

ELSEWHERE in our news columns we publish information bearing upon the foundation of the Order of St. Benedict, with the Benedictine rule, in the Diocese of Bunbury, and the inauguration of the so-called "Fiery Cross" for an Australian Crusade. The former is a purely Roman monkish order, and to our way of thinking, bodes no good for spiritual and Scriptural religion in our land. The other is an exotic affair, and we are glad to note that it has received so far a very poor response in Melbourne. It is purely an Anglo-Catholic stunt, planned for sacerdotal propaganda of an extreme kind. True and loyal churchmen will take these two movements at their proper worth. They will note their crude excrescences. Their answer to them will be a more devoted churchmanship, a more earnest seeking after the Lord in spiritual worship, and a more zealous prosecution of the Lord's work on scriptural lines, both at home and abroad. This will mean a deeper devotion and real self-sacrificing labour and giving.

Britain and Egypt.

AUSTRALIA cannot afford to be disinterested in the present unsatisfactory condition of affairs as between Egypt and Great Britain. Indeed we are vitally concerned, since we are vitally interested in the Suez Canal. That waterway gives us the shortest and quickest sea route to the Mother Land, and any arrangement which does not adequately safeguard

the Canal would imperil the safety of this land. Egypt has been particularly truculent of late, even to the point of defiance! However, the ultimatum handed to the Egyptian Premier on April 29, and the arrival of British war ships at Alexandria and Port Said brought Egypt and its authorities down to earth, and necessarily eased the situation. The disturbing bill introduced into the Egyptian Assembly has been withdrawn. As far back as the beginning of March, the British Government informed Egypt that she could not permit the responsibility for the protection of foreigners in Egypt to be endangered by Egyptian legislation. Britain has fulfilled in a noble way the principle of trusteeship for Egypt. Her record there since 1882 has been one of beneficence, enlightenment and progressive oversight. Egypt has gone forward by leaps and bounds in productivity, education and wealth. The trouble is that the present Wafd Government in Egypt is almost wholly composed of extremists, though the Premier is ready to fall into line with Britain's moderate demands. We trust that wiser councils will prevail, even beyond this session of their Parliament, and that Egypt will quietly settle down. Britain has a duty to hold inviolably the Suez Canal, and hence her attitude to Egypt and Egyptian laws and control, will be governed by that consideration.

The Olympic Games.

THE supreme world carnival of Youth occurs every four years, and goes by the name of the Olympic Games. This year the ninth games are being staged at Amsterdam, in Holland. Australia will be there, in a very representative team, and to date, its departure from the different Australian ports has been heralded with due acclaim and honour. Prior to the team's departure from Sydney, the members paraded at Government House, where his Excellency the Governor, Sir Dudley de Chair, gave them sound and excellent advice regarding conduct and discipline, and the upholding of Australia's good name. We note with much satisfaction that the team on arrival in London will train with Britain's representatives. This is all to the good, for anything that will conduce to the better understanding and welding together of the various sections of the Empire are matters we hail with distinct satisfaction. Just now there is a great uprising of Youth in the world. Whether the older generation likes it or not, this world of Youth is following the young, big and heroic leaders. In other words, the men who shape the thought of youth, have no need to look for followers. They are there! These Olympic contests will have hosts of followers. The thrill of the games and prowess of contestants will find response in thousands of virile and impressionable lives. The Britisher loves games. We believe they are the formative of character. There are not wanting those who say that sport is the curse of many young lives and the schools—that sport is being encouraged to the neglect of deeper and more valuable characteristics. Be that as it may, we cannot but wish our Australian contestants well! We hope that they will return with many triumphs, and even if they don't we trust that they will have proved a team upright and honourable—a team that has added further lustre to our great name.

Be thou prepared for the fight if thou wilt win the victory.—Thos. a Kempis.



The Rev. CANON A. H. GARNSEY, M.A., Th.Schol., Warden of St. Paul's College, University of Sydney. The many friends of Canon Garnsey in the Newcastle, Armidale, Melbourne and Sydney Dioceses, will rejoice at his appointment to the Canonry of St. Andrew's Cathedral, Sydney, rendered vacant through the death of the late Canon Hey Sharp.

The Quest of the Southern Cross.

An Empire Tableau Play in 3 Acts.

(By the Rev. Dr. A. Law, of Toorak, Melbourne, Australia.)

Once again Dr. Law has laid the Colonial and Continental Church Society and the Bush Church Aid Society under great debt to him, for he has given the copyright of his new Empire Tableau Play, "The Quest of the Southern Cross," to these noble Societies and to the Parish Bookstall Society of Toorak, Melbourne. The tableau pictures in various scenes Britain's sons and daughters going forth to rear British homes on Austral's land. The first act depicts a family fireside in Kensington, London, Australia looming large in the conversation and the decision of the son, Jack, to become a jackeroo. Captain Cook's landing is told, the silver stars of the Southern Cross standing out in the person of four girls: Justice, Prudence, Fortitude and Religion, and their bearing upon Australia.

Act II, "Following the Stars," sets forth the first Church Service in Australia, and the subsequent story of Australia's productivity, the work of Samuel Marsden, and Australia's part in the Great War, and what she will be in the world affairs in the days yet to come if she is truly Christian in life and character. Here the work of the Col. & Con. and B.C.A. comes in, and the story of their Christ-like activities in the bush of Australia is told. Then follows an inspiring Epilogue—Australia welcomes newcomers, pays her tributes to the Church's ministry through Col. & Con. and B.C.A.

The final tableau is Our Empire of Light and Love.

A most educative and inspiring production for which we heartily congratulate our good friend, Dr. Law.

FOR KINDLINESS.

Lord, if I fail to be kind, then I ask of Thy love—no forgiveness.
 Let it be written against me, branded in symbols that burn.
 If, in a world of Thy making, from generous hearts that surround me,
 I take a full measure of comfort, and stay not to give in return.
 Lips that were deeply compassionate, showing the way of my blindness—
 Strong hands and gentle held out to me, helping a foothold to find—
 I should be false to Thee, failing them, false to Thine own loving kindness.
 Lost to the light of Thy countenance, Lord, if I failed to be kind.
 —Nancy Hazelton.

Thou shalt rest sweetly if thy heart condemn thee not.—Thos. a Kempis.



NEW SOUTH WALES.

SYDNEY.

Ordination of Rev. A. J. Dyer.

The ordination of the Rev. A. J. Dyer took place in St. Andrew's Cathedral, Sydney, on Tuesday, May 1. The Coadjutor Bishop, the Rt. Rev. G. A. D'Arcy-Irvine, acted for the Archbishop, letters of dimissory having been received from the Bishop of Carpentaria, in whose diocese Mr. Dyer works. There was a good attendance of clergy, among them were the Dean of Sydney, who acted as presenting Archdeacon, Archdeacon Charlton, Revs. J. W. Ferrier, Gen. Sec. of C.M.S., the Precursor, R. J. Hewitt, C. Hughesdon, S. Taylor and A. E. Morris. The occasional preacher was the Rev. Canon Langley, who took as his text St. John's Gospel vi. 6. The preacher, having briefly portrayed our Lord's compassion and care for the souls and bodies of men, showed how Christ trained his disciples and built up their faith. Discipleship involves devotion to Christ and service to men. All the problems of parochial, diocesan and missionary activities are crystallised in one problem—how to win men and women back to the heart of God. Dare to be audacious in the work of God, for we have an Almighty Helper and an unfailing Friend. All things are yours and ye are Christ's, and Christ is God's. The story of the mission field and God's work in the world is the record of how God has used the weakest of men and women. Mr. Dyer had proved himself and the reality of God's promises and he bade him God speed.

Sunday School Convention.

The Inter-denominational Sunday School Convention will be held in St. Barnabas' Church, Sydney, May 16-21 and 30. The World's Sunday School Union President, Dr. W. C. Poole, and Sir Edward Sharp, President of the British Section, will take part. Among the subjects to be discussed are: The need of Teacher Training; Methods of Training; The Sunday School as an Evangelistic Agency; Young Peoples' Societies in the S.S. Programme.

Dr. Poole will speak on: The Place of Christian Education in the building of a new world; The Place of Christian Education in world understanding; The Teacher and his Task.

Sir Ed. Sharp will speak on: The Signs of Progress in the S.S. Movement; Survey of S.S. work in Great Britain.

Canley Vale Mothers' Union.

The members of the Mothers' Union of Canley Vale and Cabramatta, are taking a

practical interest in the work of the Boys' Homes, Carlingford.

Last year they brought from the Home and entertained at a picnic near Carramar, 86 boys together with the staff. Also they furnished a room (Matron's) in one of the Homes dedicated on 14th April, 1928.

Although only in existence 12 months, yet the membership is 33, and apart from the above they are taking a keen interest in Church life in this district.

Ladies' Home Mission Union.

At the annual meeting of the Ladies' Home Mission Union on April 24, at the Chapter House, St. Andrew's Cathedral, a year of progress and useful work was disclosed by the annual report. Mrs. J. C. Wright, president of the union, said that she hoped the time would soon come when the union would have reached all parts of Australia.

Deaconess Best, the secretary of the union, read the annual report and balance sheet. She quoted some examples of practical Christianity which the union had been able to do. During the year more than 2000 members' gifts were received and distributed among the poor. In addition, parcels of new and second-hand clothing had been given to needy persons and families.

BATHURST.

Dr. Crotty's First Sermon.

New Bishop at All Saints'.

An eloquent and inspiring sermon was delivered by Dr. Crotty at All Saints' Cathedral last Sunday night, to a crowded congregation, when he appeared in the pulpit for the first time as Bishop of Bathurst.

As has been made plain in several public functions in Bathurst, Dr. Crotty possesses a great gift of eloquence, which, combined with a commanding presence and wide scholastic knowledge, augurs well for his taking a prominent part in the public and ecclesiastical life of the town.

Taking as his text, "Tell it among the heathen that the Lord is King," he delivered a masterful and compelling sermon, appealing for a more frank and fuller recognition of Christ and a more vigorous belief in His teaching. He said that the need of the church was for more enthusiasm in place of apathy. A bracing kind of enmity was easier to fight than the insidious materialism which led to practical atheism. He stated that there was to-day a definite halt in human progress as far as things spiritual were concerned. He asked the congregation to proclaim their religion unashamedly.

FETE

A SALE OF GIFTS

will be held in the Chapter House, on

WEDNESDAY, 13th JUNE, 1928,

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

KEEP DATE FREE—JUNE 13th—FETE.

Parish of Mudgee.

Bishop Long, bishop-elect of Newcastle, performed the ceremony of laying the foundation stone of a new memorial hall and Sunday School building on Sunday 22nd April. A very large gathering assembled and upwards of £220 was placed on the stone. At evensong Bishop Long gave his farewell address in St. John's Church. The congregation crowded the church to the doors. Canon Parr, rector, assisted.

RIVERINA.

Diocesan Synod.

The Proposed Constitution.

The synod of the diocese of Riverina concluded its sitting on Friday, 27th April. The discussion of the amendments made in the Constitution Bill by the diocese of Sydney was concluded by the synod eventually deciding to leave the matter in the hands of its diocesan council. The wording of the resolution, which unanimously was carried, was: "That while this synod deeply regrets the proposed inclusion in the Enabling Bill of certain limitations to the constitution, especially those dealing with the supreme tribunal, as being contrary to every principle of justice and equity, it nevertheless leaves the ultimate decision of accepting or rejecting the proposed Enabling Bill to the diocesan council. The synod earnestly desires the peace and unity of the Church, but it is of the opinion that this will best be attained by the diocese of Sydney deleting voluntarily the section dealing with appeals to the supreme tribunal before the Enabling Bill is presented to Parliament."

VICTORIA.

MELBOURNE.

The family coach continues to move and is responsible for the following changes: The Rev. W. G. Backhouse takes the place of the Rev. F. H. Peake at West Geelong, the Rev. E. L. R. Panelli goes to Ceres from Olinda, whilst the Rev. J. Watts, who has been acting in a temporary capacity, during the interregnum at Lorne, goes to Olinda. The vacancy at Lorne caused by the change to Newport of the Rev. H. L. Ebbs, has been filled by the Rev. E. Ward Thomas, of Marshall.

Young Men's Bible Class Union.

The Easter Camp of the Church of England Young Men's Bible Class Union, at Lilydale, proved a great success. Mr. Ivan Booth was in charge. The study circles this year discussed the Life of Christ. At the conclusion of the circle each day the members met together, the leaders bringing up any problems of general interest which had arisen, and most helpful talks were given by the Chaplain of the Camp, the Rev. Rex Long.

The Camp had the good fortune to have with it for part of a day Bishop Armstrong, who, over a cup of billy tea, told the lads (among many other things) to "fight the good fight." The Campers greatly appreciated the visit of the Bishop and his kindness in travelling specially to have the chat and meet the members. Captain Payne, for the nonce, a visitor on his own property, was really interested in the Camp, and enjoyed the Bishop's address. A feature of the Camp was the number of Captain Payne's staff who visited the Camp and enjoyed the various services.

St. Paul's Training School for Boys.

The dedication of St. Paul's Training School for Boys at Phillip Island, by the Vicar-General, Dean Aickin, was a most successful event. Several hundreds were present together with the Governor, Lord Somers, who formally opened the school. Many gifts have been made to the school, but other gifts are needed.

To complete the building—1, the Chapel; 2, the permanent dining hall and kitchen block; 3, a social hall; 4, workshops in brick.

For recreation—A tennis court, a dressing shed and concrete swimming pool, fencing for the sports oval.

Mission at All Saints', Northcote.

A ten days' mission was conducted by the Rev. Canon Begbie, of St. Stephen's, Wiloughby, Sydney, at All Saints' Church, Northcote, from April 14 to 23. Considerable interest was shown by the parishioners and others, and the attendances were good throughout, culminating on the last Sunday evening with a church crowded in every part. A feature of the mission was the devotional meeting at 7 o'clock each morning, at which many petitions were offered for relatives and friends. During the mission many were led to accept Christ as Saviour and Lord, and to dedicate themselves afresh to His service; and numerous letters were received by the vicar and the missionary testifying to blessing received, and praising God for fresh manifestations of His grace and goodwill. Joy and gladness characterised the services, the only regret being that many who had been invited did not avail themselves of the opportunity of hearing the glorious Gospel of the Grace of God proclaimed in an interesting, instructive and inspiring way.

BENDIGO.

Clerical Retreat at Kyabram.

(Contributed.)

For the third year in succession the Anglican clergy of the diocese of Bendigo, led by their Bishop (the Rt. Rev. Donald Baker), went to Kyabram for their annual Retreat. As usual, they took up their quarters in the Hostel attached to the cannery, where they found everything most comfortable. There was, however, one great blank. Heretofore Mrs. Clements had been foremost in helping with all the arrangements and indeed, in carrying them out also, but last December she was called home to her rest, and all in the Retreat missed her greatly.

But mention must be made of the kindly action of the other members of St. Andrew's Ladies' Guild, who took turn and turn about to provide and to serve afternoon tea; indeed nothing could exceed the kindness of the vicar, the Rev. G. Frewin, Vestry and Churchpeople of St. Andrew's, Kyabram.

The conductor of the Retreat was the Rev. J. H. Dewhurst, vicar of St. John's, East Melbourne, who spoke about the work of the ministry. The day was fairly strenuous. The men rose at 6.30 and prepared for communion at 7.30. Breakfast at 8.30. Mattins took place at 10.30, and there was a service of intercession at 12.30. Dinner was at 1 p.m. After afternoon tea at 4, there was a service consisting of litany and address. Tea at 6 p.m. and evensong at 7.30, while compline closed each day at 9.30. The object of the Retreat was to help the clergy who are giving out—and giving out all the time. Endeavour was made to lead them closer to God, the source of all inspiration.

BALLARAT.

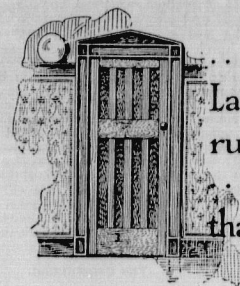
Extra Diocesan Appeals.

The Bishop has addressed his Diocese on the subject of extra diocesan appeals. He says that it is not enough to give money to causes, but more important still, that cause should have a place in the intercessions of the diocese. Further, he stressed the difficulty of their providing diocesan and parochial finances and then goes on to state a principle: "This difficulty is intensified by unauthorised appeals on the part of Church organisations from outside the diocese. A Bishop cannot dictate to the people as to the method or the amount of their offerings to God's work, but it is, I conceive, at least his duty to protect them as far as possible from these distracting and unwarranted intrusions. Our own diocese has certainly suffered in this respect in past years, and the situation has been engaging my serious attention. I am thankful to say that a complete understanding has been arrived at between all concerned, and that all danger of future friction has, as far as I can see, been removed."

The Mission of St. James and St. John, in Melbourne, then receives episcopal "blessing," the Bishop saying that he has included its work in their intercession, and naming it as an obligation demanding diocesan support. He, however, goes on to say:—

In all cases in future, representatives of "recognised" extra-diocesan organisations will be asked to arrange their visits to suit our other arrangements, and on arrival in the parish they will present their credentials to the parish priest before beginning their work. It will help immensely to preserve this ideal of co-operation, if parish priests would let me know of any unauthorised circular appeals or visitations that may come to their knowledge.

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Foreign Missions.

To a certain extent what I have said above is also applicable to the question of our responsibility for foreign missions. The Church in Australia has organised herself for the prosecution of this supreme task, under the name of "The Australian Board of Missions." After a primary duty of intercession, the first charge upon us as a diocese is the provision of our share of the financial needs of this work, as allocated by the A.B.M., speaking in the name of the whole Church of Australia. But within the Church there is a great and historic society, the Church Missionary Society, which has been granted "recognition" by General Synod; and the outward sign of this recognition is the fact that the A.B.M. in suggesting to individual dioceses what is their fair share of the total amount necessary for the missionary work of the Church, also submits to each Bishop a suggested "quota" for C.M.S. It is admittedly paradoxical and anomalous that a diocese which has no control over and no official connection with a society should be asked to accept a "quota" for it!

The urgent need for increased energy and efficiency in our missionary methods clamours for the unification of our work, and the organisation of the whole Church for the whole task. I personally am frankly intolerant of the present situation, and believe that it is a standing reproach to our Church. The Combined Campaign for Missions, and in connection therewith the volume of prayer that is being offered up, and also the truly magnificent work done by the Bishop of

Dr. Geo. H. Jones wrote:—"Your Rubbing should be better known to the suffering public. I shall be pleased to advise my patients to use it." Bottles 4/6 and 2/6. Post 6d. PENN & WAY, Box 4, Haymarket Post Office, Sydney.

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Gippsland gives great hope that we may be able to unite our forces. Meanwhile, we must loyally accept the situation, and the equivocal position of the C.M.S., and make the best of it! As the A.B.M. is to the Church at large, so is our diocesan missionary association to our own diocese. I am more thankful than I can say to be able to announce that recent negotiations between our D.M.A. and the C.M.S. of Victoria have removed certain misunderstandings, and opened the way to whole-hearted co-operation between the diocese and the society. We are looking forward to welcoming the Bishop of Tanganyika during this coming session of Synod, and his visit will be appreciated not only for his own sake, but as a visible token of the good relations that now exist between the diocese and the Church Missionary Society.

The Constitution.

A special session of the Synod of the Ballarat Diocese was held last week to consider the Constitution Bill. Dr. Crick, Bishop of Ballarat, said that the enlargement of the powers of the central church authority must entail a corresponding surrender by the diocese of some portion of their present sovereign rights; but there had been adjustment and compromises, which, he believed to be entirely satisfactory.

The bill passed through all stages.

SOUTH AUSTRALIA.

ADELAIDE.

Australian Church Union.

"The Fiery Cross."

At the annual meeting of the South Australian branch of the Australian Church Union recently, in the A.N.A. Building, Flinders Street, the Bishop of Willochra (Rt. Rev. Richard Thomas) presided. Introducing the principal speaker (Rev. C. C. Barclay, of Fitzroy, Melbourne), the Bishop said that the union stood for definite teaching by the clergy on Anglo-Catholic lines, and "Father" Barclay had worked nobly and self-sacrificingly for those principles.

Urging the claims of the Fiery Cross movement, the Rev. C. C. Barclay said that Adelaide was the cradle of the A.C.U. The annual meeting under the aegis of the only Australian Bishop who is a member of their society. The Fiery Cross movement came into being after the first Anglo-Catholic Congress, held in England in 1919, and is now extending to Australia. The "fiery cross" was made of black wood, and had golden flames leaping from it. Station days would be arranged at various churches, the cross being received by the "parish priest" vested in cope, and would be placed prominently in the chancel. There would be 24 hours of continuous prayer before it, after which the symbol would be carried to the next church during it. Three obligations would be observed, prayer, fasting, and almsgiving. In England many thus collected was given to theological colleges, but in Australia bush brotherhoods would benefit. The Australian Fiery Cross arrived two months ago, and he was completing arrangements for its inaugural tour. He considered that, although the response to the advent of the Fiery Cross would prove its worth, particularly with Anglo-Catholic support. Most churchpeople in Australia were too much tied to the Prayer Book, and seemed unable to pray without its aid. A.C.U. members could rally round the visiting symbol and make their devotions on Catholic lines, many finding aid from their rosaries. Their object was nothing less than the conversion of Australia to the Catholic faith.

QUEENSLAND.

BRISBANE.

Churchmen Move.

Newly-formed Church of England Defence Association.

At a largely attended public meeting in the Albert Hall, Brisbane, on April 12th, the objective of the newly-formed Church of England Defence Association were explained.

There was much enthusiasm. The objective of the association is to support the principles, doctrine, and orders of the Church of England, as set forth in the Book of Common Prayer and the Articles of Religion.

Mr. M. S. Herring (chairman of the Defence Committee) presided, and in opening the meeting explained that the purpose of the newly-formed association was to educate members and others in matters of importance affecting the Church of England. He said he looked forward to the day when the association would boast of thousands of

members. For one thing, such an organisation would help to impart understanding on current problems, and assist in dealing with any danger threatening the welfare of the Church, which had as much to lose from extreme Protestantism as from extreme Catholicism. The world had changed, and conditions in recent times had altered, even in matters of religion.

"To-day," Mr. Herring declared, "there are things going on in the Church of England which should not be tolerated. If these practices do not stop, those who countenance them will have to go elsewhere."

Twenty Years Overdue.

The Rev. S. Atherton, rector of Drayton, in the course of a lengthy speech, expressed the opinion that the association was 20 years overdue.

The association was not in any sense a party organisation. Its very title and objective pointed to that fact. But, supposing it was accused of partisanship, how many Anglo-Catholics in the diocese belonged to the E.C.U. (English Church Union), or the A.C.U. (which stood for what the E.C.U. represented in England), and other partisan parties? As a matter of fact the association was not opposed to any church or priest except in cases where it was shown that Anglo-Catholic teachings and practices were being promulgated. Neither was the association disloyal to his Grace the Archbishop. Personally, he (the speaker) yielded to nobody in such loyalty. Members, by the same token, did not wish to reflect in the slightest degree personally upon Anglo-Catholics. All they were determined to do was to protect the great principles and teachings of the Church from Anglo-Catholicism. "We have seen a party spring up and make far-reaching claims which stretch to the fullest degree the elasticity and comprehensiveness of the Church," added the speaker. "That comprehensiveness can be stretched too far. The very name 'Anglo-Catholic' is a misnomer. We are all Catholics. I am a Catholic and I am an Anglo-Catholic. But the Church of England is Catholic and Apostolic. It tests by the Apostolic records everything that has been built on them."

Masses Said.

One of the great principles of the Reformation, he continued, was that the Church should be purged of the mediaeval corruption and superstition. It was a Protestant Church, but not in the narrow and odious sense of the word that some believed. It was a Protestant Church, but not a narrow Church. It was as broad as the Scriptures and Apostolic teaching would permit, and that was broad enough for the millions who had sheltered in the shadow of the Church through the centuries. It was broad enough to grant liberty of conscience. But it was not broad enough to embrace what was now called Anglo-Catholicism, or to countenance the saying of Masses in Latin, such as were now heard in many churches in England, which had been known as Churches of England.

The chief claims made by the Anglo-Catholic party within the Church, centred upon the service of Holy Communion, the glorious simplicity and Scriptural foundation of which gave such abundant joy. The party sought to destroy this simplicity and change the teaching of the service by attaching to it the gilded trappings of mediaevalism, the pomp and circumstance of outward show, and teachings which were contrary to the Scriptures and had been repudiated at the time of the Reformation. At the Reformation both the sacrifice of the Mass and the sacrificial vestments were excluded and forbidden. They were still forbidden, for the law had not since been altered.

Reservation.

On the question of Reservation, Mr. Atherton said it was evident that from the expressed language of many Anglo-Catholics Reservation was to-day being advocated ostensibly for the use of the sick, but really for another purpose. With the Reservation went the Adoration, and the latter brought with it the service of Benediction.

He made an appeal to churchmen to stand together for the preservation of their common heritage. "Let those who would destroy the Church," he said, "go to Rome, or step out with their Bishops, and form a new Church. But let them leave the Church we love to us, and to our children, so that we may have a true spiritual anchorage."

St. Francis' College.

Rev. T. Ashburner (St. Paul's, Indooroopilly) supported all that the previous speaker had said, and expressed the view that a solid majority of the Church was behind the objectives of the association. Personally he had worked for 34 years in the diocese, and knew from experience that hundreds were being driven from the fold because of certain practices. It was not an unknown thing for Anglo-Catholic priests to say, "Give us the children, and you may go where you like." In this regard, it was his intention



The Church and the Seamen.

Mr. W. E. Cocks, Lay Assistant, Seamen's Institute, writes:—

An article in a recent issue of the "S.M. Herald," drawing attention to the efforts of the International Seamen's Club in Sydney, should provide very serious thought for our Church people. As Church folk, we ought not to be less enthusiastic than those who advocate Communism in advancing our faith and work in the interests of the seafaring community. How many of our own church members are familiar with the world wide work of the great Missions to Seamen Society in 116 ports of the world, with a staff of 69 clergy as chaplains and 80 lay readers, wholly engaged in the work. These men visit the crews on vessels in the ports and provide for their spiritual and social needs in 160 Seamen's Churches and Institutes throughout the world. No less than 54 mission launches or boats are held by the mission to enable its agents to do their work effectively by visiting vessels in stream, etc. The Missions to Seamen has been at work in the port of Sydney for the past forty-five years and has fine premises at the Rawson Institute for Seamen in George Street, where we should be pleased to welcome visitors at any time.

100 George Street North, Sydney.

at next Synod to attack the manner in which St. Francis' College, Nundah, was being conducted. The managers of that college had been given a trust to which they had not been true. They had been trusted to turn out clergymen of moderate views, but had not done so. The great necessity of the moment was to inculcate a moderate feeling in Synod, and to take leave of that spirit of placidity which seemed to be characteristic of Anglicans. He believed that 80 per cent. of the people in the diocese were opposed to Anglo-Catholicism. That majority, by a proper course of action, could dominate the diocese. The danger threatening the Church was great, and it behoved those whose spiritual home it was to rally round and protect it. The association could not do everything, but as a layman's movement, it would do what it could to defend the principles and teachings of the Church of England.

WEST AUSTRALIA.

BUNBURY.

The Order of St. Benedict.

The Order of St. Benedict has been founded in the diocese of Bunbury. The rule of Saint Benedict was written by St. Benedict (480 A.D.-543 A.D.).

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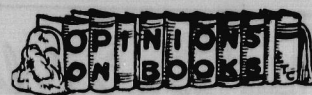
No special work to the exclusion of other work is undertaken, saving that the work of God, Opus Dei (i.e., "The Divine Office") comes first and foremost.

Examples of work: Teaching, agriculture, arts, utilisation of priest brothers (to perform Rectorial Duties, when a rector is sick or on holiday—when a parish is vacant. Conduct missions, retreats and teaching missions, etc.), studies, housework, guest house, school, dairying, etc.

The sum of nearly £5,000 is needed to found this Order. Up to date twenty-two young men in Australia have made application to test vocation.

NEW ZEALAND.

The Bill for submission to Parliament regarding amendment of the fundamental clauses of the constitution was reconsidered. The Bill provides that, notwithstanding any provision in the Church constitution to the contrary, it shall be lawful for General Synod to alter any of the fundamental provisions from time to time as the need arises.



A Pilgrimage to Palestine, by H. E. Fosdick, D.D. Published by the Student Christian Movement, London. Price 8/6. Our copy from Angus and Robertson Ltd.

Here we have a same and altogether delightfully written volume, just as we should expect from so well-known a writer as Dr. Fosdick. It is the story of the Holy Land and people in their right setting and prevent any delusions. For after all, the Promised Land of the Bible, and the Holy Land of our mental pictures, are not Palestine to-day! And yet, put the land and its historic associations and people in their true setting and visit Palestine with this volume in your hand, and travellers and others will find six months so stimulating to the mind and imagination that half the story could not be told.

The book under view is easy to read. It is the story of the writer's own pilgrimage thither. He starts off from Egypt and finds his way into Sinai, tells the story of the Israelites' journeyings and traverses all the well-known and loved Biblical places—giving the background, stating the true setting and lighting up the story with no end of illuminating facts and sidelights. It is a book to be read and re-read and pondered deeply. His last chapters on the Galilean Ministry: Going up to be Crucified; Christ and Christianity in Palestine; Palestine tomorrow—are of rich value in themselves. There is an excellent Bibliography to aid a would-be traveller, together with a replete index. There is the added charm of Scriptural references. An altogether good and elevating book.

The Mitre.—The School magazine of the Church of England Girls' School, Newcastle, issued April, 1928. The editorial is particularly interesting, telling as it does of last year's (the Ninth) work, the public examination and Conservatorium results.

Interest in mission work resulted in over £80 being collected last year for missions and charities. This amount includes £27, the value of the Christmas Hampers sent to the Mitchell River Mission, and the Girls' Home, Mayfield. The hampers included about 100 dresses, the work of the sewing classes during the year. The Old Girls also sent a hamper, valued at £8, to the Mitchell River Mission.

The magazine is well illustrated, has much to say relative to the outgoing Bishop, Dr. Stephen, and cordially welcomes the new Bishop, Dr. Long. Dr. Crotty, lately Dean of Newcastle, is spoken of in appreciative terms. There are the usual notes regarding the pupils, with many references to old girls.

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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, Vic., May 10, 1928.

"A Man of his Word."

My dear girls and boys,

You all know this saying at the head of our letter to-day. I'm going to tell you a story about such a man. His name is Shiek Munshid, and he is the head of a very poor Arab tribe living far away in the Mesopotamian desert. Out there are the ruins of the ancient city of Ur, mounds of stone and sand, Ur of the Chaldees that Abraham knew; doesn't that make it seem a long time ago? A party of people, English and Americans, what we call archaeologists, had permission to dig for treasures in these ruins, and found many, jewels, weapons, vases, writings, all manner of things. Then came the very, very hot summer, work had to stop for a few months. What would happen to this mine of treasure while they were away? They appealed to the Shiek, and he gave his word of honour it should be guarded. This he and his followers faithfully did; although so miserably poor, nothing was touched. Great was the treasure, greater still the honour of the tribe.

May each one of us be "a man of his word," truthful, honourable, dependable, keeping our promises, "true and just in all our dealing," as we learn in the Catechism.

I wonder if you can tell me what the fifth Sunday after Easter is called, and why? Some of you will be beginning your holidays when you read this letter. I hope they will be very happy ones.

I am, yours affectionately,

Aunt Mat

Answers to questions will be published in our next issue.

THE QUEEN OF THE GARDEN.

(Samuel Morris.)

Back from the road in a dusty New Zealand town lay a pretty garden, in which were all manner of flowers. In the shelter of a hedge stood very proud and erect a beautiful rose tree, covered with rich red blooms. Very near, and so close that its leaves touched the rose when the breeze stirred everything in the garden, grew a common, white arum lily. This day the breeze caught the broad green leaves, and from time to time whisked them smartly upon the lower branches of the rose.

"It's like your impudence to be here at all," cried the rose; "but you might behave yourself and keep still in the company of your betters. Remember

I am Queen of the Garden, and you but a common old lily, and who cares for your old green leaves and big white head?"

"My leaves are always green," whispered the lily; "even if they are not beautiful, and what is more they are my home. Folded over and around me, they shelter and protect my head until the time when I am old enough to stand and brave both wind and rain unaided. I am thankful for the shelter of home. Perhaps you never had one?"

"Look at that ugly, straight stem of yours," replied the rose with anger and blushing a deeper red. "I suppose you will say that it something to be thankful for?"

"Without it, Mistress Rose," whispered the lily, "I could never hold my head up in the world. Yes, and by its aid I am able to look upward to the sun every day, and not drag in the dirt as some of your flowers do. God meant me to look up, and so He gave me a strong, straight body."

"Well, don't begin to preach, Miss Cheeky. I am glad that as a rose I am able to bring a bit of colour into the world. My family are of many shades. Yours, always one, just white."

"Yes," said the lily, "God made my head white on purpose, to teach the world that purity of life is more precious than rubies. The children break down your flowers and wear them in their clothes, but because I am bigger, they look and learn the message of my life."

"Well, you've got a good long tongue anyway," said the rose; "you can't even see mine."

"Ah! but it's golden, Mistress Rose; the royal colour, and the emblem of wealth. My golden tongue, buried so deeply in my heart, will remind you that there is a book which says that the words we use come from the heart, though they are spoken by the tongue, and through the lips. Surely, Queen Rose, you know that golden words are as valuable as golden deeds, and though my lip is curved it never pouts, as some folk do around me. I am but a common white lily with big green leaves, and a golden tongue and heart, but I just fill the place in the garden that the gardener meant me to occupy. He who made you a beautiful rose tree, made me also, a humble arum lily."

"Thank you, dear lily, for the explanation of your life. Never again will I grumble when your leaves touch mine. You deserve to be called the Queen of the Garden, for you have the golden heart and tongue, without which no monarch is worthy to rule. In future we shall grow together, for we are sisters, and the dear Lord, Who loved all flowers made us both."

The silence fell over the garden, and amid the silence the breeze whispered to itself, as it caused the lily and the rose to kiss each other with real affection, "Well, I am glad I passed this way to-day."

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

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Quiet Moments—Whole-hearted Service.

The Prayer Book Situation.

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During 1927 the British and Foreign Bible Society printed and distributed 10,000,000 copies in 603 languages. China accounted for 4,000,000.

Eleven hundred carriages are required to complete the electrification service of the Sydney metropolitan railways. The aggregate cost will be not less than £7,250,000.

The value of metals and minerals won in New South Wales during 1927 was estimated at £18,497,412. The aggregate value of all minerals won within the State exceeds £441,000,000.

In 1917 the liquor expenditure in N.S.W. was £6,667,000, or £3/10/5 per head; in 1927 it was £13,220,000, or £5/12/6 per head. All lovers of our land regret this growth.

The number of convictions for drunkenness in N.S.W. during 1927 was 31,657. For liquor selling on Sundays, 55; and for selling during prohibited hours, 171; for selling without license, 158 convictions.

The canned turtle soup industry has just been begun on the Australian coast. It is planned to turn out 3000 to 4000 cans of turtle soup per week. There will be subsidiary products and industries.

A religious basis is essential if we are to create the public school spirit. It does not stand second or third, but it is first. It is the only basis of public school life. This is a truth that needs laying to heart in Australia.

At the outside Australia has only 17,000,000 acres of land under cultivation, as compared with tiny Japan's 18,000,000 and Roumania's 15 million. Europe has 570 millions under tillage, and the United States 300,000,000.

At St. Peter's Church, Windmill St., Piccadilly, the Bishop of London recently baptised Professor Dorothy McDaniel Sells, Professor of Economics at the famous Bryn Mawr College, Philadelphia, U.S.A.

A peal of bells costing £500 is to be placed in the tower of St. David's Cathedral, Hobart. It is the first charge on a property valued at between £4000 and £5000 which the late Miss Louisa Page has left to the Cathedral Board.

All right-minded authorities remind us that we shall be well advised to guard tenaciously the God-given principle of one day's rest in seven. Our physical and spiritual natures demand it; we can ignore or flout the principle only at our peril.

"Those who make their dress a principal part of themselves, will, in general, become of no more value than their dress," said Hazlitt, long ago. Mere appearance and being votaries of fashion, are amongst us, the perils of many peoples' lives.

There are more than 150,000,000 acres of land in Australia suitable for growing wheat. If one-fifth of this area is brought under cultivation it would provide sufficient wheat for the needs of an Australian population of 30,000,000 people, and leave a surplus for export of some 200,000,000 bushels.

Sir Mungo MacCallum, late Vice-Chancellor of Sydney University, says "that the modern generation did not know as much about the Bible as did

their grandfathers and great-grandfathers. That was a national calamity. The Bible had been a main factor in making the British people what they were.

Mr. Lionel Lindsay, the noted artist, speaking at a reception given him by the Lady Mayoress of Adelaide, Mrs. J. Lavington Boynton, said: "We are too easily pleased in Australia and too well off. We need competition, and if we don't keep in touch with Europe we shall become provincial." There is a lot to be said for this.

Speaking at All Hallows' Church, London, Sir Francis Younghusband, of North-west Frontier and Tibetan fame, said, "My work in the outskirts of the Empire has made me realise how important it is to keep the heart of the Empire beating strong and true. What we in England must do is to serve our beloved Church by bringing our religion into our national life."

John George Summer, described as a Christian Scientist practitioner, was ordered, the other day, by the Recorder of Belfast, to pay a widow £4/6/4. He came to see the consumptive daughter of the widow and was paid 22/6. He gave her a text-book, for which she paid 13/-, and then prayed. Her daughter died two hours after a visit by Summer and his wife.

During his lifetime the late Mr. Henry Baxter used to subscribe 10/- a week to the parochial stipend fund of Goulburn Cathedral. His death has not interrupted that subscription, for he left to the Church of England Property Trust, in trust for the same purpose, the sum of £500. Thus he made his subscription permanent. It is an example worth following.

The International Missionary Conference, held at Eastertide in Jerusalem, affirmed that it is essential to the work of Christian forces that there should be removal of racial prejudices, and for this a constructive programme is required based on scientific knowledge. Two races living side by side should participate in cultural and religious fellowship and in the development of personal friendship.

With brewery shareholders representing nearly £10,000,000, and 3026 liquor sellers with £13,220,000 passing through their hands per year, N.S.W. vested interests in liquor will certainly put up a wild and woolly fight against the Prohibition vote next September. The forces of righteousness are asked to note these facts. Of course liquor interests will belittle prohibition! They are out for dividends at any cost!