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### YOUNG RECORDERS.

#### Aims:

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

Toorak Vicarage, March 14, 1929.

"Our Daily Bread."

My dear girls and boys,

Bread is a thing all of us eat and all of us take as a matter of course. We'd be very surprised and probably annoyed if there wasn't any for our breakfast, dinner and tea. In the country some of you will have your bread made at home, but some of you country people, and all of us in town, buy it from the baker; his cart comes to us regularly once a day, or three times a week, or we fetch it ourselves from the shop—there it is ready for the table, no trouble to us—all we've got to do is to eat and enjoy it. Other people have to work hard to prepare that bread for us, though. I'm sure some of you live on farms, you know all about growing crops and what a lot of work that means; you all know how our flour is made, and that if crops are bad that means that bread is dearer, costs more to buy.

Have any of you ever been really hungry? I don't mean just longing for your tea after a hard day at school and play, I mean really starving for food. No, I don't suppose any of us know what that means, but we know there are people, even in our own country, who don't get enough to eat, not only bread, but any food. Then every now and again we hear of dreadful famines somewhere in the world, and just now there is one in China.

Thousands and thousands of people there are suffering from hunger now. Men, women and little children are dying of hunger, so famished are they that they are trying to satisfy themselves with leaves and even earth. There is war there and has been for years; the people are very, very poor,

and often when they manage to grow a tiny crop of wheat or rice or vegetables, soldiers come along and take it for the armies, and sometimes the poor people can't even get seed to sow more. Many folk are helping in every way they can, our missionaries among them. I know you boys and girls would like to help too if you could, and there is one thing we can all do, pray to God who answers prayer, to give "daily bread" to the hungry boys and girls in China as well as to us here in Australia.

You'll all be able to tell me where those words "our daily bread" come from.

I want to thank Lois for her letter. I shall be very glad to hear often from you, Lois.

I am, yours affectionately,

*Aunt Mat*

Answers to questions in last issue:—

There are 40 days in Lent, from Ash Wednesday to Easter, not counting the Sundays.

Lent means "lengthening of days"—here in Australia the days are shortening.

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

The Childrens' Special Service Mission began in 1867, and the Union was formed to link the young people together by the reading daily of a few verses from the Bible, following a prepared syllabus. It began with seven thousand members. By the end of that year the number was five times as great, and now it is over seven hundred and fifty thousand, scattered over the world, the membership cards been issued in sixty-five different languages.

## The Best Investment for the New Year!

HELP the work of THE BUSH CHURCH AID SOCIETY

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£500 Required.

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Rev. K. B. J. Smith,  
St. Paul's Cathedral,  
Swanson Street, Melbourne.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC  
PROTESTANT &  
REFORMED

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Church Homes for Children—Proposed Amalgamation.

C.M.S., Sydney and Hobart Gatherings.

Illustration.—"He is Risen."

Leading Article.—"The Gain or Positive Belief."

Rejected Prayer Book.—Rev. T. Quigley.

Sydney Show.—Emphatic Protest by Bishop D'Arcy-Irvine.

Word or Two.—Candles in the Melbourne Cathedral?

## "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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He that is down need fear no fall,  
He that is low no pride,  
He that is humble ever shall  
Have God to be his guide.

A coloured writer makes a plea for a Black God.

Sunday trains are popular in Victoria. Passengers increase from 5324 to 9111.

"If citizens don't like a law, their duty as honest men and women is to discourage its violation and openly work for its repeal."—President Hoover.

A man in Victoria was born on 13th of the month, began earning money on 13th, and was married on 13th. He has just concluded a very successful, active career.

Rutherford, when dying, said: "I am in the happiest pass to which man ever came; Christ is mine, and I am His and there is nothing now between me and resurrection, except—Paradise."

It is better to have little knowledge with humility and small understanding, than greater treasures of learning with a vain self-conceit.—Thomas a Kempis.

Economists have calculated that if all incomes over £700 were distributed among the rest of the people, it would increase the average income of all by only a few shillings a week.

It is a curious fact that although a great deal of bigotry exists in Syria as far as open confession of Christ is concerned, yet there is a willingness to listen to the Gospel such as there has never been before.

The small red plush Bible upon which Abraham Lincoln took the oath of office is now preserved in the Library of Congress at Washington. Two white silk markers have been left undisturbed.

"In the crisis of to-day we are witnessing the greatest war of intellect that has ever been waged since the birthday of the Nazarene."—Francis Landey Patton, President (retired), Princeton.

"There are two or three million species on earth—sufficient field, one might think, for observation. But it must be said to-day that, in spite of all the efforts of trained observers, not one change of a species into another is on record."

Mr. Robert D. Kesselman, until 1919 comptroller of the Zionist Organisation of America, and now a resident of Palestine, estimates "the amount invested by Jews (in Palestine) in agricultural and urban land and buildings at no less than £30,000,000."

To continue the texts-in-trams scheme begun in November, when 100 trams displayed texts of Scripture, a supporter has offered £100 if nine other will do the same so that all the trams in Melbourne may have a text for a year.

One hundred members of the London Public Morality Council, including church leaders, representatives of the Y.M.C.A. and the Y.W.C.A., Salvationists and teachers, waited upon the Home Secretary (Sir Wm. Joynson Hicks), recently regarding immoral books and plays.

A Conference of Youth, for Church-people under 30 years of age, with a margin up to 35 for organisers, is to be held in Dublin. Whatever may result from the experiment, all will agree that "the rising generation should be encouraged to feel itself part of the active life of the Church."

Women have been chosen as sidesmen in the parish church of St. Peter, Hartshhead, England. Their election is said to be due to the fact that the men in the parish were reluctant to accept office. This is the first case on record in the history of the parish, which goes back to the eleventh century, that women have been chosen for the post.

In Victoria a State-wide scheme of placing the Scriptures in the bedrooms of hotels and guest houses was carried out last year when over 8000 copies of a specially bound New Testament and Psalms were placed in 400 establishments. This work is still being extended. The Bible Society is therefore a powerful influence for good both in mission field and in our own land.

Anton Lang, who played the part of Christ at Ober-Ammergau in 1900, 1910 and 1922, has sent a reminder that the Passion Play will be revived in May. All kinds of changes are being made in connection with the text production. The theatre is being enlarged and will hold in future 5000 people, or twice as many as the next biggest playhouse in the world.

When one of Napoleon's generals asked him for a marshal's baton, "It is not I," said Napoleon, "that makes marshals; it is victory." So says the great Captain of Salvation too. The prize is "to him that overcomes." It is not the mere camp-follower, neither is it the man who is a soldier only on parade; it is the conqueror in hard fight who shall sit upon the throne beside his conquering Lord.

Dr. Christie, of Tiberias, Palestine, is quoted as reporting that forty-five Mohammedan families at one town in Palestine have abandoned Islam for Christ and are resisting all solicitations to return to their former faith; also that two hundred Catholics in Nazareth are seeking to leave Rome for a purer worship; also that the Samaritan High Priest and his associated priests have applied for Christian teaching for their young people; also that a distinguished Jewish Rabbi, with a number of Jewish associates, has formed a circle for the independent study of the Old and New Testaments, and that these students of the Word of God are now ready to declare their faith in Jesus Christ.



## Jesus Shall Reign

Only if every member of the Church takes a share in telling others of the King.

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

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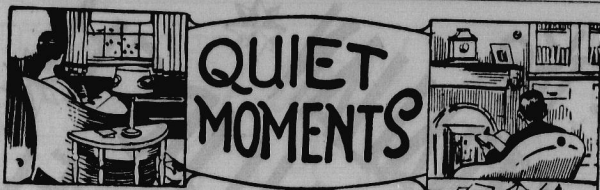
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### THE HELPING HAND.

"Do the work that's nearest,  
Though 'tis dull at times,  
Helping, when we meet them,  
Lame dogs over stiles;  
See in every hedgerow  
Marks of angels' feet,  
Epics in each pebble  
Underneath our feet."

KINGSLEY'S well-known lines, in their homely flavour and unflinching charm, have an instant appeal to heart and mind. For 'tis of the helping hand he writes, in kindness and sympathy. The helping hand, which is the index of the willing heart. These two sweet attributes are wedded one to the other. They walk side by side on the same pathway, and together they aspire to the same goal.

He who has the willing heart and the helping hand proves himself to be a treasure trove to friend and relative. And do we not find that to such a one everyone whom he may meet is a friend and a relative? All the world is his brother.

One and all we need a helping hand, and of this we make no secret, for no one can stand entirely alone in the world, and not one of us is independent of others.

Yet while we freely acknowledge this, appreciating the many kindnesses which are showered upon us by willing heart and helping hand, we shall do well to remember that we must give as well as receive.

And there is so much that we may give—the helpful word, the kindly smile, the sympathetic enquiry, the friendly message, the brotherly interest, these are greater gifts and are of more priceless value than many imagine. And the smallest acts of kindness may linger long in the heart of the recipient, and may blossom and bear rich fruit, long afterwards.

"Cast thy bread upon the waters," says the wise king of old, "for thou shalt find it after many days." And we do not travel from the cradle to the grave, without again and again realising the truth of the above words. They seem to be an echo of the divine injunction, "Give, and it shall be given unto you."

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

Again, the helping hand may frequently be revealed in a little timely encouragement.

Full well we all of us know from personal experience—sweet, or, alas! bitter—that "an ounce of encouragement is worth a ton of fault-finding." This is but plain, practical, good common-sense. A few brief words of wholesome praise will often work wonders and succeed gloriously, where complaint and fault-finding shall miserably fail.

"Perchance thine approbation  
May cheer a brother's soul,  
May courage give, and hope revive,  
And bring him to his goal."

Each and every one of us has the power to shed a little sunshine on all around. Day by day and hour by hour we may extend the helping hand, we may expand the willing heart.

And always 'tis the trifles that count, although the poet, Young, tells us to

"Think naught a trifle,  
Though it small appear,  
Small sands, the mountain,  
Moments make the year,  
And trifles, life."

How true is this verse. For the trifling worry, or the small and simple joy, make up the sum of life.

And although

"We're so ready to frown  
When cloud and shadow are rife,  
'Twere better to raise  
An anthem of praise,  
To our Lord for the beauty of life."

Clouds will pass, and shadows will disperse. But light and warmth remain and continue.

"See in the heavens the sun overhead,  
'Tis shining with glorious rays,  
A symbol of friendship that's tender  
and true,

A whisper of halcyon days."

And so, from the warm depths of the willing heart, we may give to others, and receive ourselves, the stimulus of the helping hand, which will bring us

"Bountiful happiness, bountiful peace,  
And bountiful sunshine above,  
While joys are so many and cares are so few,

That sorrow has vanished in love."

### YOUR SORROWS.

"Surely He hath borne our griefs and carried our sorrows."—Isa. 53: 4.

"See if there be any sorrow like unto My sorrow."—Lam. 1: 12.

You are weeping o'er your sorrow, grieving over days gone by.

Or on present sad affliction, and you oftentimes wonder why

You should be more tried than others, o'er whose path the sunshine streams?

Why your life should be all shadow, robbing you of all your dreams.

Think of One the Man of Sorrows—do you never, never weep.

For the wrongs that He has suffered, that He might redeem His sheep?

What are all our light afflictions when we think of all our gain?

Purchased by His grief and sorrow—what our transient woe and pain!

He the path of thorns has travelled, faced life's conflict without moan,

Never one day's ease or pleasure, He the winepress trod alone.

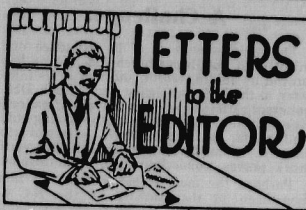
We have Him to share our sorrows, never need we know despair;

Not a path of woe we travel, but the Lord Himself is there.

—Fairlie Thornton.

### DIVORCE IN AMERICA.

The gravity of the divorce problem in America is evident from a statistical table just issued from the Census Bureau in Washington. In 1916 there was one divorce to every 9.3 marriages in the United States. Last year there was one divorce to every 7.6 marriages. The divorces decreed last year were 148,554 for the whole country as against 112,036 in 1916. Nevada had the largest number of divorces in proportion to the population, namely 1325 for every 100,000 residents. Read St. Matthew v. 32.



### Number Thirteen.

"Simplex" writes:—

Advertising to your item in General Jottings, which column I always read with avidity, may I add to what the paragraph stated about the alleged unlucky number 13. I was at a wedding the other day when the father of the bride said something about small families, and how happy he had been because he was number thirteen in his family. There is also a Thirteen Club in London, which always has 13 in everything it can—members, waiters, guests, items, etc. Very few people, I find, know the origin of the superstition, which is being revived in these days with much else that is medieval. It arose in the Dark Ages, and was based on the fact that Judas was number thirteen before he went out to betray the Master.

The Rev. W. M. Madgwick, of Eaglehawk, Victoria, writes:—

It is with great reluctance that I write what here follows, and the cause is very painful. In the "A.B.M. Review," of Feb. p. 211, appears a contribution from Duvira, Mamba Mouth, stating that All Saints' Day started with "solemn Mass," conducted by a native clerk, a thurifer, a boat-boy, and two acolytes. Can it be that the Australian Board of Missions is aware that the one-time heathen are being taught to conduct masses which the Articles of the Church of England still declare to be "blasphemous fables and dangerous deceits"? Is the Bench of Bishops, members of the A.B.M., aware of what is going on, according to the report, which should be quite authentic, seeing the "Review" is edited by a bishop? Surely it cannot be report of the doings of another denomination, finding its way into the official publication of a Church of England Mission. If masses are celebrated under our present Prayer Book regime, what will be done when our new constitution and the Australian Prayer Book is in use? Will masses be formally legalised by the Australian Church under a sympathetic Bench of Bishops?

### On Superstitions.

Mr. S. E. Brown writes:—

I find it hard to agree entirely with the remarks by "Laicus" on "Superstition and its Implications." Truly, Christianity and superstition do not go together, but surely our race has made some advance in that regard. Christians can joke at superstition and to many outside the fold it is but pose if the truth were known. Granted too, that there are those to whom superstition is a real thing. Is it not a stage, or the outcome of a stage, of development of the individual? That stage may pass with the kindly help of Christian people, or it may become a lasting and awful influence by the tactlessness of some well meaning person, who too abruptly adopts the "get thee behind me Satan" attitude.

To include "the occasional coincidence of dream and realisation" under the heading of superstition does not seem quite fair. May I suggest that dreams are more frequently realised than may be suspected. Dreams may be God-given, too. I hope that I shall not be condemned as guilty of "folly, ignorance and irreligion," for verily I do believe that

"There are more things in heaven and earth,  
Than are dreamt of in your philosophy."

Rev. S. J. Kirkby writes:—

At this time numerous appeals are being made by burdened parochial clergy for help at their Easter Communion. Many anticipate the number of communicants to range from 400 to 600, and even if a succession of services commencing at 6 a.m. on Easter Day be arranged, tedious waiting and delays are sure to ensue. And tediousness can be just as insupportable as haste. Here, then, is a suggestion put forth for discussion in your columns: Why cannot godly laymen, licensed by due authority if necessary, be called in to give assistance by administering the cup to the communicants. What are the objections? The advantages are obvious.

21/3/29.

## Sydney Show on Good Friday.

Preaching in St. Andrew's Cathedral, Sydney, on Sunday last, from the text: "Is it nothing to you all ye that pass by?" Bishop D'Arcy-Irvine said that the great and glad festival of Easter was approaching and so also was the day which Christians observed as the annual remembrance of the death of Jesus Christ. Every Good Friday, therefore, for all who loved Him, was a day of mourning.

"But in Sydney," continued the Bishop, "there is a dark spot on the observance of this day. I lament that the Show is still held on Good Friday. Have the members of the committee of the Royal Agricultural Society ever considered that they are really exploiting the Church? These fine men and fine citizens would shrink with horror from such a thought, and yet, I repeat, with deliberation, they are exploiting the Church.

"Easter is a movable feast, and the date of Good Friday is determined by the date of Easter. If our Lord Jesus Christ had not risen from the dead, there would be no Easter Day, and if He had not previously died upon the cross, there would be no Good Friday. Now, if Good Friday occurs in the month of March, the show is held in the month of March; if Good Friday occurs in the month of April, the Show is held in April. If it were not for Jesus Christ there would be no Easter holidays. These days are the Churches' commemoration of certain stupendous facts, and it is not much to the credit of any Christian community that, no matter when the date of these memorable commemorations may occur, Good Friday shall be a show day and a gala day. The thing is most blameworthy, and it is now high time to make a change. In this respect Melbourne sets a good example to Sydney, the show there being held always in September. There is a trite saying: 'Where there's a will there's a way.' Let the honoured president and the members of the committee apply their hearts and wills to the consideration of this dread subject, and their fine wills will find the way."

These words of the Bishop will meet with the strong approval of all right thinking Churchpeople, and it is to be sincerely hoped that the protest of the Primate, which he has made so continuously, and so ably supported by the Bishop Coadjutor, will, ere long, meet with the result deserved.

### The Cross.

I wonder oft who made the cross  
On which my Saviour died.  
Who nailed in place that shorter piece  
Across the upright wide?  
That timber was a worthy thing—  
So tall and straight and true,  
It never could have been a cross  
If left the way it grew.  
'Twas human hands that fashioned it  
With arrogance supreme;  
That dared across that perfect thing  
To fix the lesser beam.  
Oh, woe to him, whose'er it was  
Performed that cruelty.  
I curse while I pity him—  
Yet I am base as he.  
This very day I made a cross,  
And on it crucified  
My Lord, with spikes in feet and hands,  
A spear-thrust in His side,  
Across His purpose in my life,  
So loving, kind, and true,  
I set my weak but stubborn will,  
And tortured Him anew.

—World Call.

Do not pray for tasks equal to your powers; but pray for powers equal to your tasks.

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Occasions

## GRIFFITHS TEAS





## The Church Missionary Society of N.S.W.

The annual meeting of the N.S.W. Branch of the C.M.S. was held in the Chapter House of St. Andrew's Cathedral, on Tuesday, March 19. A short service of intercession was conducted by the Rev. J. W. Ferrer, Gen. Sec. of N.S.W.

This was followed by the annual report of the Federal Council, by the Federal Secretary, Rev. P. W. Stephenson. He spoke in glowing terms of the encouraging reports from Tanganyika (under Bishop Chambers of N.S.W., and his staff of Australian missionaries). He also stated that this society had joined in the protest against the treatment of the Australian aborigines, and was hopeful that in the near future steps would be taken by the Government to co-operate in obtaining better conditions amongst the blacks of this country.

The report of the N.S.W. Branch of the C.M.S. was then read and showed a credit balance of £1642. The Rev. C. Hughesdon acted as chairman. Notes of appreciation of service were made as follows:—Rev. S. H. Denman, for his past services to the society; also to the valuable services of Mr McKern, hon. treasurer of the N.S.W. Branch; and to Mr. W. H. Dibley, as hon. auditor for same.

A devotional service was held in the Cathedral at 5 p.m., when the Archbishop of Brisbane (Dr. Sharp), in his sermon stressed the point that though charity may begin at home it does not necessarily stop there. As Christian men and women our responsibility includes the obeying of the mandate laid down by our Master, "Go ye into all lands and preach the gospel," because of the need of the whole world for the vision of the Christ. As proof of the work of the missionaries being appreciated, Dr. Sharp remarked, we had only to look back 50 years to note the growing tolerance towards Christ-like thoughts in India and Japan of to-day.

At 5.30 p.m. tea was served in the Lower Hall of the Chapter House (under the management of the Women's Executive of the C.M.S., leader, Mrs. Bragg), every available seat being speedily filled by the thronging crowd of visitors.

Prior to the public meeting in the Chapter House, a very interesting and educative series of lantern slides was given by the Rev. L. L. Dunstan.

Presiding over the evening meeting at the Chapter House was the Right Rev. G. A. D'Arcy-Irvine, Bishop Coadjutor, who extended a welcome to all friends present, and to the special speakers on the platform, including Mrs. Chambers, wife of Dr. Chambers, the newly-elected Bishop of Tanganyika; Miss Amy Gelding, Africa; and Dr. C. H. Matthews, China.

In his opening remarks the chairman spoke of the inspiring response of Australian Missionaries, who answered to the call to service (under Bishop Chambers, of New South Wales), to minister to the needs of the natives of the newly-appointed territory of Tanganyika, in Central Africa. Truly has Ruskin said: "Every noble life has the fibre of it interwoven in the work of the world." The chairman also stated the League of Nations, in their last annual report, had made special reference to the excellent educative work done by Miss Amy Gelding and her staff of teachers in Tanganyika.

The Federal Secretary (Rev. P. W. Stephenson, Vic.) brought greetings from the other branches of the C.M.S. of Australia and Tasmania, and bade N.S.W. "Take cheer and go forward," since our privilege as Christian men and women is at stake if we fail to respond to the newly flung challenge of Central Africa.

Mrs. Chambers spoke earnestly of the open field of opportunity awaiting us in Tanganyika, with its insistent call for still more Christ visioned men and women to come over and help to educate the native races of Africa. She instanced the menace of between 40 to 50 sons of chiefs being educated in non-Christian schools, and what of their influence on the coming generation without the realisation of the Christian ideals of life.

Miss Gelding touched on "Witchcraft," and the hold it still had on the African mind—the need of the missionary to pause awhile "and sit where they sat" (Ex. 3: 15), and so better visualise and overcome, by the power of Christ alone, a very real stumbling block to the progress of the native African.

Dr. H. Matthews gave an appreciation of the value of the medical gifts sent yearly to the Mission Hospitals, with its message of cheer and encouragement to the nurses and doctors in their work amongst the

Chinese. He also treated of the present Chinese situation and its difficulties. One outcome for good of the Chinese International War was that the Christian Chinese were now coming out on their own. The Christian Chinese acting as leaders and preachers among their native converts.

The keynote of all the Missionary speakers was a plea on behalf of the power of prayer at the Home Base. The greatest need of the Church to-day is a deepening of the spiritual life of its people. More praying churches were needed to sustain and up the Christian workers in the foreign field in their hour of difficulties and perplexity.

The meeting closed with the benediction.

## To-Morrow.

He was going to be all that a mortal could be

To-morrow.

No one should be kinder or braver than he,

To-morrow.

A friend who was troubled and weary he

knew

Who'd be glad of a lift and who needed it,

too.

On him he would call and see what he

could do

To-morrow.

Each morning he stacked up the letters

he'd write

To-morrow.

And thought of the folks he would fill with

delight.

To-morrow.

It was too bad, indeed, he was busy to-day,

And hadn't a minute to stop on his way;

More time I will have to give others, he'd

say.

To-morrow.

The greatest of workers this man would

have been

To-morrow.

The world would have known him had he

ever seen

To-morrow.

But the fact is he died and he faded from

view.

And all that he left here when living was

through

Was a mountain of things he intended to do

To-morrow.

—Author Unknown.



## National Council Meeting.

A meeting of the National Council of the Church of England Men's Society was held at St. Paul's Cathedral, Melbourne, on Friday and Saturday, March 1 and 2. The National President (the Bishop of Gippsland) was in the chair. Two associate presidents—Mr. R. Ruegg and Mr. H. M. Jackman, of Queensland and West Australia respectively—together with representatives from all States in the Commonwealth, except Tasmania and South Australia, were present. State reports were received showing the satisfactory progress of the society throughout Australia.

The lamented death of the late Archbishop of Melbourne, a life-long member of the society and president of the diocesan council in Melbourne, was referred to, and a suitable resolution placed on record. Reports were received regarding the society's campaign throughout Australia in connection with indecent literature, showing that satisfactory results are steadily being achieved.

The Society's Manuals of Instruction, dealing with the social and religious questions of the day, are approaching completion and will shortly be made available for the public. These will be the first of a series to be issued from time to time.

The council received with regret the resignations of Mr. W. G. Cramer, (the National Secretary, and Mr. D. P. Israel, the National Treasurer. The business demands upon Mr. Cramer made this step essential, and Mr. Israel is shortly being transferred to Canberra. Resolutions were passed expressing the council's high sense of appreciation of the services rendered by these two officers. The positions were filled by the appointment of Mr. J. McCarthy as National Secretary, and Mr. G. E. Jones as National Treasurer.

## A Challenge.

During the 10 years of its existence one ministry of the Bush Church Aid Society has proved its abiding worth, and that is its ministry to the little people out back. Bush Deaconesses, Mission vanners, travelling padres, have all felt the appeal of the young life and as far as possible have hastened to meet it. Time has made it clear that such work proves wonderfully fruitful in results.

Perhaps the most signal instance of this has been in the ministry of the B.C.A. Hostel at Wilcannia. Years of trial and struggle and patience have brought reward. That Hostel, as a back-country drover once put it, is the "finest institution in the Far West." So encouraging has been this ministry that the society feels that it must go on and supply the urgent need which it knows to exist in other places.

After much consideration and survey of the situation the Bush Church Aid feels called to establish another Hostel, this time at Mungindi, in N.S.W. on the Queensland border. A remote little township this, at the end of a long railway line, yet serving a large area in both States, dotted with selections and sheep properties, where dwell numerous families.

The purpose of such a Hostel or Home is clear. We desire to keep our own children for our own Church, to provide accommodation for little ones who come from far distances to attend the local primary school, and to maintain a definitely Christian home for them. We are anxious for the Protestantism of our Church, but as long as we virtually compel parents, who live out-back and who have concern about the primary education of their children, to send them to the only place prepared to receive them, viz., the Roman Catholic Convent, our Protestantism cannot be worth much now, and will be worth much less in the future.

So it is that the situation challenges us and the B.C.A. has taken it up. We propose to build at Mungindi a Hostel large enough on present plan to accommodate 12 boys and girls. A suitable design has been inspected of a building erected on solid piles 10 feet high (the prevailing Queensland method, and an eminently wise one), with sleeping-out verandahs ten feet wide running right round the inner rooms, and with all the necessary tanks, bathrooms, fencing, etc., required for Hostel purposes. In such a climate an open-air house is necessary, and the construction on piles makes for coolness.

What about the question of cost? We should have the sum of £800 at least if the building is to be opened free of debt. What resources have we? First, a strong, clear conviction that God our Father has called us to this work. And the God Who calls is the God Who blesses. Next, the offer of an excellent block of land most suitable for our purpose. A great gift this! Then: Offerings from friends who have already heard of our need. The new Hostel fund stands at present at £238. From an Australian friend in England we are to receive £200 within the next two or three weeks; and further, we have been approached by some very kind B.C.A. friends who wish to remain anonymous concerning a substantial memorial donation which they desire to make. But we do need the full amount. The folk in the Mungindi district, under our B.C.A. padre, Rev. H. E. Felton, are preparing to bear their share. Will the readers of "The Record" do theirs?

Details may help. It is estimated that some 40 piles 10ft. high will be required for the foundations of the building. These will cost about £2 to provide and prepare. Will some Sunday School or Guild or private family take up the call by providing one or more piles. Already one has been donated, the first, by St. George's, Hurstville, Children's Parochial Union, under Mrs. Dixon Hudson. Now there's a lead. Who will follow?

Four large administrative rooms are required; £80 each is the estimated cost, who would like to give one as a thankoffering or memorial?

Furniture will be needed. The kitchen must be stocked. Linen cupboards must be filled. In fact, the home must be made a true home.

Thus we appeal to all friends of a solid evangelical work. The proposed Hostel will stand as a definite, permanent ministry for good in that far-away township. It offers a priceless opportunity for a sound investment, producing results in Christian character and Christian life. Give us a chance to mould the lives of our growing Australian boys and girls. Give us a chance to provide a hostel in which God's Name is loved and revered.

We shall be glad to acknowledge any gifts sent along. We remember that the B.C.A.

has been built up by small gifts. Large gifts we do rejoice in and need. But small gifts are just as welcome. Send yours, whatever it is, to Rev. S. J. Kirby, Organising Missioner, B.C.A. Society, St. Andrew's Cathedral, George St., Sydney.

In connection with the appeal of the Bush Church Aid Society, on behalf of its proposed Hostel for Children at Mungindi, the following letter, by the Bishop of Riverina, dealing with the Society's Hostel work at Wilcannia, will have special interest for all readers.

"The Hostel at Wilcannia fills a most important need in the life of the Church and the people of the Far West of this Diocese. How far its success is due to the personnel of those in charge of it is not for me to say; but the happy combination of an experienced Matron and the supervision of the Rector always strikes me as an ideal arrangement, and one that largely accounts for the happy and home-like atmosphere which pervades the Hostel.

In the course of my visitations, I have met a number of fine boys and girls (many of them Confirmation candidates) whom I am sure will return to their homes in the Bush, strengthened and inspired for their life's task, faithful in their witness to their Lord and Master and loyal to His Church."

## Church Missionary Society.

### HOBART SUMMER SCHOOL, 1929.

The ninth Hobart C.M.S. Summer School was held at St. George's, Hobart, from February 10 to 15. There was a membership of 318, which was a record number. The school was preceded by a missionary rally in the Town Hall, when the chair was taken by the Bishop of Tasmania. This was well attended and was a most enthusiastic gathering. A great many of the Hobart clergy were present. Stirring addresses were given by the Bishop, the Archdeacon of Hobart, and the leaders of the school.

On the Saturday before the school the rector of St. George's, the Rev. T. Quigley, welcomed the leaders and members of the school to the parish.

On Sunday, February 10, the first day of the school, missionary sermons were preached in nearly all the Hobart churches, including the cathedral, and great interest was aroused in the cause of missions.

The chairman of the school was the Rev. P. W. Stephenson, M.A., B.D., the Federal Commissioner of C.M.S. He gave the Bible readings, which were based on I Cor. 1, and also the closing and devotional addresses each evening. His Bible readings and addresses were much appreciated because of their scholarly and deep spiritual note. He showed how well he could handle such great questions as "Saints in Christ," "Christ and the Fellowship," "The foolishness of the Cross," and "The power of the weak." These subjects formed the groundwork of the school and were of great value.

Dr. Matthews, a C.M.S. missionary from China, gave a most interesting account of his work as medical missionary in Fukien, where for 17 years he has laboured well and faithfully. His very presence at the school was a witness to the fact that men's lives are not always ruled by the material, but by the unseen and the eternal.

Miss Bendelack also a missionary from China, spoke in the morning sessions of the Jerusalem conference and at the evening sessions of her work in Canton. She gave a remarkably full and clear account of her work and showed what could be done by faithful service. China and her problems and possibilities will live in the minds of all who heard her. She had a great message to deliver and delivered it well.

Miss Gelding, a C.M.S. missionary from Tanganyika, also helped in the Summer School. She gave a most interesting account of her work and showed what the gospel could do in the lives of the child races of Africa. It was good to hear of the triumphs of the cross in that land in which Australia is taking such a living interest.

Miss Searle, late C.M.S. missionary in China, also gave valuable help by speaking at St. George's and St. Peter's on the Sunday, the opening day of the school.

It was a wonderful time in which we were led out to be with God and learn something of His vast purposes of love for the sons of men. Thank God for the vision and inspiration given. Hobart and the whole Church in Tasmania has been enriched by this great school. Let us praise God.

Better neglect your body than your soul, your meals than your prayers.



The Archbishop of Sydney is expected in Sydney this week from New Zealand. He will preach at St. Andrew's Cathedral on Good Friday night.

Captain Beaman, of the P. & O. service, attended the sittings of the Commonwealth Council of B. and F.B.S. in Sydney, representing the London Board of the Society.

The Anglican Girls' Bible Class Union, of Melbourne, will hold Easter camps from 28th March to 2nd April, at Frankston and Lilydale.

Mr. Charles Conibere, of Toorak, has founded a trust with £2,000, for the Victorian Band of Hope work. This institution is doing vigorous temperance work.

The late Archbishop of Melbourne, Dr. Harrington C. Lees, left estate valued at £28,555. The bequests include £500 to Miss Joan McLennan.

The Rev. T. Quigley, M.A., preached in St. John's, Toorak, during his visit to Melbourne in connection with the Federal Council of C.M.S.

Archdeacon Weir, of Warrigul, diocese of Gippsland, has at the request of the bishop, relinquished his parish to devote himself to archidiaconal and other work.

Rev. C. W. Clark, assistant minister of St. Stephen's, Newtown, has been appointed rector of Holy Trinity, Miller's Point, Diocese of Sydney.

On the occasion of the celebration of his 80th birthday, the Rev. C. C. Dunstan, Rector of Bondi, Sydney, was presented with a purse of sovereigns.

It is proposed to erect a stained glass window in Wesley Church, Melbourne, to the memory of Dr. Fitchett, who is best known outside his denomination for such works as "Deeds that won the Empire."

Rev. P. W. Stephenson, Federal Secretary of C.M.S., took part in celebrations of N.S.W. Branch last week. Mr. Stephenson read the report at the annual meeting of C.M.S. of A. and T.

Rev. Cecil and Mrs. Short, C.M.S. missionaries at Westgate, Kenya Colony, and Miss Charys Begbie, of C.M.S., Nairobi, left Mombasa for Sydney last week on furlough, and should arrive on April 2.

Mr. A. C. C. Holtz, general manager of the Melbourne "Argus," has been made District Governor of Rotary for Australia. He is also a member of the Victorian B. and F. B. S.

The Clergy Retreat, arranged in Melbourne diocese, is to be held at Mornington, from Tuesday, May 14, 6 p.m. to Friday morning, May 18. The conductor will be the Rev. F. King, of the Community of the Resurrection, Miffield, England.

Dr. E. F. J. Love, of Melbourne University, and a leading member of synod and of the parish of St. Augustine's, Moreland, died lately in Melbourne. He will be greatly

missed both in scientific research as well as in religious circles.

Rev. S. M. Searcy, Precentor of St. Andrew's Cathedral, Sydney, has been appointed rector of St. Paul's, Burwood, Diocese of Sydney. Mr. Searcy was appointed Precentor in 1920, and was formerly in the Diocese of Adelaide.

The Rev. S. H. Denman, now of St. Clement's, Marrickville, Sydney, and associated with this paper, received a deserved compliment by being elected as Life Governor of the Church Missionary Society of Australia, at the Federal Council which met in Melbourne.

The Rev. H. G. J. Howe, of Gladesville, Sydney, when about to start on a world tour, was presented by his parishioners with a wallet of £75. Mr. Howe is writing a book on the Holy Land, and he proposes to break his journey by a six weeks' stay in Palestine, so that he may get the first-hand knowledge.

The Rev. J. J. Booth, of St. Paul's, Geelong, who has been appointed to carry on the organisation of raising funds to complete the tower of St. Paul's Cathedral, has had a varied career. He was a Methodist local preacher, a foreman in a powder explosives factory, and is president of Geelong Rotary.

Rev. H. E. Hyde, of Perth, who is in England, has suffered a great bereavement in the death of his wife. News of this sad event was received about the middle of February. Mrs. Hyde underwent a serious operation some time ago, but it was a shock to hear of her death. Many expressions of sympathy with Mr. Hyde in his loss have been made.

Associate Professor H. Tasman Lovell, of the department of psychology at Sydney University, has been appointed by the Senate to the full grade of professor. In addition to his University duties, Professor Lovell is editor of the journal of the Australian Association of Psychology and Philosophy, and president of the newly-formed Board of Social Training, a movement launched by the National Council of Women. He is parishioner of St. Augustine's Church, Neutral Bay, and takes an active interest in the Church's work.

Dr. Hugh Murray died at his residence, Orrong Road, Caulfield, on the 17th inst. Dr. Murray, who was the second son of the late Mr. K. L. Murray, at one time a commissioner of the Victorian Railways, and also a prominent churchman, as was Dr. Murray. In the Great War he served in the Army Medical Corps, and at the time of his death he held the rank of lieutenant-colonel. Dr. Murray was a zealous church worker, and he was for many years a member of the Synod. He took great interest also in amateur sports, and he was at one time a champion lacrosse player. Dr. Murray leaves a widow and three sons. His eldest son, Dr. Hugh Murray, is now in London, and the second son, Flying-Officer Lee Murray, is station at Peshawar, North-west India.

The following minute has been entered in recognition of the work of the Rev. C. H. Barnes, who relinquishes parish work at the end of this month:—"The Vestry of St. Hilary's Church, East Kew, desires to record its sense of the devotion and zeal of the Rev. C. H. Barnes as vicar of the parish during the last sixteen years. It deeply regrets that ill-health has caused retirement, but trusts that freedom from parochial responsibilities will be the means of securing to him rest and comfort after his long and useful ministry of 43 years in Victoria. With his name it is desired to include the names of Mrs. Barnes and the members of their family, who have most helpfully and consistently aided the vicar in promoting the best interests of the parish."

The BLACK is as good as The TAN

**"KIWI" BOOT POLISHES**

The acknowledged Standard of Quality





That life is long which answers life's great end.—Edward Young.  
"He hath brought life and immortality to light."—St. Paul.

## MARCH.

29th—Good Friday. Also named the Day of the Cross. Every Friday is commemorative of the One Sacrifice for Sins for ever made by Christ, and every day we do well to have in mind what He endured for us men and for our salvation. We shall indeed make it a Good day by spending much time meditating on His Cross and Passion.

30th—Saturday. Easter Even. The time of suspense to the early disciples. We have only to imagine what it would have meant to them and to us if there had been no Resurrection to understand better what they felt like on the first Easter Eve.

31st—Easter Day. This is the Crowning Festival of the Church, the cause and climax of every Sunday, each being the weekly festival of the Resurrection. Let us therefore keep the Feast. "And note, every parishioner to communicate at the least three times in the year of which Easter to be one!" —Rubric in the Book of Common Prayer.

## APRIL.

1st—Easter Monday.

2nd—Easter Tuesday. This week is Easter Week and not the week before as so erroneously stated by many people. The great forty days carry on the jubilant celebrations of the Feast of the Resurrection of Christ from the Dead which enlightens every day henceforth of our dull lives. For they would indeed be dull without this hope.

11th—Thursday. William and Mary crowned. A Protestant must always rule in Britain for the good of the realm and of the whole wide world beside.

Next issue of this paper.



THE GAIN OF POSITIVE BELIEF.

EASTER is first and last a Festival of assurance and of undoubted assertion. There can be no half measures with it, as the history of Heresy has abundantly proved. So soon as there has entered any influence or suspicion that the Lord did not really die upon the Cross, or did not actually come forth from the Tomb, just so quickly has the power of the Resurrection message faded into the most intangible and paltry echo of a once beautiful and glorious hope. It must be all true or all false in this matter at least, whatever may be said about the other articles of the Creed. This is recognised by the latest attempt to rationalise the Christian message, and Bishop Gore's book, while it throws doubt on much which we hold dear, strenuously, and, to us, somewhat inconsistently, maintains that Christ did truly rise again. No less can be asserted by any Christian teacher, for, as has often before been said, the Resurrection is the key-stone to the arch of Christian doctrine.

Positive assertion is the very best, and really sole, antidote to the prevalent scepticism which nowadays besets our colleges and our pulpits. We might take a lesson even from those who are by no means orthodox in their beliefs, namely "Christian Scientists,"

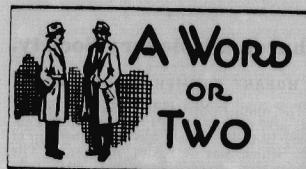
who, simply, and solely, as it appears, are enabled, by dint of constant repetition, to get folk to believe that such and such things do not exist. Thus they are able by assertion to establish what is positively false. How much more should we be able to achieve results by the assertion of what is true? The weakness of the Modern Church, of the Modern Christian, is that there is so much uncertainty that hesitation ensues in stating the chief topics of belief, and thus the witness of the believer to the World is choked before it is uttered. We are the first losers, because there is forfeited the reflex influence to the individual of a positive statement, the very utterance of which ennobles and uplifts the possessor to an exalted degree.

We have only to place ourselves in imagination among the primitive Christian people to understand that only the most positive and repeated assertions, backed by intense personal conviction, could have raised the first disciples from the gloom into which the disaster of the first Good Friday had plunged them, one and all. It was reserved for St. Thomas to personify the Modern spirit, but he was then an isolated instance of an unbeliever in the Apostolic group. Had they all been Thomases how different would have been the record of the first Easter Day, for it will be remembered that Thomas was not there at that grand time. His uncertainty shut him out.

It is hard to estimate (it is easy to credit the opposite from experience), it is hard to estimate what the Church loses through this deplorable hesitation and ambiguity which besets so much of her propaganda in this day of grace. It is distance which both helps and hinders. Because this Event took place nigh upon two thousand years ago, it should be seen that there have been two thousand years of critical and adverse investigation, which has done much to establish the fact of the Resurrection. There have also been two thousand years in which the Church, the Institution of the Lord's Day, and many other results, have stood as monuments to the reality of their origin that Christ had risen. At the same time it presents itself to the modern mind that such a teaching as the Resurrection, so remote from the experience of the ages since, can well be relegated to the dust-heap of ancient myths, like that of Osiris of Egypt. It is here that the crucial question pertaining to the Person and the Character of the One Who was reported to have arisen, as well as the character of the witnesses, and their willingness to suffer for their belief in what they reported, arrests attention. There has been nothing else like it in the world—in itself and in its results. How could an untruth or a fancy inspire the best and noblest that mortals have ever known as an inspiration of moral action throughout these long centuries? It is Tallyrand's challenge again: "Get yourself crucified and rise again, and then get someone to believe in you." Besides, on exact comparison there is nothing like the doctrine of the Resurrection among the myths and legends of the distant and faded religions of the past, as there is nothing else for us to fall back upon if we reject or doubt this cardinal declaration of this wondrous Season of the Church's Year, never so needed by a worn-out world as it is to-day.

But it is of the half-faith which animates (?) modern church life that ob-

jection must be made. Either Christ rose again, or He did not. Either we depend upon the absolute and unassailable fact of this, or we have but the merest shred of an unsubstantial tradition as the background of the Christian Church. There is no room for any alternative. The average membership lags far behind adequate realisation. "If the trumpet give an uncertain sound, who shall prepare himself for war?" Let us seek now to revive the best of the times of the apologists, recalling effects of Justin Martyr before the Pagan Court, or of Bishop Butler among the nominal churchmanship which had decided that "it was not so much a matter of question whether Christianity were true." In brief, let us take heart of grace, and learn again, by renewing positive assertion of what we know to be true, to revive the latent forces now dormant in the Church of our day.



An Unintended Slight.

TRULY the Church of England is a marvellous organisation, which, like the State, has grown from precedent to precedent, rather than by the exact and determined policy of applied common-sense. This is, as with the State, both strength and weakness. It is a formidable barrier to the weakling, or a defence, as the case may be. It should never become an excuse for abstention from new action. The argument that something has not been done before, and therefore should not be done now, is quite out of date, yet we find it rigidly adhered to in a country wherein the State has marvelously developed far beyond the character of the Old Land. It is said the Church of England in Australia is more hide-bound than in England. This may be questioned, but it is nevertheless true that we are here very far from exercising that sanctified common-sense which would lightly sweep aside all silly little restrictions. To give one minor instance, involving a very important principle. The Clerical Secretaries of our Missionary Societies are debarred from membership in the Diocesan Synods simply because they do not hold an ordinary parochial licence. Yet they do the primary work of the Church, and are better qualified than many parish clergy to deliberate and vote intelligently upon any general church business. That certain bishops recognise the absurdity of this exclusion is manifest in the attempts they laudably make to evade the lack of authoritative qualification, and to admit the individual who accepts the consecration. But some men resent any "back-door" admittance, demanding rightly their proper reception as other ordained men in active work receive. Besides, the diocesan methods vary. What we want is one universal rule, and a broad one at that, in this and in more, within the Church of England.

## Candles in Melbourne Cathedral.

AN attempt is being made to introduce Candles in St. Paul's Cathedral, Melbourne. For forty years such attempts have been made, but no bishop or archbishop has consented to

their introduction. That such should now be attempted during an interregnum should be sufficient to prevent the Chapter of St. Paul's giving its consent. The question of the "use" or the legitimate place of "candles" in the church's furnishings, is quite another matter. There are Evangelicals who have "candles" in their churches, considering that they are harmless, inasmuch as they signify no particular doctrine of the Holy Communion, being, as some explain it, representative of the dual Nature of our Lord as the Light of the World. At the best they are but symbols of a Divine character, and if we were to materialise every symbolic reference to Christ our churches would present a peculiar appearance indeed. That "candles" are legal ornaments of the church does not mean that they are of necessity, for those who are most keen on their introduction are just the persons who do not follow the law of the Church in many another matter. Their introduction in Melbourne at this juncture would arouse much opposition, and cause pain to many who have the interests of the Church at heart.

## Sunday Golf.

THE Prime Minister has by now, doubtless, understood that as the chief citizen of our Commonwealth he has caused pain to very many who support him in politics, and who stand for the sanctity of the Lord's Day as of fundamental importance in our common life. The example of such a prominent personage as the Prime Minister imparts an added significance to an action which even in an ordinary person would be reprehensible. There is quite enough laxity in the observance of the weekly Festival of the Resurrection as it is, without anyone making it yet harder for those who recognise what is for the true welfare of the community, and Mr. Bruce should not undermine one of the greatest sanctions of good government. It is earnestly hoped that his action of publicly opening a Golf Course on a Sunday will not have undue influence, in public disregard for the day. It is necessary to make a protest, and it can be done without incurring any fair charge of narrow and puritanic tendency.

## The B. &amp; F. Bible Society.

THE Commonwealth Council of B. & F. Bible Society, recently held in Sydney, has marked another step forward in the federalisation of the various State activities of this great Society in that it was the climax of the first number of meetings in which the new federal constitution operated. There will always be some difficulties in co-ordinating local and federal interests, and any discussion may be taken in token of interest and of regard for the great purpose of the Society, which is the circulation of the Word of God. It is wonderful to reflect that ten million copies of the Scriptures were distributed throughout the world by this one Society. That the American Bible Society sent out a similar number, and that there are yet other Bible Societies and printing houses which circulate the Bible. Never in the history of Christianity was the Word of God so widely read. To count one million would take one person many years. It is incalculable and beyond any human estimate to enumerate the effects of the widespread circulation of the Bible, whether among the Bolsheviks, or the Pagan, or the enervated Westerner, in ameliorating



"Even so in Christ shall all be made alive."

"Yet see

The promise sealed

By loveliest miracles. Each wakening flower

Is fair new proof of resurrection power."

—J. R. Davenport.

orating or energising for good the character of mankind. Let us speed the Word, and further the Australian work of the British and Foreign Bible Society.

## The Fraternal Spirit.

SUCH a happy relationship prevails between a certain city clergyman and a Roman Catholic Priest that we hasten to record its details. The latter is a wireless amateur of proficiency, and as an act of courtesy he made and presented to his Anglican neighbour a three-valve set for listening-in. The Anglican, not to be outdone in this regard, has made a fine garden barrow, indeed, he was engaged upon the task when the present arrived. Such brotherly acts should be most appreciated by those who feel it their duty to differ, and at times strongly, from people who are their neighbours and not seldom their real friends in daily life. There is no suggestion of compromise on either side. It is interesting to know that this particular intercourse is having a marked effect upon the respective congregations, and it may be added that the action of the Roman Priest is not restricted to Anglican circles. It is also worthy of remark that the Anglican referred to is associated with this paper, and there is no question of his Protestantism. But "love and charity" arise superior to every barrier, and it is only as we live the ethics of the Gospel that we have any right whatever to contend for its distinctive truths.

Considerable interest has been aroused by a report that Signor Mussolini has promised to support the Pope if he asks that the Vatican should be admitted to the League of Nations, owing to a desire for closer contact with humanitarian questions. It is pointed out that the Vatican has already participated in League meetings in connection with the reform of the calendar; but a two-thirds majority of the League Assembly will be required before the Vatican can be recognised as a political State.

## Church Homes for Children.

## Proposed Amalgamation.

IN the Diocese of Sydney there are two large bodies at work caring for needy children. There is the committee for the Church Homes at Glebe and Carlingford, which work dates back more than thirty years. Then there is the newer body called the Homes and Hostels Committee.

Says "The Pleader," the official organ of the Glebe Homes, "For a long time now people have been asking whether an amalgamation of the Glebe Point and Carlingford Homes could not be brought about with the Committee of the Church of England Homes and Hostels. The two committees are doing identically the same work in caring for the orphan, needy and neglected children, with this exception, that the Homes and Hostels Committee assists by grants of money to establish hostels for the convenience of young people who leave their homes in the country to attend the High Schools in the various centres, such as Bathurst, Orange, Grafton, Wollongong, and many other places. The result is a divided control and overlapping, which means much wasted energy and much waste of money in the administration of the affairs of the homes. The workers or both Committees have long felt that this is a distinct disadvantage, and so a conference was held towards the end of last year, of representatives of both committees, at which the matter was fully discussed and a tentative agreement came to. There can be no finality reached until a real agreement has been arrived at, after which the matter will be submitted to the subscribers for adoption or rejection. In the meantime the constitutions under which the two committees work are in the hands of an eminent equity lawyer, who is to frame a joint constitution, and when this is done and a copy received by our committee, the whole question must be faced in view of the future development of the Homes.

The proposal does not sound very alarming, but the issues at stake are very large. Now in saying this we do not wish in any way to foreshadow difficulty, but difficulties there will be—and very grave difficulties at that—and so we ask our friends and helpers to make this proposal a matter of very definite prayer. Both Committees want to do the right thing, they do not want to make any mistake and then regret it later on, and so they need the guidance and enlightenment of the Holy Spirit, that whatever may be done in the matter may make for the development of this work for the glory of God, the good of His Church, and the uplift and training of these needy ones, each of whom, at their baptism, was made 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.'

## Bishop Taylor Smith.

Bishop Taylor Smith left England on December 20 for a missionary journey from Cairo to the Cape. He is making his way up the Nile to Khartoum, and thence to Uganda. He is afterwards to visit various missions in the Belgian Congo, Kenya, Nyassaland and Rhodesia. From April to July he expects to be in Cape Colony, speaking in churches, colleges and schools. On the "Orvieta," on the way out to Port Said, he had several opportunities of addressing more than a hundred youths and men who were going out to settle in Australia, and described them as "splendid material."





## NEW SOUTH WALES.

## SYDNEY.

## New Church, Manly.

The foundation stone of the new church, Manly, will be laid on Saturday afternoon, April 20, by the Archbishop of Sydney. At present church services are being held in the new Parish Hall, the old church having been demolished.

## Twenty-fifth Anniversary of All Saints', Austinner.

All the celebrations in connection with the twenty-fifth anniversary of All Saints', Austinner, proved very successful. On Wednesday, March 13, a very large congregation listened with deep interest to the Rev. P. W. Dove's sermon. Mr. Dove was rector of Bulli and Austinner twenty-three years ago. At the conclusion of the sermon there followed a celebration of Holy Communion, at which 87 communicants participated. After the service in the church those present adjourned to the church hall, to join another large crowd in a time of social intercourse. The proceedings commenced with the singing of the Doxology, after which there followed an interesting programme. The speakers were the Revs. P. W. Dove, B.A., O. G. Dent (who was the first clergyman in charge of All Saints, Austinner), E. Potter (a former rector), C. H. Tomlinson (rector of Bulli), A. W. Setchell (rector of Corimal), and Commandant Hawkins (Salvation Army, Woonona); Mr. G. Wallace also spoke a few words. A pleasing feature of the evening was the cutting of the birthday cake by Mrs. G. Wallace, who started the All Saints' Birthday Fund 26 years ago. During the proceedings the chairman requested all present to sign the anniversary book, which will be preserved for all time among the church records.

The anniversary celebrations were continued on Sunday, March 17. The preacher at 11 a.m. was the Rt. Rev. Bishop G. A. D'Arcy-Irvine, V.G. He gave a most inspiring address on the text, "I was in the Spirit on the Lord's Day." Bishop D'Arcy-Irvine opened All Saints', Austinner, in March, 1904. The Rev. F. A. Reed, a former rector, preached at 7.15 p.m. His subject was "The elements of strength in our Church life." The solo, "Teach me to pray," was rendered by Mr. Harry Parsons.

## Girls' Bible Study Union.

The first annual meeting will be held on Monday April 8, 1929, at 7.45 p.m., in the

Chapter House. The Most Reverend the Archbishop of Sydney will preside. The young leaders of the Study Circles will give short accounts of the encouraging work of the new movement. All visitors will be welcome.

## BATHURST.

## The Synod.

Synod has been convened for Wednesday, 17th April. Tuesday, 16th April, will be a Quiet Day for Clergy, the conductor will be the Rev. Canon Crotty, D.D., vicar of Holy Trinity, East Melbourne. The clergy conference will take place on the Thursday and Friday following.

## Grenfell.

The Vicar-General of the Diocese, Ven. Archdeacon Howell, dedicated the newly completed vestry, and also unveiled a memorial window in memory of the late William Jones, presented by his widow and family, at Holy Trinity, Grenfell, on Sunday, 3rd March.

## VICTORIA.

## MELBOURNE.

The A.B.M. motor van was dedicated by Dean Aickin in the Cathedral grounds. The Rev. R. H. Eldridge, formerly of Gippsland, will be in charge. It is equipped with a motion picture film, "The Gateway of the North," dealing with the islands north of Australia.

The Evangelical Brotherhood held its annual meeting at St. Hilary's, Kew, on 11th March. Canon Baglin gave impressions of England. Rev. T. Quigley, M.A., of Hobart, spoke of the work of the Anglican Church League. It was decided to establish a branch in Melbourne. Rev. J. H. Frewin, M.A., presided. The Rev. Dr. A. Law was elected president for the ensuing year.

The Missions to Seamen held its annual meeting on 19th March. Bishop Armstrong, Rear-Admiral Napier, and Mr. York Syme, Jr., were among the speakers.

Ridley College held its "Commencement" on Saturday, 23rd March. It opens with a good number of "Theologians," though it could be wished that there was no necessity to fill up the rooms with other than those training for the work of the Ministry.

## Religious Education.

The second Australian Convention under the auspices of the National Council of Re-

ligious Education of Australia will be held in Melbourne from April 23 to April 29. The first convention was held in Sydney in 1927. A programme has been arranged with a view of bringing before Sunday school teachers and all workers among young people subjects of practical interest. The general theme will be: "The call of Christ to Young Australia." The Rev. M. de B. Griffith, Director of Religious Education in the Brisbane Diocese, has agreed to open the discussion of religious education, which takes place on the second day. The Principal of Queen's College, Melbourne, will be one of the speakers.

## Band of Hope Union. Munificent Gift.

Recognising the value of the educational, temperance and social work being done by the Victorian Band of Hope Union, Mr. C. Connibere has placed £2,000 with the Trustees, Executors and Agency Co. Ltd. to form a perpetual trust to be known as the "Charles Connibere Trust" for the use of that organisation. The income from the trust will be paid to the Union.

In his letter conveying notification of his generous gift, Mr. Connibere states that he has been keenly interested in the fine work accomplished by the Union among the children of Victoria.

It is hoped that a similar amount will be raised for the work of the Band of Hope Union who annually conduct the Health and Temperance Examination in Public Schools under the auspices of the Department of Public Instruction, the expense of which is entirely borne by the Band of Hope Union of New South Wales—a work which is rapidly growing in popularity both among teachers and pupils.

## Welfare of Aborigines.

The Minister for Home Affairs (Mr. Abbott) has arranged a conference of representatives of organisations concerned in the welfare of aborigines to meet in Melbourne on April 12. Many of the organisations represented will be missionary societies operating in Central and North Australia.

## BENDIGO.

## Kyabram.

The annual report of Kyabram Church shows steady increase in parish activities. The report, Rev. G. D. Frewin, in presenting his vicar, made reference to much satisfactory progress during the year. In finance and in general church work there had been a good response for which the vicar acknowledged his grateful thanks. The Bishop of Bendigo paid his annual visit in December last, when twelve were confirmed.

## GIPPSLAND.

Synod will meet on Wednesday, April 10, for which the Bishop has authorised the use of a special prayer throughout the diocese.

## Lambeth Conference.

The Bishop, in his monthly letter to the "Church News," makes reference to his proposed visit to the Lambeth Conference next year:—"The Bishop-in-Council, after requesting me to represent the diocese at the Lambeth Conference in England next year, paid me the graceful compliment of asking me to accept from it the cost of my travelling expenses on the journey between Melbourne and London and return. As I am told that this most kind thought came independently from the Chapters of two Deaneries, as well as from other sources, I cannot help being very touched, and I thank all who are concerned."

## QUEENSLAND.

## The Brisbane Church Chronicle.

The Church Chronicle, the official organ of the diocese, which is now edited by Canon Campbell, of St. John's Cathedral, is now being printed in a large and attractive type, with distinctive headings and more illustrations than formerly. A feature of the March issue is a story of the 60 years of history of St. Mark's Church, Warwick, with illustrations of the buildings, old and new, a photograph of some of the noble priests who have ministered there. Arrangements are being made by which a number of the parishes propose to circulate the "Chronicle" as portion of their parish paper.

## Promotion of Immigration.

In the recently-issued report of the Church of England Immigration Council, it is said that as a result of the visit of Mr. Frank Skevington to Australia, the council learned

that Lord Lovat, who is under secretary for the Overseas Migration Department in London, looks to the churches as the bodies which can best promote public opinion about immigration and provide the necessary after-care for migrants. The report proceeds: "We are glad to notice that public opinion at last is being expressed to the effect that the whole problem requires planning and handling on a large scale, instead of merely spasmodic and insignificant efforts. That the problem of population is one which Great Britain itself is bound to face is shown by the latest figures, which show the unemployed as 1,395,500, an increase of a quarter of a million in one year. The prosperity of the Empire depends upon the solution of the problem of where there is an unemployed population to where there is an unemployed land; but it is no us bringing the unemployed from where they belong, to remain unemployed where they do not belong. The problem can be dealt with only on a large scale. Perhaps the best suggestion we can make is that land should be prepared, and farms got partially ready for those who having had experience would be suitable for taking up land immediately on arrival; or for those who after some testing in England would be willing to undergo training in Australia. We advocate also the promotion of secondary industries, and avoiding any political issues, we suggest that Australia should provide many of those things for which at present we send money out of Australia."

## WEST AUSTRALIA.

## PERTH.

## The Proposed Resignation of His Grace the Archbishop.

In January an announcement was made that his Grace the Archbishop proposed to resign on July 31 next. The news was first published in the press on Tuesday, 29th, before the Diocesan Council met on the same day, and was made known in such a way that it was assumed that his Grace had already resigned. This is not the case. It is clear that the communication to the Perth Diocesan Council was a proposal to resign, when certain preliminaries had been settled satisfactorily. With the precedents of the resignation of Archbishop Donaldson, of Brisbane, and of Archbishop Lowther-Clarke, of Melbourne, to guide, there was no very great difficulty as to the procedure to be followed. The difficulty in the resignation of the Archbishop of Canterbury was of a somewhat different nature; for there was no precedent to guide in that case, and there were those who raised the question whether an Archbishop of Canterbury could "canonically" resign. In our Archbishop's case, this difficulty does not present itself. The difficulties in his case have rather to do with the appointment of a successor, and the Archbishop is most anxious that everything be in order before he actually resigns his government of the diocese and province.

## NORTH-WEST AUSTRALIA.

## Consecration.

The Consecration of Canon John Fiewer, Warden of the Brotherhood of St. Boniface, Diocese of Bunbury, to be Bishop of North-west Australia, has been fixed to take place in St. George's Cathedral, Perth, on Tuesday, April 9. The consecration of a bishop must always be performed upon a Sunday or a holy-day. April 9 is, this year, the Feast of the Annunciation, transferred according to the rule that, if this festival falls on any of the days, Palm Sunday to Low Sunday inclusive, it shall be kept on the Tuesday after Low Sunday.

## TASMANIA.

The Tasmanian Synod opens on Tuesday, 16th April, when the Bishop will give his presidential address. On the same evening the diocesan festival tea will be followed by a church rally.

The annual reports of our two diocesan charities, the Home of Mercy and the Clarendon Children's Home, have just been issued. The average number of children in the Clarendon Home, which adjoins the Home of Mercy, was 45 for the past year. An anonymous gift of £500 has enabled the committee to build a playshed and provide swings.

The annual meeting of the Tasmanian C.M.S. will be held this year at Launceston.

## Cressy.

A surprise tea was tendered to Mr. and Miss Summers in the Trinity parish hall on

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The Creed of a Young Churchman. A Manual for Confirmation Candidates and other young Church people. By Canon H. A. Wilson, M.A., Rector of Cheltenham. Second Edition, 1927. 2s.

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## The Rejected Prayer Book.

Can the Bishops Authorise its Use?  
Rev. T. Quigley's Address.

Speaking at the meeting of the Church of England League in St. George's School hall, Hobart, Rev. T. Quigley discussed the possibility of the introduction by the bishops of the rejected Prayer Book. He said it was first necessary to inquire about the nature of the bishops' decisions in regard to the Book as rejected by Parliament. At the end of September the bishops met in conference, and, amongst other statements, issued the following:—

"During the present emergency and until further order be taken, the bishops, having in view the approval given by the Houses of Convocation and the Church Assembly to the proposals for deviations from and additions to the Book of 1662 set forth in the Book of 1928, cannot regard as inconsistent with loyalty to the principles of the Church of England the use of such additions and deviations as fall within the limits of these proposals. For the same reason they must regard as inconsistent with such loyalty the use of any other deviation from or additions to the Book of 1662. Accordingly, the bishops, in the exercise of their legal or administrative discretion, will be guided by the proposals approved in 1928 by the Houses of Convocation and by the Church Assembly, and will endeavour to secure that practices which are inconsistent neither with the Book of 1662 nor with the Book of 1928 shall cease."

Continuing, Mr. Quigley said: "Let us ask what this statement amounts to. It means that they have determined to give episcopal approval to the Book deliberately rejected by Parliament. It is true that the sections given are limited, but the very things—reservation, the new consecration prayer, and other innovations—which Parliament strongly objected to, will be allowed. This is a repeal in practice, of the Act of Uniformity by which the use of cathedrals and churches, and the enjoyments of the great endowments of the church, were restricted to clergy who used the Book of Common Prayer and no other. In taking up this extraordinary line of action they claim to exercise the inherent spiritual right of the Church or a liturgical right (jus liturgicum), which has never been claimed since the Reformation, and was unknown to the Church for at least 1000 years. Where do we find this liturgical right conferring upon the bishops the power to repeal the law of the Church and State? No answer can be given.

"The cry of Church versus State has also been raised in an acute form by the action of the bishops. No doubt some kind of a case can be made out for disestablishment, but the close connection between the Church and State in England has existed from the beginning, and has exercised a remarkably beneficial effect on both. It is impossible within the limits of a short paper to fully discuss this question, but it is sufficient to say that the difference between Church and State is only a difference of means and not one of ends. The true question for the Church to-day is, 'Does submission to this measure of State interference, the exercise of a naked veto in the legislation of the Church Assembly, constitute an infringement of an ideal autonomy, but rather does it conduce to the end for which the Church really exists?' The experience of the Church, to my mind, supplies an answer about which there is no doubt. Establishment has preserved the civic character of the Church and the spiritual character of the nation. It has prevented the Church from being narrowed into an episcopal sect, and prevented the growth of a barren secularism, dangers which face us here in Australia.

"In conclusion, let us ask the question, Can the bishops adopt a policy which will avert these dangers, and in the course of not many years win I feel that this can be done. They can bring before Parliament a revised and enriched Prayer Book, which will omit the objectionable features of the rejected Book, and be true to the reformed and scriptural principles of the 1662 Book. They can press for a revision of the ecclesiastical courts; they can adopt a firm attitude to the law-breakers; they can refuse promotion to archidiaconies, to canopies, and to other high offices to men who disobey the law. This is the only course of action which will restore their authority and save the Church at this critical time."

Dr. Grenfell tells a story of how, at a dinner given in his honour, a lady remarked to him: "Is it true that you are a missionary?" "Isn't it true that you are?" was his unexpected reply. Do we ever stop to think of it?

## A Miracle of To-day.

It is over five months since the missionary world was horrified to hear of the capture of two women missionaries by brigands in China. Miss Watkins, of C.M.S., was speedily released and sent back to collect the ransom demanded, but Miss Blanche Tobin, of C.E.Z.M.S., was held, and for some weeks little news could be obtained of her, in spite of strenuous efforts on the part of Bishop Holden, British Consuls and Chinese officials, as well as other C.M.S. missionaries who hurried to the spot.

The anxiety of Miss Tobin's friends, both in China, New Zealand (her home), and England, can better be imagined than described, and a constant stream of prayer went up that she might be shielded from danger and released unharmed. This actually took place on November 1, and the receipt of a cable saying "Released unharmed, ill-nourished" caused deep joy in spite of the last clause.

Now Miss Tobin's own narrative has arrived home and in it she tells a wonderful tale of hardship quietly borne, of hunger and thirst and growing weakness, of being in closest touch with lawless men for all those weeks, and yet of perfect peace. "There came to me at this time a wonderful assurance . . . that around me were the invisible forces of God, separating me from my captors. I realise that I owe this to the many prayers being offered for me."

Dragged on from day to day—for the most part in dense woods, struggling through paddy-fields and up and down steep mountain sides in carpet slippers—for her boots were stolen at once—she spent three weeks of her captivity, and then her captors realised that her strength was giving out and she was sent to a lonely hut watched over by a one-armed brigand, a half-witted boy, and a coolie. When her rescue was finally consummated she was in a very weak state, but still courageous and longing to get back to her work.

"The angels of God stood round me and kept me safe," wrote Miss Tobin in a pencilled message to a friend. Bishop Holden, who himself suffered at the hands of the brigands on his way to Miss Tobin's help, says: "For her to emerge with perfect mental health . . . is to me a far greater miracle than if she had been delivered speedily in some spectacular manner."

Such a story surely finds its parallel in those recounted in the Book of Daniel—the story of safety in the burning fiery furnace and the lion's den! It should be told far and wide that all may know that miracles are not, as we are so often told, things of the past, but a present reality to those of his servants whose work for Him sends them in the dark places of the earth.

## A Farewell.

Rev. C. L. Sumner was given a public farewell on the occasion of his departure from the district of South Kensington, Sydney, at a very largely attended gathering on Wednesday, 13th March. The Mayor of Randwick, Alderman Jennings, in making a presentation of a wallet of notes, referred to the great moral influence for good Mr. Sumner's ministry had been during his six years' stay in the parish.

Mrs. Sumners, whose musical gifts have been greatly valued, was also the recipient of numerous tokens of esteem. The Rector, Rev. R. Rook, presided. The farewell service on Sunday evening was attended by a crowded congregation.

## Sydney Diocesan Festival.

The Diocesan Festival of the Home Mission Society of Sydney Diocese has been fixed for Tuesday, 14th May. A good muster is expected.

The H.M. Council has appointed a sub-committee to carry out all detail.

Why does not God take us to Heaven as soon as we are born again? It is because there's something for us to do on earth.

## Our Printing Fund.

### ACKNOWLEDGED WITH THANKS.

W. G. Winnett, Esq., Kingston, Brisbane, Queensland, 12/-.  
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Rev. A. J. H. Priest, Hornsby, N.S.W., £1.



### Third Chinese Bishop Elected.

The Diocese of Honan, North of Hankow, has elected the Rev. Lindel Tsen as coadjutor to Bishop White. Honan is the diocese for which the Church of England in Canada is responsible.

Mr. Tsen graduated from St. James' Middle School, Wuhu, and from Boone College and Divinity School. His first independent work was as minister-in-charge of the inland city of Nanling, an outstation of Wuhu. When the Church in China organised its own board of missions in 1915, Mr. Tsen was its first general secretary. He went to America in 1924 for postgraduate study at the Virginia and Philadelphia seminaries. Returning to China in 1926, he became Dean of the Cathedral in Anking. He left that city in 1927 with other Chinese leaders, and military forces occupied the cathedral church for a long time. Recently Mr. Tsen has been working in Wuhu.

Bishop Tsae-seng Sing and Bishop Ding Ing Ong, assistants respectively to the English Bishops of Chekain and Fukien, are the two Chinese bishops already consecrated.

In view of the extraordinary increase in drunkenness, the Soviet has approved of the Spirit Trust's decision to reduce vodka supplies in Moscow, and distribute more among the peasantry, thereby counteracting the distillation of home-made spirit throughout the country. The home made liquor absorbs vast quantities of grain.

Local authorities cannot drastically restrain consumption, because the vodka monopoly is among the chief sources of State revenue, yielding £50,000,000 annually.

With £500,000 of Government stock, Mr. Bernhard Baron, chairman of Carreras Ltd., the well-known philanthropist and tobacco manufacturer, has created a trust fund, the capital and income of which will be applied

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during a period of 20 years to British institutions for orphaned and crippled children. Seventy-five per cent. will go to Christian institutions and the remainder to Jewish institutions. Mr. Baron is of French descent. He was born in Russia in 1850, and went to the United States in 1860 without a penny. Returning to England he founded the tobacco firm of Carreras Ltd. and became a naturalised Britisher.

The proposal to "fix Easter" bristles with difficulties. First of all, in regard to the Roman Catholic Church, the Pope, while not being actually opposed to change, has stated that it must be conditional on the advice of an Ecumenical Council. By "Ecumenical Council," of course, he meant a council of the Roman Catholic Bishops throughout the world. Would such a Council allow itself to be guided, on a matter so closely bound up with dogmatic tradition, by secular Parliaments, many or most of which are, as such, indifferent to dogma? Even if the Council were so guided, it would naturally expect all the nations—or the overwhelming majority—to be agreed. Are they so agreed? Then, again, even if the Latin Ecumenical Council assented to change, would the even more conservative Orthodox East be equally willing?

Religion in England is suffering to-day from this undoubted fact of the decay of Bible study. On a holiday we might set ourselves to the study of some one book of the Old or New Testaments, with the help of some commentary, of which many are available. We shall never regret the time thus spent. We shall discover unsuspected treasures, and shall be led on to delve for more. But of course readiness to study the Bible implies the possession of some serious purpose in life. Like knows like. He who is prepared to lead a mere butterfly existence, and to live only on the surface of things, will not want to read a book whose every page is a challenge to his shallowness.

Yesterday He helped me,  
To-day I'll praise His Name;  
Because I know to-morrow  
He'll help me just the same.

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### YOUNG RECORDERS.

#### Aims:

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

Toorak Vicarage, March 28, 1929.

"In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of Love  
Throughout the whole wide earth."

My dear your people.

You'll all know a lot about wireless, probably most of you have a wireless set in your homes. If you live in the country you can still listen-in to Sydney or Melbourne or Brisbane, you hear concerts, church services, market reports, stories specially told for young folk, cricket news; you are constantly told the proper time, and occasionally hear enquiries being made as to the whereabouts of some particular person. A short time ago a woman who had been busy in her house all morning was having a rest, and while resting she turned on the loud speaker. After a few moments she heard words to this effect: "George So-and-so lies dangerously ill at the H. Hospital, will relatives please come at once." It was her brother, and she was able to get into touch with him immediately. Such a thing seems very wonderful, a few years ago we would have said impossible.

There are people still living who remember when the telegraph was a new invention. In those days think how cut-off from the world people out here in Australia must have felt. There was no cable, news from Europe had to come by ships, sailing ships, and they often took three and four months to get here from England; news when it arrived was pretty stale. Nowadays something happens in England, China and America and we hear of it in a few minutes. During the test matches people in England have been just as keen to know the cricket scores as we, and they've heard them almost as soon too. No, in these wonderful times of

ours not a single thing can happen but all the world knows it in a very little while. This morning I looked at the front page of the paper and there read news from England, America, Switzerland, Spain, China, Japan, Mexico and New Zealand, and news about things that only happened yesterday, too.

We people belonging to different countries can't be strangers; if we like to take the trouble we can learn so much about one another. Wireless and the telephone, telegrams and cables, and aeroplanes and motors, ships and trains bring us so close together; everyone of these things should be a help to friendship. We ought to be able to understand what other countries think and do so much better than we could years ago. We use different languages and have different ways of doing things, but we are all men and women, boys and girls, we have one Father, and we should try hard to be one huge and friendly family.

This is Easter time; we look back to that long ago Easter Day in which Christ rose from the dead; with joyful hearts we go to church to give thanks to Him and sing His praises in the beautiful Easter hymns, and as we sing let us remember our brothers and sisters all over the world for whom He cares as He does for us.

Do you know what we call the Sunday before Easter, and why?

I am, yours affectionately,

*Aunt Mat*

Answers to questions in last issue:—  
To be found in the Lord's Prayer.

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

### THE SUN'S TRAVELS.

The sun is not a-bed when I  
At night upon my pillow lie;  
Still round the world his way he takes,  
And morning after morning makes.

While here at home, in shining day,  
We round the sunny garden play,  
Each little Indian sleepy-head  
Is being kissed and put to bed.

And when at eve I rise from tea,  
Day dawns beyond the Atlantic Sea,  
And all the children in the West,  
Are getting up and being dressed.

—R. L. Stevenson.

### HOW TO HELP.

Said Peter Paul Augustus:  
"When I am grown a man  
I'll help my dearest mother  
The very best I can.  
I'll wait upon her kindly,  
She'll lean upon my arm;  
I'll lead her very gently  
And keep her safe from harm.  
But when I come to think of it,  
The time will be so long."  
Said Peter Paul Augustus:  
"Before I'm tall and strong,  
I think it would be wiser  
To be her pride and joy  
By helping her my very best  
While I'm a little boy."  
—The Brown Memorial Monthly.

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### Children's Chat.

### Church Overseas.

Industrial Peace.—Rev. W. M. Corden.

Illustration.—Paintings for Geelong Church.

Leader.—The Craving of Mankind. An Easter Message.

### Quiet Moments.

The Source of St. Luke's Gospel.—Rev. E. G. Neal.

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Only one-eighth of the work of Protestant Christendom in the mission field is done by Anglicans.

In China girls are sold for a few shillings to provide food for the rest of the family.

"We have good sound Biblical theology. We need more 'kneecology.' An humble Christian can see a great deal more on his knees than a philosopher can see on his tiptoes."—Leon Tucker.

"I cannot think of any period in all the history of the Church of Christ when the times were more laden with the promise of blessing than these are."—Dr. D. M. McIntyre.

In Spain is seen proof of an intolerant Church aided by an intolerant Government doing everything that could be done short of violence to wreck and destroy the work of the Reformed Churches.

The income of the New Zealand Board of Missions for the past financial year was a record one, being £1000 higher than that of the previous year. Exclusive of amounts given to the Maori Mission, the total missionary contributions amounted to £20,072.

England has solved the problem of the young offender who breaks the conditions of probation, or who has been convicted previously, by three years' residence in a Borstal institution. There the boys live in houses, each with its own house master and colours, as in the great English boarding schools.

During the year there were a good many cars stolen, although the percentage in relation to the number of cars on the roads and streets is really surprisingly low. The actual figures are:—Cars reported stolen, 991; cars not recovered, 45; cars recovered intact, 915; cars found stripped or burnt, 31.

The British Home Secretary predicts that in the near future he may be forced to deal with immoral and disgusting books. He says that he is attacked by those who put freedom of writing before everything else in the world. He declares that there must be some limit to freedom.

Three hundred persons were killed by motor cars in Victoria in 1928. This represents an increase of almost 50 per cent. over the figure for the previous year. In 1920 there were only 43 deaths from this cause. Marriages for the year decreased from 13,608 to 13,186, a decrease from 7.88 to 7.53 in 1000 of population.

The lowest birth rate yet recorded for Victoria is the outstanding feature of the vital statistics for the State for 1928, issued by the Government statistician. Although the population increased in the year, the number of births, 34,498, was 576 less than the number recorded in 1927, and the rate, 19.7 in 1000 of population, has never previously been so low.

"The measure of our liberality is not what we give, but what we retain. It is good to keep an account. It was thus, that one of the most generous of men, now gone to his reward, had his heart and his purse opened. His lifelong fancy was a nice dog, and one evening early in his career, as he was looking over his cashbook, two entries caught his eye. First, 'To Foreign Missions, 2/6,' then, a little farther on, 'To prize poodle pup, £3/3/-'."

Last year more than 20,000 persons were killed by motor cars in the United States, and nearly 800,000 injured. We think of the war, in which 50,000 men from the United States were killed, as the high water-mark in recent American history, but since 1921 more than 100,000 men, women and children have been killed and 3,500,000 injured by the motor car in the United States.

"A Syrian bishop died and, according to the custom of the country, was buried in all his robes, sitting in his episcopal chair. In this position he was brought after death from Neyyoor, 40 miles distant. After being left in state so that the congregation at Trivardrum might pay their last respects, the body was carried to another church, so that his own people might go through the same ceremony. The idea of being buried sitting up, fully dressed, is so that he will be ready to rise and bless his people on the last day."

The annual sermon against "Gunpowder Treason and plot" was preached at West Wickham, Kent, on Sunday, November 4, by the rector, the Rev. Sir Henry Denny. The custom dates from 1619, when Sir Samuel Lennard bequeathed 20/- to be paid yearly to the rector for preaching the sermon. He also provided in his will 15 poor persons present to hear the sermon should receive 1/- each. The poor people (says a report in the London "Daily Telegraph") attended, 10 from West Wickham and the rest from the adjoining parishes of Hayes and Keston. The service was partly taken from the old English Prayer Book, which contains a special ritual for "gunpowder treason." The following extract from the Rochester Diocesan Register of 1655 was apparently written by the rector of West Wickham, at that period: "By Sir Samuel Lennard, by will dated 1619; 20/- for a sermon on ye 5th Novr yearly . . . but several sermons have been preached upon ye 5th Novr since I became rector, but no one paid for this day."