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**SALE OF WORK**

A Sale of Work for the "Australian Church  
Record" will be held on Tuesday, May 31st,  
afternoon and evening, in the Chapter House,  
Sydney. Mesdames A. E. Morris and E.  
Bragg are Joint Hon. Secretaries. Details  
in a later issue.



## YOUNG RECORDERS.

### Aims.

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

Toorak, Vic., May 26, 1927.

"The world is so full of a number of things,  
I am sure we should all be as happy as  
kings."

—R. L. Stevenson.

My dear girls and boys,  
Isn't it a good thing we don't all  
want to be and do the same as one  
another? Nearly every one of us has  
some special hobby, something we like  
to do better than anything else, and it  
is really quite difficult to find another  
person who wants to do it in exactly  
the same way. At school you'll have  
your favourite game for lunch hour; do  
all the others want the same? or do you  
have great arguments as to what it  
shall be? All of you to whom this letter  
is written are still going to school,  
but you do have free times and holi-  
days to spend as you like. What do  
you do? I suppose some of you go to  
the pictures whenever you can, and  
there you do sometimes see wonderful  
things. They can show us people and  
places we can never hope to see in  
real life. Some of you like to find a  
quiet corner and read, and so get an  
idea of the wonders of this world.  
Some of you are wanting to be on the  
move, you walk or garden or ride or  
motor, all the time learning new things  
about the world close around you.  
Whatever you do you can be learning  
all the time, lovely learning about some  
of the numberless things that fill the  
world.

Soon comes the question of your job  
in life—each of you perhaps choosing  
differently from your next-door neigh-  
bour in class. It would be interesting  
to know of ten boys or ten girls in a  
class what each meant to do. I know  
quite a small boy whose father has a  
place up country. He said one day,  
"What a sheep is to dad, an engine  
is to me," so he is quite certain that  
his job is to be with machinery. It's  
grand to be quite sure of what we  
want to do, like he is, but not all of  
us are built like that. Any way, what-  
ever you choose work at it hard, be  
interested. "Whatsoever thy hand  
findeth to do, do it with all thy might"  
is advice given hundreds and hundreds  
of years ago.

The longer we live the more inter-  
esting we ought to find our life. Why,  
every day we are finding out something  
new, we can't help ourselves.

Ascension Day is just passed, the  
day on which we remember our Lord's  
Ascension into Heaven, forty days  
after His Resurrection. What is an-  
other name we sometimes call it? Will  
you read the account of the Ascension  
in Acts and tell me where you found it.

With best wishes to you all,

I am, yours affectionately,

*Aunt Mat*

Answers to questions in last issue:—  
What does every Sunday remind us of?  
Easter, our Lord's rising from the dead.

Why do we keep the Lord's Day, and not  
the Jewish Sabbath on Saturday? Because  
the early Christians gave up the Jew's Sab-  
bath, and kept the Lord's Day.

## RED INDIAN CAMP AS IT IS TO-DAY.

(Exchange.)

Tomahawk, war-whoop, scalp! Was  
not that our old idea of the North  
American Indian? But as I was cross-  
ing Canada last year I saw a real  
Indian encampment.

The camp was close to the Canadian  
Pacific Railway line, between Edmon-  
ton and Calgary. Six handsome cars  
were standing there with bright Indian  
blankets stretched between them. In  
this new fashioned wig-wam the dusky  
squaws were cooking breakfast in a  
frying-pan, while the braves, dressed  
in cowboy style, were lounging near-  
by and enjoying the cheerful smell of  
steaming coffee.

What a flash of bright colours the  
encampment made, for the Indian has  
lost none of his love of brilliant col-  
ours. The men wear the brightest of  
red or green handkerchiefs round their  
necks, and as for the squaws, they  
think nothing of appearing in a crim-  
son blouse, a magenta skirt, with a  
scarlet shawl wrapped over their  
heads. They love all shades of red.  
Perhaps a motor-car is rather a come-  
dant after a dashing pony, but it has  
advantages.

## MINORITY REPORT OF SUB- COMMITTEE, DIOCESE OF SYDNEY.

(Continued from p. 5.)

be elected and proceed in the same manner  
as before, Dioceses being represented ac-  
cording to the number of their clergy. The  
General Synod is given fuller powers, and  
reference to the Constitution what these  
powers are will be seen, but such powers are  
very restricted.

For the good of the whole Church in Aus-  
tralia, Churchmen will approve of giving  
General Synod fuller and more complete  
powers than they now have under the pre-  
sent Constitution.

### Diocesan Synods.

The powers of a Diocesan Synod under the  
Constitution are fully set out and will meet  
with the approval of Churchmen.

The proposed New Constitution allow us  
a General Synod, which will represent and  
express the Unity of the Church in Aus-  
tralia, with a secure legal status, with a fairer  
representation of dioceses, and with more  
expansive jurisdiction.

It gives the Church the power of adding  
to our forms of worship, new services, and  
improving such services. It gives the  
Church power to interpret for itself any  
doubtful provisions of our Prayer Book.

This Constitution will enable the Church  
to meet difficulties in the future, and under  
the guidance of the Holy Spirit will be an  
instrument to be used by the Church for the  
glory of God and the advancement of His  
Holy Church.

The Primate, every Archbishop and every  
Bishop in Australia approve of the new pro-  
posed Constitution and this should help and  
guide us in coming to a decision.

The final resolution passed by the Con-  
vention should inspire us.

(Signed) F. B. WILKINSON.

# The AUSTRALIAN CHURCH RECORD

For Church of England People  
CATHOLIC—APOSTOLIC &  
PROTESTANT &  
REFORMED

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the Proposed New Constitution and Prayer  
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from 10 a.m. to 4 p.m. Will our friends  
and correspondents please note. Tel.  
MA 2217.**

The foundation stone of St. John's,  
Canberra, was laid 86 years ago.

A clergyman in Victoria has given up  
the ministry to become a farmer.

Britain has now under one million  
unemployed, for the first time since  
the Great Strike.

There is a parson in St. Arnaud dioc-  
ese living in a canvas vicarage among  
new settlers who are similarly habited.

A reptile authority in Adelaide has  
died of snakebite. The "old hurt"  
kills even clergy.

Why are not Voluntary Religious  
Teachers accorded complimentary  
tickets to children's displays and in-  
vited to other Day School functions?

A recent medical report on a well-  
known candidate for Africa stated that  
he is "able to love in that country."  
Not so far out, in this instance.

Bishop James, of St. Arnaud, con-  
ducted the first communion service on  
the extreme northern border of South  
Australia and Victoria.

A letter was recently delivered at  
Daylesford posted in 1910 at Sale!  
When this paper is late do not blame  
us!

Bishop Cranswick would prefer many  
Prayer Books rather than two. For  
some people one offers enough diffi-  
culty.

The Religious Motion Picture Founda-  
tion, formed in U.S.A., seeks to  
provide suitable cinema shows for  
Sundays.

Mr. Hogan, the new Labour Premier  
in Victoria, has not been much blessed  
by Archbishop Mannix's effusive bene-  
diction.

In Australia the number of acciden-  
tal deaths in every 100,000 persons, in  
1907, was 64, and in 1925 only 52 per  
cent. In America in 1907 it was 103,  
and in 1924 it was 76.

"Perilous precipitancy," quite a good  
alliteration used by the Archbishop of  
Canterbury. But it does not yet ap-  
pear that the English bishops have  
freed themselves of the charge.

Superstition dies hard. A motor car  
is supposed to have fallen over a 40  
feet high cliff, because it passed a  
funeral in a certain place in England.  
But fancy a newspaper head-lining this  
important piece of news!

The secretary of the Council of  
Churches said it was considered that  
the Gipsy Smith Mission failed be-  
cause the appeal did not go deep  
enough. Was it not that it went too  
deeply into the pocket?

"Religious Services" came low in  
the wireless plebiscite in Victoria. On

a prior occasion it came abnormally  
high due to the inclusion of "Pleasant  
Sunday Afternoons." Is P.S.A. now  
not "religious"?

The population of the world is about  
1,660,300,000. The average age of  
man is about 33 years. About 57,374,-  
758 die annually. Nearly 908,520 die  
weekly. About 5310 die hourly. Almost  
90 die every minute. About three die  
every two seconds. Six persons have  
died while you have been reading the  
above.

Bishop Maxwell-Gumbleton, formerly  
of Ballarat, and now in England, writes  
to Mr. R. G. Radcliff that he is trying  
to interest certain Home Anglican  
circles in the claims of the new Dio-  
cese of St. Arnaud, and he hopes that  
sufficient money will be raised to cre-  
ate a capital fund that will enable the  
diocese to be independent.

"The church opening here was a  
very showy high church affair, with  
crosses, altars and candles, incense  
and sanctuary lamps everywhere. It  
did not appeal to me a bit, and it's  
the first time I've seen those weird  
and wonderful mitre-business the bishop's  
adorn themselves with on top of their  
vestments. The state of affairs irri-  
tated me beyond words."

In order that fathers and mothers  
may see how their children are being  
taught, different schools in Buffalo  
(U.S.A.) are holding one-hour demon-  
stration sessions in the evening. The  
demonstration shows all the classes in  
session for one hour, and the parents  
are at liberty to go from one class to  
another to learn how the children are  
instructed.

During May four diocesan synods  
considered and voted on the question  
of the adoption of the proposed new  
constitution for the Church in Aus-  
tralia. They were those of Armidale,  
Riverina, Tasmania and Gippsland.  
The voting was all but unanimous in  
favour. At Gippsland the synod rose  
and sang the Te Deum directly after  
the vote took place.

The annual public meeting of the  
Melbourne College of Divinity, for the  
conferring of Degrees, will be held in  
the Chapter House, at St. Paul's  
Cathedral, Melbourne, on Tuesday,  
June 14, 1927, at 8 o'clock p.m. The  
President, Rev. Professor A. E. Albin-  
ton, M.A., B.D., will preside. An ad-  
dress will be delivered by Rev. J.  
Ernest James, B.D. (Hons. Lond.),  
Minister of the Independent Church,  
Collins St., Melbourne, on Claudius of  
Turin.

## The World Call to the Church.

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## THE BEST

and the B.C.A. is seeking to give it.

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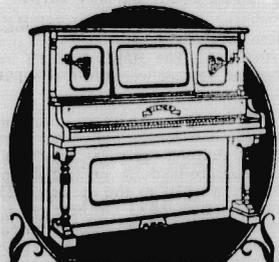
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### "IS RELIGION DYING OUT?"

PEOPLE were invited to attend the obsequies of religion. They could hear the bells tolling for the funeral. Voltaire and many others had long ago foretold it, and it had at length, some people said, come to pass. Christ Himself had said: "When the Son of Man cometh shall He find the faith on the earth?" (St. Luke 18, 8.)

There were periods of decline which marked the history of Christianity. At the first, "all the disciples forsook Him and fled." Persecutions decimated the early Church, as when the crowd raised the cry: "The Christians to the lions." No sooner was this stage passed than the Arian heresy swept over the Church. Yet later, pagan influences led to the destruction of Western civilisation and the corruption of the Western Church in the era called the Dark Ages. After the Reformation in England and the Puritan supremacy there ensued a wave of licentiousness, which it is to be feared we are emulating in our immoral plays and books and picture exhibitions.

Not long afterward arose what is called Latitudinarianism, and paralysed the Church of England, and in intellectual circles, as the noted Bishop Butler stated: "It was not so much a matter of enquiry whether Christianity were true or not." It is too soon yet to say that we are free from the weakening influence of Darwinianism effected by those who out-Darwin Darwin, by asserting the extremist form of evolution, and almost abolishing the need of an intelligent Creator of the Universe. But Darwin believed in God, and said he did not consider there was anything in his discoveries and theories which was contrary to the Christian religion. He even sent a donation to a Missionary Society, which is more than some church people do. But he did write in his diary this terrible warning about himself and the deadening effect of materialistic thinking: "I have been so used to watching and tabulating shells and stones, and leaves, and animals, and drawing conclusions from them, that my mind has become a machine for registering data. I have long since lost all taste or desire for music or for paintings." Would it be fair to say that nearly always regard for material things tends to neglect of religion?

It is recorded of Mr. Baracchi, a former Government Astronomer in Victoria, that, when asked if he did not admire the glories of the sky, replied: "I cannot; every time I look at the stars I only see figures and calculations." We should pity those on whom science imposes such penalty, but we need not allow our worldly pursuits to lessen our regard for religion.

Periods of decline introduce periods of revival. The Christian religion

The Greatest Truth in Holy Scriptures—the Personal Return and Reign of the Lord. Read for a sane and striking account of this neglected but fascinating subject "The Dawning of That Day," by Rev. H. G. J. Howe. Leading booksellers, price 1/1 posted, or from the Author, Christ Church Rectory, Gladesville, N.S.W.—Advt.

was born in death. That is its spiritual principles as shown in the personal experience of St. Paul, and of every believer. "We are dead in Christ, that we may live unto God." It is the historic order, also. "Through the grave and gate of death we come to our joyful resurrection." The death of Christ led to His Resurrection, the foundation of the whole Christian structure. The news of the Resurrection gathered the scattered band of the disciples. And so has it been throughout. After the great, so-called Ten, Persecutions, Christianity attained the purple, although the patronage of the Imperial Throne proved a doubtful blessing. The ensuing darkness of the middle ages gave way before the renaissance of learning, and the reformation of the Church. The deadness of the Georgian period ended 100 years ago in the birth of a host of active societies such as the British and Foreign Bible Society, S.P.G., the Church Missionary Society, and many others, which have marvellous records of beneficent Christian activity unrivalled in any age or by any other land. There has thus been constant ebb and flow in the tide of religion. Lecky's tribute should be remembered, "the Christian religion has preserved in the person of its Founder an enduring principle of regeneration."

The Burning Bush is symbolic of the Faith of Jesus. One would naturally expect Christianity to die out, but it will triumph at the end. The world may be getting worse and worse. The Apostle anticipated that in the latter days. But, finally, Christ on his coming again will restore the Kingdom of Israel and establish a universal reign of righteousness.

In New Mexico in 1901 they founded a city without a church. No clergyman might officiate; no religious instruction could be given to children; Sunday as a day of rest and worship was absolutely disregarded. After six years the place was uninhabitable, Drunkenness and immorality were rampant. The town soon became deserted.

We should use the present opportunities if only for the sake of the welfare of the city and land we live in, and of the people among whom we reside.

### "THE COMFORTER."

They gather around Him,  
In eager belief,  
Though faintly there lingers  
A shadow of grief.

For One Who is speaking  
No longer may stay;  
He seeth their sorrow,  
Yet goeth away.

But solace remaineth  
With hearts that are sore;  
His Spirit He giveth  
To stay evermore.

"The Comforter cometh!"  
Oh, promise divine;  
Unheard and unnoticed,  
A Presence benign.

"The Comforter cometh!"  
Oh, strength that is true,  
Forever in silence,  
He guideth anew.

—Grace L. Rodda.

The source of most happiness, the cause of all ill-doing, the universal origin of evil, is not money, but self.—Whyte Melville.



### The Prince and Uganda.

The visit of the Prince of Wales to the Brighton celebration of the Uganda Jubilee was something of a unique event. Dr. R. J. Campbell took the chair, as the Mayor of Brighton, who was to have presided, was prevented from attending. Owing to the presence of the Prince the meeting was a crowded one. The Bishop of Uganda, the Right Rev. J. J. Willis, had just concluded his address when the Prince was announced. When H. R. H. was seated, Canon Hicks (vicar of Brighton) gave him a welcome on behalf of the Churches of Brighton. In a short speech the Prince said:

"I hope you will not expect me to lecture to you on Uganda. I am unfortunately unable to do that, because Uganda is one of the very few of our Crown Colonies and Dependencies in the Empire that I have not yet had the opportunity of visiting. I hope to remedy that one of these days. But I visited most of our other African Dependencies, and so I do know something of the splendid missionary work that is done in those tropical lands. As these dependencies—great countries—progress and develop, the native requires education, and therefore the work of the missionary becomes increasingly important. I am very happy to join with you in wishing this work in Uganda every possible success."

Rev. Prebendary Carlile, D.D., the founder and chief of the Church Army, is preparing for the biggest campaign in his life. He is to tramp England in an effort to win one thousand men and women for missionary work at home and abroad. Prebendary Carlile celebrated his 80th birthday on January 14 last.

### Slaves of Amusement.

Addressing a gathering of 3000 members of the Mothers' Union in Winchester Cathedral, the Bishop of Winchester said that in the twentieth century God was calling out for true worshippers, yet thousands were distracted and drawn aside from what should be their greatest joy. Some who should know better were spending the precious jewels of time and energy on mere amusement—slaves of bridge, or the derisives of dancing, or snatching a thimbleful of excitement as they put a shilling on a horse which they hoped would head the procession to the winning post.

### A Baptism at St. Paul's.

St. Paul's appears to be widening the bounds of its religious services. Only a few months ago the daughter of the then Lord Mayor was married in the Cathedral, this being the first wedding there for something like half a century. It is long since there was a baptism in St. Paul's. Mr. Henry Willis, whose firm has been connected with the great cathedral organ for over fifty years, had his son baptised.

### The Bible Less Read.

The Bishop of Norwich, speaking recently at a meeting of the British and Foreign Bible Society, at Norwich, said the Bible was less read now than used to be the case. For this there were many reasons. It was suggested that its spiritual authority had been impaired because many no longer looked in its pages for the last word on scientific questions or historical criticism, but its spiritual value was independent of the exact form in which it reached us. It was deeply to be regretted if, through some misapprehension of the ranges of the Bible's messages, its spiritual value was in any way disregarded.—Liverpool Post.

### The Penny in the Plate.

"Thousands of pounds will be spent on the Grand National," said Canon Sinker, Vicar of Blackburn, preaching at the mid-day service at St. Nicholas, Liverpool, recently, "and yet there are people who come to church and insult God by throwing a coin into the plate which they would never dare to offer as the price of a programme in the theatre or give as a tip to a cabman. I am filled with indignation sometimes when people give me cheques for a guinea and say it is their 'mite,' when they could easily give £100 or £1000."

It was a scandal to Christianity that such large sums should be left in wills. "I

would be ashamed," said the Canon, "to leave £190,000, as somebody did recently. After providing for his family, a man should give himself the joy of helping worthy causes in his lifetime, and Churchpeople should give according to their means—not their means. If the clergy are 'always begging,' it is the fault of the laity. Some men give in the collection an amount that does not pay for their share of the electric light used when they are worshipping in church. Nobody has a religion worth anything unless it touches his pocket."

### The Bishop of London.

The Bishop of London returned from his tour of Australia and New Zealand and met an attack from the Home Secretary (Sir William Joynson-Hicks). Speaking at a meeting of the National Church League, Sir William accused Dr. Ingram of having filled the diocese of London with men who were disloyal to the doctrines of the Reformation.

"I do not want hard words against his lordship, but I want the bishops to realise we have our rights as they have theirs. Churchmen are asked to accept the new Prayer Book as a compromise for the sake of peace, but the bishops should give an assurance that the present revision is final. Thus far no assurance has been forthcoming. Let the bishops say that the Reformation was the work of God in the Church, and we will help them to keep the peace."—Cable.

### PRAYER BOOK REVISION.

Sir W. Joynson-Hicks and the Primate.

The correspondence between Sir W. Joynson-Hicks and the Archbishop of Canterbury has been published. The most noteworthy point respecting it is that the Archbishop was unable to give the assurances for which Sir William asked. The latter propounded four searching questions regarding the result of the legislation of the new Prayer Book. (1) "What steps do the Bishops propose to take in order to secure obedience to the provisions expressed or implied in the issue of the new Book?" (2) "To what extent is the composite Book to be regarded as a final settlement of the matter?" (3) "To what extent is the new Book to be understood as excluding unauthorised teaching and practice now prevalent and not authorised by the new Book, though not explicitly condemned by it?" (4) "Whether it is contemplated that the Bishops, either individually or acting together, will continue giving permission for the uses of practices plainly illegal?" To the first question the Archbishop replied expressing a hope that "when the new provisions are in operation we may be able to secure much more effectively a reasonable adherence within enlarged limits to the directions of the Church in regard to the conduct of Divine Service." To the second his answer was that "finality is, of course, an impossible, and even a wrong, thing to promise in the life of a living Church." To the third and fourth, his reply was to the effect that his answer to the first would apply also to them. Sir William wrote again expressing his regret that the assurances for which he had asked were not forthcoming.—The English Churchman.

### ST. BARNABAS.

(June 11th).

Teaching and travelling,  
Barnabas goes;  
The number of converts  
Steadily grows.

Leaving Jerusalem,  
Seeking for Saul;  
Meeting at Tarsus,  
Sounding the Call.

Antioch findeth him,  
Earnest and true,  
Crowds are assembling,  
List'ning anew.

Barnabas faithfully,  
Filling his part,  
Ever revealeth  
"Purpose of heart."

—Grace L. Rodda.

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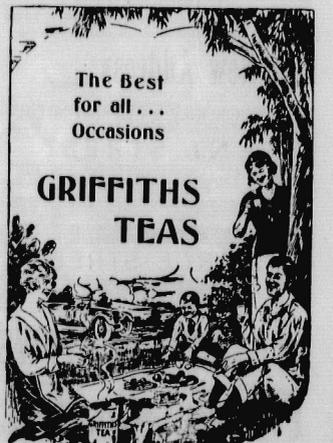
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**John Tillotson, Archbishop of Canterbury,**

AN argument put forward by the Bishop of Durham to his Diocesan Conference in favour of the new Prayer Book is that the doctrinal basis of the Church of England is broad enough to include the teaching and practice of Archbishop Laud as well as that of Archbishop Tillotson. Who was Archbishop Tillotson, and why should he be selected for the position of honour?

John Tillotson was appointed Archbishop of Canterbury under William III. He occupied that position for three years, dying in 1694, at the age of 64 years. For nearly thirty years previous to his elevation to the Primacy he had been one of the most popular and influential preachers in London. His sermons were very widely read during his lifetime both in England and on the Continent. After his death "the copyright of his discourses brought ten thousand five hundred guineas to his widow." This was a large sum of money in those days. But it does not answer our question: Why bracket John Tillotson with William Laud? Probably either of the two would have been sufficiently satisfied with the contrast! For Tillotson's point of view we refer our readers to the interesting sketch of his life and the still more interesting series of selections from his writings, made by Dr. James Moffatt.

There is controversy in some of Tillotson's writings. When put to it he could denounce "the restless and black designs of that sure and inveterate enemy of ours the Church of Rome." But the impression we gather from these selections is that he only engaged in controversy when controversy was forced upon him. His teaching is very wide and varied, but always and essentially practical.

The first words of the Epistle for yesterday would make a good motto for his general message, "Be ye doers of the word and not hearers only delecting your own selves." He was ac-

cused by some of sympathy with latitudinarianism. He replies: "I do not intend to plead for any error, but I would not have Christianity chiefly measured by matters of opinion. I know no such error and heresy as a wicked life." Again in another place: "The greatest miracle in these latter ages is a good man, a true and sincere Christian."

Tillotson has that most essential gift for a popular speaker. He keeps to the level of his hearers. We notice this both in his arguments and in his illustrations. And no matter what his subject, he is always both clear and vigorous. He is seldom laboured and is often epigrammatic. He has a deep insight into human nature. But behind that discerning eye and elegant tongue we feel the pulsations of a loving heart. He was, above all things, a man of good-will, a lover of his fellow-men.

Pride of place in this volume is given to the sermon "against evil speaking." Joseph Butler was less than two years of age when this sermon was preached. He himself lived to preach an equally famous sermon "upon the government of the tongue." The two sermons are upon different aspects of the same subject. They differ in matter and yet they are somehow wonderfully alike in atmosphere. You cannot read one without thinking of the other.

The pages are enlivened by many sparkling sentences. Take one or two: "All religions are equal in this that a bad man can be saved in none of them"; "Poverty and contentment do much oftener meet together than a great fortune and a satisfied mind." On page 114 we notice the expression, "the eternal law . . . of righteousness"—a phrase become so familiar through the pages of Dale's "Atonement."

"The Golden Book of Tillotson. Selection from the writings of John Tillotson, D.D., Archbishop of Canterbury. Edited with a sketch of his life, by James Moffatt, D.D." Our copy from Angus & Robertson. 12/6. (D. J. Knox.)

**Uganda Jubilee.**

The Uganda Jubilee will be celebrated in Uganda in June, 1927 recalling the fact that on 30th June, 1877, the first missionaries reached the capital. Big meetings will be held in England and in Australia, the C.M.S. will suitably celebrate the jubilee of this great missionary enterprise. A central meeting will be held in the Chapter House, Sydney, towards the end of June.

It is felt that the Jubilee of the Uganda Mission affords an opportunity of bringing before people a very striking chapter of missionary history. The story illustrates the heroism of the early adventure, the process of steady development in face of tremendous difficulties, and the challenge of the new Africa to the Church to-day.

To quote from a recent article in this connection:—"No more callous and brutal creature was ever born among the sons of men than the average heathen in Uganda. Indeed, the country was steeped in cruelty unspokeable before the advent of the knowledge of God. Human life was taken in the most fiendish manner without the least compunction."

The modern traveller finds a Christian Kabaka or king in Uganda, who is trying with the help of educated Christian chiefs to rule his country well and live at peace with his neighbours. He finds also many signs of prosperity, good metalled roads, acres of cotton gineries, shops, and schools. And as he nears the capital he sees its chief hill crowned with a cathedral surmounted by a cross, and so he begins to realise what has made the change. It is not exaggeration to say that the history of modern Uganda has been largely made by missionaries.

**IN MEMORIAM.**

The following verse is supposed to have appeared in a daily paper in the "In Memoriam" columns:—"Born to this world of hope and promise, But measles took our little Thomas."

**FLASHLIGHTS from the PAST**



By Rev. A. J. H. Priest

**KING VERSUS POPE.**

THE coming of the Normans meant nothing less than a revival of religion in the Church of England.

**A Forward Movement.**—The superior learning and greater zeal of the Norman Bishops resulted in progress everywhere. Glorious Cathedrals, of a scale and magnificence never seen before in England, were commenced at Canterbury, Rochester, Lincoln, Durham and many other places. New monasteries were established everywhere, and splendid Abbeys were built, such as Kirkstall, Fountains, and Tintern. These great and beautiful buildings were an outward sign of the devotion of the Christians of those days to their Lord and Master Jesus Christ. **We thank God for the spiritual blessings brought by the Normans to our Motherland, though we deeply regret that they brought the Church of England under the sway of the Bishops of Rome.**

**Archbishop Anselm.**—When William the Conqueror died, his son, William Rufus, succeeded him, and was one of the worst kings who ever sat on the Throne of England. After the death of Archbishop Lanfranc, William kept the See of Canterbury vacant for four years, applying the revenues to his own use. He did the same with other Bishops and Monasteries. At last he became very ill, and, thinking he was dying, he appointed Anselm to be Archbishop of Canterbury.

Anselm was perhaps the greatest genius of his age, a great theologian and a devoted Christian. Even the fierce Conqueror was mild in his presence, and, when dying, sought his blessing. Anselm was born in Italy of noble parents; he entered the monastery of Bec, in Normandy, when Lanfranc was Abbot. Later becoming Abbot himself. He was a ripe scholar, a gifted writer, and an eloquent speaker, and became even more famous than Lanfranc.

**Conflict with the King.** When he was appointed Archbishop of Canterbury, Anselm entered upon a long struggle with the King, whose health had been restored. The dispute was about investiture, the real question being who should appoint the English Bishops. William I. and Lanfranc had acted together in placing England under the spiritual supremacy of the Pope, but resisting the Pope's claim to temporal authority. Anselm took the side of the Pope, and opposed William and Henry, the Conqueror's sons, who maintained their own rights against the efforts of the Archbishop to cede them to Rome.

**The Pallium.** Anselm asked permission of the King to go to Rome to receive his pallium (or mantle of office) from the Pope. This the King refused, but he secretly sent two chaplains to Rome who returned to England with a Legate from the Pope, who brought the pallium with him. The question of investiture was settled by a compromise. Anselm was not required to go to Rome to receive his pallium from the Pope; on the other hand the Legate

did not give it to the King to confer on the Archbishop. He laid it on the altar of Canterbury Cathedral, whence Anselm took it.

**The quarrel between King and Archbishop seems to be about a trifling matter, but the question at issue was the independence of the Church of England.**

**Gippsland Synod.**

**Proposed New Constitution.**

A special session on 18th May, the Bishop delivered an address on the new constitution of the Church in Australia, from which the following is taken. The Constitution opens with six solemn declarations.

I look upon these as the chief glory of this memorable legislative document. They were originally based upon the declarations of the Irish Church; but, in the completeness of the doctrinal statement of our Faith, and at the same time in the dignity and the conciseness of the language used, it is possible that the amendments of the Convention have provided our Church with a declaration of Faith and Order unsurpassed elsewhere. Experience has usually shown that definitions about matters concerning which sacred opinions and traditions are held are for the most part divisive in their effect. In the present case the opposite has been the result. In no other part of the constitution were decisions made which did more to unite us.

**A Supreme Tribunal for our Church.**

All questions of faith, discipline, ritual or ceremonial are to be determined by this Court. Hitherto our only appeal has been to the English Ecclesiastical Courts of Law, to which we had no access, and before which we could not plead. Not only was such a position intolerable, but English Ecclesiastical law has itself been in urgent need of reform for many years past, and its varied rulings have brought about a state of confusion that has made discipline an impossible ideal. Under these circumstances it is high time that we should break what is called "the legal nexus." The Constitution does this by the establishment of a tribunal of first instance for every diocese or province, and gives every person the right of appeal to the Supreme Tribunal, which shall finally determine the case, and at the same time not be bound by the decisions of any English Court.

But here again our loyalty to the Mother Church is jealously preserved. In the first place, when our tribunals are making their decisions any English ruling may be cited as a "persuasive precedent" and is to be given due weight. In the second place, our tribunals are directed to have recourse to the history, canons, practice and custom of the Church in England in arriving at their decisions. And, thirdly, the Consultative Body of the Lambeth Conference may be consulted by the Supreme Tribunal, so that in matters of sufficient importance we may look for the guidance of the whole Anglican Communion.

**The New Powers of the General Synod.**

For the first time in her history the Church in Australia is to have a General Synod with a proper legal standing, which is to exercise authority over the dioceses within the carefully guarded limits of certain matters of routine organisation. The General Synod will do this by passing "canons" which will not need to be ratified by the dioceses. In all other matters the General Synod will have to pass "provisional canons" to which the dioceses may refuse assent, and yet which will operate in any diocese which does not determine through its synod thus to refuse ratification.

**Revision of the Prayer Book.**

It was in drawing up this Chapter that the Convention showed what a conservative body it was. Although there will be three clear ways of doing it, it will not be easy to alter the Prayer Book, and any change will have to win very general and well considered acceptance from the whole Church before it can become law. I feel sure that most of you will regard this as only right and proper. But the great thing is that under the new Constitution, if we are prepared to do it without haste and with due regard to the constant demand for comprehensiveness which is so typical of our Church, we shall be at liberty to take steps to bring the Prayer Book more into line with the needs and circumstances of Australian life.

Besides these direct gains, it furnishes us with a noble expression of our witness to

the faith once delivered to the saints. It continues and secures for us the liberty of each diocese to adapt itself to its own local needs. It testifies to our love and loyalty to the Mother Church, and our purpose of remaining steadfast in her glorious traditions.

**Prayer Book Revision.**

THE Bishop of Gippsland, in the course of his Presidential Synod Address, on 19th May, spoke as follows:— There has been widespread interest in the revision of the English Prayer Book, which is now published under the title of "The Composite Prayer Book." The time has not yet come to deal exhaustively with this important subject, and at the present moment I only feel able to express a few leading thoughts.

The Composite Prayer Book is a magnificent piece of work. It is full of life. It provides the variety and elasticity for which the whole Church has been longing. The richness and stateliness of its language make it just as incomparable as the old Prayer Book as a piece of English literature. And there is much in it that will win the grateful thanks of everyone.

I think my chief disappointment is that there is not a much larger human element in the Book. The needs of the common, untheologically-minded people have not been met adequately. This is best illustrated by the Occasional Offices, and more particularly in the Burial Service, where there are still far too many relics of a gloomy view of man and God. I had hoped that in this part of the revision especially the opportunity would have been taken to strike the typical note of Christian triumph in the presence of the last dread enemy.

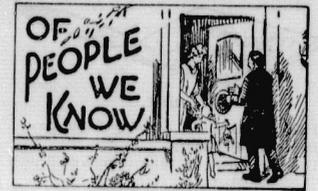
In many places the Book is undoubtedly complicated, and its size is a great disadvantage. On the one hand, the difficulty of following the course of the service will involve the danger that the easy participation of the congregation may cease. That would be a real calamity to Anglican worship. On the other hand, the large type handy Prayer Book of old will be impossible unless the problem of size is somehow dealt with.

To have only two alternative Communion Offices is undoubtedly a sad confession of weakness. If there were three, or even more, it would be far better, but the principles of having two is thoroughly bad, for it can only have one result, that of emphasising and perpetuating two great parties within the Church. This is peculiarly out of harmony with the essential spirit of Holy Communion. How can a Church claim to be one fellowship when it proposes to celebrate the Sacrament of love and unity in two ways in order to satisfy the opposing views of two parties? The two services are not mere variants, they are confessedly different in their emphasis.

Nobody is surprised at the permission given to reserve the Sacrament. In the past when this has come up for decision as a matter of principle I have felt it to be my duty to record my vote against it. I have done so for three reasons. First, I cannot find Scriptural justification for it, although I have always been prepared to waive this, provided that it is not included in those things that are regarded as "generally necessary to salvation." Secondly, I have never felt that the need for reservation has been successfully demonstrated. And, thirdly, I honestly do not think that if the Sacrament is reserved we can be adequately safeguarded from what I regard as the danger of adoration, or that extra-liturgical services which are out of harmony with the English tradition can be prevented.

With reservation the Composite Prayer Book introduces a group of allied matters which cannot be regarded as mere matters of taste. They involve the whole question of the Anglican view of God and Divine Grace, and faithful Churchmen may not shirk the duty of testing and investigating the system of religious thought covered by them.

(Continued on page 11.)



Bishop Langley celebrated his 91st birthday on 17th May.

Mrs. D'Arcy-Irvine, wife of Bishop D'Arcy-Irvine, is ill in hospital.

Miss Ohlsen, of G.F.S. Hostel, Sydney, is ill in St. Luke's Hospital, Sydney.

Bishop Long has gone to Melbourne to the seaside home of Canon Hughes, for much-needed rest and recovery.

The Rev. W. J. Sage, formerly of Yorktown (S.A.), has been appointed to Birchip, Diocese of Ballarat.

The Revs. A. Gearing, Wonthaggi, and F. H. King, Mirboo North (Gippsland), have exchanged parishes.

The Rev. George Downton, Victorian Secretary of A.B.M., is, we regret to hear, seriously ill in his home at Brighton Beach.

The Rev. Dr. Milne, former Precentor of Adelaide Cathedral, is residing in East Malvern, Melbourne, where his son is assistant curate.

The Rev. H. D. Campbell has undertaken duty in the newly-formed parish of Seville, near Melbourne.

Bishop James, of St. Arnaud, has changed his residence from Ballarat to St. Arnaud. He was welcomed at a Social gathering there on 31st May.

Rev. Dr. Micklethwait sailed by the Morinda for Samarai, on the invitation of the Bishop of New Guinea, to visit the mission stations.

Miss Friend, an invalid resident in Garden Vale, has sent to St. Paul's Cathedral, Melbourne, a beautifully worked chalice veil in recognition of help received from the services through the wireless.

Rev. H. E. Sexton, B.D., formerly of St. Martin's, Hawksburn, Victoria, has been appointed vicar of All Saint's Upper Norwood, an important living in the diocese of Canterbury, England.

A memorial to late Mr. R. Cayer, who was for many years connected with All Souls', Leichhardt, Sydney, will be dedicated on Sunday morning, June 19, by Canon Begbie.

Bishop Long vigorously defended the Rev. E. R. Gribble's work among the Aborigines of West Australia, when speaking at the A.B.M. Annual Meeting in Melbourne. The recent atrocities were discovered first by Mr. Noble, the aboriginal.

The Bishop of Gippsland will begin, on July 1, a campaign on behalf of the interests of C.M.S. and A.B.M. combined, continuing his visits to parishes in various parts of the end of the year.

It is with deep regret that we record the death of Mr. R. J. Acock, of Glenferrie, Melbourne, and we offer our sympathies to his relatives, including the Rev. D. M. Deasy, of St. Columba's, Glenferrie. Mr. Acock was prominent in parish and diocesan affairs, and was particularly concerned with the work of the Seamen's Mission in Melbourne.

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JUNE.

11th—St. Barnabas, Apostle; Ember Day.  
12th—Trinity Sunday.  
17th—St. Alban, the first (recorded) British Martyr.  
19th—First Sunday after Trinity.  
20th—Translation of Edward, King of West Saxons.  
22nd—Coronation of King George V., 1911.  
23rd—Prince of Wales, born 1894; Next issue of this paper.



## Simple Yet Difficult.

MR. DARLING, the President of the Congregational Union, speaking in Adelaide at the recent conference, has incidentally laid us all under contribution to him for suggesting and following up in argument a most fertile and challenging aspect of religious life of greatest import to institutional religion. We note the lay-mind at work, seizing the practical bearing of denominational existence, and gauging the benefits or otherwise of formal Christianity.

In these days when the very life of institutionalism is on its trial, both in Church and State, it behoves all thoughtful people to enquire patiently into the peculiar incidence of their own denomination's purport. It is the natural attempt to justify their own existence which, carried to excess, makes bigots and extremists. It is so easy to let a mole-hill fill the landscape. We are grateful for the impartial purview which a leading member of another Christian body has publicly made. It may enable others to get a right perspective of their own environment, which is a consummation devoutly to be wished.

That member of the Church is ever so much more real and valuable who has taken a detached view of his surroundings. He knows the weakness as well as the strength of the cause he espouses. He is no blind advocate. And while it is quite possible to adopt an exaggerated impartiality which leads to indifference to deeper things, it is doubtful whether it is a worse evil than to be narrowly bigoted in favour, even, of the truth. It is the broad thinker who is stronger in his refutation of error, because of the breadth, often unguessed by his adversaries, who can only measure others by their own little scope.

To return to the main topic. Congregationalism professes to present, Mr. Darling tells us, a simple aspect of Christianity, and for that very reason it makes greater demand on the intelligence of its followers. Whereas a more complicated system (he does not name Romanism or its co-relatives) is really easier because people do not have to exercise any individual thought for themselves. All is wrought out for them in the system which is so abundantly provided by the means to meet human needs of every kind.

Anglicans are intensely concerned in this problem of simple versus intri-

cate presentation. It marks the cleavage among members of the one denomination even of the one section or party. And the crucial question arises how much value do we attach to our Church membership and all that it connotes? We may well ask if our preference for certain matters, our predilections for this or that within the Church, are dictated by sheer laziness of mind, or because we really love the truth? It is so difficult to detect truth under its false masque, to strain out the grains of what is best to be believed and one from so much confused and confusing material of experience. Admittedly, it is no easy state to-day because of the conflicting voices which we hear. They are shortly to be reinforced by another Prayer Book, and Anglicans are to be pitied with this embarrassment of riches. This historic attempt to simplify party politics is a perilous adventure at the best. We are more concerned with the average worshipper who now often goes about wondering what he will next meet with in the Church of his forefathers.

The simplicity which is in Jesus Christ, such as the Apostle meant, seems not to be so easy of attainment or of retention in these days as we should like. All honour to those who seek to unravel the tangled skein, and to help the wayfaring man, though a fool, to walk in the way of life. There is far too little attention given to the simple people, but they are and have been in all ages the mainstay of the Church. Perhaps we are now repeating in our distant day the significance of that distressful conflict which the smaller Augustine precipitate upon the ancient Church in Britain.

Meanwhile the safest course is to hold fast to what is most surely believed, to seek to establish our faith free from the adulterations of philosophic or legalistic interpretation. It is that direct access to Christ, the essence of true Christianity, which it is essential should be safeguarded in these dangerous days.

## A Lovable Man.

## Memorial to Sheffield Vicar.

The memory of the Rev. W. A. Dark, for 13 years vicar of the parish, was honoured by members of the congregation of St. Bartholomew's Church, Sheffield, recently, when memorials in the form of oak communion rails, marble steps in the sanctuary and a bronze tablet were dedicated by the Bishop of Sheffield (Dr. Burrows).

In an address extolling the late vicar's many excellent qualities, the Bishop said he would always be particularly remembered as a man of wide outlook—due, perhaps, to his having been brought up in one of the dominions overseas.

"He had a very much broader and less parochial outlook than most of the clergy in the Church of England," he said. "He had a real missionary enthusiasm, and he was a man who, quite justly and sincerely, might be called a lovable man."

He was the eldest son of the late Rev. Joseph Dark, formerly rector of Holy Trinity Church, Macdonaldtown, N.S.W. He was for some years Deputation Secretary for the C. and C.C.S.

Friend of the Rev. R. D. Joynt, of the Roper River Mission, Northern Territory, will be glad to know that he reports his health is now normal again. Four baptisms have recently taken place at this station. The period of probation is about two years before baptism.

Mr. and Mrs. F. C. Martin are expected in Melbourne shortly. Mr. Martin is one of the Professors at the Union Christian University at Pochoon. He was formerly on the staff of the Gordon Technical College, Geelong.



## Whitsun Day.

THIS great Harvest Festival of spiritual sowing calls the whole Church to regard a somewhat neglected truth. Perhaps it is the inexplicable mystery of Trinitarian doctrine, or it may be the confusing mysticism which prevails in certain quarters, and turns all actual happenings and material states into mere spiritual shadows, which has lessened belief and practice among the rank and file of the Church. The safest and most practical way is to regard the Holy Spirit as the representative of our Lord to lead and to teach His people. Just now the Church is in especial need of being led again to the feet of Jesus, and to re-affirm His simple teachings free from the "traditions of men." Lecky stated the cause right, but did not express the means: "The Church has preserved in the person of its Founder an enduring principle of regeneration." We must pray for the Holy Spirit's grace to enable us to "get back to Christ."

## Plainer Living.

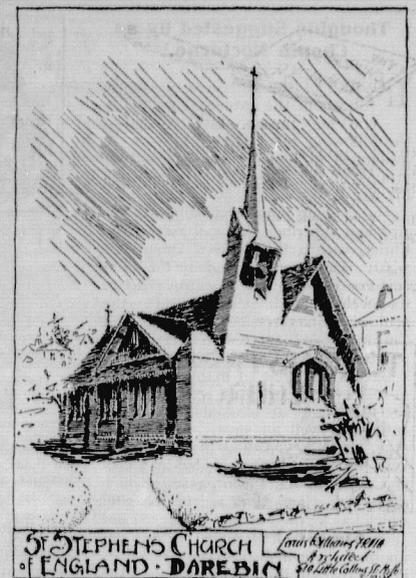
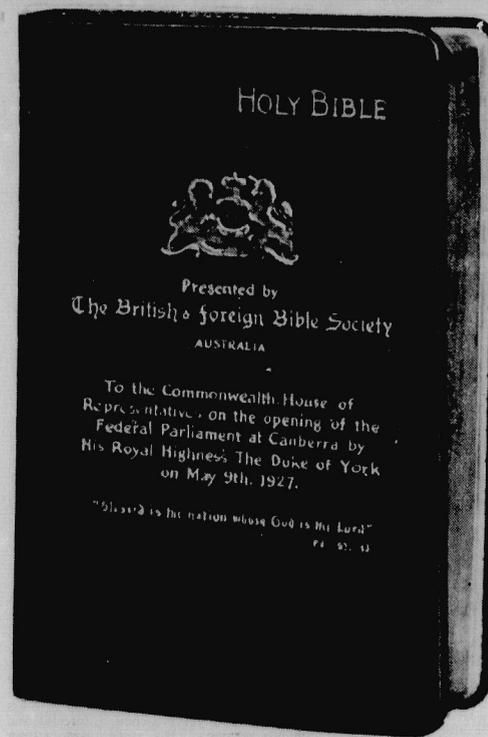
WE are indebted to the Moderator of the Queensland Presbyterian Church for rebuking our exaggerated habits of life. "High thinking and plain living" go together, as Bishop Moorhouse was fond of telling Australians. The flood of prosperity, the wider enjoyment of wealth, has made this matter less of class than of national import. The call is again to the Christian man and woman to give example how to "use the world and not abuse it." How much money would there be for charity and church were less spent on unnecessary pleasures! It is a well-known fact that pleasures cease to please when they become an end in themselves. It is still true that "she who liveth in pleasure is dead while she lives"—and he, too.

## A Modern Criminal.

THE arrest of a woman in New Zealand on charges of burglary suggests Dr. Jekyll and Mr. Hyde again. She was a member of several societies, and possessed intellect, daring and ability. Why should she turn her hand to dishonest methods of gain? But was she after all so far removed, save in daring, from her weaker sisters, whose membership of benevolent societies, and even of parish committees covers a multitude of unconfessed sin. It is so easy to get into the way of adopting a lower standard for oneself than one allows to others, and to quiet one's conscience with the specious and dangerous plea that goodness in one direction atones for laxity in another. After all the woman burglar declares the weakness of modern Christianity.

## The Ends of Justice.

SOME startling evidence has been produced of the systematic and facile way in which justice can be defeated by "squaring" the jury. A little judicious bribery can divert the most obvious penalty. The judiciary is in high repute in Australia, and whisper has never been heard against



St. Stephen's, Ivanhoe, Melbourne, recently dedicated by Archdeacon Hindley, as a chapel-of-ease of St. James's, Ivanhoe. It is built on the southern of the two hills of which the parish consists. The architect is Mr. Louis Williams. The vicar is the Rev. Frank Lynch.

## The Bible.

Canon Alexander, the Treasurer of St. Paul's, preached at St. Margaret's, Westminster, on "The Influence and Supremacy of the Bible." He said that the Bible was a microcosm, as it were, of the whole universe, and all great religious reformations had drawn their vitality from its immortal springs. What gave it the meaning and consistency of an organic whole was the fact that it bore witness throughout to the Person of a Living Christ. It was the story of the one Lover and Redeemer of human souls, and its character was unique because it was the record of a unique revelation. He urged the duty of studying, and of teaching children to study, the Bible, not only in its isolated texts (reading and cherishing, if they would, every jewelled word), but in its large range and spirit, in its great underlying principles, in the truths that were inextricably wrought into the very fibre and tissue of its life. Critics might attempt to dissect it, but they could never lay a hand on its undying spirit. It followed that, unless men brought to the Bible the temper of teachableness, the devotion of God's service, and the steady desire to practise in daily life the spiritual lessons they had learned, it would remain a sealed book. It would never open the mysteries of its life, but to humility and faith. The secret of all genuine and fruitful study of the Bible was that it should be read with something of the spirit in which it was composed.—English Churchman.

## "I HONOUR MY FATHER."

"A devil hast thou"—  
The taunt they have flung,  
While scoffing and jeering,  
His heart they have wrong.

With quiet denial,  
His answer is giv'n,  
"I honour my Father,  
Who reigneth in Heav'n."

He speaketh of One,  
The God whom they claim,  
But whom they dishonour,  
Not knowing His Name.

Impatient and vexed,  
While threaten'ing their mien,  
They question Him fiercely,  
With sarcasm keen.

To stone Him, they seek,  
To put Him to flight,  
But leaving the temple,  
He passes from sight.

—Grace L. Rodda.

the integrity of the Bench. It is at the other end where things go wrong. Are all our popular institutions to be proved inefficient? Mussolini threatens to sweep Parliament away, and it is certain that we in Australia could, with advantage to ourselves, spare half our legislators. Are we at a stage when the pendulum is to swing away from democracy, as formerly it swung from autocracy? What is to be the next prevailing, dare we say, popular, mode? Again it is the weakness of our practical Christianity.

## A Bombshell for the Romanisers.

CARDINAL BOURNE is never happier than when he administers a sudden shock to Anglo-Catholics, who are striving, in theory and practice, by the use of Mass Vestments and in the intimacy of private conversations to identify their own Church with that of Rome, while refusing submission to the Papal authority. At York, the Cardinal was helping to commemorate the 13th centenary of the baptism, on Easter Sunday, 627, of Edwin, King of Northumbria, by St. Paulinus. His sermon was preached at St. Wilfrid's Roman Catholic Church, while the Archbishop of York, in the Minster, discoursed on the same fascinating theme, the origins of the Northumbrian Church. Suddenly, like a clap of thunder, came the Cardinal's voice denying to the Church of England any right to claim continuity with the ancient historic Church in these islands. He asserted that the present Establishment "is in no way connected in faith or in ecclesiastical law or authority with the Catholic Church, which from the days of Paulinus until the religious upheaval of the 16th century, was the sole spiritual teacher and guide of the people of York and of England."

While the Archbishop of York was gently murmuring hopes for reunion,

Cardinal Bourne let fly with a declaration that "the Elizabethan Church has no likeness whatever to, nor continuity with, the ancient Catholic Church of this country, the Church of Paulinus and Edwin." "We alone," he added in effect, "are entitled to keep this centenary."—British Weekly.

## How Others See Us.

"Our Australian Sunday Visitor" (R.C.) inserts the following from the leading organ of the R.C. Church in Canada:—

"The resignation of Bishop Bidwell, of Kingston, owing to his wife having gone over to Roman Catholicism, has aroused great interest in Church circles. There was, of course, no other course open to him. An Anglican Bishop with a Romanist wife would cause a scandal that would be disastrous to the entire Church.

"Mrs. Bidwell lived in an atmosphere of Anglo-Catholicism, and it is not surprising that, being honest with herself, she should frankly go over to Rome. In doing so, she has displayed more courage and sincerity than a good many who practise Romanism while they remain in the Protestant Church.

"The sympathy expressed for the Bishop seems to 'The Sentinel' to be misplaced. It is clear that he is directly responsible for starting his wife on the way to Rome. He is an Anglo-Catholic. The group of ecclesiastics who pride themselves upon being so called are able by some subtle process of reasoning to convince themselves that they can adopt nearly all the Papal doctrines, and still remain leaders and teachers in a Church founded upon the principles of the Reformation. This has laid them open to the charge of 'boring from within' with the object of bringing the English Church into the fold of the Pope."

### Thoughts Suggested by a Chopin Nocturne.

LOVERS of the Noctures of Chopin (of whom the present writer is one) may possibly be interested in the following reflections which were awakened in him by the fascinating strains of the one in G Major (Opus 37, No. 2).

The opening movement suggests unrest and describes the soul away from Christ, with a thirst for it knows not what. This is succeeded by the calm sostenuto movement so captivating in its loveliness, which represents the soul which has received Christ and "in Him" has "peace with God through our Lord Jesus Christ." (Rom. v. 1.)

But as yet (like so many Christians in real life) there is no realisation of the fact that our blessed Saviour can satisfy as well as save. And so another restless yearning movement follows to be in turn succeeded by a second peaceful sostenuto passage which depicts the inward peace of the soul which has learned at last to say "Lord Jesus, Thou hast satisfied." But yet another disturbed passage remains, descriptive of the sufferings of the final illness (for the Blessed Hope of the Lord's return is not here illustrated) and then in the soft closing bars the soul departs in perfect peace to be "with Christ which is far better." (Phil. i. 23.)

In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me.

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Glimpses into the inner region of a great soul do all good.—Amiel's Journal.

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### NEW SOUTH WALES.

#### SYDNEY.

##### Diocesan Festival.

The Diocesan Festival of the Home Mission Society took place on June 2. As usual, there were a large number at the tea and the public meeting that followed. At the latter Mr. Justice Harvey presided, and the speakers were Miss Preston Stanley, M.L.A., and the Rev. E. Walker, Rector of Wollongong. Between the tea and the public meeting Mr. E. Gates delivered a lecture on Cathedrals in England, illustrated with beautiful lantern slides, after which Dr. Haigh, Cathedral Organist, gave an organ recital.

#### Oatley.

On Whit-Sunday last, 5th June, at St. Paul's, Oatley, Archdeacon Charlton dedicated gifts presented:—Holy Table, in memory of John Russell Stenhouse; Two Chairs for the Sacrament, by Mr. W. S. Roberts; Sacrament Rails and Carpet, from Mr. E. Phipps and the family of Mr. J. R. Stenhouse.

#### RIVERINA.

The St. John's, Narrandera, Men's League is meeting with considerable success. At a recent meeting Ald. J. Dickson delivered a lecture on "Crude Oil and Christianity," and argued that no commodity had created such a revolution in industrial development or contributed so much towards the advance of civilisation in so short a period as crude oil.

The Ganmain Church of England Queen Competition, which has been running for some time, has been brought to a successful conclusion with the coronation ceremony. The proceeds of the competition amounted to £508.

A very successful Flower Show has been held in connection with the Leeton Parish.

At the annual vestry meeting of the Ariah Park parish, the reports showed continued progress. The debt on the rectory of £400 had been wiped out. Some £450 had been given or promised towards the new church at Bectric. Following on a report of the Lay Representatives to the Diocesan Synod it was unanimously resolved: "That this meeting of parishioners, in annual vestry meeting assembled, hereby declares (a) its objection to the proposed new Constitution for the Church in Australia, especially the severing of the legal nexus; and (b) urges delay in its adoption with a view of equitable amendment."

A proposal to erect a parochial hall was favourably discussed, and commended to the people. Now that the rectory debt had

been wiped out, it was urged that the way was open to provide accommodation for their growing Sunday School and for parish purposes. The whole meeting was most harmonious and enthusiastic.

### VICTORIA.

#### MELBOURNE.

The Annual Festival of A.B.M. was successfully held. The Heralds of the King held a service on Saturday afternoon, 28th ult., at which the Rev. J. S. Needham preached. On Monday, there was an early celebration conducted by the Bishop-elect of Wangaratta. In the evening in the Chapter House the Archbishop presided, and other speakers were the Rev. J. S. Needham, the Bishop of Bathurst, and Dr. Ivens, and Mr. Hershell.

#### Evangelical Brotherhood.

The members of the above organisation will meet on Monday, June 13th, at St. John's, Latrobe Street. Papers and discussions will be on "The Revised Prayer Book" and "The New Constitution."

Bishop Langley visited one of his Bendigo clergy at Port Melbourne (Vic.), on Missionary Sunday, May 29th. The Bishop is in his 92nd year and yet preached a forceful and moving sermon. His voice was strong enough to reach to the back of a big church and his earnestness was remarkable. The personal note in the log he preached was just like the homely messages he gave to his bush congregations, and it is just this aspect of the religion of Christ which needs emphasis to-day; Christ must be trusted to take away sin before Christian joy in all its fullness can be experienced, then the enterprise of the Leader in world-wide evangelization must be shared by all His followers. It has been given to few men to enjoy such a long experience of the way this religion works out, and the "grand old man" is a splendid advertisement for its practical value. May he be long spared to witness for his Master.

A suitable memorial is to be established to the memory and work of Mrs. Harrington Lees. Mrs. Lees had high ideals of work and service, and it is hoped that any memorial decided upon will perpetuate these ideals by helping women and girls to give higher service to the life of their Church. It has been suggested that Bursary, to be called "The Winifred May Lees Memorial," might be given to give a Diploma training in Church work, the holder to then undertake service either for one of the Church Societies or in the Mission Field. For this purpose about £1000 is required. A committee has been formed with Lady Allen as Chairman.

### QUEENSLAND.

#### BRISBANE.

##### St. Thomas', Mooloolah.

The opening and dedication of St. Thomas's Church, Mooloolah, was performed by Archdeacon Glover on Friday, 22nd April.

In replying to the welcome extended to him on behalf of the parish of Maroochy, in which Mooloolah is, by the rector, Rev. J. de la Perrelle, Archdeacon Glover conveyed a message of congratulation and wishes for the future from His Grace the Archbishop of Brisbane.

Dealing with religious teachings, the Archdeacon said that people should not be ashamed of showing their beliefs. Other religions had taken their part in the work of the world, but Christianity excelled them all. The chief difference between Christianity and other beliefs was the attitude demanded by Christianity towards women and children. From no other belief was

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there the result of so many humanitarian institutions.

He expressed a hope that sectarian differences would never be manifested in Mooloolah, and that harmony would prevail amongst those who attended this, the first church built in the town.

#### St. Andrew's Lutwyche.

There was a crowded congregation at St. Andrew's, Lutwyche, on the night of April 25, when the Dean of Brisbane, the Very Rev. F. de Witt Batty, placed on the base of the tower, which was built at a cost of £800, as a memorial to the late Archdeacon Osborn, a tablet recording its dedication.

He also unveiled a tablet in the church to the memory of the late Rev. John Southey, a former rector, and another to the memory of the late Rev. James Love, Mr. Southey's predecessor, and to Russell Love, who was killed in the Great War.

The Dean conducted the service in the Church, the choir sang "Across the Bar," and at the end of the service the "Last Post" was sounded.

#### Easter Meeting.

##### Holy Trinity Church, Fortitude Valley, Brisbane.

The annual meeting of Trinity Church, Fortitude Valley, was held in the Parish Hall recently. The rector (Rev. S. Watkin) presided, and was supported by the churchwardens and the curate (Rev. T. C. Kerneke). The rector reviewed the work of the past year, and, referring to the spiritual progress in the parish, said that, after careful consideration, he had declined two offers made to him by the Bishop of North Queensland to take charge of two parishes under his jurisdiction. He concluded an interesting address with an appreciation of the loyal service rendered by the wardens, councilors, and other male and female workers, with particular reference to Miss Lackey's work in the Sunday School, and the energetic services rendered by Mrs. John Robinson (Home Mission) and Mrs. Campbell and other treasury collectors. The churchwardens' report and audited balance sheet were adopted. The report called attention to the fact that the receipts totalled £1213 7/9, and the expenditure £1207 18/4, leaving a credit balance of £5 9/5. Satisfaction was expressed by the wardens that the rector had declined the tempting calls to the diocese of North Queensland, and, while regretting the transfer of the curate (Rev. P. O. Brooks), they joined in the welcome to his successor (Rev. T. C. Kerneke).

### TASMANIA.

The annual meeting of the Tasmanian Branch of C.M.S. was held in the C.M.S. Depot, Launceston, on April 20. The Rev. D. Ross Hewton was elected to the chair. The balance sheet and report showed steady progress during the year.

On May 6, a very enthusiastic meeting was held in St. George's Parish Room, Hobart, to welcome and bid farewell to Miss Daisy Webster, who is going out as C.M.S. Missionary to the Girls' School, Hyderabad. Miss Webster was welcomed by the Hon. Secretary, Rev. T. Quigley, Rev. A. Gamble, Rev. C. E. Reynolds, and Miss Murray, the Hon. Secretary of the Northern Sub-Committee. Miss Webster, in response to the warm welcome extended to her, spoke of her call to the Mission Field and her dependence upon God for success. She created by her naturalness, brightness and devotedness an excellent impression and a warm place in the hearts of all who heard her. She will be supported by St. George's Parish, Hobart, and be their own missionary.

The Tasmanian Synod this year was noted for the interest taken in the resolution for increased interest in missions. The Bishop in his Charge stressed the great interest stirred up by the C.M.S. Summer Schools and the great contribution which St. George's parish gives to the movement for increased effort in the extension of the Kingdom.

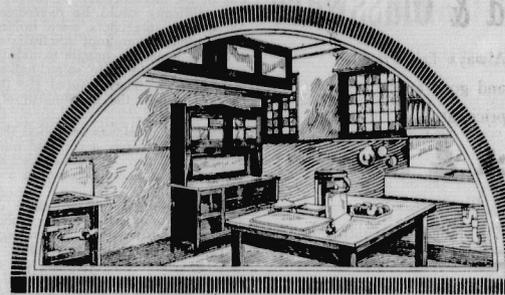
#### Faculty of Theology.

In the recent Synod of May 6, Archdeacon Whittington moved:—

"That, in view of the resolution at the last session of General Synod recommending that the Universities of the Commonwealth should be invited to found Faculties in Theology, this Synod hopes that the University of Tasmania will support the movement."

He said the motion was important, inasmuch as it affected the whole religious life of Australia. It was not confined to Tasmania, as similar action had been taken at the last meeting of General Synod. All he wanted was for the Tasmanian and other universities to acknowledge the principle

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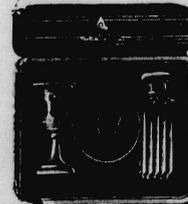
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### MONEY VALUES.

A really first-class example of the world's attitude towards things religious appeared in a recent issue of the Sydney "Bulletin."

The paragraph stated that "a pavement artist who had taken up a position outside St. Paul's Cathedral, Melbourne, is making a living by exhibiting authentic portraits of Christ, Shakespeare, Tom Mix and Henry Lawson, and selling pencil copies of the masterpieces at 2/."

Little business is done in the sacred and literary departments, but Tom Mix is selling like hot cakes."

that the time had arrived for the inclusion of theology in the various curricula. He had, of course, been faced with the objection that there were insuperable difficulties in the way of the incorporation of the universities. This difficulty could be overcome easily. As so many preachers were influencing so many minds throughout Australia each Sunday, was it not reasonable to ask that those preachers should bear some hall-mark of their fitness? They wanted the theological colleges to bear the imprimatur of the university.

Senator J. B. Hayes seconded the motion. He said he definitely associated himself with the request, and expressed the hope that very shortly it would become an accomplished fact.

Rev. C. W. Wilson said that from the appearance of the University students' procession that afternoon, the young men of that institution were developing their wit and humour at the expense of reverence. It seemed that over the portals of the University might be written, "Abandon faith all ye who enter here." They studied dead figures, dead literature, dead languages, dead bones, and dead bodies—in fact, they came into contact with all the most materialistic studies. They lost all the faith they had learned in earlier years. He thought a move such as the motion sought would not only shed the lustre of the University on divinity, but shed the power of divinity on the universities. (Hear, hear.)

Rev. T. Quigley supported the motion strongly, and said he hoped that it would be followed up. Theology had been called "the queen of sciences" because it dealt with solid facts, yet it had not been included in the curricula of the universities. He thought it was necessary for the young men receiving their spiritual training to move in the larger field of university life. (Hear, hear.) He felt sure the time was ripe to take such an excellent step as had been suggested by the Archdeacon.

The Church Advocate supported the motion, and said he was convinced of the necessity of creating a strong public opinion. The greatest good that would come out of the move would be the education of the public.

The Bishop said that, as a matter of justice and right, the matter could be taken to the University for the slight consideration asked. Theology really was the mother of most of the universities. It was sorrowful to see religion being side-tracked by those taking part in public affairs. They were afraid of sectarianism, but because of this fear they could be believed to know nothing about it.

The motion was agreed to unanimously, and it was decided to forward copy to the University of Tasmania.

### Our Fete.

The interior of the Chapter House was artistically decorated on May 31, when a sale of work in aid of the funds of the "Australian Church Record" was held. Canon Langley presided, and introduced Mrs. W. E. Shaw, of Austimmer, who performed the official opening. In declaring the sale open, Mrs. Shaw spoke of the objectives worked for by the "Church Record," which were the strengthening of the principles of the Protestant religion, and the encouragement of its adherents to stand by their Church.

Archdeacon Charlton, who proposed a vote of thanks, referred to the late Mr. W. E. Shaw as one of the oldest of the directors, and a most liberal supporter of the paper, but for whose assistance the "Church Record" would be in a serious financial position. The vote of thanks was seconded by the Rev. D. J. Knox. Mrs. George Earp sang during the afternoon, and a musical programme was given at night.

We warmly thank all who helped on the stalls, and those who had any share in making the sale so successful. The financial result was quite up to expectations.

Let not thy mind run on what thou lackest as much as on what thou hast already.—Marcus Aurelius.

### Our Printing Fund.

#### ACKNOWLEDGED WITH THANKS.

Rev. G. P. Birk, Dapto, N.S.W., 3/-; Thos. Robinson, Esq., Brisbane, 1/-; Donation (anonymous, per Canon Langford Smith), £1 1s.; Ven. Archdeacon Neild, Condobolin, N.S.W., 12/.



(By Frank Lynch.)  
(Continued.)

Question 3. In our new Church, the vicar objected to ecclesiastical designs of carpet. Don't you reckon him a poor sample of Churchman?

Answer: I expect a new church built under me to be illustrated in this issue. In that church, at my own request, backed by the architect, I prevented the designs named from being used. I do not want to hurt the feelings of pious churchpeople, but I with many others, argue that sacred symbols such as that of the cross, and the fleur-de-lys (emblem of the Holy Trinity) deserve better treatment than to be trodden under foot of men. I am sure that many more will agree with me after careful consideration; and I beg my brother priests to give attention to the matter, which, to me, is a question of reverence.

Question 4. Do you, as a minister, allow your congregation to repeat together the "General Thanksgiving"?

Answer: I am pleased to say I do; and I found that it is also done in that most advanced of Anglo-Catholic Parishes, St. Alban's, Holborn.

The argument against the laudable practice of repeating this glorious prayer together is this, that the Church intended it to be said by the priest alone, as shown by the italicised Amen.

Well, it may be so; but my experience shows me the wonderful effect of the united utterance; and I do not take a Medo-Persian view of our rubrics, any more than all others of our clergy!

### Combined Campaign for Missions.

For some time now a Combined Campaign Committee of the Australian Board of Missions, and the Church Missionary Society of Australia and Tasmania, has been at work and the first joint production was a little pamphlet entitled "A Challenge to Prayer." Copies of this may be obtained upon application from the offices of the A.B.M., McEwan Buildings, Collins Street, Melbourne, or the C.M.S., Cathedral Buildings, Melbourne.

The next step decided on was that instead of having two directors of the Campaign, one for A.B.M. and one for C.M.S., it would be better to have only one.

Bishop Cranwick was the one selected, and the Combined Campaign Mission Committee agreed to ask the Synod of Gippsland to release their Bishop for several months to act as Director of the Campaign throughout Australia. By a unanimous vote the Synod urged the Bishop to accept the invitation held out to him, and we are very glad to be able to announce that the Bishop has expressed his willingness to undertake the Leadership of the Campaign. He will commence his work on 1st July and will end at 31st December.

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Blest day of God, how calm, how bright, A day of rest and praise;

The labourer's rest, the saint's delight, The first and best of days.

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### PRAYER BOOK REVISION.

(Continued from page 5.)

ered by some of the ideas promulgated officially for the first time for some centuries in the Composite Prayer Book.

Having suggested to you some of the matters that will have to be faced I wish now to say that if the assurance is given that this book is a final settlement of questions that have divided the Church for long enough, that it is intended to be the decisive standard of discipline in matters of worship and order, and if contending factions in the Church are willing to agree that it provides a way of enduring and satisfying peace—then I think it will be the duty of everyone loyally to accept it, even at the cost of sacrifice in matters of preference. I am of the opinion that this will be a possible achievement for members of all schools of thought without sacrifice of principle, and without loss of doctrinal and intellectual honesty. Indeed, we are assured that this is so by no less an authority than the Archbishop of Canterbury himself.

So far as we in Victoria are concerned, the time for decision has not come yet, even if the new book is legalised in the Church in England in the near future. As you know, the Church in the several dioceses in this State holds its property at present under certain Acts of the State Legislature. In the year 1894 Sir Adrian Knox and Sir Edward Mitchell were invited to give an opinion as to whether under our State Acts alterations in the Prayer Book of England automatically bind us here. They agreed in their ruling that we are not automatically bound to follow what is done in England. But when asked if each diocesan Synod has the right to adopt or not at its discretions alterations made in England, Sir Adrian Knox advises that each Synod has such a right, but Sir Edward Mitchell is of the opinion that the Synods in Victoria are bound to the English Prayer Book as it was in the year 1854. This Synod and I, its president, have declared our obedience to these Acts of our State Parliament. When such eminent lawyers differ as to our rights in respect of the results of English revision, work, and seeing that it is a matter which affects our property, I do not think we can feel that the Composite Prayer Book is or sent time as a matter of our decision at the present time. As a matter of fact, the whole procedure is made plain for us under Section 54 of our new Constitution, but unless and until that becomes law it seems to me that we would be well advised, corporately and individually, to do nothing that could be construed as an adoption on our part of any of the alterations in process of being made in England.

Under these circumstances I need hardly say that naturally I shall not expect any clergyman to introduce the Composite Prayer Book into the services in his Church. But, on the broader question, I hope that the time is near when the whole Australian Church will be free to undertake its own work of revision through the General Synod. And when that time comes, while we may well avail ourselves of the English revision as a model, I shall be disappointed if we do not produce our own Prayer Book, suited to Australian circumstances and needs.

Evolution Disproved, by Rev. W. A. Williams. Angus & Robertson. 5/-. This is a presentation of fifty arguments against the monophyletic evolution of man. It is impossible in the short space of a review notice to discuss the forensic value of these propositions, but many at least call for very serious consideration.

A leading London review describes this as a "good book on the subject by a writer who has a hearty and logical distrust of Darwin's theories, and does not hesitate to say so."—G.E.W.

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