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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage, June 21, 1928.

"Choose you this day whom ye will serve."

My Dear Girls and Boys,

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

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

WHAT THE BELLS SAID.

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

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

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

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

(Samuel Morris.)

Our Printing Fund.

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A Reminiscence.—The Bishop of Bathurst.

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

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

Letters to the Editor.—Important Questions.

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

Notes from London.—Rev. Dr. A. Law.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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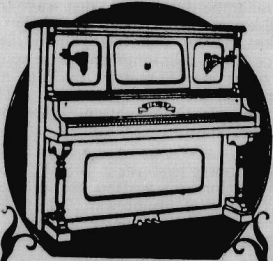
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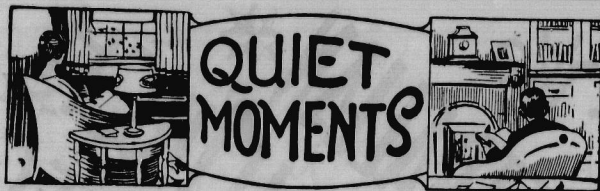
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THE RADIANCE AROUND US.

(By Grace L. Rodda.)

HOW glorious a display of colour lives within the radiance of the rainbow! We dwell with rapture upon the exquisite blending of its tints, the splendour of its size, and the perfection of its bow.

The canopy of heaven is lavish in loveliness, when the rainbow is gleaming in its glory.

And this feast of colour, this riot of radiance, is constantly reproduced, for our happiness, in countless ways the world over.

Earth and sea and sky present an ever-changing and matchless panorama of colourful radiance. See the ethereal beauty above on a still summer's day, when the sun is brightly shining. The deep, intense, sapphire blue appears to encircle and caress the earth. Scarcely a cloud is visible, and the few that appear, floating in fleecy fragments, serve but to enhance and intensify "the witchery of the soft blue sky."

Equally inspiring are the hills and valleys in early springtime. View the bright emerald colour spread in rich profusion around. Lighter or darker shades of beauty appear or disappear as the breeze gently moves over the ground, or a passing cloud causes a shadow here and there.

Or garner, at a glance, the myriad tints of the mighty ocean. The ocean, at times, "deeply, darkly, beautifully blue." And yet forever changing. Its various colours meeting, melting, merging into one triumphant whole. Brightest green and pearly opal, silvery grey and foamy white, combine to form a perfect picture. 'Tis as though magic were moving over the face of the great deep.

And who can stand unmoved before the majesty of a sunset? While the heavens are alight with such superb beauty. The poet Montgomery tells us—
"In calm magnificence the shun declined,
And left a paradise of clouds behind;
Proud at his feet, with pomp of pearl and gold,
The billows in a sea of glory rolled."
And the radiance of a sunrise has been graphically described by C. F. Alexander—

"Noiselessly as the daylight
Comes when the night is done,
And the crimson streak, on ocean's cheek,
Grows into the great sun."
Or let us glance at the sweet blossom, growing beside our feet.

In Nature's smallest wild flower we see a wealth of colour. While the petals of a single rose may vary in shade, from deep orange to pure gold, from pale cream to ivory white, all sweetly mingling and beautifully blending.

Wordsworth writes that—

"The meanest flower that blooms
can give
Thoughts that do often lie too deep
for tears."

The fair flowerets of a tiny garden plot, the vivid blossoms of a treasured hot-house, or the spreading branches of a spacious park, all alike contain the glories of the rainbow brought down to earth.

The marvellous multiplicity of Earth's superb picture of glowing radiance—the deep blueness above, the sweet greenness around, the many and multi-coloured blossoms of beauty, the changeful tints of the sea, the wonder of sunrise and sunset—are amongst the glorious pictures which the great Artist paints.

Would we question why and wherefore?

Surely 'tis that we may learn thereby, something of His fathomless love, something of His boundless care, something of His ceaseless thought. To teach us to practise, each day and each hour, something of the trio of graces, faith, hope and love. Thus responding to the wealth of love, showered upon us by Himself.

In learning to love the radiance around, we shall insensibly learn to love the Giver of such boundless beauty. Milton says—

"In contemplation of created things,
We may ascend to God."

And reverently with Keble we pray—
"Thou Who hast giv'n us eyes to see,

And love this scene so fair,
Give us a heart to find out Thee,
And read Thee ev'rywhere."

CHEER UP.

(By Fairlie Thornton, author of "Sunset Gleams," etc.)

"Be of good cheer."—John 16: 33; Matt. 28: 2; Mark 6: 30; Acts 23: 11; 27: 22, 25.

Cheer up, brother, all life's blessings
Come from seeming loss and pain.
And full for the load so pressing
Is precursor of much gain.
There must be all sorts of weather
To mature the fruits of earth.
And all things must work together
To produce a thing of worth.

Cheer up, for the clouds are fleeting,
While the sun is always there.
Whatever trouble you are meeting,
It will pass, and skies be fair.
Though you cannot see the reason
Of the things which adverse seem,
Yet to doubt God would be treason,
He is kinder than we dream.

Cheer up, brother, do not grumble
Though to-day the way be dark.
Look straight on, you need not stumble,
Hope will lend her tiny spark.
Do not banish her for ever,
Let her lead thee on the way,
And you'll find that you will never
Go far from the light astray.

Cheer up, faint not, heaven draws nearer
With each passing day that dies,
And the light will be the clearer
For the storms which sweep the skies.
When we once have landed yonder
In the perfect sunshine there,
We, I think, shall often wonder,
Why things seemed so hard to bear.

For friendship, of itself a holy tie
Is made more sacred by adversity.—Dryden.

Much of the most beautiful life in this world comes out of sorrow.—J. R. Miller.

Notes from London.

(Rev. Dr. A. Law.)

The Commons' Vote.

THE vote of 1927 in the House of Commons against the Deposited Book has been more carefully analysed, and it now appears there were quite sufficient Church of England members against the Book to ensure its rejection. Much capital was made out of the fact that the adverse voting list included non-Anglicans, but it has by now probably dawned upon the critics that the House of Commons is not the Church Assembly, nor is it supposed to be. It would be truer to say the House of Commons better represents the whole Church of England than the "officially" elected body known as the Assembly. We in Australia know how little synodsmen are truly representative, being in most cases merely "nominated" to the Synod. Whoever is to blame, the fact remains.

A Deal of Good.

MUCH good may result from all this upset. People are talking and arguing, and better still, studying and reading for themselves. An index is furnished by the sales of the National Church League booklets, over one million copies having been disposed of last year, an unprecedented quantity. Thus alone have many people been reached and taught the truth on some very difficult questions.

Again the Commons!

SIR THOMAS INSKIP's rejoinder to those who raised objection during the April sitting of the Church Assembly ought to have silenced the carping critics. He reminded the Assembly that the House of Commons daily opened its proceedings with prayer to Almighty God for guidance on its deliberations, and that this prayer was said by a Canon of Westminster.

Ignorance!

IT is as unkind as it is absurd to stigmatise last year's vote of the Commons as an ignorant act of laymen unused to theological definitions. As a matter of fact, had the vote gone the other way these present objectors would have hailed the Commons as inspired of God, because they agreed with them! I happen to know that one non-Anglican M.P. who voted against the Book did so as a result of independent and thorough research into the subject. And it may be supposed that others are at least not quite the simpletons the critics would like to believe. But apart from theology, there is another question for Parliament to decide, and that is the probable effect of the Revised Book as a part of the Established Religion of the land. As Bishop Pollock has put it: Is it English or Latin in its tendencies?

Links with the Past.

I HAVE had the inestimable pleasure of seeing more old friends of my friends. Many Sydney people whom she asked after will affectionately remember Miss Snowdon Smith, sister of Archbishop Saumarez Smith, of Sydney. I have met the Rev. F. G. Masters, formerly of Melbourne, and others well known there. I spent, with my wife, a delightful time in historic Faringdon, the rural retreat of the

Oranges and Lemons.

Rev. W. Carey Ward, once so prominent as a brilliant young man in Melbourne, and the successful tutor to many of us in theology.

IT was a great treat to take the address at St. Clement Danes Annual Service, and to give "an object lesson" on an orange and a lemon, grown perhaps in Australia! Despite pouring rain 1500 young and older folk gathered in the church (near Australia House) which calls itself the Australians' Church. The children played the hymns upon hand-bells, and we sang hymns of words and tunes composed by the gifted rector and his wife, whose kindness also adds to the attraction of this old church.

The Soup.

I HEARD two good "dinner" speeches of a different order in London. The Bishop of Barking raised a good laugh at an official dinner by an apt remark. He commented on the unusual arrangement of that occasion, whereby he was called on to speak immediately after the first course. He supposed it could only be because "the Bishops were all in the soup these days!"

The other remark was addressed by a clever Roman Catholic to a very devout Anglo-Catholic in London. He enquired: "How long are you Anglo-Catholics going to be satisfied with Mock-Turtle Soup?"

A Reminiscence.

Two Old Pals.

Forty years ago two small boys were mates on board ship making its way from England to Sydney. Arriving in Australia the same two lads made mudpies and played tricks like most boys do. When the Great War was in full swing they met in the trenches in France and swapped stories of boyhood days. On a recent night they met again—at the Church of England social at the Soldiers' Memorial Hall, Orange, N.S.W. They were Dr. Horace Crotty, the recently appointed Bishop of Bathurst, and Mr. Lester Ferrier, the District Surveyor. Both are staunch old pals, great churchmen and good citizens of Australia. Dr. Crotty is 42 years of age and remarkably young for the distinguished position he holds in the Church.—Orange "Advocate."

A Throne has been erected in the Chapel of St. Michael and St. George, St. Paul's Cathedral. It is 25 feet high and 18 feet wide, and is considered one of the finest examples of modern wood carving. It has three seats, one for the King, and the other two for the Prince of Wales and the Chancellor of the Order of St. Michael and St. George.

The Attorney-General of England, Sir Thomas Inskip, opened a new £8000 Y.M.C.A. building at Kingston-on-Thames recently. Every young man in the district—of whom it is estimated there are over 3000—has been offered a week's free membership ticket, with a specimen week's programme of gymnastics, lantern lectures, discussions and concerts.

Act for the best, hope for the best, and take what comes.—George Eliot.

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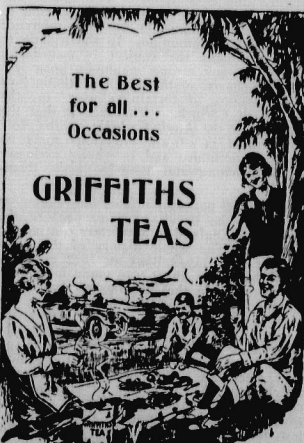
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Notes on the Present Controversy in the Church.

A Rejoinder.

A Friend has brought under my notice an article in the "Church Chronicle," which for plausibility and misrepresentation can hardly be beaten. The signatories to this document are men who ought to know better, and who, considering their official position in the Church, should not have lent themselves to such apparent special pleading. So much is ignored in the history of the Church, so much is misrepresented that we have no hesitation in describing the article as special pleading, if not something worse. The subtlety displayed in the article is of such a nature that some protest must be raised against it. In the first paragraph there is an appeal that there should be no unnecessary disputings among ourselves, that is, between Anglo-Catholics and Evangelicals. We cannot be silent when the faith once delivered to the saints is at stake. The example in the early Church is before us all. Truth must be defended against those who would bring the Church into bondage to a Christianized Judaism. This is apparent, both in the Acts of the Apostles and in the Epistle to the Galatians. The same tendency characterizes Anglo-Catholicism—a revived Judaism. Such an appeal as is made in the first paragraph gives one the opinion that the faith once delivered to the saints is of little account to the signatories of this article.

With regard to the second paragraph, it may truly be declared that the limits of comprehensiveness of the Church of England have been stretched altogether too far, for no one can read the Prayer Book and Articles in their plain meaning and with the meaning in the minds of the compilers, but can see clearly that the comprehensiveness of the Church was never intended to make room for those who take such absolutely materialistic views of the Holy Communion and of the functions of the ministry as do the Anglo-Catholics. Again, to declare that the desire for the use of Eucharistic Vestments is simply to maintain a link with Apostolic times and to make the scene of the Holy Communion the same in every generation is pure bunkum. The use of the vestments is bound up with the views of the Anglo-Catholics hold as to the Holy Communion and the position of the priest in that service. And this can be shown from quotations from their writings, not a few. Even if it is claimed that Evangelicals should use these vestments and so rob them of all their objectionable meaning, it must be contended that such is an absolute departure from the simplicity which is in Christ. A Bishop once said to the writer: "Use the vestments at your evening administration and you will rob them of all sacerdotal significance. Again, we contend even under such circumstances there would be a flagrant departure from the simplicity in Christ."

Again, the Evangelical not only "fears that these things may come to serve as substitutes for that individual conversion and approach to God, etc., but he sees it everywhere evident in the membership of so called Anglo-Catholic congregations.

With regard to paragraph three, it is positively false to describe St. Paul as a sacramentalist. His attitude to Baptism proves that fully. Again, he never speaks of the Holy Communion in the language of the Anglo-Catholic of to-day. Throughout the whole of the most spiritual Epistle—that to the Ephesians, there is not one reference to the Holy Communion. In the Epistle to the Corinthians the subject is mentioned, not to lay any strong emphasis upon it—such emphasis as the Anglo Catholic lays—but because of certain abuses in the Church of Corinth. The fact is that the teaching of the Anglo-Catholic on the Holy Communion in certain directions finds no place in Scripture and is wholly exclusive of the teaching and attitude of the Evangelical.

Again, in paragraph four, the statement regarding the peculiar achievement of the Church of England is absolutely contrary to the facts. The whole history of the Revision of the Prayer Book in 1552 goes to show that every effort was made to exclude and not include the teaching of the Anglo-Catholic. When Gardiner argued that the 1549 Prayer Book was consistent with the Roman view of the Holy Communion, the reply of the Revisers was to remodel the service in such a way as to exclude the Roman view altogether. Gardiner recognised this fully of the 1552 service. It is absurd to claim that the Anglo-Catholic view of the Holy Communion is not to all intents and purposes practically identical with that of the Church of Rome. In regard to para-

graph five, we have no hesitation in declaring that the so-called Catholic Revival was a retrogression towards the darkness of the Middle Ages, not a revival of the pure light of Apostolic times. It became a reversion to much of that symbolism which the Gospel replaced. Our Master reduced the symbolism of the Gospel to the two Sacraments—that of Baptism—symbolising a death unto sin and a new birth unto righteousness—and that of Holy Communion—symbolizing that act of faith by which we receive the strengthening and refreshing of our souls. The simplicity of the institution of these sacraments is manifest to any candid mind. We believe heartily that to contend earnestly for the simplicity of the Gospel and its Sacraments cannot be in any sense a fight against God.

One is glad to see in paragraph six that there is a recognition of the true character of the Holy Communion as a service at which there should be communicants. But why call it the Mass, when the term is excluded from the Prayer Book, nay, practically repudiated by the Articles. It has been declared that there is no change of doctrine from the Prayer Book of 1552 in the 1927 and 1928 Prayer Books. But Reservation is forbidden in the present Articles, and its permission under any conditions is tantamount to a change of doctrine, for it is an acknowledgement of some localized presence in the Bread and Wine, which is certainly not the doctrine of the Prayer Book of 1552. There is an ominous hint also in this paragraph that "change in the direction" may be subject to a change in the direction of organized corporate devotion, and it allows apparently for devotions inside the service. Such is idolatry and the Black Letter Rubric is insistent that it is so. There is no conserving the right of confession except in the case of the sick. But the history of the service for the visitation of the sick shows that the absolution is one from the penalties the Church may impose, and not an absolution of forgiveness in the usually accepted meaning. There is no suggestion in the authoritative Catechism that confession should be to a priest. "Let a man examine himself" is Scriptural. Any other kind of examination finds no place in the New Testament.

It will be a sad day for the Church when its courts consist only or mainly of ecclesiastics. Such Courts have a very bad history in the past and we have no faith for the future of such Courts. Whatever Courts may be established in Australia, the Courts in England must ever be constituted in such a way that the fact of Establishment and the Supremacy of the Crown is acknowledged, that is, as long as the Church in England remains Established.

It is positive humbug to talk about mutual appreciation when the Bishops in Australia almost universally set themselves against the position of the Evangelicals in Dioceses. Evening Communion is in not a few forbidden, at any rate frowned upon. Men talk about the Lord's Own Service, but forget the Lord's Own Hour. And what charge has an Evangelical of the recognition that is due to his work in such dioceses. It is a well-known fact that the position of a certain Evangelical in a Northern Diocese has been almost unbearable. Mutual appreciation? To talk about it as the signatory of it is a farce. If an appeal is made to Evangelicals to appreciate the work of the Anglo-Catholics, let us see the Bishops set us an example of appreciation of the work of whole-hearted Evangelicals. The spirit of partisanship is not confined to Evangelicals. Evangelicals can never be anything else, if they are true to their convictions, but enemies of falsehood, whether it be in doctrine or life. Falsehood is equally an enemy with the world, the flesh and the Devil. In fact the Devil is the father of falsehood, the falsehood of doctrine as well as life.

We Evangelicals are prepared to tolerate anything that can be shown to be consistent with the Prayer Book of 1552, interpreted on the lines of the compilers, not as interpreted by the sophistry of mediaevalists. "I will forego for charity's sake." Never can the true Evangelical forego his right to protest against falsehood, which detracts from the honour of his Lord, or impairs the absolute sufficiency of His work for our Redemption. "Forego it for charity's sake." Then why not act on it and give up that symbolism which makes cordial fellowship with Evangelicals impossible. The Evangelical is quite prepared to forego where there is no sacrifice of principle, but he accepts the New Testament only as the criterion as to what principle is, and not the opinions of Bishops, however numerous or learned.

No one desires more truly than the writer that the Church should get on with the great work of Evangelisation, but we must remember that the Church's work is twofold, not only Evangelisation, but to be also the

pillar and ground of the truth, the faith once delivered to the saints. It has this double duty to perform, to propagate the truth and to keep what it propagates free from falsehood and error, from all that darkens the pure light once given to the Church.

We, therefore, urgently call on the Church people of the Diocese of Brisbane and other such Dioceses to stand fast and to contend earnestly for the faith once delivered to the saints and to heartily support any organisation which endeavours to maintain the Apostolic character of the Church and the simplicity and spirituality of its worship and ceremonies.

—W. T. C. STORRS.

Is It Necessary?

Five Great Reasons for Prohibition.

(By Robert B. S. Hammond.)

Are things so bad that we really need Prohibition? Are we right in imposing Prohibition on the many thousands who use drink in "moderation"?

These questions crop up every hour and are sincerely asked.

The liquor trade is a public nuisance; by that I mean in the usual acceptance of the term it is a pest and a plague. No pest affects more than a portion of some vegetation. Prickly pear is a pest, but there are for more millions of acres untouched by it than there are thousands of acres spoiled by it.

Grasshoppers and caterpillars are pests, but they are very limited in the harm they do.

Rabbits are a pest, and yet they have commercial value. There are many fruit pests; but they are strictly limited in their scope. The liquor trade is much more and as provable a pest as any or all of these.

Spitting, smoking on ferry punts, dropping paper in the streets, obstructing the footpath are penalised, because they are considered nuisances.

Factory chimneys may become a public nuisance if they belch out smoke that is possibly offensive to the neighbourhood. Noise that disturbs the quiet of the neighbourhood is a public nuisance.

The liquor evil is all this, and more, to the nth degree. The people have the inherent right to appeal to the Government for abatement and protection from such nuisance. Things that were the common right 100 years ago have, through the growth of cities, now been legalised against on the ground that they have become a public nuisance.

Protection Justified.

We protect ourselves from Queensland cattle lest they affect our stock with tick; we protect ourselves from angora goats from South Africa; and cats and dogs must go into quarantine—all this to safeguard property and beasts.

Since the last Local Option Poll in 1913, there have been 425,576 convictions for drunkenness in the Courts of N.S.W.

In 1927 there were 34,981 convictions registered for drunkenness. In 1917 for 311 days in which the bars were open, 42 people were convicted each day. In 1927 this number had risen to 112 a day.

No-one defends this drunkenness; in fact we all deplore it. Prohibition is the only method that is offered to reduce and abate this evil.

These figures only represent a very small portion of our drunkenness. A very large number are sober enough to escape the policeman, and drunk enough to make their home a veritable hell.

Prohibition as applied to the liquor evil is the best protective measure yet possible to us to safeguard our lives, our homes, our children, and the decencies of society.

Crime.

There is a serious increase in crime. The last Annual Police Report says: "the total increase of 14,289 cases is mainly accounted for under the following headings: Assault, maliciously injuring property, simple larceny, supposed stolen goods in custody, forgery, uttering, drunkenness, using bad language, and breaches of the following Acts—Gaming and Betting Act, Industrial Arbitration Act, Land and Income Tax Act, Liquor Act, Metropolitan Traffic Act, Motor Traffic Act, and Weights and Measures Act."

Where drink is not the direct or sole cause, it is a contributing and aggravating factor. If anyone should doubt this they have only to watch closely the daily papers and see the constant reference to drink in association with all brutality.

Economically.

If there was not a single drunk in the State, I would still be a Prohibitionist. Economically, drink is an inexcusable waste. Since we last voted in 1913 we have spent

on liquor in N.S.W. £134,611,000. In 1927 we spent in N.S.W. £6,667,000 on drink or £21,437 each day the bars were open. In 1927 it had risen to £13,222,000, or £42,514 each day the bars were open. This vast expenditure is without justification in our debt-burdened community. It provides less in wages and fewer jobs than half the same expenditure made in any other direction.

We have only twelve breweries in the State, and they only employ 1247 people. The re-direction of this expenditure and the reinvestment of the capital sunk in the liquor business, would bring a revival to every kind of legitimate business.

The American experience proves beyond question that under Prohibition alcohol goes into necessities, and one-third into luxuries.

This affords a very wonderful economic advantage.

Health.

In N.S.W. last year there were 13,064 street accidents; 206 of these were fatal and 5644 resulted in serious injury. Drink was the largest single contributing factor. "W" goods were responsible for more accidents than wet roads. That the moderate drinker has less prospect of longevity is proved by insurance statistics. He also lowers his vitality and is more susceptible to disease and slower to recover from it than are abstainers. Prohibition makes a needed and valuable contribution to the hospital problem.

Political.

Years ago the liquor business announced as its slogan "Our trade our politics," and well have they lived down to that pitiable standard. The liquor trade is the most persistent and sinister influence in politics today.

It claims privilege and protection, and being entitled to neither, it obtains them by bribery and intimidation. Again and again we have had evidence of its corrupting influence. It is clever but unscrupulous, and commanding enormous resources, it is seldom defeated in politics. These things justify prohibition; they urge it, and they do so with growing insistence.

3000-Mile Journey

By Car, Luggage, and Canoe.

Roper River Mission.

THE Rev. H. E. Warren, superintendent of the C.M.S. Roper River and Groote Eylandt Missions, in the Gulf of Carpentaria, and the Rev. F. T. Thornburgh, secretary of the Church Missionary Society, of Victoria, left last Thursday morning for these mission stations. The journey is being made by motor car, which left St. Andrew's Cathedral at half-past 10 o'clock.

Mr. Warren is returning after furlough to his work at the mission stations, and Mr. Thornburgh will inspect the stations on behalf of the Victorian C.M.S., which controls the mission work at the Roper River and Groote Eylandt. The journey, which was commenced in Melbourne, will be made by way of Bourke, Cunnamulla, Katherine and Port Darwin—a total distance of about 3000 miles. From Port Darwin the journey will be continued by luggage to Thursday Island, and by canoe to Groote Eylandt. It is expected that the trip to Port Darwin will be completed in about 14 travelling days.

The Roper River Mission was established about 20 years ago, and the station has an area of 200 square miles. About 50 black children attend the mission school, and there are between 20 and 30 adults. Hundreds of others visit the station. Groote Eylandt has an area of about 800 square miles, and has a population of between 300 and 400 blacks and about 40 half-castes.

Worrying is one of the greatest drawbacks to happiness. Most of it can be avoided if we only determine not to let trifles annoy us, for the largest amount of worrying is caused by the smallest trifles.—Anon.



Sister Spencer, A.T.N.A., has been appointed by the Bush Church Aid Society to work in the Croajalingalong Area in the bush of East Gippsland.

Mr. and Mrs. Douglas, of Box Hill, accepted C.M.S. candidates for the Roper River Mission, left Melbourne on 26th June per s.s. "Malabar" for their station. They had been farewelled earlier in the month.

Recently at Perth College Chapel, W.A., the marriage of Mr. J. B. Gribble, of the Forrest River Mission, and Miss G. Barrett was solemnised. They left a week or two later for the mission.

The Right Rev. the Bishop of Kalgoorlie, is visiting the dioceses of Perth and Bunbury during July and August, partly for Confirmations and also in connection with the Combined Campaign for Missions.

Sister Ida Kent, of Springsure Hospital, Springsure, Queensland, left Brisbane by the s.s. "Morinda" on 18th June for service in the New Guinea Mission. Nurse Townsend returned to the same field by the same vessel after her extended furlough.

The Bishop of St. Arnaud, the Rt. Rev. Dr. James, has been in the Diocese of Gippsland from June 14 to 28, as the episcopal messenger in the Combined Campaign for Missions. He had a very heavy programme of work.

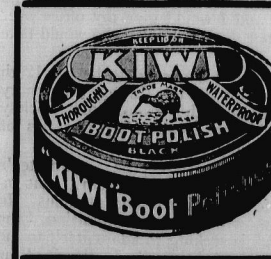
Miss Lora Claydon, daughter of Canon Claydon, of Sydney, who has been home on furlough, leaves Sydney on 25th July per P. & O. steamer "Malaja" for her station in the Punjab, India. Miss Claydon has done splendid work in the several states as a deputation for C.M.S.

The Rev. E. R. Harrison, B.A., the Australian Board of Missions Missionary in Japan, is now in Australia on furlough. He is appealing for £1000 with which to build Church and Hall at Chiba, Japan, which place was much damaged by the earthquake.

The Rev. J. G. Huthnance, who was ordained in Bendigo and afterwards went to the Roper River, subsequently working in the Grafton Diocese, is acting as locum tenens for Rev. E. A. Morris, at St. Michael's, Surry Hills, Sydney, during his three months leave of absence.

We join in congratulating Dr. Leeper, of Melbourne, and formerly Warden of Trinity College, in reaching his eightieth birthday. Dr. Leeper is a native of Dublin. He is on the Council of Public Education, is a lay canon of the Cathedral, and is on the Councils of the Melbourne Grammar School and the Melbourne Girls' Grammar School.

The Rev. A. G. Perkins and Mrs. Perkins, of St. Basil's, Artamon, Sydney, were given a farewell in St. Basil's Institute Hall last Monday, before their departure for Moss Vale, N.S.W. Mr. Perkins has been rector of St. Basil's for ten and a half years. The speakers included Canon Begbie and the Revs. L. Charlton and Frank Cash. Mr. and Mrs. Perkins were presented with a number of gifts, including a wallet of notes.



The Famous KIWI Boot Polish

BEST FOR ALL
FOOTWEAR

Polishes: Black, Tan, Patent Leather

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

Mrs. Deuchar, wife of the Rev. Seaford Deuchar, who will be remembered as general secretary of the Victorian C.M.S., is in Sydney speaking on behalf of the Zenana Bible and Medical Mission. Mrs. Deuchar is a daughter of the Rt. Rev. Bishop Langley, formerly of St. Philip's, Sydney, and afterwards Bishop of Bendigo.

The Rev. A. A. Killworth, M.A., who is much sought after in the Sydney Diocese, as a locum tenens and latterly has been acting for the Rev. P. J. Bazley, of All Saints', Petersham, will undertake duty at St. John's, Ashfield, at the special request of the Archbishop, for a period of six months, during the absence of the rector, the Rev. A. A. Yeates, on account of illness.

The resignation of Archdeacon Hindley from the Archdeaconry of Melbourne took effect on St. Peter's Day, 29th June. His successor in that office is Archdeacon Hancock, who now holds the Archdeaconry of Geelong, to which Archdeacon Herring, of Bendigo, will succeed. Archdeacon Hindley has rendered conspicuous service in the Church in Victoria for very many years. He has been a man of keen brain and far-sighted policy.

Several changes have taken place in the Sydney Diocese. The Rev. R. P. Gee, of Helensburgh, has become Rector of Nowra, on the South Coast; the Rev. F. W. Naughton, Curate of St. Paul's and St. Andrew's, Wahroonga, has taken up a new post as Vicar of Bogabilla, Diocese of Armidale, while the Rev. R. S. Chapple, Curate in the parish of Coogee, has become Rector of Dapto, near Wollongong.

The Parish of St. Peter's, Thane in Kent, England, is looked upon as a very live parish. The church is a noble one, very old, built in the reign of William the Conqueror and has a most beautiful chancel. The Rev. C. H. S. Matthews, formerly head of the Brotherhood of the Good Shepherd, Dubbo, N.S.W., is the vicar. He will be remembered as the author of "A Parson in the Australian Bush."

The news of the resignation of the Rev. J. W. Bethune, M.A., C.B.E., from the headmastership of the Launceston Grammar School has been received with very great regret in all quarters. He worked strenuously in the interests of the institution, and mainly due to his efforts the erection of the fine new school at Mowbray Heights was made possible. Mr. Bethune's health, however, suffered considerably, necessitating his resignation, unfortunately at a time when the school could boast of a record number of boys.

The Rev. Dr. E. Griffith, the new rector of St. Paul's, Bendigo, arrived in Sydney on June 23, on his way from America. In an interview he threw a sidelight on the industrial consequences of prohibition in the United States. "When speaking to Mr. B. F. Goodrich, of the Goodrich Tyre Corporation, who was a worshiper at my church in Hudson, Ohio," said Dr. Griffith, "I asked him whether he had found prohibition to be an industrial success. He told me that prior to prohibition he had found that on the day following any holiday, such as the Fourth of July, 15 to 25 per cent. of the men employed in his factories did not return to work. Nowadays he was unlucky if one per cent. of the men found their heads too heavy." Dr. Griffith said that many of the phases of the revolt against prohibition were passing. The day of the hip pocket flask was nearly over.

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the whole year. No man has learned anything rightly until he knows that every day is Doomsday.—R. W. Emerson.



JULY.

- 5th—R34 Airship crossed the Atlantic, 1919.
Star Chamber abolished, 1641.
6th—His Majesty King George V. married, 1893.
7th—Leeds University opened, 1908.
8th—**Fifth Sunday after Trinity.** In the Collect for the day we pray that the affairs of the nations may go forward in a peaceful way through God's overruling providence, and that the Church may serve at such a time in the "joy of service," marked by godly quietness.
9th—German South-West Africa surrendered, 1915.
11th—Battle of Oudenarde, 1708.
12th—Battle of the Boyne, 1690. Orange men's great day of celebration.
12th—Treaty of Berlin, 1878.
14th—Bastille stormed, 1789.
Six Protestants burned at Brentford, 1558.
15th—**Sixth Sunday after Trinity.** In the Collect for the day God the Source of all power, and Giver of all good, is besought that He may graft in our souls the love of His Name, so that it may issue in the true religion of the heart, in practical daily goodness—faithful to the end.
15th—St. Swithin, Bishop of Winchester, died, 892. He exercised great influence in the Courts of Egbert and Ethelwulf.
17th—Franco-Prussian War, 1870.
18th—W. G. Grace, the great English cricketer, born, 1848.
Dogma of Papal Infallibility, 1870.
19th—Peace celebrations in Great Britain, 1919.
Our next issue.



TO AUSTRALIAN CHURCHMEN

THE INSPIRATION OF THE MAY MEETINGS.

THE forces of righteousness in Great Britain and the men and women who lead her great missionary and philanthropic societies, have always been justly proud of the power and influence of their annual gatherings held in London each May. There is a perfect galaxy of such meetings and so impressive have they become that the religious and even the secular world of England are all in keen expectancy waiting for an inspiring message, or a brave utterance in the face of some grave need.

The reports of these May meetings, as they have come to be affectionately called, are now reaching us. Their perusal is indeed a mental and spiritual tonic. They afford a striking instance of the many-sided and unending activities of the great Christian bodies both at home and abroad, and incidentally give light and leading from the minds of eminent men.

We are concerned for the moment with such noble evangelical societies as the Church Missionary Society and the British and Foreign Bible Society. Of course there are many others doing equally valuable and noble work, such as the "Col. and Con." S.P.G., and Church Pastoral Aid.

This year the British and Foreign Bible Society was favoured in having Mr. Baldwin (Prime Minister of Great Britain) as Chairman. He made a memorable speech, the Archbishop of York describing it as "a revelation of

the springs of personality." It was the occasion of its 124th anniversary. Mr. Baldwin said that the Society had broken all records by adding fifteen new versions to the translations of the Bible, or parts of it (which now numbered 608)—an average of one every 24 days—and had circulated nearly 10,000,000 copies of the Scriptures last year—an average of 27,000 copies a day. This was a marvellous tribute to the efficiency of its great organisation and to the spirit which moved it. The circulation of the Scriptures might be said to have grown side by side with our Empire, but the Society acknowledged no limit of place or of tongue. "You have circumnavigated the whole world, and have brought to naught the confusion of the tongues of Babel." The Bible was not only the greatest literature in the world, "it always has been, and is in the nature of a high explosive in the world."

To the man or woman who reads the Bible a transfiguration occurs, and what is Jewish or Greek or Oriental falls away, and there emerges, and must emerge, the universal appeal to mankind of the personality of our Lord.

He then quoted the words of the Report: "For every copy of the Revised Version we sell eighty-six copies of the Authorised Version," and expressed the opinion that nothing can take the place of the Authorised Version in the affections of the English people. "In it you have the noblest qualities of our great language wedded to great, national, emotional experience, and in the result you have a translation of incomparable simplicity, incomparable beauty, and incomparable majesty."

The Bible penetrated the life and thought of our people of the seventeenth century, and transformed their daily experience, and it affected them not only because of the supreme qualities of the literature, but because "The Spirit breathed upon the Word."

Mr. Baldwin expressed the faith that one of those great revivals of religion which repeatedly throught the centuries had startled the world and stimulated mankind would certainly recur. "So much of our time in this world," he said, "we seem to be carrying on our struggle in twilight or in fog. Friends, and men who ought to be friends, sitting blindly in the melee and wounding men who ought to be their brothers. Nothing but the light which comes from that book can lighten that twilight or dispel that fog."

"The Kingdom of God may be very far off, but this society works on through good and evil times in faith. For myself I say that if I did not feel that our work, and the work of all others who hold the same faith and ideals, whether in politics or in civic work, was done in the faith and the hope that some day—may be 1,000,000 years hence—the Kingdom of God would spread over the whole world, then I could have no hope and do no work and I would give my office over this morning to anyone who would take it."

This year happened to be the 129th anniversary of the Church Missionary Society and the grand old society marked the occasion by a series of wonderfully inspiring gatherings.

The summary of the committee's "general review of the year," was instinct with interest and stimulus. In Africa, with constant expansion, "the Church is seeking to adapt itself to the changed conditions." In Egypt, "the Anglican Church is showing signs of

healthy growth and development." In Palestine, "a great stimulus to the faith and zeal of the Church." In Persia, "the hope of securing a united Church." In India, "the Church is growing in numbers." In Ceylon, "the Holy Spirit is moving in the hearts of the men and women." In China, "the Church stands stronger and purer than before, with a keener sense of the eternal values, and a greater determination to make its witness clear and presenting." In Japan, "I never remember a greater day of opportunity than now." "The Candidates' Committee considered 93 offers of service." "The Forward Movement of the Medical Mission Auxiliary has made considerable progress."

But—alas, that there should be a "but"!—the available sum contributed during the year falls short of the amount of the expenditure by £22,000. The work abroad continues to show abounding vitality, but it is hampered in all directions by reduced grants and a restricted number of missionaries."

The general thought running through the anniversary was that of the strength of unity and of team work—increasing team work both at home and overseas. A notable feature of this year's annual gathering was the fact that two Chinese, Dr. David Yui and the Rev. C. T. Song, addressed the vast audience in telling phrase and inspiring word. Dr. John R. Mott, fresh from the Jerusalem Conference, was also a speaker, and at once it was the message of a far-sighted missionary statesman, impressive and profound in the range of its survey and uplifting in its inspirational force. Fittingly did the closing speaker at the great gathering in Queen's Hall bring his listeners to the foot of the Cross, as he dealt with two principles in the world struggling against each other—the one for life, for self, and the other for the life of others. We must love as Christ loved.

A love that will not suffer is not love; a love that will not suffer for others is not love. The Cross of our Lord is simply the operation of this law. It is the mainspring of all human progress and the glory of all human service. A God who would not suffer for His children would not be a real God; but our God has suffered on the Cross for the sake of humanity. He died, and He is now calling His children, every one of us here, to carry His cross and follow Him in the light of this great need of the world. The spirit of self-sacrifice, or rather the joy in the act of self-sacrifice, is the essence of increasing unity and co-operation among all who are serving God's cause throughout the world. Truly the world needs men and women with Cross principle in their lives. We need men of vision, men of prayer, men of love, men whose self has been crossed out, men who are living the crucified and risen life of the Lord.

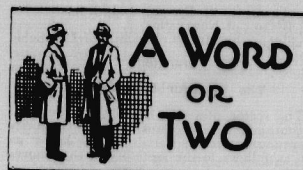
The question for us to ponder at the end of such a meeting is, Are we ready, are we willing, to carry the Cross of our Lord in a more fresh and joyous way than ever before?

May we in Australia catch something of the fire of these great Evangelical agencies, realising that the Son of God goes forth to war, and He bids us follow in his train.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Rev. W. E. Maltby, North Bondi, 12/6.
Mrs. Coles, Glen Huntly, Vic., 2/-.
"Anonymous," 2/-.



The Prayer Book Situation.

AN interesting sidelight on the question of Prayer Book Revision and the Church in Australia is presented in the Archbishop of Brisbane's statement in his recent Synod Charge:—

"At the present moment, the book we are using, the 1662 book, is the only legalised Prayer Book of our Church. And what we call the Revised Prayer Book is as yet in no sense the legalised Prayer Book of the Church of England. And its legislation in England would not make it legal for us in Australia. Each diocese will, by its Synod, have to choose whether it will adopt it or not. It would not be permissible, therefore, to celebrate Holy Communion according to the form in the revised book, nor to use any of the services as they stand, just because they are in the revised book. But just as, I suppose, every bishop in the world sanctions the use of special prayers and thanksgivings not contained in our present book, as for missions, for unity, for confirmation candidates, for schools, for the harvest, and so forth, the revised book contains many admirable prayers of this nature, the occasional use of which I suppose all bishops would willingly sanction. I myself am one who would be quite content to use our present Prayer Book as long as I live. My own personal feeling is this: I am sorry that revision was ever undertaken. I, for one, never wanted it in the least."

What the Bishops in England will do it is hard to say, but if the Archbishop of Brisbane's mind is the predominant attitude in Australia, we see no reason why a Prayer Book on the lines of the Canadian Book, with its retention of the old Communion Office, could not be produced, with those additional services and prayers which so greatly enhance the Dominion's Prayer Book and find acceptance all round. However, the supreme need of the hour is prayer—for the Church, for our leaders, for her spiritual life and witness, that God's overruling providence may be made manifest, and that out of those days of fiery trial, His people may stand steadfast to truth and that the Church may be a mighty power in her spiritual warfare throughout the world. Let us give ourselves to unceasing prayer.

The Retirement of the House of Commons Speaker.

BRITISHERS the world over are proud of the House of Commons, its great traditions and influence. No small share in this record and prestige is due to the Speaker of the House. Hence the retirement of Mr. J. H. Whitley from this honoured post on the grounds of failing health, after seven years of conspicuously fair and devoted service is an event which demands recognition. He has had long service in the House of Commons. He will for ever have his name enshrined in the annals of Parliament and the nation, on account of his great report advocating what have since become known as "Whitley Councils" as between employer and employed. We note the tribute that Mr. Baldwin, the Prime Minister, paid to Mr. Whitley when submitting to the House the resolution of thanks for the Speaker's distinguished services, in the coming and going of different Cabinets and the consequent ebb and flow of politics, "but by his character the Speaker had instilled into all that love and respect of the House of Commons which he himself felt."

"This great Parliament," added Mr. Baldwin, "is co-eternal with British freedom. The two things stand or fall together. The spirit of Parliament—far more important than forms—owes more to the Speakers of this House than to any individual, however great his position. That spirit has been preserved by you in its plenitude, and handed down undimmed and untarnished to your successor."

Mr. Ramsay MacDonald, in associating himself with the language and tone of the leader of the House, referred to the Speaker's contribution to the preservation of the soul of British representative institutions. From the moment the Speaker appeared in his official robes he set aside party predilections. He belonged to the House. No predecessor had surpassed Mr. Whitley in impartiality."

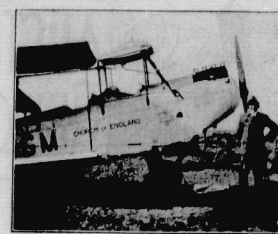
Surely we can learn lessons from this, for all walks, in our national life!

The Maling Craft Commission.

"EVERYBODY is doing it" is the easy remark of the cynic, when any reference is made to the enquiry into the passage of money as the price of securing a certain contract under the auspices of the Sydney Municipal Council. However, we have better opinions of the world of business and men in Australia. Nevertheless the disgraceful revelations made in what has come to be known as the "Maling inquiry" have left a nasty feeling in the public's mind, and have caused the most generous minded to wonder if there is any soul of goodness left in a great body of public servants. The stigma of "graft" rests upon the fair name of Sydney, and the sooner it is removed the better. It is a miserable state of affairs and an evidence of the power of money to corrupt, when a firm of world-wide repute is forced to descend to shameful money transactions to secure public contracts. We are glad to note that Sydney's City Commissioners would not accept the culprit's resignation, but instead have dismissed him and asked for a refund of the £10,600 secret commission. It is to be hoped that such an appalling exposure of corruption as is revealed will have a healthy effect on the business world in general, and that it will teach persons who hold public positions that they cannot with impunity be deliberately false to their trust. One thing, the voice of the Church should ring out in no uncertain tones that such trafficking in sin, and that it brings down God's wrath. We know that the modern world belittles and tries to forget the fact of sin, but it is desperately clear as this moral dereliction clearly shows, and that, as sure as God is in heaven, it brings its nemesis.

The Only Foundation.

A GLANCE at the daily press, with its reports of Royal Commissions, of the disorganisation caused by unreasoning industrial unrest and the hectic life of so many, at once convinces every right-minded citizen that the great and fundamental need of the hour is the imparting of sound religious principles to the rising generation. We are thinking not only of the work of Sunday Schools and teachers of religion, but the very atmosphere, bearing and moral standards of the day school teaching. Religion is not taught but caught, is a well-known adage, and we are fully persuaded that given school teachers of the right type, then deep and solid foundations of truth and honour and the fear of God would be part of the daily sustenance of our growing boys and girls. Religion must never be divorced from morality—the morality of common life, of kindness, justice and purity. There is no value in religion except as the expression of the will to live rightly. This is true because the character of God is eternal justice, truth and goodness, and there



THE REV. W. E. DANIELS, B.A., Rector of Wilcannia and representative of the Bush Church Aid Society in the West Darling Mission, standing beside his "Moth," at Ivanhoe, in the Far West of N.S.W., where he had a forced landing. It will be remembered that Mr. Daniels had a splendid flight from Melbourne to Hay, and then, while proceeding to Wilcannia, came down at a lonely sheep station, not far from the Broken Hill-Sydney railway line. Repairs have been effected, and Mr. Daniels is once more on "the wing."

is no possible fellowship with God except by loving mercy, doing justly, and walking humbly with our God. Strait is the gate and narrow is the way, and if uprightness and honourable conduct are to mark our national life the foundations must be laid in childhood by parents and teachers.

Tin Hare Betting.

ONLY those who live in Sydney or are adjacent to mechanical hare racing grounds know the inroads that that so-called sport is making upon the life of the community. The gambling associated with it is a positive evil upon all and sundry, constituting a very canker in the young life of the land. Hence the unanimous judgment of the N.S.W. Full Court, that betting on Tin Hare Racing is illegal has been hailed with no little satisfaction by all, who have the moral and social well-being of the people at heart. Further it is gratifying to know that the leave to appeal to the High Court, sought by the vested interests, egregiously failed!

It is extraordinary how this kind of "sport" has leaped into favour in the Mother State. It has a history of little more than a year, and wherever introduced, it has caught on in an amazing fashion. The notorious thing about it is the betting; and, further, the type of person it seems to produce. We trust that the Courts' decisions will prove the undoing of what we consider is a huge evil. Tin Hare Racing has become a large and highly commercialised enterprise, in other words, the race tracks have been turned into gigantic open-air casinos. The whole thing is harmful, and therefore, whatever can be done to stop it with its betting propensities will call forth a fervent "Thank God!"

Under the title "Drop the Book!" the "Church Times" endorses the plea of Mr. J. A. Spender, the English publicist, that the Bishops should proceed no further with the Revised Prayer Book. In the writer's opinion it will not work. "Its proposals have not been adequately thought out. The drafting of the measure is deplorable. Doubtless, for them, it has not gone far enough!"



NEW SOUTH WALES.

SYDNEY.

The Home Mission Festival.

The annual demonstration of the Home Mission Society took place in the Sydney Town Hall on June 19. There were two teas prior to the public gathering. In the interval the Cathedral organist gave selections on the grand organ. The Hon. F. S. Boyce, K.C., Attorney-General, presided, stating from the chair: "We laymen of the Church of England know that the clergy of the old Church do not serve it for riches. I am able to appreciate the difficulties the clergy have to face and the trials they have to overcome, yet I realise the pleasures and triumphs they achieve. Although many of our parishes have realised that the cost of living is very different to-day than it was before the war, a few of the laity have not yet realised as they should that the clergy should receive more than a living wage."

The Archbishop made a stirring speech, paying therein a great tribute to the capacity and ability of the clergy of the diocese. He said that "during his recent visit to England he had listened to a number of curates, and also many parochial clergymen, and he felt that the clergy of the diocese of Sydney were equal to, and in many cases better than, them. He had returned with renewed pride in the clergy of the diocese. "Be proud of your clergy," he added, "and see that you give adequate reason to your own conscience in the way you treat them."

The report for the year, stated, among other things, that the work of the Church is not keeping pace with other world developments, according to the annual report of the Home Mission Society of the Diocese of Sydney.

"To preserve a moral sense and maintain social order in the community," it is stated, "the example, restraining influence, and activity of professing Christians, are essential. There has been advance in education and in social and political opportunity, but with regret we have to confess, it cannot be said that the work of the Church has kept pace with other developments, and we can hardly make boast of triumphant success; the thing planned has not been performed. Much is said of the great problem of the poor parishes in the slum areas of the city, but it is only right that the diffi-

culties of the clergy in remote and lonely country districts should also be brought to the notice of church people. Residents in the city sometimes fail to realise the problems of the country parish, and are not always as sympathetic as they might be with the clergy who labour under the deadening influences which weigh down many earnest and devoted workers. Ministers and their wives are the heroes, and the Church tries their courage and self-sacrifice far too much; your council feels it has no right to do so, and one of the first and most imperative duties is to send to these hard-pressed comrades relief and reinforcements."

Church Homes, Carlingford.

Visited by Governor-General.

When 100 youthful throats gave vent to cheers for the Governor-General at the Church of England Homes for Boys at Carlingford several days ago, and the large dining hall vibrated with applause, Lord Stonehaven remarked that apparently the bracing air of the district, and the treatment of the boys in the homes, had already made an impression on them. It was explained to his Excellency that the existing buildings had accommodation for 100 boys, and that the admission of many deserving cases was restricted by the want of funds for additional buildings.

The visit was an informal one, and had been arranged as a result of the wish expressed by the Governor-General, when he opened the Buckland Memorial Home, to see the boys settled in the new building.

Lord Stonehaven inspected the various buildings and chatted with the boys, who subsequently assembled in the dining hall, where they were addressed by his Excellency.

"Boys coming to these admirable homes," said his Excellency, "not only have the opportunity of taking full advantage of a good education, but learn that all must pull together. You are here because of the faith of the Church of England. A country, or an individual, that has not a religion, is greatly handicapped, and the boys in these homes grow up in the religion of which this institution is a monument."

NEWCASTLE.

Holy Trinity, Lochinvar.

Ornamental gates given to Trinity Church, in memory of her parents, the late Mr. and Mrs. Joseph Clift, were unveiled by her son,

Mr. C. Clift, of Breeza, and dedicated by the Bishop of Newcastle.

Lochinvar, by Mrs. S. B. Clift, of Lindfield.

BRANXTON.

The Open-Air Campaigners.

The rector, Rev. W. Burditt, has been so encouraged with the work of the Open-Air Campaigners in his parish that he has written as follows to the secretary of that movement:

"May I extend to you and your colleagues of the Open-Air Campaigners the appreciation of the church people of St. John's, Branxton, and St. Mary's, Greta, at the close of your mission. Your preaching has stimulated thought and discussion that can only be productive of much good. That so many have made their witness to the need of our Lord as their Saviour shows that you have reached into many hearts."

"Your mission has been opportune as regards my charge, since we are preparing for a Mission in September."

"I am a firm believer in open-air evangelistic work and have always found occasion for it throughout my ministry. There is much opportunity for specialists in this work, and where a true love and devotion to our Lord Jesus Christ and the winning of souls to Him is the motive, it will always be a means to His glory and the extension of His Kingdom."

"It is gratifying to me to receive through Mr. Cross so many decision cards, specially of boys and girls of the age when a life's course is being set, as well as of a few others indicating a resetting of their course."

"I shall take immediate steps to follow up your good work."

"With all good wishes and prayers that God will bless your work both here and elsewhere in the future."

GOULBURN.

The Bishop on Home Mission Festivals.

The first Home Mission Festival was concentrated in a large town, Albury. It brought people to church as well as funds to the Church Society. Boorowa was the second experiment, and different in its plan, here the mission, for it has been a mission, has been carried into every country centre. Its financial results are even more wonderful, in view of the circumstances of the people. But most wonderful of all has been the awakening of latent churchmanship. All sorts of men and women and children have rallied to the Church's standard—have helped in this way or that, and been helped in the process of helping—and have found a new joy in both work and worship. I believe that these Home Mission Festivals are going to be the redemption of diocesan finance from the danger of losing its soul, and that just because they are taking it right back to its spiritual basis. They are training people to give themselves first to God and the Church; other gifts follow naturally. "Seek ye first the Kingdom of God, and all these things shall be added unto you."

QUEENSLAND.

THE BRISBANE SYNOD.

The Constitution.

The Synod had a heated debate on the Church of England in Australia Constitution Assenting Canon (1927). The temper of many participants was seen in the references made to Sydney diocese and the safeguards and provisions it required in giving its assent to the Constitution.

The Dean of Brisbane (Very Rev. de Witt Batty) exhorted Synod to be compassionate and tender to "those who lingered on the brink of the new constitution." He could give his personal assurance, for what it was worth—and he had always been a keen advocate of the new constitution—that no fundamental principle was at stake in the safeguards and provisions desired by the Sydney Synod. If that diocese did not wish to have the right of appeal to the Supreme Tribunal, it was purely a matter for itself. At all events, the Archbishop of Sydney would still enjoy that right. "Some of the provisions, to my mind," added the Dean, "are unnecessary, but it should be worth our while to make the desired concessions to preserve the fellowship of the Church."

Mr. Mocatta moved an amendment to refer the matter back to General Synod, but this was ultimately defeated. He said: The safeguards and provisions put forward by Sydney were, to him, both impertinent and preposterous. Sydney had absolutely no right to dictate to other dioceses on the question of the constitution, or to be both in and out of it.

Rev. Mergan Jones, M.A., seconded the amendment, agreed with the previous speaker, and declared that he was tempted to compare the Sydney Diocese with a spoiled woman—a step-mother (laughter), whose stony heart was reflected in her conduct in this matter.

Mr. Caulfield deplored the moving of the amendment. If it were passed, he said, the diocese would make a fatal mistake. The apparent desire of the Sydney diocese was to strengthen and not weaken the constitution.

After further discussion, during which some "tall" talk was indulged in, the matter was passed, with the following motion:—"That whilst this diocese has by canon agreed to the declarations and safeguards of the Diocese of Sydney, this Synod respectfully urges the Synod of that diocese to reconsider the question with a view to adopting the constitution without amendment or proviso."

St. Francis' College.

The following resolution was moved, but was overwhelmingly defeated:—

"Seeing that St. Francis' College, Nundah, was established to provide for the needs of the whole diocese, this Synod is of opinion that, in order to enlist the full support of the diocese for the supply and training of the ministry, the College should always be conducted on non-party lines, and that all extreme practices should be eliminated from the College services."

Concerning same, the following amendment was moved:—

"Seeing that St. Francis' College, Nundah, is the College of the Province of Queensland and accordingly under the control of the Archbishop and Bishops of the Province, this Synod expresses confidence in the administration of the College, and records its conviction that it is conducted on lines as wide and tolerant as the Church of England itself and within the traditions of the Church, and its desire that it always will be so conducted."

This amendment was carried, and was subsequently carried unanimously as a substantive motion.

VICTORIA.

MELBOURNE.

The Appeal of Tanganyika.

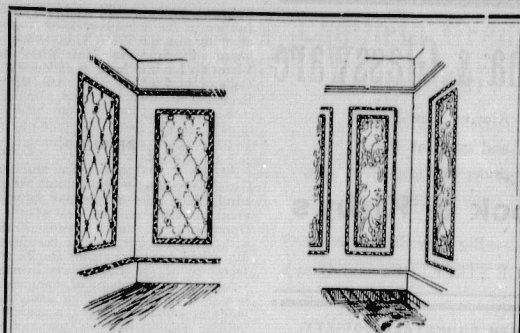
Bishop Chambers Addresses the C.E.M.S.

The Bishop of Central Tanganyika said that the call to Australians was that they should recognise the world-wide fellowship of Christianity. They could only do this by prayer, fellowship and witness. One of the things that was causing Mahometanism to spread was that the African found in it the spirit of brotherhood. There was no suggestion of race prejudice, such as could be found among so-called Christians. It took a long, long time to reach a full realisation of the brotherhood of mankind. It had been said that the British instinct flourished better in Australia than in the old country, and Great Britain was now calling to Australia to help to carry out its sacred trust to care for the natives in the mandated territory of Tanganyika, the former show colony of Germany. In addition to this appeal there was the appeal of the King of Kings. The eyes of the world to-day were upon Tanganyika, and when he returned he would be anxious to take back the spirit of brotherhood to every German and member of every other race in that vast territory. Three Communion services stood out in his recollection. There was the magnificent service in the heart of Africa in connection with the jubilee thanksgiving for the Uganda Mission, at which it was estimated there were 10,000 persons present. Another was in Tanganyika, where he had received the Sacrament from the black hands of an African priest. The third was conducted by him on the verandah of a house in East Africa, when four British, two Greeks and two Africans comprised the congregation. The number was not large, but it was a mighty solution to a mighty problem. In concluding, the Bishop made an appeal for £500 with which to build a school for the training of African girls in maternity nursing, so that infant life could be saved. He had been told that Melbourne provided a house of £2,700 for two wrestlers on Saturday night. He challenged them to find £500 to save the child life of Tanganyika, and quoted the words of the Prince of Wales, "Let every baby born have a sporting chance."

BALLARAT.

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College), Ballarat, will celebrate its Diamond Jubilee in the second week in August, commencing on the 9th. This School has the honor of being the oldest girls' school in Victoria, having been founded as Queen's College in 1868 by Mrs. Abbott, who was Principal till 1875.

BENDIGO.

At the annual conference and tea of the Girls' Friendly Society, held at the pro-Cathedral, there was a splendid rally, showing good activity by members of the society. Opportunity was taken to present Miss Maru with a framed long-service certificate. Miss Maru had been a member for 27 years, and secretary of the Eaglehawk Branch for 35 years. The members of her branch gave her a birthday on the 25th anniversary, and made presentations. At the conference competitive papers were written and read, the subject being "An Ideal of an Ideal Branch." Miss Rene Mitchell, of All Saints', gained first prize, and Miss M. France second. The speakers included Mrs. Jerrem, general secretary of Victoria, and Mrs. Donald Baker.

On Monday, 25th, the collation of the new Archdeacon of Bendigo was effected by Bishop Baker, assisted by the Dean and many other clergy at the pro-Cathedral. The new Archdeacon comes from Wangaratta diocese—Canon N. D. Herring—and is a brother of the retiring Archdeacon, J. C. Herring. There was a splendid congregation.

On Monday evening St. Paul's large schoolroom was full of persons at the farewell evening to Archdeacon J. C. Herring. The Bishop presided. Speakers representing the diocese and parish spoke in eulogistic terms of the loving work done by him, as Archdeacon, Rector of St. Paul's, Diocesan Registrar, and D.C.F. organiser. Certainly in each office there has been ideal administration, which is shown by the fact that he has been taken to the Melbourne diocese as Archdeacon of Geelong. Valuable presentations were made to Archdeacon and Mrs. Herring, from the clergy, a wallet of notes from the laity, and a cheque from the Vestry of St. Paul's. At the gathering opportunity was taken of welcoming the incoming Archdeacon, who was formerly a clergyman of Bendigo diocese.

Dr. Griffiths will be inducted as rector of St. Paul's on Thursday, July 5.
Congratulations from Bendigo on the handsome record result of the Australian Church Record Fete.

ORBOST.

Orbost people promised £70 to the Bishop of Central Tanganyika. The beautiful concrete Church is now approaching completion. It is confidently expected that on July 21st, it will be consecrated free of debt. This Church is one of the greatest Gippsland achievements in recent years. It is a shrine with many delightful memorials.

SOUTH AUSTRALIA.

ADELAIDE.

Missionary Rally.

A great missionary rally has taken place under the auspices of the Anglican Diocesan Missionary Association. The City Hall was requisitioned, and the Bishop of Adelaide presided. In a stirring appeal for missions the Bishop said that the whole of the assistance of all Christian Churches was needed, and the Church of England must do its part. He did not think the Church had been doing all it could. The Rev. E. R. Harrison from Japan gave much interesting information regarding that country, and Archdeacon Morton also spoke. The Rally was followed by some most impressive devotional and educational gatherings. During the past twelve months the Diocese of Adelaide has raised more than its quota towards missions, but it is not the intention of those interested to stop at this. Good is to be succeeded by better, till better becomes best.

WEST AUSTRALIA.

PERTH.

Diocesan Retreats.

Arrangements have been made for the Retreats this year to be conducted by the Rt. Rev. Father Mounsey, of the Community of the Resurrection at Mirfield, England, who is staying for some time with the Community of the Ascension at Goulburn.

The following Retreats are being arranged:—Men and Boys, Aug. 25-27; Clergy, Aug. 28-31; Women and Girls, Sept. 4-7; Women and Girls, Sept. 8-10.

The Rev. H. E. Hyde.

In his monthly letter to the diocese the Archbishop referring to the Rev. H. E. Hyde's work in England on behalf of Church Extension in W.A., says:—"He evidently worked hard and also evidently with conspicuous success. It will be a pity if he does not return to England to 'carry on.'"

Diocesan Appeal for Forrest River.

The Archbishop's Special Lenten Appeal for the Forrest River Mission amounted to £280.

The Mother's Union.

The Annual Festival of the Mothers' Union was held on 21st June, with Holy Communion at 10.30 in the Cathedral, and addresses afterwards in the Memorial Hall by the Rev. W. Bird on "The World Call" and also Mrs. Hudleston, on her trip to England, with her views of the work of the Mothers' Union in England, and a description of the Mary Summer House. Lunch was in the Memorial Hall and Cathedral Schoolroom.

TASMANIA.

St. George's, Launceston.

Tribute to the Rev. J. W. Bethune, M.A., C.B.E.

During the Sunday morning sermon at St. George's Church, Invermay, Launceston, the Rev. W. Pitt Gregory gave a glowing tribute to the Rev. J. W. Bethune, M.A., C.B.E., the retiring Headmaster of Launceston Grammar School. Some of the staff and all the Grammar School boys were present.

Mr. Gregory said: "I feel sure that not only the Church Grammar boys, but all St. George's congregation regret that Mr. Bethune has severed his connection with the school as headmaster. This also means that your rector will be deprived of Mr. Bethune's constant help and assistance in the pulpit and with the services. Mr. Bethune has also helped most generously financially. For three and a half years I have been most fortunate in having Mr. Bethune as a resident of the parish. I will not only feel his loss at the services, but we will all miss his helpful messages from the pulpit. I have sent a letter of thanks to Mr. Bethune on your behalf as well as my own. I have also conveyed to him a standing invitation to preach at St. George's whenever he comes to Launceston. Mr. Bethune has not only been a friend to St. George's; he has frequently relieved other city clergy with his ready assistance. He has also made many trips to country parishes and taken services, and has been at the beck and call of clergy when they desired a holiday or were unable through sickness to perform their duties. Mr. Bethune must have constantly overtaxed his strength when giving his most frequent and generous help. While the Grammar boys continue to attend St. George's, and I am privileged to take the Scripture lessons at the school, I will try to be as helpful to the boys in my spiritual ministrations as Mr. Bethune was. I know the boys will always have a warm affection for their late headmaster. I do feel we have all lost a real friend, and it is that kind of loss that hurts. No clergyman in the diocese has done so much practical good as Mr. Bethune. It does not lay within my province to speak of Mr. Bethune's work in the Church Grammar School, except to say that it was through his enthusiasm and hard work the Church Grammar School stands where it is to-day. It is a fine pile of buildings, occupying grounds situated in a position which is probably the finest in the Commonwealth. Our prayers and good wishes will follow Mr. Bethune wherever his lot may be cast in the future."

NEW ZEALAND.

WELLINGTON.

The Maori Bishopric.

Writing in the Church Chronicle for the Diocese, the Editor remarks:—

"Our first words in this month's Chronicle

must be of hearty congratulation to the Maori people of New Zealand, in that General Synod has given its approval to the consecration of a Native Bishop. We confess that at one time, after hearing of conferences on this question ending in a deadlock, we had our doubts as to whether our hopes would be realised. Finally, however, was reached through a desire on the part of all interested parties to meet one another in every possible way. In our issue last month we emphasised the point that we did not think the Maoris fully estimated the responsibilities involved in this forward movement, and we did not think that those who were inclined at one time to pause before giving their assent appreciated the urgency of such a step being taken at the present time. And so, during General Synod, we all prayed that "by the Holy Spirit a right judgment might be given in this matter," and our prayers were answered.

The new Bishop is to be given the status of a Suffragan. He will be known as "The Bishop of Aotearoa." He will owe immediate allegiance to the Bishop of Waipapa, but with the written consent of the other Bishops of the Province, he will perform episcopal acts in their Dioceses when desired to do so. Judgment and tact will be indispensable, but we believe it will prevail, and that our mission to the Maoris will be given a new life. A wish was expressed that the Bishop, whoever he may be, may occasionally be allowed to minister to white people, and to this proposal our Bishops gave their assent."



The Need of Re-statement of the Evangelical Position.

The Rev. W. F. Pyke, B.D., Th.Schol., writes:—

I notice the "Church Record" is in financial difficulties and efforts are being made to place it on a sound business basis. (The debt no longer exists.—Editor.)

I would respectfully suggest, Mr. Editor, that if you will give a lead in a much bigger and more liberal evangelicalism, I feel sure the paper would be supported by a much larger circle of readers, and be of much greater usefulness among evangelical churchmen.

My impression on reading the "Record" is the urgent need of re-statement of our position as evangelicals to-day.

Baron Von Hugel has recently emphasised three elements in Christianity: (1) The Petrine, e.i., the traditional, historical, external; (2) the Pauline, e.i., the reasoning, speculative, internal; (3) the Johannine, e.i., the experimental and mystical.

These three views in various degrees have always been in the Church of England, and we as evangelicals are more akin to the (3) of these three.

Evangelicals stand for two things to-day: (1) a protest, and (2) a witness. We utter our emphatic protest against any teaching or practice within the Church which obscures the direct access of the soul to Christ, as the Invocation of Saints, Sacramental Confession, etc.

We also stand for essentials not non-essentials, which are firmly rooted in the teaching of Christ. For a primitive and Catholic conception of truth and not a medieval and Roman one. But within our fold there are two sorts of Evangelicals. There are a few, mostly old men, whose watchword is "Stand in the old paths." They look with suspicion on any development of thought and practice among us. They affirm there is no need of a re-statement of the eternal verities in view of advancing knowledge. They believe in the verbal inerrancy of the Bible. Every word is inspired. Recent archaeological discoveries are quoted to confirm their view of its historical accuracy.

If Evangelicals were narrowed down to include only those who adopt this rigid theory of inspiration and consider that no adjustment is necessary to bring our faith in closer harmony with modern knowledge—some of us would be reluctantly compelled to find our spiritual home elsewhere within the Church.

But there is a much larger body of Evangelicals, especially among the younger men,

who have a strong conviction that modern criticism and the assured results of science are not contrary to the fundamental beliefs of the Gospel. "Progress is the law of theology as well as of science. All truth is only 'relative.' It is false to prejudice a living issue to-day by what Thomas Aquinas said, or what the Thirty-nine Articles allow.

The traditional view of inspiration, I think, must be discarded. It often leads to Bibliolatry. The touchstone of truth is not a book but a Person. The mind and the spirit of Christ. We must let historical criticism do its work and bring every idea and doctrine to the acid test. Do they agree with the teaching of Christ?

I am convinced of the future of evangelism—and I believe great days are in store for us, but can only be assured as we face these facts and press forward in our preaching of the cross as the only means of man's redemption from sin, and in our teaching of personal holiness through the indwelling of Christ in the heart by the Holy Spirit. Everything to-day is in a state of transition. The evangelical movement is also moving forward with its passion for truth wherever it be found; a greater enthusiasm to spread the gospel throughout the world and to making startling innovations if by any means we can save some.

If the "Church Record" can lend its aid and moral support by a fearless presentation of evangelical truth as related to the theology and practice of the Church of England, I feel sure the desired result of a successful weekly evangelical church paper will be achieved.

The Bishops and the R.C. Eucharistic Procession.

Mrs. Bertha E. Phelps writes:—

The letter signed by the Primate and other bishops in your recent issue made sad reading for us Protestants. We are asked to trust the bishops! Which ones? The Malines revelations do not strengthen our trust—especially in the Anglo-Catholic ones. And why were not our ministers given the least drawn up by the Council of the Churches? Surely something authoritative would be helpful in times when so many wonder what the Anglican Church stands for? For the ministers to whom the bishops leave the task of instructing us, what of those with Anglo-Catholic leanings? Not long ago I attended service (H.C.), and it was so topsy-turvy that none of us could find our places in the Prayer Book. The prayer for the King was omitted, and a short version of the Commandments recited. This reverend gentleman advertises that "Mass will be celebrated!" Shall we look to such men for instruction?

A firm believer in The Golden Rule, I also think the Roman Catholics should not be permitted to elevate "The Host" for adoration in our streets, as that is a direct affront to Protestantism and is unwarrantable.

No well-born person would thrust pork under a Jew's nose or invite a Roman Catholic to eat meat on a Friday; neither would he offer spirits to a total abstemious or to one trying to overcome a craving for liquor—yet these are perhaps mild offences against good taste when compared with the proposed Eucharistic Procession and the adoration of "The Host." Unfortunately our Church has been so white-anted by Anglo-Catholics that it would not be surprising if some misguided member joined the procession and the adoration.

A well-meaning R.C. governess prepared her Anglican pupils for confirmation, and I asked her how she overcame the difficulty over Transubstantiation as we considered the bread and wine as symbols, and she replied: "I was wrong, a Bush Brother having told her that Anglicans were like Roman Catholics in believing them to be the real Body and Blood of Christ."

The Prince of Peace had no time for lukewarm people and really it might be well if we had a few more like the Scotchwoman who threw her stool at the head of the backsliding minister. We take things too tamely. If a juggernaut procession started through our streets some would say, "Don't interfere."

"Fenton," Mungindi, 16/6/28.

ST. NICOLAS, COOGEE, and St. John's, Maroubra, Curate wanted, Evangelical. Good position for capable man. Rev. W. Greenwood, The Rectory, Coogee.

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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, July 5, 1928.

"Knowledge is power."

My dear girls and boys,

We live in wonderful times. You who are growing up in the midst of so many marvellous experiments and discoveries won't realize it as much as we who are older. When we were your ages aeroplanes were unheard-of things. Why, motors were not invented; as to wireless, such an idea would have sounded mad to us. Now these are all quite ordinary things. Most of us "listen-in" every day. We all enjoy a run in a car, and some can say the same of an aeroplane.

Just in these last few weeks our newspapers have been full of wonders done in the air. We feel justly proud because two of these deeds of fine courage and endurance have been carried through by men of our own country. First came Mr. Hinkler on his flight from England out here, that wonderful flight across Europe and Asia, and over the sea to Darwin. We were only getting back our breath after that when we hear of Mr. Kingsford Smith and his companions setting out from America across the vast and dangerous Pacific to reach us from that side. We all felt thrilled and terribly excited on learning that they had arrived safe and sound in Sydney. It is a marvellous thing to have done.

And surely you will all have heard something of the Italian explorer, General Nobile, who set out in an airship with quite a big crew to fly over the North Pole. Wireless messages told us he had done the deed. Then silence for days and days. Men of all nations, in aeroplanes and in ice-breaking ships rushed to search for him. Norwegians, Swedes, Russians, Germans, Italians flew and sailed into that region of everlasting ice, but with no success. Then came a wireless again, an accident, wrecked on the ice, needing clothes, food, ammunition to ward off the polar bears. We, in this warm country of ours, can't imagine the awful cold and misery they must have suffered, and some of them were injured. Some of you may have seen snow and have perhaps seen puddles and dishes of water covered in ice after a frosty night. Round these men stretched unending ice, mountains and plains of it, nothing else. To-day the papers tell us that a Swedish aeroplane has been able to rescue them. What a relief that is to all of us all over the world. To Italy and to the relations of these men this has been a very terrible few weeks.

What wonderful courage all great travellers and explorers have, and every new thing they find out helps the world on in some way, and adds to the sum of knowledge. Dr. Nansen, a great

explorer himself, has said, "We are all explorers in life. Everyone should try to hit upon his own trail." I like that; we don't want to drift along in a dull and aimless way, but to have some of the pluck and energy and self-sacrifice of these men and make our lives worth while. We can, everyone of us.

Every Sunday morning you join in these words, "The Lord is a great God, and a great King above all gods. In his hand are all the corners of the earth." Where do you find them?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
Joshua xxiv. 15.

ROOM AT THE TOP.

Never mind the crowd, lad;
Or fancy your life won't tell;
The work is the work, for all that,
To him that doeth it well.
Fancy the world a hill, lad;
Look where the millions stop,
You'll find the crowd at the base, lad,
There's plenty of room at the top.

—Exchange.

A PRAYER TO BE KIND.

Dear Jesus, help me to be always kind to those in my own home, kind to those who are weak and suffering, kind to those who are cold and tired, kind to man and beast, for Thy sake. Amen.—From the Children's Corner of Chester Cathedral.

NO HURRY.

We may sleep in our beds. Professor J. B. S. Haldane has calculated the chances of the earth being destroyed by a stellar catastrophe during the next million years, and reckons there as a thousand to one against. How troubled some folk are by thoughts of the possible destruction of our planet was revealed to the late Sir Robert Ball on one occasion, when, in the course of a lecture, he declared that in 500 million years the sun's energy would be exhausted and earth would be left without light or heat. One of the audience jumped up excitedly. "How long did you say, sir?" he questioned. "About 500 million years," replied Sir Robert. "Thank heaven!" exclaimed the questioner, as he sank back into his seat, "I thought you said five million!"

Dr. Arlington, the Headmaster of Eton, in the introduction to his new and interesting book, "More Eton Fables," gives the following fable.

"What a rare and lovely flower!" said the Enthusiastic Person.

"On the contrary," said the Intelligent Man, "it is merely a prickly herbaceous plant of the genus Carduus—as common as weeds in many parts of the country."

"It is a perfectly ordinary and tolerably nutritious thistle," said the Donkey, and he ate it without further remark.

Must rule the empire of himself; in it must be supreme.—Shelley.

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N.S.W. spent £4,721,349 on education in 1926. This year it will spend £5,000,000.

The population of Australia as at March 31, 1928, was 6,262,720, an increase of 826,986 since the census was taken in 1921.

West Australia is enjoying unparalleled development. The Government has completed plans to settle 32,000,000 acres of fine wheat land and sheep and.

Two hundred and forty thousand acres of land suitable for mixed farming will be made available along the New South Wales-Victorian border, owing to new border railways now under construction.

Members of the Loyal Orange Institution of N.S.W. have been requested to keep off Sydney's streets by the Right Worshipful Grand Master, on the occasion of Rome's Eucharistic procession next September.

Mr. R. Beason, a prominent New York stockbroker, who is now on a visit to Australia, predicts that after the Presidential elections Mr. Hoover will be President, the Republican party will have a sweeping victory, and the United States will be drier than ever.

At present 80 boy migrants are being received by the league in New South Wales each month. In addition arrangements have been made to bring out 20 "Little Brothers," under the Big Brother Movement, every four weeks.

The Grand National Assembly of Turkey has formally dis-established Islam as the official religion of the country. In consequence of this decision the "Holy Law of Islam" will no longer be the recognised legal authority, and the well-known formula: "By Allah," will disappear from the oath.

It is estimated that there are four million lepers in the world, at least 416,000 of whom are living in the British Empire. After more than ten years' investigation British scientists have found that hydnocarpus oil is a certain cure for leprosy, and it is hoped that in ten years' time the disease will be almost extinct.

It is reported that three wills, one about 800 years old, another about 300 years old, and the third more than 100 years old, had been discovered in antique furniture in Fitzroy, Melbourne. The wills are in Latin, written on parchment in quaint old English lettering. They relate to the same English family and are well preserved.

King Amanullah, of Afghanistan, has done much to further education in his country. He has ordered public notices to be posted in all towns and villages exhorting the people to send their children to school. Education, both primary and secondary, is free, and elementary schools have been opened in every town. A number of girls' schools have also been started.

The Labour Party in England has pointed out "that out of the National Drink Bill of over £300,000,000, the working classes of Britain must have spent about £200,000,000." If only a quarter of this was spent on agricultural produce it would set the industry humming with prosperity and there would be no need to ask for State subsidies and any such like palliatives.

A pageant of Victorian womanhood, held in Fulham Town Hall, London, to commemorate the centenary of Josephine Butler, honoured such women as Queen Victoria, Grace Darling, Elizabeth Garrett Anderson, Baroness Burdett Coutts, Mrs. Browning, Florence Nightingale, Mrs. Booth, Mrs. Fawcett and Jean Ingelow, and John Strange Winter.

Barclay's Bank, the largest British Bank, has a capital of £15,858,000, a reserve fund of £10,250,000, and undivided profits of £552,000, making shareholders' funds £26,660,000. At December 31 the balance sheet total of Barclay's Bank was £357,312,000. The Midland Bank of England at December 31st last, had a balance sheet total of £438,452,000, and hence has the largest business.

A large land tortoise, weighing between 2½ and 3cwt., has been given to the London Zoo by Mr. Clarence Elliott. Its home was in Albemarle Islands, in the Galapagos Archipelago. The tortoise is the largest living representative of a nearly extinct species. Mr. Elliott found the creature outside a restaurant at Valparaiso serving as a living advertisement of turtle soup.

Mrs. Snowden, wife of Mr. Philip Snowden, the great English Labour Leader, in referring to her invitation to be the guest of the King and Queen at the dinner party at Buckingham Palace, said that if everyone did their duty in the same straightforward, high-minded, and conscientious manner as their Majesties, we should be much nearer the solution of our social problems and happiness.

The Chinese Ministry of Foreign Affairs reports that the number of Chinese residents in foreign countries is now over 9,000,000. It is estimated that at least 800,000 Chinese migrated to Manchuria in 1927, and that a considerably larger number are likely to settle there during this year. The Nationalist Government is taking steps through the provincial universities to fight illiteracy and spread education among the people.

"I want you fellows who are going to service overseas," said Lord Forster, addressing students of the St. Augustine's Missionary College, Canterbury, "to try and rub into every layman that it is the laity who are the body of the Church in Australia and everywhere else. Indifference," he said, "must be overcome somehow. It could be done slowly if one broke down the barrier of shyness and got beneath the pleasure-loving surface."