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YOUNG RECORDERS.

ST. GEORGE.

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, May 9, 1929.

"Fight the good fight of faith."
1 Tim. vi. 12.

My dear girls and boys,

Probably each one of you has a special hero, someone you admire, very, very much. He may be someone who is living now, even someone you know, or he may have died years, years ago. There have always been people who are brave and self-sacrificing, right far back in history we find them, and they are among us at the present day.

Anzac Day has just passed. In all the Churches of Australia we have been remembering our men who faced death and such terrible dangers those few short years ago. Many of you have fathers who were there on that first Anzac Day. They all served their country in her time of danger, giving up so much for what they knew was the cause of right. We remember them and are thankful for them.

I am adding the story of a man who gave his life for his faith, he died centuries ago. His day, St. George's Day, comes just two days before Anzac Day. He, too, was a soldier.

In church we sometimes sit, sometimes kneel, sometimes stand. Do you know which we do when we say the Creed, and why?

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

The word Collect means a collection of the teaching of the day into a small prayer.

"St. George for England," was the English battle-cry away back at the time of Crecy and Agincourt, and still the legendary story of his fight with the dragon is pictured in gold on England's coinage.

St. George was born in the country of Cappadocia, in Asia Minor. His father was a soldier of high position, and, according to tradition, suffered martyrdom for the Christian faith when his son was only three years old. His mother fled to Lydda, in Palestine, taking the child with her. After the death of his mother he entered the Roman army as a centurion. His fame as a soldier reached Rome, and the Emperor, Diocletian, summoned him to the Imperial Court, where he became a great favourite. The fury of the Romans against the Christian faith resulted in an imperial decree that all who would not abandon Christianity and sacrifice to the Roman gods would be put to death. George, of Lydda, heard of this decree while attending a great banquet given by the Emperor. He sprang to his feet and shouted, "Slay me, then, for I am a Christian." He was at once thrown into prison, and on refusing to abandon his faith, was put to death on Good Friday, April 23, 303.

While fighting in the Crusades in Palestine, Richard Coeur de Lion heard the story of St. George and adopted him as his patron saint; he also adopted St. George's flag, a red cross on a white ground. And so St. George became the patron saint of England, although he never set foot on English soil.

As to the dragon. This is a real fairy tale. The city of Silve stood perched upon a hillside by the seashore in "a far Afric land." It had high walls and strong towers, but outside the city dwelt a fearful dragon, who, having devoured all the sheep and oxen of the country now demanded a child each day to appease his hunger. Each day lots were cast to decide what child should perish. At last the lot fell on the King's only daughter, Princess Sabra. She was led out of the city and left alone. But a noble young knight named George, clad in shining armour, and bearing a mighty lance, came riding by. He fought the dragon and after a dreadful combat, conquered it, rescued the Princess and held the dragon in leash with Sabra's girdle. Thus he entered Silve in triumph, winning the gratitude of King and people.

Our citizenship is in heaven, then our experience ought to be there, but we are more often found enjoying Christ as our helper down here, when by right we should feel our place is above where He is, and be dwelling there. We are, or should be like men in a diving bell, out of our element, but safe, breathing our own atmosphere from above, only we are so foolish we often get a gulp of the salt water around.

The AUSTRALIAN CHURCH RECORD

For Church of England People
*CATHOLIC—APOSTOLIC
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REFORMED*

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MAY 23, 1929.

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AN APPRECIATION—Mrs. W. E. Shaw.—By C.R.W.

ILLUSTRATIONS—Many Churches Ancient and Modern.

LEADER—Cod Imperial.

LETTERS TO EDITOR—The Mass. New Constitution. Canberra and Primacy.

MEXICO—What has been furnished by these and other articles from time to time is not published in the secular press nor in any Church of England paper in Australia except the "A.C.R."

QUIET MOMENTS—Born of the Spirit.

THE MISSIONARY SPIRIT IN THE SUNDAY SCHOOL—By Rev. R. C. M. Long.

THE SECRET OF THE BURNING HEART, by Mr. Reginald Naish. This article has been contributed by this well-known English writer at present on a visit to Australia.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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Spiritual understanding comes through revelation not reasoning.

One of England's millionaires gave a dinner in honour of his racehorse.

Mr. H. G. Wells says the world is plainly heading towards another war.

Spencer, Huxley, and Romanes, before their death, repudiated Darwinism.

In Tangier New Testaments are given to every Jew and Jewess who can read and who will accept them.

Someone has said, "Evangelise or fossilise." The Church must increase numerically or cease to exist.

Mrs. Carruthers, who died recently in Perth, bequeathed £2000 to the Chancellor towards payment of the British National Debt.

The statement of a Jewish thinker says, "when we have finished making our religion easy going enough it is usually gone."

It is not what man thinks, but what God thinks that matters. What men think is responsible for 350 different sects in Christendom.

A woman in France writes, "I was happy before I became rich." Two years ago she inherited two million pounds.

Unclaimed promises are like unclaimed cheques. They will keep us from bankruptcy, but not from want.—F. R. Havergal.

Signor Mussolini, who holds more than half of the Ministerial offices in Italy, must shudder each morning when he faces the menial task of shaving most of the Cabinet members.

Victorian Subscribers are notified that payment may be made at the office of the Bush Church Aid Society, Cathedral Buildings (second floor), Swanston Street, Melbourne.

"Distance is no barrier to the operation of the Televox. The operator may be in New York, and the Televox in San Francisco, yet the apparatus will operate just as readily as if directed from the same room."

The Scriptural verse selected by President Hoover to kiss as the oath of office was administered was from Proverbs, "Where there is no vision, the people perish; but he that keepeth the law, happy is he."

London is still the financial and commercial centre of the world. Of £41,000,000 odd which passed through all the bankers' clearing houses last year £38,000,000 odd was cleared through London.

The colportage work all over Palestine, and in Tiberias and Safed especially, is in need of much prayer as there is great opposition, Bibles and Gospels being occasionally knocked out of the hands of the colporteurs. On the other hand, Jews in Palestine are now reading their Hebrew Bibles; many, too, are beginning to read the New Testament.

Strong exception is taken by parents to the programme which was chosen to take the scholars of Church Schools to Melbourne on Boat Race Night. How can we expect these schools to augment the ranks of the Church when religious influence is undone in this way?

The Jewish Press has been protesting against the broadcasting on Good Friday of accounts of the Crucifixion with its reference to the part taken therein by the Jews. It is regarded as preposterous that Jews should be forced to listen to what is called "the manufacture of public opinion in Europe against the Jews."

"These scientific men ought to feel proud," says the "Sheffield Daily Telegraph," "on the unthinking and unparalleled trust that the public bestows on them. Men of science are the only people whose truth and wisdom are absolutely taken for granted without inquiry. They are on a pedestal; one wonders if they are ever haunted by a fear of being knocked off it."

A Requiem Mass for the repose of the soul of Lady O'Grady, who recently died in England, and who had never been able to join her husband, Sir James O'Grady, in Tasmania, was solemnised at St. Mary's Roman Catholic Cathedral in Hobart. Among the congregation was the Ven. Archdeacon F. Whittington, Anglican Vicar-General. Whether he was present in his official or private capacity is not stated.

The electric "eye," latest addition to the clan of the "mechanical man," has just gone to work in the Holland vehicular tunnel under the Hudson River, New York State. The robot's job is to count the motor cars as they enter the tunnel. A light throws a beam upon a small window in the floor. As the motor car passes through the light it interrupts the beam, and a photo-electric cell inside the window responds by actuating an electric relay. This, in turn, operates a number-recording machine.

The question of how the earth will perish, Professor Lundmark says: That when such a thing happens it will be due to an explosion in the gas ball, which is called the sun, an explosion which will last only 24 hours and put an end to an existence of more than 1000 millions of years. Parallels to such a phenomenon are frequently seen when new stars flash up and disappear. The sun will probably then, within a few millions of years, again contract and then once more perhaps give rise to a new culture.

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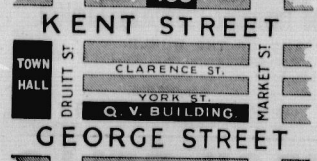
(By the Rev. A. Law, Th.Schol., D.D.)

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Sacraments.

(L. S. Dudley, for "A.C.R.")

A book on the subject of Sacraments, by Canon A. L. Lilley, M.A., published by the Student Christian Movement, has come to us from Angus & Robertson (price 4/-), and it suggests the following thoughts.

How little most of us have really thought about the sacraments of our Church! Those of us, especially who do not emphasise the sacramental side of religion, are inclined to dismiss with little courtesy and less sympathy the more advanced sacramental views of others. This little book will set us thinking, and will help us to gain a more sympathetic understanding of the convictions of others. Canon Lilley is not a party man: there is no harsh criticism, no special advocacy. Throughout the book there is appreciation of such a kind that none of our positive convictions are weakened, but our negative convictions, our dislikes and protests and denials are challenged.

The author deals with his subject historically, taking a few important periods of theological thought, and showing how theology 'laboured' to preserve the most fully spiritual theory of the Christian Sacraments.

St. Augustine, whose sacramental teaching was dominated by his doctrine of grace, comes first. The sacraments are not ours, but God's, used by Him to reveal Himself and communicate to us. God is, therefore, 'actually present in the symbols.' Yet in days when 'the tendency to a magical view and use of the symbols was already beginning to manifest itself,' St. Augustine made a 'clear distinction between the symbol and the reality conveyed through it.'

The next period is that of the Victorian theologians (XII. century). The background of their teaching is the belief that the real meaning of all material things is symbolic and spiritual; the sacraments are special cases of this general rule. Our author gives a clear and helpful explanation of Hugh of St. Victor's fine definition. Hugh insisted that through the sacraments 'a personal intercourse was being maintained, a personal communion was being established and confirmed.' Here we have an idea worth using for the enrichment of our own devotional life.

The Thirteenth Century is represented by St. Thomas Aquinas, the 'Angelic Doctor' of scholastic theology. Canon Lilley does not inflict upon us all the detailed reasoning which the schoolmen used to establish and explain the 'instrumentality' of the sacraments, but picks out the most important conclusions, showing into what refinements of definition and explanation they were led by their passion for truth and accuracy.

The chapter on the Doctrine of Transubstantiation is a very sympathetic, and penetrating treatment of a doctrine which, yet repudiated by the Thirty-nine Articles, is yet to be reckoned with to-day in the Church of England. The crude statement that the bread and wine are, by their consecration in the sacrament of the Eucharist, transformed into the Body and Blood of Christ, gives us little idea of the depth and refinement of thought which lie behind the doctrine of Transubstantiation as officially set forth by the Lateran Council of 1215.

The chapter entitled 'Sacraments and the Modern Mind,' after dealing with the sacramental ideas of the Reformation, passes quickly on to the modern sacramental revival. The modern mind, with its fuller grasp of the ideas of physical science, seems to realize more fully than the mind of any earlier age that the Ultimate Reality cannot be reduced to logical forms and dogmatic statements. The suggestiveness of poetry seems to have a greater appeal than the definiteness of prose. Therefore, for certain natures, the sacraments, with their symbolism and suggestiveness, produce an imaginative vision of and communion with God.

The book is not one to be skimmed through casually. Sometimes the style is a little beyond the reach of 'the man in the street'; yet there is no ambiguity or confusion. The book is a rich treasure-house for any who, being accustomed to the language of philosophy and theology, will take the trouble to read and ponder its pages.

ALL IN ALL.

Only in fragments, Lord, I know in part About the Loving Wisdom of Thy Heart. Sometimes my understanding seems so small, It makes me wonder if I know at all. But in the smallest thing can Love appear, It curbs a planet, yet excites a tear: And this I know, that when I sink or fall And all seems lost, that Thou art All in All.

—J.A.B.

The Strike of the Mexican Clergy.

SINCE there have been many conflicting reports about the controversy between the Mexican Government and the clergy, it may be of interest to read the following, culled from the Annual Report of the American Bible Society. It is now a year and a half since the priests went on a strike, so to say, and refused to officiate in the churches, and all because the Government required them to register in order to officiate. In their stubbornness and rebellion of heart, they presumed to think that their action would cause the people to rise up en masse to their support as in former times. But Romanism has, by no means, the hold on the masses of the people that it had in years gone by, and we are glad to state that the people in general have been loyal to the Government in this conflict. The Church of Rome is waning, because her temporal power is waning, and she refuses to submit to constitutional authority, since she has never truly submitted to God. The spirit of this hierarchy is in strong contrast to the spirit of Him who said, 'I came not to be served, but to serve,' and 'my kingdom is not of this world.' If they did not discount the Word of God and put their traditions first, they would recognise that the solution of their problems could be found in obeying command, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'

However, this strike has proven at least two things: First, that Catholic clergy have little interest and sympathy for those who seek their help through the church ministry. Second, that these doctrines, which they have taught for many generations, must be of little moral and spiritual weight in their estimation, or else they would not so easily have left their pulpits, altars, and confessionals. At any rate, their conduct has had its effect on the people, and many are seeking the truth elsewhere; while many others are drifting into atheistic indifference.

We Protestants are awakening to the fact that it is the psychological moment for special effort in giving the Bread of Life to our people through Bible distribution, by preaching in the power of the Holy Ghost, by publications, by letters, by our own lives. Many new people are attending our services; for our pastors never go on a strike. Thousands each year are buying and reading the Word of God, and a great many are yielding their lives to Christ. It is true that the abnormal condition has caused persecution in some of the interior mission stations; but, as is always the case, it has caused our work to be better known and new doors to be opened; so that our constant prayer should be for more workers 'full of faith and of the Holy Ghost,' who will enter this field that is, indeed, 'white unto the harvest.'

Bible Distribution in Mexico.

During the year (continues the report), we have distributed through our colporteurs, correspondents, and the Office, 9,592 Bibles, 3,984 New Testaments, and 33,981 separate Gospels, Books of Acts, and the Proverbs, making a total of 47,557 volumes.

We have had 36 colporteurs during the year, although several of them only worked a part of the year. The sum total of their Bible distribution is as follows: 5,245 Bibles, 2,464 New Testaments, and 18,809 portions, making a grand total of 26,518 volumes.

Why the Images were Thrown into the Fire.

In the town of Tealo there are two families who recently accepted the Gospel, and were converted. A few days ago I met the father of one of these families, and he said, 'Sir, that which is worthless ought to be destroyed and that is the reason why we have thrown all our images into the fire. Now we want the Bible, and Bible pictures, so that we can instruct ourselves in the truth.' We are now having services in this home. I assure you, brother, that both of these families were fanatical Romanists.

A few days ago I met a friend in the street, who is noted for his scepticism. I said to him very abruptly, 'My friend, you may be sure that those who are now indifferent about their soul's salvation will find no help in the third woe' (Rev. 11: 14). At once he began to get interested in the 'woes,' and the result was that he bought a Bible. He has now abandoned his scepticism and has accepted many of the eternal truths of this sacred book.

'Happiness and brightness in God's service is a great gift and one that wins others to Him.'

The Sixth Anniversary United Intercessory Prayer Meeting.

At the Sydney Town Hall Basement on the 15th May, from 12.30 until 3.30 p.m., the Sixth Anniversary of the United Intercessory will be held. W. Bradley, the founder of this meeting will preside and the speakers will be the Rev. Dr. S. J. Hoban, of Melbourne, and Rev. R. B. S. Hammond.

At the 311 services held since the inauguration of these wonderful meetings, about 80,000 requests for prayer, and 9,000 praise notes for answered prayer have been presented.

Representatives of all the Protestant Churches, including Dr. Poole, of London, and the Primate of Australia, Archbishop Wright, have gladly assisted at these meetings.

Among the agencies connected with this organisation are, the Business Girls' Bible Class, held weekly and conducted by Mesdames Begbie, Bradley, Alkin, and Miss Becke; the Men's Bible Class, also held weekly, and conducted by the Rev. R. B. S. Hammond, and W. Bradley, at which 500 different men have attended.

The children's cot in the hospital, which costs £60 per annum to support, is another important agency which is visited weekly by a devoted Christian widow, and there is also the Bereaved Letter of sympathy which is sent out daily to the relatives of those whose deaths are announced in the 'Sydney Morning Herald.'

The Origin of Cricket.

(The Rev. Graham H. Balfour, of Kew, Victoria, kindly sends the following):—

In the early days, when there was much illiteracy, the clergy used to teach the people by games and plays. One Sunday evening we worshipped at the Church of England at Crosshwaite, near Keswick. It was the original church of the district. The present is the 5th on the site of the original one of the 6th century. The present one is a pre-reformation church. Southey, the poet, used to worship here—for 44 years. The Rev. Bradley (the incumbent), after the service, told us some interesting things. He said that the original 'Punch and Judy' was Pontius Pilate and Judas; and that 'Blind Man's Buff' came from the blindfolding of Christ at His trial; and that there was a game called 'Crise' (he did not tell us how to spell it). Three wickets were set up, which represented the Trinity—Father, Son, and Holy Ghost. Judas tried to knock down the wickets—especially the middle one—the Divinity of Christ. The 11 defended them—the faithful apostles. This was the origin of Cricket played, of course, differently to-day.

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Philippians, by J. H. Michael, M.A., Professor of New Testament Exegesis and Literature, Victoria College, Toronto, Canada. Published by Hodder & Stoughton. Price 8/6. Our copy from Angus & Robertson.

This work on the Epistle to the Philippians constitutes another volume in the Moffatt New Testament Commentary, which is being produced under the Editorship and direction of Professor James Moffatt, D.D. The aim of the series is to bring out the religious meaning and message of the New Testament writings. Hence the contemporary life of the peoples and times is brought out with light on concurrent, intellectual and moral problems. The simplest Christian can read and grasp these commentaries, indeed, while marked by real learning and insight, they are meant for the every day Christian worker. Those on St. Matthew, St. John, and the General Epistles have been published, while St. Luke and Ephesians are in course of preparation, and it goes without saying that Dr. Moffatt, in his oversight and direction has secured the best available men for the various studies. Professor Michael in this volume on Philippians, presents a clear and enlightening introduction, facing up to the various critical issues which are involved. To our mind the strength of the volume lies in its helpful and understanding comments on the words and sentences. He refers frequently to the great authorities, but is always ready to give his own illuminating statement. The titles of the various sections are models of aptness which altogether make the commentary useful, inspiring and enlightening.

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NEW SOUTH WALES.

COULBURN.

Speaking at the annual synod of the Goulburn Diocese, Bishop Radford said that Canberra would become the centre of Australian nationality—the home of all national interests. It had already schools of scientific research. It would soon have the beginnings of a university. It might, in the not distant future, have a diocese of Canberra, with a bishop whose diocesan work would leave him free to render national service to the whole Church. In the more distant future Canberra might even become the fixed seat of the primacy. Synod passed an ordinance providing for the appointment of a coadjutor to the Bishop of Goulburn (Dr. Radford) to have special charge of Canberra. Bishop Radford said that some bishops should be responsible for the problems of Canberra, including the building of the first portion of the cathedral buildings, the adequate representation of the Church in touch with national interests in the capital city, and of Canberra in relation to the remainder of the Church in Australia.

BATHURST.

Previous to Synod several functions were held. On Tuesday, April 16, a Quiet Day conducted by Canon Crotty, D.D., of East Melbourne, was conducted in the Cathedral, at which about fifty clergy were present. Tuesday evening, Synod Service was held, at which Canon Crotty preached to a large congregation, and on Wednesday morning an early celebration was conducted in the Cathedral, at which the Bishop of the diocese was celebrant and Canon Holmes, Sub-Dean, was Deacon, and Archdeacon Haviland, Sub-Dean. The Bishop-Coadjutor and Archdeacon Howell, V.G., Neild, and Brown assisted. At 10 a.m. the Bishop delivered his Charge in the Cathedral, and members of the Synod adjourned to the Synod Hall for Synod business. After the roll-call the Bishop delivered his Presidential address.

VICTORIA.

MELBOURNE.

St. John's, Toorak, has now all its windows in stained-glass work, the last having been put in on 23rd April, as a private memorial to Mrs. Law, from a family in the parish. It represents Bethseda, and is a fine picture by Brooks, Robinson Ltd., of Melbourne.

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BENDIGO.

Dr. Floyd has consented to give an Organ Recital in St. Paul's, Kyneton, during the Cathedral School Vacation in July. The Doctor will be accompanied by a number of his Choir-boys.

TASMANIA.

Synod.

The Constitution.

Assembled amidst unprecedented conditions, this year's Synod was depleted of much of its numerical strength by the absence of the majority of the Northern clergy, busily occupied with flood relief work in their own areas. The business of Synod, from which notices of motion calculated to evoke contentious discussion were in the main withdrawn in deference to absent members, concerned itself primarily with the Church's corporate spiritual activities.

The Bishop's charge to the clergy emphasised this primary consideration. The need of the time, Dr. Hay declared, was by willing service and sacrifice, to wage war with the Godless apathy, the inoperative self-pleasing and love of pleasure characterising so large an extent present-day civilisation.

QUEENSLAND.

BRISBANE.

Church Defence Association.

The Church Defence Association is maintaining its strength and has before it a fine programme of activity.

At the first meeting of the new Council recently many important matters were considered and the members are determined to make their influence felt.

The Association will meet monthly for the discussion of problems relating to the Church.

Diocese of Waikato, New Zealand.

St. Peter's Cathedral, Hamilton.

Annual Meeting of Parishioners.

The annual meeting of the parishioners of St. Peter's Cathedral Parish, Hamilton, took place on 18th April, the keenest interest being taken in the various elections.

There were 19 nominations for 10 seats on the Cathedral Chapter, and two nominations for people's warden. The accommodation of the Town Hall was fully taxed, and Dean G. R. Barnett presided over an attendance exceeding 650.

After opening the meeting Dean Barnett read in normal times he would read his annual report at that juncture, but in view of the present position he intended to reserve his remarks until the votes were being counted.

In moving the adoption of the report, Mr. Hay said he admitted that unfortunately there were parties in the parish. Whichever side won the elections, he said he hoped that those of the defeated side would help the side that was successful.

The Dean called for nominations for people's warden. Mr. Warren nominated Mr. Hay and Mr. Blakeway nominated Mr. E. V. Stace. In nominating Mr. Stace, Mr. Blakeway said it was with reluctance that Mr. Stace had been forced into the position of contesting this election by Mr. Hay, but in view of the circumstances he had no alternative but to give the parishioners an opportunity of choosing between himself and Mr. Hay. Much as the existence of party feeling in the church was deplored, said Mr. Blakeway, it would be useless and not quite honest to say that such party feeling did not exist. Mr. Hay represented one party and Mr. Stace the other. In casting their votes the people were in effect voting on a question which affected not only their future welfare, but the very existence of the Church to which they had the privilege to belong.

The Dean said he was in a difficult position and asked that no consideration be given to him. He was described when he was appointed Dean two years ago as the best of a poor lot of clergymen. There was no use drawing red herrings across the track. He wanted parishioners to vote in a big way and not consider personal quarrels. The eyes of the Church throughout the Diocese and New Zealand were on Hamilton that night. It did not matter two straws, said the Dean, whether he stayed in Hamilton or went away. It would not affect the main issue one iota. It was perfectly useless

trying to claim that one of the tickets nominated was a non-party one. It appeared at present that the only way there could be peace and harmony in the Church was that one party should walk out but no one wanted that. The main issue before the parishioners was this: "If you are convinced that the administration under the present Bishop of the Diocese is for the benefit of the Church and Diocese, then it is your duty to vote for Mr. Hay and those associated with him; if you are equally convinced that the present administration is not for the good of the Church and Diocese as a whole, then your duty is to vote for Mr. Stace and those associated with him." The Dean added that both candidates were sincere men and had faithfully served their Church for years. He contended that Mr. Hay and others nominated on the ticket were associated with the Bishop in an endeavour to get rid of the speaker. He reminded parishioners that their vote would have far-reaching consequences. He asked them to stand for a moment while they sought guidance to enable them to vote for the good of the Church.

At this stage the Bishop of the Diocese (Dr. Cherrington) entered the hall and took his seat on the platform.

The vote for people's warden was then taken, and resulted in the return of Mr. Stace, the voting being as follows: Mr. Stace, 208 votes; Mr. Hay, 145.

Four nominations were received for the position of two parish representatives on the Synod—namely, Messrs. H. M. Hammond and W. H. Blakeway, who opposed the Bishop and Messrs. D. Hay and H. G. Sergel, who were described as non-party candidates. The voting resulted as follows: Hammond, 200; Blakeway, 197; Sergel, 138; Hay, 137. The first two were declared elected.

The 19 candidates who sought election to St. Peter's Cathedral Chapter had their names printed in three columns. In one column the names of those opposed to the Bishop were given; in the second column the non-party nominees were printed; while in the third appeared the names of two country representatives who were agreed to by both parties. After the votes had been counted the first ten candidates, who included all eight candidates nominated by the anti-Bishop party, and the two country representatives were declared elected.

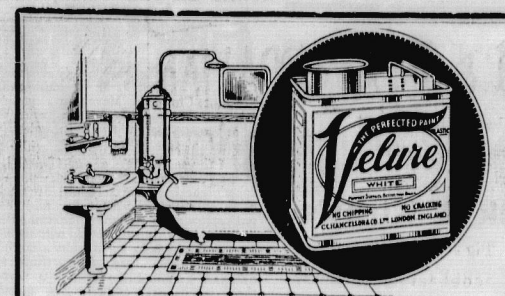
Bishop Cherrington congratulated St. Peter's Parish on being able to produce such a magnificent meeting. The parish records, he said, showed that a few years ago it was difficult to secure an attendance of 50, or sufficient nominees for the vestry. He would be only too pleased to assist the new chapter in any way he could. Personally, said the Bishop, he disclaimed any party business. He hated it and could work with anyone, and hoped the people would support the chapter in its endeavour to put the parish finances on a satisfactory basis. Much required to be done; more clergy were wanted, but before they could be appointed the deficit should be wiped off.

Canada.

Archdeacon W. A. Geddes was consecrated Bishop of Mackenzie River at St. John's Cathedral, Winnipeg, on February 8, by the Archbishop of Rupertland, assisted by the Bishops of Qu'Appelle, Saskatchewan, Brandon, Edmonton and Keewatin. The Rev. L. I. Donaldson, of Trinity Church, Halifax, Nova Scotia, who had travelled over 2,000 miles for the purpose, preached the consecration sermon. The new bishop had grown up in the Sunday School of that Church, and after graduating from Dalhousie and Wycliffe College, Toronto, had offered himself for service in the Far North and had been adopted by the parish as their own missionary.

The Diocese of Mackenzie River lies to the north of Athabasca, reaches to the Arctic Ocean, and extends from the Rockies eastward for some 500 miles. With the exception of a small number of traders and prospectors along the river itself, the inhabitants are chiefly Indians and Eskimo. There has been no bishop since the retirement of Bishop Lucas.

On January 29th, only four clear days before his consecration in Winnipeg, the new bishop was married at St. Paul's Church, Toronto, by the Rev. Canon Cody, to Miss Beatrice Terry, who has been for a year a nurse at the Aklavik Hospital in the Mackenzie River Diocese, the most northerly institution of the kind in the British Empire. Mrs. Stringer, the wife of the Bishop of Yukon, who spent many years as missionary at Herschel Island before his consecration, was asked for suggestions about wedding presents. She said that when she was married soldering irons and grindstones were thought suitable, but things have become more civilised since the days of a one-roomed shack and furniture made out of soap boxes and the like. The wedding festivities must have been hastened, for the journey from Toronto to Winnipeg takes two days.



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"That power which erring men call chance."—Milton.

"My times are in thy hands."—Psalmist.

MAY.

9th—**Holy Thursday—Ascension Day.** We share in hope with the Ascended Lord. This marvellous event, like the Resurrection, depends upon the character of the witnesses for the acceptance of it as an article of belief by succeeding ages. It is also like the Second Advent in that it joins Heaven and earth. It prepares us for Christ's return.

12th—**Sunday after Ascension.** Appeal for Missions to the Heathen. Upon this day we reflect on the difference it would have made had Christ continued upon earth. "But it is expedient for you that I go away." There would have been less of probation, and less of evil, unless we may imagine a series of attempts to repeat Calvary. Just what happens daily in the Name of Christ and among the ungodly would have had different incidence, but similar expression. He waits till His enemies are the footstool of His feet. We wait also for His return to rule in righteous judgment.

18th—**Saturday.** Disruption of the Church of Scotland, 1843.

19th—**Whitsunday.** Ember Week. St. Dunstan, Archbishop. This saint is one of the noted men in early English history. A great statesman and a great reformer in his way. He set out to purify both Court and Church. He was born about 924, and was Abbot of Glastonbury. He was but 64 years of age when his work was ended, but he left a name that has endured. Whitsunday celebrates the gift of the Holy Spirit to the waiting Church. It is again the gift the Church needs and needs continually. The word Whits is much disputed. Either it is related to wit, wisdom or it means white. In either case the work of the Holy Spirit is indicated. Wisdom and Purity are needed by the Church.

20th—**Whitsun Monday.**

21st—**Whitsun Tuesday.**

22nd—**Wednesday.** Ember Day, as also the following Friday and Saturday. These seasons occurring four times in the year tell of the importance of continual intercession for the work of the ministry.

23rd—**Thursday.** Next issue of this paper.

24th—**Friday.** Empire Day. God Save the King.



THE UNAUTHORISED PRAYER BOOK.

IT is very usual to ascribe outbursts of crime to some specific cause relating to social life. For instance, it is suggested that in the United States of America the city crime wave is the direct result of the enactment of Prohibition. There may be some connection, but possibly it is small. The true fact is that we live in an age when all restrictions and legal provisions are more and more openly set at naught. It is a day when "lawlessness abounds."

To our mind the saddest incidence of this is to be found just where regard for regal right and justice should prevail most, that is, in the very Church of God on earth. But what do we find? That to-day it is the very authorities of the Church who are abetting

and leading in disregard for what is plainly the law of the land.

In Australia, as well as in England, the new and Unauthorised Prayer Book is now being forced upon congregations by diocesan recommendation, and we begin to hear of the resultant displeasure and added dissent.

When we study the "Catholic" movement the discover that it has all along the ages been related to this disregard for what is legal. The Papal claims were founded on forged Decretals. The forgery is known, the claims remain. Similarly, the Roman-Anglo-Catholic uprising in the Church of England depended on a peculiar twisting of the plain wording of Articles and Liturgy of the Prayer Book. There is a stage and a time when independent action can possibly be defended, as for example, when the laws of the State are opposed to the Will of God as plainly set forth in Holy Writ. But no one can say the New Prayer Book is more in accordance with the Bible than was the Old Prayer Book. It is in places utterly unscriptural, and destructive of our religion as we hold it.

We also admit that it is a moot point as to whether Australia is bound by any English decisions. We incline to the view that we are free to legislate for ourselves in every matter. But that is not to allow that individual bishops may sanction, or individual clergy may use, a form of service which is opposed in doctrinal presentation to the prevailing form. We are further loth to check any proper desire to amplify and improve the rigid and limited set form which the Victorian age bequeathed to us. There is room for expansion of a proper kind, and it is altogether beside the point to say that those who stand for the Old Prayer Book are opposed to enrichment. It is because we wish to retain the wealth of piety which it contains that we are so opposed to a form which promises to re-introduce just those petrifying doctrines and standards which subtract from the liberty we have in Christ.

It is a misnomer which is utterly misleading to use the term which suggests that the Church's spiritual freedom is at stake. What is at stake is the liberty of the subject, of the individual member, who is quiescent, and inarticulate as yet, more's the pity. People who resent the introduction of what they rightly esteem alien doctrines into the services of the Church of England simply, as in South Africa, leave their Church and find a spiritual home elsewhere. We cannot approve their secession, but we must sympathise with their abhorrence of anything which will undo the Reformation Settlement in the Church of their fathers.

The whole position of the Church of England in Australia can be best described as critical. We do not know just where we are regarding our proposed new Constitution, which should federate the dioceses of the Commonwealth. And now what we feared has come to pass. Before that prior question has been settled we are faced with the invasion of the English contentions regarding the New Prayer Book. What we have a right to ask is that no action shall be taken piece-meal and by separate dioceses or bishops or clergy, but that the use of the new Book will, as certain members of the episcopate have themselves desired, be held over until the church in Australia as a whole can determine what shall be done. We are unfortunately not like the Church in Canada in this mat-

ter, for she made her own revision some time ago, and upon safe and approved lines. It is to be feared that we have lost our chance of attaining unanimity, and certainly episcopal utterances about spiritual freedom will not contribute towards our reaching what is much more important a state where in the Church will please her only Lord and Master. Let us not forget the lesson of history and the warning of the Revelation. The Church is not always right, nor is she always approved of God. It is for us earnestly to contend for the faith once for all delivered to the saints, if we would have a church which can be used of God in an age which is casting off the sanctions of legality, and is consequently losing touch with the Divine. Let not the Church, nor the "Angel" of the Church, forfeit that first work of obedience to God.



The King's Message.

THE most gracious and godly words which His Majesty the King has sent to his people on recovery from his recent illness must strike a deep note in every heart, except in those, and may they become fewer each decade, which are alien to rightful sense and fine ideals in human government. We cannot do better than repeat with brief but grateful comment the passages of that inspiring address, which speaks for itself, breathing as it does such humane and divine aspirations, and fervently say: "God save the King."

"In looking back upon my long illness and recovery, my heart feels thankfulness of far deeper origin than any mere sense of relief. I have been brought back from the danger and weariness of the past months by the wonderful skill and devotion of my doctors, surgeons and nurses. And help has come from another source of strength. As month after month went by I learned of the widespread and loving solicitude with which the Queen and I were surrounded. I was able to picture to myself the crowds of friends waiting and watching at my gates, and to think of the still greater number of those who in every part of the Empire were remembering me with prayers and good wishes. The realisation of this has been among the most vivid experiences of my life. It was an encouragement beyond description to feel that my constant and earnest desire had been granted—the desire to gain the confidence and affection of my people."

"My thoughts have carried me even further than this. I cannot dwell upon the generous sympathy shown to me by the unknown friends in many other countries without a new and moving hope. I long to believe it possible that experiences such as mine may soon appear no longer exceptional—when the national anxieties of all the peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship."

"I am not yet able to bear the strain of a public ceremony, but I look forward on some appointed day, to joining with my people at home and over-

seas in thanking Almighty God not merely for my own recovery, but also for the new evidence of a growing kindness significant of the true nature of men and nations. In the meantime I hope that this message may reach all those, even in the remotest corners of the world, from whom I have received words of sympathy and goodwill."

Australia and U.S.A.

THE appointment of Mr. Herbert Brookes as Commissioner-General for Australia in U.S.A., will be deservedly popular, and it marks further progress in the better understanding between these two branches of the Anglo-Saxon race. It is a shame, and it is the result of certain known influences, that there should be any germ of enmity existing. Because the "Yankee" is sharper in business than some other people, and because he starts with a trade advantage of 30% or so (according to reliable estimates) due to the prohibition of liquor, there should be no unreasonable prejudice against him. Any person going even casually through U.S.A. feels that there is so much to admire in the country and its people, and such similarity of ideals with us, that War should be unthinkable. Of course, we used to speak so about Germany fifteen years ago. And if the same hostile and alien influences operate the closest national friendship may be severed. But we do believe that the God of Nations has a purpose and a work for those nations, who, like the British and the U.S.A., are at one in such universal tasks as the distribution of the Bible, for it may not be known that the B. and F. B. Society's figures for the last year recorded of 10,000,000 copies, was equalled by the "American Bible Society" with another 10,000,000, though not nearly in so many languages. This alone should draw us more together. Mr. H. Brookes may not be the expert tennis player that his noted brother is, but he will play the game.

The Salvation Army.

WE refrained from comment while Army matters were sub-judice, and though all legal and formal technicalities are not yet dispensed with, the air is clearer, and this great organisation can resume its march. The "Army" is now more generally recognised for its reformatory work rather than its spiritual appeal, for it is for the former that many people contribute to its funds who do not endorse its teachings. Yet it has demonstrated that a strong religious bias is a necessary foundation for all reformatory work, both as an inspiration to the worker and as a redemptive agency in the weak. On this score we may unhesitatingly applaud the "Army," and without subscribing to its peculiar tenets, for that is not expected of any Anglican, we can wish this organisation God's speed, and a rapid recovery of its wonted zeal and activity as one of our social forces. We of the Church of England have far too little power as a social agency to enable us to pose as critics of others of the Lord's Prophets, whom we might ungrudgingly wish were ever so many more than they are. The reflex influence on the Church of England which has come from other denominations is part of the common heritage which the nation receives of the outpouring of the Holy Spirit of God. Let us learn all we can from those who differ from us. There is nothing to be gained by Pharisaic aloofness and the superiority-complex which finds favour with the little soul.



Religious Education.

JUDGING by newspaper reports, the second Convention on Sunday School work has been singularly unfruitful of any helpful suggestion of stemming the leeway which has beset all work among the young. There were many more or less wise utterances, but no new light came forth. The statement from one eminent teacher that we should allow children to choose what they wish as subjects of instruction, and even select their own denomination, could hardly be called a contribution of any value. Certainly we should seek to live up to the methods of the Sunday School, and already great steps forward have been taken, notably in the Kindergarten. But to expect that a short weekly session of less than one hour should adopt the advanced methods of a regular daily school is to ask too much. It may very well happen that the search after efficient method may eliminate the intense personal touch which has been the pearl beyond price in Sunday School work of all decades. A poor teacher with a defective method will gain more for the Kingdom of God than a polished expert without a heart. "They perceived that they were unlearned and ignorant men." But that is not to say that ability and brains do not count for much in the Sunday School as in the Church in general, when thoroughly consecrated to the service of God.

Industry and the Church.

BISHOP CRANSWICK has been saying some timely words about great and pressing matters of concern in our social life. His Synod address elsewhere reported in part, and his reference at the Conference of the Prohibition League of Victoria, to its programme, showed at least that he is unafraid to face up to the urgency of the moment and to speak in unequivocal terms where dire conflict and crisis calls for such treatment. It is such leadership which is required badly at the present time, and which will be more fruitful in gaining the heart of the community than many questions of merely ecclesiastical regard. The Church has a message to the age, and it should not be retorted that it is to deal with these questions is to turn from the Gospel to Politics, for it should be patent that they provide opportunity of practical application of the Gospel of Christ, and of showing that our religion is designed to sweeten and purify our social life.

There are 600 millionaires in Great Britain, and 94,676 people receive more than £2000 a year; 4,650,000 people were liable to pay income tax, 150,000 more than the previous year.

The Bush Church Aid Society's Hospital, Ceduna, South Australia



The Bush Church Aid Society.

THE Rally of this Society was held in the Chapter House, Melbourne, on Tuesday, April 30, the Speaker of the Legislative Assembly, Sir Alexander Peacock, in the chair. There was a large attendance. The chairman gave an animated address, referring to the work of country clergy which had come under his notice when his brother was Archdeacon of the Otway. The Organising Missioner, the Rev. S. J. Kirby, was in his usual good form, and like a true orator mingled laughter and tears. The Victorian Secretary, the Rev. Keith Smith, gave out certain notices. We gathered from the general report that the B.C.A. had experienced a record year, showing an Australian revenue of £5600, and there was no outstanding liability. A revised Constitution will shortly be in operation which will impose added responsibility on any new branches formed in the States. Some fine gifts had been made, including a motor car. The Flying Ministry of the Rev. L. Daniels, at Wilcannia, was the first purely ministerial use of an aeroplane in the world, and it was proving its value. Various workers going or coming from the field were present and took part, notably the Rev. W. I. Fleming and Mr. T. Gee.

The Dean of Melbourne moved the vote of thanks.

"Ascensiontide."

(For the 9th May, 1929, Ascension Day.)

(The Holy Communion.)

"Come unto me all that travail and are heavy laden, and I will refresh you."—Matt. 11: 28.

"So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life."—John 3: 16.

"Sersum Corda."

Lift up your hearts, ye saints of God! The King of Glory passeth by: Lift up your hearts, ye faithful souls! Behold, the Christ, who draweth nigh.

(The Response.)

To Thee, O Christ, our hearts we yield, On Thee alone, we trusting stay: In Thee, we see God's love revealed, Thou art "the Life, the Truth, the Way."

(The Trysting Place.)

Around Thy Tryst—the Mercy-Seat—The Saints on earth their Saviour meet: In faithful witness of His love: They render thanks to God above.

"Ter Sanctus."

O Angel Hosts! O Saints of God! Lift up your hearts, rejoice and sing. "Glory to Christ, the Saviour King!" Behold, the Lamb, before the throne, He comes at last unto His own. Let heaven and earth with gladness bring, Triumphant songs to Christ, the King. Alleluia! Alleluia! Alleluia!

—Fanny E. Tournay-Hinde.

Dr. Eugene Stock.

(Contributed.)

A MOVEMENT has been set on foot in England under the auspices of the Church Missionary Society to perpetuate the memory of the late Dr. Eugene Stock, and a fund has been opened, "(1) to promote the writing and publication from time to time of special books of a historical type. These might include volumes which would continue and develop the study of which Dr. Stock began in his 'History of the C.M.S.' and works in connection with the Christian mission in the widest sense which would require careful research. (2) To provide constantly or occasionally as the income from the fund would allow a 'Eugene Stock Bursary,' for a man or woman in training for missionary service in the C.M.S. field." It is hoped that £3000 will be contributed. All contributions will be received and acknowledged by the General Secretary, C.M.S., Salisbury Square, London.

The proposal has been warmly welcomed by Churchmen and Nonconformists in England, and many contributions have already been sent in. Australia will not be behind in recognising the valuable work done by Dr. Stock. He came here at the invitation of the Primate in 1892, was welcomed by most of the other bishops, and with the co-operation of the Rev. R. W. Stewart stirred the hearts of men and women to the duty of evangelising the world. His lectures, addresses and sermons were listened to by large and appreciative audiences, many candidates for missionary work were enrolled, and associations were formed to co-operate with the parent society in her great work. These associations have since been amalgamated, and are now known as the Church Missionary Society of Australia and Tasmania.

It is fitting that we should take our share in perpetuating the memory of one who did so much for the Church in Australia. Those who came in contact with him realised at once that he was a man of sound judgment, wide experience, profound knowledge and deep sympathy. He did a great work for the young by his lessons on the Life of our Lord, and his writings, as literary secretary of the C.M.S., aroused missionary interest wherever they were read. Dr. Stock's largeness of heart embraced men of all denominations and made him willing to co-operate in every good work. He helped Mr. Moody in his evangelistic tours, supported Mildmay and Keswick Conventions, the Student Christian Movement, the World Missionary Conference at Edinburgh in 1910, and the Conference on Faith and Order, and retained throughout his own clear convictions which he stated with great force and eloquence on the platform and in the press.

How is it that men are ready to believe the Devil's lie rather than God's truth?

Mrs. E. W. Shaw.

We learn with deep regret as we go to print of the death of Mrs. E. W. Shaw, of Austinmer, N.S.W. Mrs. Shaw was an ardent supporter of this paper and last year made a substantial gift to wipe off a long standing deficit. Our prayers and sympathy are for the members of her family. We shall make further reference to Mrs. Shaw in our next issue.

The Bishop of Gippsland's Synod Address.

(Continued.)

INDUSTRY.

THERE must be very few who have not been compelled to realise that the industrial life of our land is suffering from a grievous sickness—a malady so far-reaching that its effects are being felt not only in every industry, but in every home. The result is that, in spite of all our boasted modern conveniences and our achievements in providing recreation, life is far less happy and far more irritating than it used to be. There was a time, not so far away, when Australians enjoyed the reputation of appearing to lead the world in industrial reform. Whether this was true or not, there is not the slightest doubt that to-day we find ourselves in a back-wash of reaction, and that we are an object of pity in other parts of the world. There was a time when it was the custom to speak in a facetious vein of our many strikes. Far different is it to-day, for our continually recurring strikes have bred in us a class consciousness, attended by a lack of trust and unity of purpose, that are a shame and a menace in so young a nation. And the pathos of it is that our land of abounding opportunity is failing to reap the harvest which awaits it.

Industry in Other Lands.

If disaster is to be avoided it might be wise for us to go back to school and to learn lessons from countries which are now leading the world in industrial efficiency and well-being. For instance, the Federal Economic Council in the new post-war Germany, on which employers and employees are equally represented, which reviews every aspect of economic life and which is strong enough to act as the adviser of the Government, is extraordinarily successful in promoting peace, efficiency and wealth in the industry of that country. Or again, we have only to look across the Pacific to see one of the youngest nations which already "has become the world's banker and has taken the place of England as the great creditor nation of the world." America's population is about 9 per cent. of the total population of the globe, but its wealth is at least 22 per cent. of the total wealth of the world, and one in every five of its inhabitants possesses a motor car. The policy of the larger, more progressive American industries is to use what are called "Works Councils," on which elected representatives of the workers sit in equal proportion to the employers, and which deliberate upon questions arising between the employees and the management, including those affecting wages, hours and working conditions. These Councils shape the policies of the enterprises and it is claimed that a spirit of co-operation has been produced, in which all parties sincerely seek for harmony, and in which happy and mutually satisfactory industrial relations have been achieved. I suggest that a country which can boast of some 5,000,000 employee shareholders in industrial enterprises, and where the piece-work system as a means to increase wages has become popular amongst the workmen, is worthy of our study and possibly of our imitation.

The sharp contrast to be found in Australia must provoke the query as to why things are in so unhappy a condition with us. The Church, speaking through its Bishops, has declared that "nothing less than

A Fundamental Change

in the spirit and working of our economic life" is essential. Few can blind their eyes to the fact that the main motive in industry is the acquiring of money and property. The tendency of labour is to think of everything in terms of wages and of the capitalist in terms of dividends. There are, of course, notable exceptions on both sides, but the acquisitive spirit of the age holds the vast majority in thrall, so that comparatively few have any desire to raise their vision above self and self interest. The last century has seen three main developments in industrial conditions. The thoughtless exploitation of labour in the days before education became universal was followed by a natural and inevitable revolt on the part of labour as it became enlightened. The third development has been seen in the successful efforts of trade unions in improving the conditions of labour. But owing to the fact that there has been no corresponding change in the spirit which controls industry, the sad confession has to be made that employers have continued to take far too much out of their business unless they are prevented from doing so by legislation, trade union rules or the growth of a humane opposition, and that unions are in danger to-day of exercising at least as great a tyranny in the interests of their members only as was formerly waged by employers in their own interests. No voluntary change of attitude on any large scale has been observable in either side.

On the other hand, if this change of spirit is to be achieved by viewing all work as service to the country, it must be accompanied by an attitude of

Brotherhood in Service

between employers, who are willing to take their employees into their confidence in regard to the facts and possibilities of their business, and employees who are willing to accept that confidence and share its implications. Perhaps the recent Industrial Peace Conference is a sign that the need for this policy is making itself felt. Experiments in this direction are being made here and there throughout the country, and sometimes with most hopeful success. But it needs to be said that there must be an equal readiness to get together on a basis of sincerity and mutual trust on the part of both employers and employees. It means that both sides must be prepared to take the risks in the interests of the community. Employers must be ready to take big risks, and they certainly should do so, because their risks are not to be compared with the workers' risks in the matter of unemployment and casual labour. The soundness of any industry ought to be tested by its ability to protect its workers against unemployment. And that is a question that can never be solved by reference to rights only. It calls for just that atmosphere of brotherhood and of care for human welfare as being superior to the claims of property, which is the very basis of Christian morality.

Contending Camps in Industry.

The denial of the ideal of brotherhood in service is seen in the modern development which separates those engaged in industry into Employers' Federations and Trade Unions, each organised for the purpose of fighting each other in the interests of supposed rights. "Sirs, ye are brethren, why do ye wrong one to another," Moses is reported to have said to two Hebrews who strove together. This is the Church's message to the contending camps in the industrial life of to-day; and it is a message which is fundamentally true. Employers and employees are essentially one. This is why our present system of arbitration cannot last. For the Arbitration Court assumes that masters and men are organically separate. It makes the public believe what is in fact a lie. While it is true so long as the findings of this Court are the law of the land it is incumbent upon all loyal citizens to obey them, nevertheless this system of settling trade disputes must always fail, because in practice it ignores the higher law of the brotherhood of man.

Let me now draw your attention to

THE CHURCH

herself and inquire as to her possibilities of entering into her opportunity. It is the function of the Church to lead the world, and the duty of the Church to show the way out of confusion into truth. Moreover, this inquiry is highly appropriate, because religion is something which must control the whole of the life of its professors or none of it. Every area of human interest—politics, industry, business, pleasure—must be recognised as coming within its sphere. Further, no servant of Christ would deny that there is a Christian solution for every problem of human life. Now the position to-day is this: Religion—whether Christian or non-Christian—is being opposed everywhere by a Godless material civilization which is threatening almost everything men hold sacred. Religious leaders the world over are conscious of the fact that a pitched battle is in progress and that it must be a fight to a finish. At the same time all around us the best men and women, both inside and outside the Church, are recognising this and are rising up in defence of religion. This makes the present situation full of hope, and after all, the real thing in us is our hope. But the danger before the Christian Church is inescapable, for it is for her to lead. I believe she is rising to it and that she will continue to do so.

In face of this, however, there are many who seem to take pleasure in speaking of

The Decay of Institutional Religion.

They tell us that attendance at public worship is decreasing, that congregations are elderly and that the Sunday School rolls are diminishing. Some would go so far as to say that to-day is the most irreligious epoch in all history. These things may or may not be true. It is my experience that every such accusation needs qualification, and that in every case the qualification gives ground for real optimism. It is the easiest thing in the world to say that our fathers had something which we cannot recapture. We need to be careful lest we glorify the past at the expense of the present. "The good old days" is not a motto that will inspire us in the present. To-day is ours, not yesterday, nor to-morrow, and there is no

time for depression. The first decade after every great war is and always has been a time of difficulty and re-adjustment. Since human energy finished spending itself from 1914 to 1918 the Church, like every other organisation, has had to fight the devils of inertia. But one great thing that is true to-day is that throughout the world

The Church is Increasing

her membership at an amazing rate. Every week more members are added to the Christian fold by Baptism than there were conversions on the day of Pentecost. More than 3000 new members per week is not a bad rate of increase. A second thing that is true is that not only is the number of Confirmation candidates steadily increasing, but the number of those who are offering themselves for the ministry has again begun to increase, and their quality is showing a decided improvement. A third thing that is true is that although organised religion may for the time being seem to be at a discount, yet religion in its widest aspect still makes its appeal to vast numbers of people outside the range of the Churches. In spite of the apparent neglect of forms of religion signs abound that there are many convinced Christians, and that "Christianity counts for more to-day than ever before simply because men are beginning to see that they cannot do without it." Yet a fourth thing that is undoubtedly true is that in the extraordinarily difficult post-war period through which we have passed people have not gone over to Atheism and Agnosticism in any great numbers. They appear to be merely indifferent, as if they are waiting in the hope that things will turn out well in the end.

The fact is that some of our critics seem to forget that

The Church is a Divine Institution.

But history teaches a further lesson. This divine institution possesses wonderful latent powers of revival. Again and again through the ages, by means of the Spirit of God who moves within her, she has risen to meet situations at least as problematical as ours to-day, and has exhibited a revival of spiritual power and sacrificial service which has vanquished opposition and given a new character to the course of history. Moreover, these revivals have usually come when they have been most needed. Are we approaching such an epoch now? None can say, for "God's thoughts are not our thoughts, nor His ways our ways." Yet many who know the Church best are increasingly hopeful that such a time is near.

Experience teaches that such

A Revived Church

will necessarily be distinguished by four marks. The message given from its pulpits will be

A Positive Message.

The men who deliver it will have tested its truth experimentally and will have proved its efficacy by experience. "I know whom I have believed" is the type of positive message attributed to St. Paul. Whenever a preacher omits the note of certainty in his message he loses power and lacks listeners. Because of the phases through which the critical study of the Bible has passed there has been a lamentable pulpit tendency to attempt to theorise and to speak in public in such a way as to give the impression that the most sacred fundamentals of the faith are not beyond doubtfulness. There was never any real excuse for this, in view of the solemnity of the commission which every preacher holds. But in this day when constructive criticism has exhibited for us the great spiritual truths and facts of the Bible plainly and positively uncertainty is unpardonable. More than ever the Church has the right to expect that the truth will be spoken in love by men with strong convictions and sincere experience.

In the second place a revived Church will not be afraid to confess her

Belief in Conversion.

In face of the popular revulsion from the miraculous and supernatural which is one result of our scientific age many Churchmen have allowed this belief to slip into the background. And perhaps because of the crudely advertised results of the typical professional evangelist they have left it there. But the Church herself is the result of a miracle, and thousands of her people know that conversion has always been a fact and that it is still so now.

The individualism which characterised the Church's message in a past generation has now almost been forgotten in our efforts to preach a social Gospel. The pendulum has swung to the opposite extreme and we now run the risk of passing the individual needs



Rev. Peter Presswell, who died recently in Sydney, left a bequest of £4,500 to C.M.S. for work in Central Tanganyika.

The Rev. W. E. H. Percival, B.A. (formerly Dean of Bendigo), and Mrs. Percival, have taken up their residence at "Tairora," George Street, Pennant Hills, Sydney.

When the Rev. R. J. Rowell, vicar of St. John's Church of England, Cranbourne, was chopping a log, a piece of wood flew up, striking him on the face, and inflicting a deep cut.

The death has occurred in England of Mrs. Jessie Jane Wilkinson, wife of Dr. Camac Wilkinson, who was formerly so well known in Sydney as a Macquarie Street specialist, and was associated with St. James' Church, King Street.

Rev. W. J. Siddons, of Darlington, has accepted nomination to the parish of Penrhurst, Sydney, in succession to G. P. Birk, who has been appointed to the new Provisional District, Auburn, Sydney.

The Rev. C. G. B. Parker, in charge of the parish of Gisborne and Macedon, has been appointed long tenets to the Rev. J. Booth, of St. Paul's, Geelong, Mr. Parker expects to return to his parish in 12 months' time.

The ecclesiastical correspondent of the "Daily Telegraph" states that the Archbishop of Canterbury (Dr. Cosmo Gordon Lang), who is cruising in Mr. Pierpont Morgan's yacht in the Mediterranean, has revoked his intention to visit Jerusalem, following an intimation that his journey would be reviewed with misgiving at the Vatican.

Mrs. Christina McAlister, of Cronulla, Sydney, who died in December last, bequeathed £290 to the Church of England at Helensburgh, Cronulla, Heathcote, and Engadine, St. Luke's Hospital, and one quarter of the residue of the estate, after certain other legacies have been paid, to the Home of Peace, Marrickville.

The death has occurred in New Zealand of Dean Alfred Robertson Fitchett, who was Vicar of All Saints' Church, Dunedin, for 49 years. Dean Fitchett, who was a brother of the late Rev. Dr. W. H. Fitchett, formerly Principal of the Methodist Ladies' College, Melbourne, was aged 93 years. He was lecturer in classics at Selwyn College, Dunedin, and was the author of several books dealing with ethics and religion.

To commemorate the marriage of the Bishop of Norwich (Dr. Pollock) and his leadership of the campaign against the Revised Prayer Book, his friends and supporters have presented him with a 20-h.p. limousine motor-car, resplendent in episcopal purple, and bearing a Latin inscription, emphasising "his defence and preaching of the sacred faith as set forth in the Book of Common Prayer." The Secretary of State for Home Affairs (Sir William Joynson Hicks), who was one of the foremost opponents of the Revised Prayer Book, in making the presentation, said: "The bishop took unto himself a sunbeam in the shape of a wife, and we decided to add another sunbeam in the shape of a beautiful car."

Mr. Frederick Morley, for 35 years organist and choirmaster of St. John's, Darlinghurst, Sydney, died last week. He was trained at Ely Cathedral and St. John's College Chapel, Cambridge, England, and since his coming to Sydney 49 years ago, he has rendered very important service in the musical world of the mother State.



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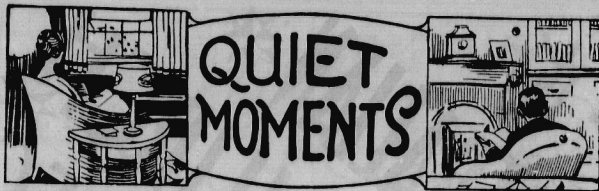
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"COMPANIONSHIP WITH JESUS."

THE Companionship of Jesus! How wonderful it must have been! To be with Him all through those years of training, teaching and enlightening! Those Apostles could not help but reveal the influence of that companionship after He was ascended. Even their enemies and His recognised the influence of that life and companionship on those who were privileged to enjoy it. Now that companionship should be ours. He has said, "Lo, I am with you all the days." He has said, "I will manifest myself to him." And again, "We will come unto him and make our abode with him." And surely what that companionship did for the early disciples it should do for us. Let us trace some of the results upon Peter and John, results which made their enemies enquire of them whether they had been much in company with Jesus. First we note that handicaps in these disciples were overcome. The enemy perceived that they were unlearned and ignorant men. What a tremendous handicap such was! But it was overcome. Their ignorance and want of learning, as the religious authorities regarded it, was no hindrance to the effectiveness of their witness. To-day men are inclined so to worship the intellectual that they forget that the companionship of Jesus can enable the ignorant and unlearned to bear powerful testimony to the grace of our Lord Jesus Christ. Many a time has one heard a truly effective message delivered by men whose learning is very far from great. In fact pride of intellect is one of the most fatal hindrances to the grace of God and the operation of the Holy Spirit.

Think again how their companionship with Jesus cleared the spiritual perception. Forbidden by High Priest and Rabbis, surely they should have been obedient. Here was high human authority! Had not Jesus said of such they sit in Moses' seat. But these men's spiritual perception is so cleared that they recognise that there is a clash between God's authority and men's. They must obey God rather than man, even though the man be High Priest or learned Rabbi. So, too, the companionship of Jesus will make us realise that we must obey God rather than men however high in authority or learning. We must obey God rather than the Bishops. With perception cleared by the Companionship of Jesus we will obey God rather than the most learned, intellectual and authoritative man. The Companionship of Jesus brought also a compulsion to witness. They cannot but speak the things they have heard and seen. How often our dumbness, our poverty of force in witness, is due to the failure of our fellowship with Jesus. Fellowship with Him will make our hearts burn and from that glow there must proceed a stream of effective testimony to Jesus and His grace.

Of how few Christians it can be said they were compelled to speak because the fire was kindled at the feet of Jesus? We read again that the enemies were baffled. They could find

nothing on account of which they might punish them. "When a man's days please the Lord, He maketh even His enemies to be at peace with him." Nothing so shuts the mouths of objectors or opponents as the result of fellowship with Jesus. There is a glory of countenance that inspires with fear, as truly as the shining of the face of Moses filled those who looked on him with fear. The prayer of power was learned at the feet of Jesus. We read that the company of believers led by those whose fellowship with Jesus was real, prayed with power. The place was shaken and they spake with boldness. Nothing makes so truly for power in prayer as the Companionship of Jesus. We fail in prayer because we have sought His feet so little.

But what stirred these men to enquire of Peter and John whether they had been in company with Jesus was their fearlessness, the boldness of their speech. Look at their words—"Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. He is the stone, which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved." Could there have been a more courageous and outspoken indictment of the action of their judges? Could there have been a plainer and more direct statement of the origin of Christ's mission and the mighty purpose of His work? This boldness the enemy traced to the fellowship with Jesus these men had enjoyed. They remembered that one of their great teachers had witnessed of Jesus, "Thou regardest not the person of men." They see the same spirit in these men and realise they must have caught it from Jesus. Will men say of you and me: This man has been with Jesus? Could we desire any experience here on earth more than that men should recognise in us the results of fellowship with Jesus? He invites us to seek His companionship. Shall we respond, "Thy face, Lord, will I seek?"

Memorial Communion Rails.

The high esteem in which the late Mrs. Le Fanu was held in Brisbane was evidenced by the large attendance in St. John's Cathedral at 8 a.m. on Thursday, February 28. The Archbishop celebrated the Holy Communion, and dedicated the beautiful Communion Rails given by Mrs. Le Fanu's friends in her memory.

The carving of the rails was undertaken by Mr. L. P. Harvey, of Brisbane. The design was prepared by the Cathedral Architect, the late Mr. John L. Pearson, R.A., and his son, Mr. Frank L. Pearson, F.R.I.B.A.

The material used is Queensland maple. The broad top rails are surrounded by deeply carved grape and vine leaves and are supported by eight columns arranged in pairs. Surmounting each double column is a cherub with outspread wings holding a shield bearing an emblem of the Passions. The design is exquisitely conceived and executed, a triumph of modern ecclesiastical art and workmanship.



An Outer Suburb.

A Clergyman in Melbourne writes:—

It is a real pleasure to find keenness in Church work now. A visitor was asked to preach on the first Church Anniversary at Tynstall and he arrived in good time on a dark, bleak, showery night. Many hands were making light work of converting the Public Hall into a Church. In due time the books were ready, the piano replaced by an organ, an abundance of white flowers and gum brightened up the front of the platform, whilst all the "Chu Chin Chow" advertisements for the next picture show were turned right about face for the evening. The attendance made one wonder how many miles had been covered to bring together so many people in such a sparsely populated district. The service was heartiness itself and the rural choir of men, boys, and ladies attempted and sang well "Bunnetts" Magnificat and Nunc. One came away with a glow of the warmth which apparently exists amongst a small but keen community, who go to much personal trouble to teach the young and provide opportunities for public worship where they have the handicap of being without Church. This centre owes much to the enthusiastic help of their vicar, the Rev. E. W. Norman, who wisely guides much local zeal. May God bless their efforts.

The Mass or Holy Communion.

Mr. Chas. M. Boughton writes:—

It was quite refreshing to see a letter in your issue of March 28 from the veteran Evangelical Champion, the Rev. W. M. Madgwick, on the above subject. I thought some others of our Evangelicals would have supported him before this, but am disappointed. Instead, Bishop Gilbert White, in your issue of April 25, attempts a defence, which is, too, to me, thin and transparent as well as straw-splitting. I will not go into the details, but say at once that why we have to endure these Romish practices to-day in the Church of England is because of the failure of our Bishops, past and present, to enforce necessary discipline.

Some years ago I used to have some heart to heart talks with an old Roman Catholic friend about our respective religions; he frequently taunted me with the remark that "we had no discipline in the Anglican Church and that our Bishops were only figure heads." I used to resent this at the time, but have learned since that there is a certain amount of truth in my old friend's remarks. Some of the clergy are taking upon themselves a vast amount of discretion in introducing new innovations and in some instances openly defying their Bishops. Some time ago I attended the wedding of a near relative, the ceremony was performed within twenty-five miles of Sydney, by a reputed Evangelical Clergyman. I tried to follow the service in my Book of Common Prayer, but failed. At the wedding breakfast this clerical outlaw joyfully proclaimed that "he had used the new Prayer Book for the first time."

The Mass or Holy Communion.

Rev. W. M. Madgwick, Eaglehawk, writes:—

I am asking space for one more short letter on the above subject. Bishop Gilbert White, in a letter, April 5, refers to the wording of the 31st Article. I will restate a question I put to the Bishop. What kind of Mass was it that was celebrated at Duvira? Was it similar to the Masses that were advertised in England at 2/6 per Mass, or to the Midnight Mass recently celebrated at Port Lincoln, Diocese of Willochra? The Bishop is very careful not to say that the Mass at Duvira was not such as is condemned by the Article—he merely says there is "no evidence" of it. May I retort that it is dangerous to omit "a specific statement on so important a matter." A "Solemn Mass" is now acknowledged by the Bishop; it is not now the "Holy Communion" with which he charged me with "reproving." Will the Bishop now state where he finds in the Prayer Book any provision for the celebration, even for the innocent Mass, which he affects it to be? And also where the offices for the Thurifer, Boat Boy and Acolyte are found? One might well express a further surprise that a Bishop

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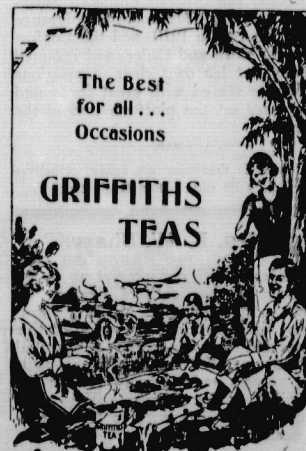
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Reunion.

(By Rev. W. E. H. Percival, M.A.)

WHAT is the present position in regard to reunion? Canon R. B. Tollington, of Chelmsford, England, supplies an answer in the April number of the "Hibbert Journal." The Lambeth Appeal of 1920 gave us a vision of the ideal of a united and truly Catholic Church. The Conversations at Malines, 1921-25, in which Romans and Anglicans met under the presidency of Cardinal Mercier, were marked by plain speaking. The conference closed with the hope that similar meetings might be possible in the future. Although the vision of unity seemed more remote than at Lambeth, the spirit of the two conferences was essentially the same.

In 1927 some 400 delegates, representing seventy-two Christian Churches, met at Lausanne from August 3 to 21. The conference was a "World Conference on Faith and Order," called for purposes of study and discussion, without power to legislate. The excellent report will remain indispensable to future students of the question of Christian Reunion. The president was Bishop Brent, of Western New York, who preached the opening sermon. [The Bishop recently passed to his rest.]

The reports of this conference are the most positive outcome of the whole movement towards Christian Reunion. "Clear statement and full consideration of the things in which we differ" was the main achievement at Lausanne. The general impression left by the report is that visible unity remains a very distant goal.

In the opinion of those competent to judge, organic Reunion has ceased to be an issue of our time. The conferences in our Commonwealth between Anglicans and representatives of the non-episcopal Churches have not been very encouraging.

If organic Reunion be impossible, what about Federation? In the Church of England Federation has never been regarded as a tolerable solution of the problem.

In this connection it is interesting to remember that a short note appended to the report on Subject VII. of the Lausanne conference invites us to remember that the word "federation" is used in at least three different senses. In the second of these the term denotes, according to this explanation, "a step on the road to organic union." It is in this sense that federation should receive favourable attention. Bishop Gore, at Lausanne, recognising the difficulties of Reunion, pleaded for the principle of Federation. "I think we must abandon our present attempt (though only for a time) and devote ourselves to the more feasible task of consolidating all those who profess the name of Christ, without regard to doctrinal and sacramental differences, in an earnest pursuit of the moral and social aims of Christianity."

But the effectiveness of Federation (if reunion be impossible) must depend upon the intensity of the general desire for Christian unity. If the desire is strong the opportunity will be used. If the denominations are indifferent no scheme, however excellent, has any prospect of success. It is a matter of grave doubt whether the Churches really desire what, in unquestionable sincerity, many of their leaders have proposed. "If Federation is impossible, the reason perhaps lies not

in the essential futility of Federation as such, but in the lack of any strong desire in the Churches for any expression of our unity in Christ."

Whatever may be the immediate future of this movement, the value of the ideal will remain. In proportion as we behold it, love it and desire it, we are surely drawn towards fellowship and brotherhood, towards shared endeavour and the charity that never fails. Lambeth, Malines, and Lausanne have taught us to see this ideal anew. Whatever their immediate outcome, this is their abiding justification and achievement.

"Gather us in, Thou love that fillest all,
Gather our rival faiths within thy fold.

Read each man's temple-veil, and bid it fall,

That we may know that Thou hast been of old;
Gather us in.

Gather us in; we worship only Thee,
In varied names we stretch a common hand;

In divers forms a common soul we see;
In many ships we seek one spirit land:

Gather us in."

The late Thomas Chichester James Foster.

(By W. J. G. M.)

The late T. C. J. Foster was the third son of the late Mr. Justice W. J. Foster, and was a barrister of nearly 48 years' standing. He was the author of "Index to the Criminal Law Amendment Act (1888)," "Supplement to the Criminal Law Manual (1893)," and in collaboration kept up to date his father's work, "Foster's District Practice," a model book on practice, containing incidentally much valuable material on principles not previously compiled in an accessible form.

Mr. Foster's natural disposition kept him more to chambers than to court practice. In chambers his work was always sound. It was there also that his painstaking work often freely given to others, earned the affection and goodwill of his brothers at the bar. It was said some years ago that his voluntary work in searching out legal authorities had largely contributed to the making of lucrative District Court practices enjoyed at that time by some brother barristers.

He gave also much time to church and other charitable work. He remained nominally at the bar up to the end, but for some years past his time was given almost exclusively to church and other voluntary work. For 29 years he was a member of the Sydney Diocesan Synod, and during 26 years of this time he was a member of the Standing Committee which acts for the Synod while it is not in session. During most of the time he was also one of the representatives of the Mother Diocese in the Provincial Synod of New South Wales and in the General Synod of Australia and Tasmania, and served in other organised church work.

In addition to this, for many years he was one of the Trustees of the Church of England Cemetery at Newtown, and was a member of the controlling body of the Carlington Hospital.

He was 71 years of age and had never married.

In the view of a few friends he loitered somewhat on the journey of life, but it was always for the purpose of culling from the wayside things of general value or interest which he was at all times later ready to share freely with others.

His unvarying goodwill, gentleness and unobtrusiveness always constrained him to assist others where he could, but restrained him from pursuit of his own particular advancement.

His life shone as that of a humble-minded and sincere Christian, and he so followed its course that he always seemed essentially happy and certainly left a fragrant memory with those who came into real touch with him.

His passing was in keeping with his character. Sometime during the night of Sunday, May 19, 1929, after he had retired to sleep, the Angel called and he gently went, his life and death helping others to a better understanding of the "sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

Hobart Church of England League.

An Address on Protestantism.

The quarterly meeting of the Church of England League was held at St. George's Parish Hall. The Rev. T. Quigley, M.A., occupied the chair, and the Rev. A. Gamble offered prayer and read a portion of Scripture.

The Rev. F. J. Denbow, the selected speaker, took for his subject the question, "Is the Church of England a Protestant Church?" and began by first defining the meaning of the word "Protestant," which, he said, came from two Latin words which meant "a witness for." The word had been grossly misrepresented, ludicrously misunderstood, and vigorously misconstrued, which was due partly to the moods and manners of some Protestants, the ignorance and illusions of others, and the policy and propaganda of its opponents. It was an all-inclusive Scriptural word, being closely associated with the Greek word "martyr," which word and its associates was found in the New Testament 170 times. Some, in their ignorance, imagined the term appeared first in Germany at the Diet of Spire, 1529. But Jerome's Latin Vulgate, the official Bible of the Roman Catholic Church, describes the Prophets of the Lord in the Old Testament by the identical word, which has been applied to the followers of the Reformation. The word Protestant was a term of which no churchman should be ashamed, and he who sneered at her Protestantism might well be suspected of disloyalty to the Church. No one could read the history of the Reformation without recognising the fact that the Church of England was nothing if not Protestant. Not only her articles, but all the services of the Prayer Book were drawn up by Protestants in the true sense, and intended for the establishment of Protestantism. While they rejoiced in the Catholicity of the Church of England, and recognised the fact that she was a true branch of the one Holy Catholic Church which she herself had defined to be "the blessed company of all faithful people," her very being was essentially and continuously a living protest against the doctrines of Rome. No one could question the Protestantism of the Church in the days of the Reformation, and for the next 130 years, when the language of reformers and representative divines, the statements of authoritative documents, and the common employment of expressive terms set forth this Protestantism so universally and so unquestionably the foremost characteristic of the Church of England that not only in popular language, but in the careful and stereotyped phraseology of the laws of the Realm, the Church of England was known as the Protestant Church, and the religion of the established Church as the Protestant reformed religion.

Pope Expelled by Freemasons.

One of the organisations most hated and cursed by the Papacy to-day is the Freemasons. This is easily explained, from the following, which was published in the "Masonic Journal" at Cologne, in Germany.

At the half-yearly meeting of the Grand Lodge of Free Masons of the East of Palermo, Sicily, held on the 27th March, 1873, Pope Pius IX. was expelled from the order. The resolution to that effect was published and preceded by the minutes of the Lodge, in which he was accepted. They read as follows:—

A man named Maslari Ferretti who was initiated in Free Masonry and solemnly pledged his love and membership of the same, has, now as he has been crowned Pope and King, cursed all his former brethren and excommunicated all members belonging to the order. He, Maslari Ferretti, is hereby expelled from the order by the Grand Lodge of the East of Palermo on the grounds of perjury. The accusations were first brought against him in his Lodge at Palermo in 1865, of which he was informed, and a copy sent him requesting him to visit the Lodge for the purpose of explaining himself. To this he returned no answer and for several reasons the matter was never carried out until he ordered the Bishop of Palermo to proceed against Freemasons and condemned their institutions. The case was then again brought forward, and after regular examination the judgment of expulsion was given and published, the same being signed by Victor Emanuel, King of Italy, and Grand Master of the East of Italy, and Grand Master of the East of Sicily. Extract from "Blomfontein Gazette," of October 16th, 1874, in "Masonic Journal," of South Africa.

Letters to the Editor

(Continued from page 3.)

I am truly sorry that Mr. Cole has held up the executive council meetings of the C.E.M.S. as an example by which the Church's spiritual and social gatherings should be guided, where the cravings of nicotine may be satisfied. I am proud to say that I belong to a branch of that society which conducts its meetings without the aid of tobacco; it is composed of men of the honest toiler type, professional and independent means class. The meetings are of a period of from two to three hours, yet not one smoker offends by bringing out his pipe or cigarette. But I am sorry to say I visited a neighbouring branch recently where rank pipes and smoke screens appeared to be quite in order. I quietly stood it all because I wished to hear what a denunciation from Victoria had to say about boosting the work of Christ through the agency of the C.E.M.S. The meeting was opened by God's blessing and guidance being asked, quite correct and orthodox, and I gathered from this that we were together in Christ's Name. The address was good, but the action of the reverent gentleman on its completion was disappointing; he pulled out his bag of weed and fired up. No ladies were there, certainly, but "where two or three are gathered together in My Name, there am I in the midst of them." If smoking is offensive to ladies, is it not blasphemous towards the Holy One?

Tobacco smoking is one of the filthy habits originally brought over to England and Spain from the North American heathen aboriginal, to whom that Church of England Missionary, John Wesley, went to carry the Gospel of Christ, but now Christian ministers indulge in it.

No, I require a great deal of evidence from these advocates to enable me to recast my narrow views.

Raid on Groote Eylandt.

ON January 8th, 1929, a raid was made by 50 blacks of the Balumumu tribe from the mainland on the Yettibah tribe of blacks on Groote Eylandt. They atrociously tortured and killed one man, and speared two others, and took all the women and girls captives. As our Mission Station on Groote Eylandt is in the territory of the Yettibah tribe, they came and asked the missionaries to help them in their distress.

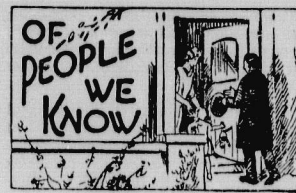
The Rev. H. E. Warren, with Mr. E. C. H. Lousada, promptly set out in the ten-year-old Ford motor car down to the beach, two miles off. There leaving Mr. Warren in the car, Mr. Lousada went forward alone and unarmed and parleyed with the Balumumus, had singing and prayers with them in their language, and succeeded in rescuing the women and girls. He warned them that the police would come and demand satisfaction for the murder. They retaliated by informing some blacks friendly to us that they would return shortly and wipe out the rest of the Yettibah tribe, and clean up the Mission Station at the same time.

Another raid is planned to take place in May. But it will be of an entirely different kind from the one in January, except that it will be from the mainland again. For on May 1st a steamer left Melbourne for Darwin, having on board (D.V.) four messengers of the Gospel of Peace. They were Mr. H. L. Perriman, a well tried veteran (whose work at Roper River and Groote Eylandt is already well known, or should be by now, by all friends of the C.M.S.), and Mr. and Mrs. S. C. Port, two new recruits from the parish of St. Mary's, South Camberwell, Melbourne.

The Gambling Habit.

At the nineteenth synod of the Diocese of Bathurst, the Bishop, Dr. Crotty, in the course of his remarks, said the Church to-day was waging war on three fronts at least—theoretical, spiritual and practical—against unscientific presuppositions and prejudices of materialistic science.

Referring to the laws of the diocese, which forbid the use of games of chance or other unseemly methods of money raising in connection with church finance, the Bishop said he found it extremely difficult to believe that a raffle was a particularly immoral process. The question the Church had to face was the gambling habit, which was a national vice and national curse. If the Church should want at any time to have free hands to fight this "poisonous infection," how could she do it unless her hands were absolutely untouched by participation in gambling methods in raising her own funds? It would be far better for the Church to be smaller and poorer, and have standards of its own.



Bishop Wilton, Assistant Bishop of Melanesia, is on a visit to Sydney.

Rev. G. W. T. Laverack, of Arian Park, Diocese of Riverina, has accepted nomination to the parish of Seven Hills, Sydney.

Rev. R. G. Strong, of St. Clement's, Mosman, has been appointed Rector of St. Alban's, Darlinghurst, Diocese of Sydney.

The famous Canon Spooner, from whom a few of the Spoonerisms emanated, has recently died at the age of 82 years.

Rev. L. S. Dudley, B.A., of Marrickville, has been appointed rector of Belmore, Diocese of Sydney.

Dr. F. B. Meyer, the noted Baptist preacher of London, who visited Australia a few years ago, died in London. A reference to his life appears elsewhere.

Mr. Norman Falkiner, of Melbourne, died in London on May 11. He was the donor of the fine Chapel of Geelong Grammar School. He married a daughter of Canon Smithwick, of Ireland.

Mr. H. W. Bavin, who died last month, was a brother of Hon. T. R. Bavin, Premier of N.S.W. He was organist at St. Clement's, Mosman, where a memorial service was held on Sunday last.

A mural memorial tablet has been placed in All Saints' Church, Bendigo, by the members of the Diocesan Mothers' Guild, and friends, to the memory of the late Mrs. H. A. Langley, wife of the first Bishop of Bendigo.

Rev. J. W. Ferrier, General Secretary of N.S.W. Branch of M.S., is returning from Darwin, Northern Territory, via Fremantle. He left on May 30 by s.s. Kyoga for the West and will travel from thence overland to Sydney. Mr. Ferrier has been on a visit to Oenpelli.

The King has been pleased to approve the appointment of the Very Rev. George Kennedy Allen Bell, M.A., D.D., Dean of Canterbury, to the Bishopric of Chichester, vacant by the death of the Right Rev. Winfrid Oldfield Burrows, M.A., D.D. Dr. Bell has been Dean of Canterbury for a little more than five years, being appointed in February, 1924, to succeed Dean Wace.

Rev. H. G. J. Howe, of Sydney, writes from Jerusalem: "Remembrances from the Holy City. We are at the London Jews' Society Hostel for a few days and have had a splendid time in the Holy Land—a fortnight in Jerusalem and going to Galilee for another 12 days. We are much inspired by what we are seeing, and being reminded of the past and anticipating the great purpose of God for this city in the near future. Greetings to all enquiring brethren."

Mr. Meredith Atkinson, formerly a synodist of Melbourne, died in England on May 14. He came to Australia in 1914 as lecturer in economic history at the Sydney University. He removed to Melbourne in 1917 to become Professor of Sociology at the Melbourne University, which position he occupied until 1922. From that year until his departure for England in 1925, he was editor of "Stead's Review." Mr. Atkinson's political views inclined towards Labor,

though he never joined the Labor Party. He was the author of several works on politics and economics.

It has been announced by the India Office that the Rev. Richard Dyke Acland, M.A., secretary of the S.P.G. in Bombay, has been appointed to the Bishopric of Bombay, vacant by the resignation of the Rt. Rev. Edwin James Palmer, D.D. The diocese covers an area of 110,000 square miles, with a total population, including the native States, of over 19,000,000 of whom about 10,000 comprise the Church population. The Bishop has spent nearly 20 years in India, having graduated at Keble College, Oxford, in 1904. He was ordained in 1905, after preparation at Cuddesdon. His only appointment in England was as curate of Upton-with-Chalvey, which he held till 1910, when he went to India as a missionary under the auspices of the S.P.G.

Mr. Cyril L. Drake, who is on the staff of St. John's College, Morpeth, has been awarded the Woolley Travelling Scholarship by the University of Sydney, and will be leaving for London about August next, where he will continue his studies. Mr. Drake had a brilliant career at the Sydney University, taking the Arts Course, he was a Caird Scholar for Philosophy in the year 1926, and he graduated in 1927 with a double first in Latin and Philosophy—winning at the same time the University Medal for Philosophy and the Lloyd Prize for Latin. This year he was awarded the Nicholson Prize for Latin verse—a prize that has not been won since the year 1919. He put in an extra course at the University during the year 1927, in order to obtain the Diploma of Education.

A Note from Hobart.

In beautiful sunshine, we held, at St. John's, our remarkable Easter services, when 2381 was contributed to the Building Fund and 400 partook of Holy Communion. But within a week the whole of Tasmania was plunged in gloom. Ominous tidings were reaching us from the country parts of railway lines washed away and roads torn up, and, most astonishing of all, the wonderful bridge at Perth swept like a matchbox down the straits. At midnight on Friday, the 5th April, according to the Mayor's instructions, when real danger was threatened, the town clock rang out its dread appeal for half an hour—dong, dong, dong—and the screams from the whistle at Rapson Tyre Factory, like the wail of a lost soul on the judgment day. Soon there was a rush of motor cars to render assistance. It was a dread moment when those of us who were standing on the Town Hall steps saw the whole city plunged in darkness by the failure of the electric light. Some who had gaslight were flattering themselves that they at least were fortunate, but in a few hours the gasworks was invaded by the flood, and darkness was upon the face of the earth. When we consider that nearly 600 homes were invaded by the waters and that 3000 had to be rescued in the darkness, and that it was accomplished without loss of life is a fact almost amounting to a miracle.

Saturday, the 6th April, will long be remembered, as in the drenching rain the work of conveying a whole suburb of people through the flood by boats to the higher parts of Launceston was carried on. Soon the great Albert Hall was crowded with refugees, and all the church halls too. At St. John's Hall we housed 150 people, and it was a busy scene making up straw beds and distributing blankets. Mrs. Hewton (the Rector's wife) had a strenuous three weeks, which meant getting up at 5.30 every morning and organising a willing staff of lady helpers to provide meals for a household that was never less than 80 or 90, until the final evacuation on the 27th April, when those that had not found a shelter elsewhere were conveyed to the concentration camp at the Show Grounds. The full details cannot be given in these short notes, but reference must be made to the splendid work of the men (including the Scouts and T.G. H.), who did their part, and were on guard night and day continuously.



Jesus Shall Reign The Genesis of the Church in Britain.

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

THE CHURCH MISSIONARY SOCIETY

of Australia and Tasmania needs your help to maintain its 100 missionaries in Africa, Palestine, Persia, India, China, Japan, and North Australia.

HELP US TO EXPAND THIS YEAR.

Send your Cheque to the Society at—
242 Castlereagh Street, Sydney.
Cathedral Buildings, Melbourne.
79 Rundle Street, Adelaide.
St. George's Rectory, Hobart.
92 St. John Street, Launceston.

For Christ The Church and Children.

The Bush Church Aid Society holds donations and promises amounting to £725 towards building its Children's Hostel at Mungindi, N.S.W.

£75

are needed to make up the required £800 before building can be commenced.

Will you come to our help?

It is a real work of the highest Christian value and makes for the Kingdom of God. Urgent appeal is made.

Send your donation to—

Rev. S. J. Kirkby,
Organising Missioner,
Bush Church Aid Society,
St. Andrew's Cathedral,
George Street, Sydney.

Or

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

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The Genesis of the Church in Britain.

TO get a true perspective of the genesis of the Church in Britain, it is necessary to put away the story of a barbaric nation in Britain at the period of Our Lord's Ministry on earth. Caesar's account of his checkmate by a skin clad savage soldiery may be picturesque, but is not historic truth, and another story that is even less veracious is, that Britain owes her Christianity, and the Church of England its origin, to a Latin mission under Augustine. At the date of Caesar's invasion, B.C. 55, the British were a free and civilised community of federated kingdoms, having an extensive commerce, and a gold standard of exchange. Its people were skilled in agriculture, in the working of metals, and formidable in war. Their jewellery and enamelled ware were much sought after by the wealthy on the continent. Their religion was, next to that of the Hebrews, the freest from idolatry and superstition. The Druids worshipped a supreme being as the source of life, and the dispenser of prosperous seasons, and they taught the immortality of the soul. They studied Astronomy, Geography, and Natural History and Theology and their schools were famed seats of learning. They kept three great religious festivals. Like the Jews, the Druids looked for the advent of one who was to be the cure of all ills. The mental state of the Britons was thus well prepared for the coming of the Christ. A beautiful legend of the West Country, particularly of the County of Somerset, tells that the Christ Himself visited Britain in a ship of his relative, Joseph, who traded with West Britain for its product of tin. This legend is poetically expressed by Blake in his poem "Jerusalem," which singularly enough was sung by the Empire Exhibition at Wembley in 1924.

"And did those feet, in ancient time,
Walk upon England's mountains great?
And was the Holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance divine
Shine forth upon our clouded hills?"

Whatever credence may or may not be given to this charming tradition, there is no doubt whatever that Christianity was established in Britain shortly after Our Lord's Ascension. Of this we have ample evidence. Cardinal Baronius, a great Church historian, quotes a Vatican MS. written in the year 35 A.D., that Joseph of Arimathea and Lazarus visited Britain, preached the Gospel for many years, and died there. William of Malmesbury states that a party of missionaries whose leader was St. Joseph arrived in Britain, and that Avalon or Glastonbury, was given to them by Arviragus, King of West Britain, a patron consisting of 12 Hides of Land—about 1000 acres. Domesday Book records that the Church of Glastonbury held 12 Hides of Land which had never paid tax. Maelgwyn of Llandaff, uncle of the patron saint of Wales, and Gregory of Tours bear a like testimony. Aristobulus, a near relative of St. Barnabas, is reputed to have been the first Bishop of the New Church, and it is highly probable that he was consecrated to the office of Overseer by the Apostle St. Paul. Theodorot, Bishop of Cyrus, near Antioch, states that St. Paul after his first captivity passed through Spain and preached the Gospel to the Britons and others in the West. If necessary, the apostolic foundations of the British Church could be strengthened from Latin historians. Cornelius, a Lapide, in reply to the question: "How came St. Paul not to salute St. Peter in his Epistle to the Romans?" states "Peter banished with the rest of the Jews from Rome, by the edict of Claudius, was absent in Britain." Whatever credence may be given to this statement, it is certainly true that Britain was the first of all nations to accept Christianity as its national religion, and that fact is the origin of the royal title of "Our Most Religious King." From the time of Christ's disciples, within a stone's throw of where St. Joseph raised his first Church and Christian Altar, and within the same hallowed ground, worship in a Christian Church has never ceased. The early Church in Britain was filled with missionary zeal. Beatus, a noble Briton, converted Switzerland, and the cell in which he died, A.D. 96, is still shown at Underseven on Lake Thun. Marcellus, a Briton, founded the Archbishopric of Treves, and most of its early Archbishops came from Britain. St. Cadwal, a British missionary, founded the Church of Tarentum in Italy, A.D. 170. British bishops took a prominent part in the early Councils of the Christian Church. They were present at Arles, A.D. 314, at Nicea, 325 A.D., Sardica, 347 A.D., and it is worthy of note that at the first Oecumenical Council at Nicea, but 10 out of a total of 318 bishops were from the Latin Churches. How many members of the

Church of England realize that the dignity and antiquity of the National Church has been given precedence among the Christian Churches on three occasions at the Councils of Pisa, Constance and Basle.

The heathen Saxons in their descent on England never reached the Christian Churches in the West and North. In these divisions of England the primitive Church has ever maintained its purity of worship, although Christianity was submerged in other divisions by the heathen Angle and the Churches pillaged and destroyed. To the Saxons of Kent came the Latin mission under Augustine. In his report to Gregory the Great he writes of the Church in the Western confines of Britain, and tells of its Divine origin. With the Bishops of the Church in Britain he was never in accord, yet, but for their aid, his mission would have been a complete failure. As it was within seventy years of the commencement of the Latin mission, but one Bishop of the Latin Communion remained in the land, all the rest were British—Patrick the apostle of Ireland, Ninian the apostle of the Picts, Columba of the Scotch, Aidan of the Northumbrians, and Chad of the Mercians were all native Britons, owing allegiance to the British Metropolitan at Caerleon on Usk. The Latin succession had died down to one Prelate, the Saxon Christianity was fostered or refounded by British bishops. The succession of Augustine in Canterbury expired in Damianus, A.D. 866. Such is the genesis of the Christian Church in Britain, the Mother of the National Churches of England and Scotland. From this rock we were hewn. May we continue to be worthy of our great ancestry and not give to a foreign communion that love and reverence which we owe to the first National Christian Church in the world.—Mr. A. Exley.

Mexico.

An Experience of our Blind Bible Woman.

"Would you like to buy this book? It is the sacred Scriptures, the book in which God speaks; it shows us the way of salvation or eternal life?"

"I have many books."

"Yes you may have all the books in the world, but in none of them will you find the way of salvation, because there is only one Book in which God has revealed Himself to humanity. This is the Book which the Prophets and Apostles wrote under the Inspiration of the Holy Spirit, and wrote only this one Book, and it is called the Bible, or the Holy Scriptures."

"But it is a Protestant Book."

"Do you think that Jesus Christ came to save only the Protestants?"

"But you must understand, I am a Roman Catholic."

"And do you think that for this reason you are excluded from the salvation which Christ offers?"

"But another reason is that I haven't any money to buy it."

"You can examine it if you wish; it costs nothing to look at it."

"But what advantage have I in seeing it?"

"You have the privilege of knowing that there is a Book in which God speaks, which shows us the way of salvation or eternal life, which teaches that by grace we are saved and that we have a building of God, a house not made with hands, eternal in the heavens. If I should tell you that in a certain part of this city they were giving away handsome lots, you would hasten to that place in order to get one of the best, wouldn't you?"

"Of course I would."

After he had turned the leaves a few moments, he said, "Truly, it is a beautiful Book, and I should like to have it; but the truth is, I have no money; for my sales have been very bad. But if you would be willing to take two watermelons in payment, I'll take the Book now."

I am so anxious that all should become interested in the Holy Scriptures that I am willing to take whatever they are able to pay; and if this is all you can do, I accept it."

Then I took up my load, and they were so heavy that I wished I could sell watermelons as well as Bibles. I had to hire someone to carry them for me, and I wondered what I should do with them. I then remembered that in the morning I had a visit from a little boy, one of nine children, and he was taking a collection to help build a Church. I encouraged him in his good work by sending him the best one of the watermelons, and the other we enjoyed in our home.



The Constitution.

Rev. Maurice E. de B. Griffith writes:—

The information regarding the present position of the Constitution of the Church of England in Australia, which has been made available through the medium of the Synod Addresses of the Bishop of Goulburn and the Bishop of Tasmania, is distinctly disquieting. It seems that instead of one set of amendments there are to be two, or more if the present tinkering proceeds. Meanwhile, Tasmania has legalised the Constitution as presented and Goulburn has accepted the Sydney Amendments without any request that the position be reconsidered. Has not the time come to get back to fundamental principles and to start afresh?

The main difficulty has been the desire, or the assumption that it is necessary, to have a fixed or rigid constitution, in distinction from a free or flexible instrument where the legislative body is supreme. The Commonwealth has at present a Commission at work to try to remedy some of the inherent defects of a Constitution of a "rigid" type, and the Church of Ireland provides an ecclesiastical example. The Archbishop of Dublin, Dr. Gregg, recently expressed his views on this point in these words: "To make one's own laws may be a sign of freedom, but those laws once made tend to be fetters upon freedom. And under our written Constitution, the individual tends to be submerged beneath the committee; the exercise of personal or local discretion is reduced within narrow limits, or hedged about with checks and counter-checks which both breed delay and weaken the sense of responsibility. Under a system which seeks to provide for all emergencies, and to reduce to a minimum the number of open questions, insufficient room is left for spontaneity. The Bishops, exercising a limited constitutional monarchy, administer a strictly defined code with small dispensing powers to meet exceptional cases, an equally small jurisdiction; the parochial clergy find their words and acts during divine service prescribed in close detail by ecclesiastical canons; Diocesan Councils must obtain the sanction of the Representative Church Body, the R.C.B. cannot spend money without authorisation from the General Synod, and the Synod refuses to spend its own money until it receives the advice of the R.C.B. Such are some of the inevitable drawbacks of a written Constitution. The centralising of authority cannot but be followed by the laying down of rules and definitions which, while they furnish the individual with his power to act, rigidly circumscribe that power within the letter of his instructions." (Review of the Churches, Oct., 1928, p. 461.)

Would it not be better simply to draw up Articles Declaratory of the Constitution of the Church and General Synod, on the lines of the Act passed by the Imperial Parliament in 1926 for the Church of Scotland, and leave all other questions for the proper constituent body under the guidance of the Holy Spirit to decide?

Bishop Wilton writes from Rabaul to friends in Australia:—

Before going on to Arawe (290 miles from Rabaul) and Navalupua, I must find a pause in which to tell you briefly of our position. The "Kekere," a small schooner, was chartered some time ago to take the members of our party to their respective stations—Rev. L. E. Cartridge and Mr. S. G. Tidler to Arawe, Rev. V. H. Sherwin to Navalupua. It set out after vexatious delays on March 12th, arrived on March 14th. The same day, March 14th, at 4.30 p.m., the skipper ran it on to a reef. There it stayed for two nights, firmly fixed. On the morning of 16th March (at 10.30) it was pulled off—stern first—by another schooner, the "Matupi." In the meanwhile, as the tide dropped, the vessel listed to port—and the sea rushed into cabin, engine room and hold. I suppose at least £60 worth of damage has been done. Our ton and a half of rice is ruined, sugar and other provisions, medical outfit, books, pictures, etc., have been for 36 hours in salt water.

Fortunately, the "Kekere" has not suffered over much, and to-morrow (March 19th) afternoon, we resume our journey. We had our trial trip to-day—the engine ran beautifully. The reloading from a small white

sand beach on Kiwak island where we managed to dump our cargo, thanks to the astonishingly kind co-operation of the coast natives who brought themselves and their canoes to our assistance, will be finished in the morning.

The three missionaries, Cartridge, Tidler, and Sherwin, have behaved finely—working away at a difficult and depressing situation with commendable good humour and considerable skill. Sherwin is a most wonderful swimmer and a magnificent diver. To-day he sat on the sand underneath the "Kekere" and hammered some nails and straightened out some torn copper on the keel for-ard of amidships before returning to the surface. It was an amazing effort and won the unstinted admiration of everyone. Modestly done too, as if an every-day occurrence.

Bishop Patteson, it is recorded, also dived and hammered the copper bottom of a vessel by which he was travelling when it struck upon a reef. So history repeats itself.

Use of Church Halls.

"Disappointed" writes:—

As another young church member, I would like to support "Apolonos" in his remarks re the use of church halls.

Some of our suburban churches are nothing more than centres of social enjoyment. My local church has its socials, dances, card parties and theatrical entertainments, but there are no meetings for prayer, no missionary organisation exists, and as far as I can see, very little spiritual work is done. Am I to send my children to this place for their spiritual help? How can they grow up good Christian men amid selfish, pleasure-loving companions?

When one considers that the primary work of the Church is the salvation of souls, both at home and abroad, it makes one wonder how the clergy in charge of such parishes can allow such desecration. I also, would like to inquire as to the amount of spiritual benefit derived from these parochial entertainments.

Should the Clergy Smoke?

Mr. Chas. M. Boughton writes:—

Although I would prefer to see some of the clergy justifying their habit of smoking, I must thank Mr. N. J. Cole for coming out against their champion, but am sorry to say that he has not put anything forward strong enough to broaden my views.

Mr. Cole says, "We can hardly expect a clergyman to justify himself in public for fear of outside prejudice." If that be so, the smoking minister must be ashamed of his habit; if it is a good one, why not face the open world? Anything clean and righteous need have no fear of outside prejudice, gold with stands the acid test.

Then Mr. Cole asks, "Why should the clergy be denied this solace more than any other profession?" I reply that the clergy are looked up to as holy men ordained to teach and lead the laity in all holiness and cleanliness of living, both spiritually and bodily, also to admonish evil doers, and to pronounce absolution to those who truly repent; he therefore should live up to St. Paul's teaching and "abstain from all appearance of evil," and "anything whereby thy brother stumbleth, or is offended, or is made weak." We have the highest medical authority for saying that tobacco is injurious. The "Lancet" (the principal English medical journal) says that "smoking cigarettes is a subtle injurious habit, as bad as taking nips between meals." Dr. Grindrod says that "tobacco is a narcotic which tends to destroy the nervous system."

I have personally seen the bad effect on boys from cigarettes and have always deemed it my duty as a Sunday School teacher to warn other lads against smoking, and some are ever ready to point out that many clergy smoke. This is where I feel the blow, so I hope that Mr. Cole and others, that it is not absolute narrowness of views that prompts me to write in this strain.

I am fully alive to the strenuous work that falls upon the clergy, referring, of course, to those who do not shirk their responsibilities; but, the hardest working clergy that I know do not fall back on a narcotic to numb their nerves and falsely call it a solace. My fairly long experience tells me that the heaviest smoker is the heaviest shirker. In regard to the need of tobacco to help prepare sermons, this is a modern delusion. I suppose narcotics existed in some form or other in the days of our Lord's earthly ministry, yet, when He sent out the twelve and the Seventy, he did not recommend drugs to cheer them up and fit them for gospel preaching. Neither did St. Paul ask for any dope for his racked brain and shattered nerves. Read Eph. 6: 18, and Col. 4: 2-4.

(Continued on page 5.)

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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, May 23, 1929.

"Preachers and Teachers all are we,
Sowers of seed unconsciously,
We never know
To what one little word may grow.
See to it then that all your seeds
Be such as bring forth noble deeds."
—John Oxenham.

My dear girls and boys,

People who go to Liverpool in England, will find there, in one of the principal parks, a statue of Columbus, under it, an inscription saying, "The discoverer of America was the maker of Liverpool." It is quite true, for although Liverpool has been a port since the thirteenth century it was a very small place till trade with America began 400 years later. Then very quickly the sleepy little port grew into a huge city, one of the busiest and richest in the world. Columbus, son of an Italian who lived in Genoa, and who set out on his explorations from Spain, could not dream that his voyage was going to do this for people in England. But we can never tell where the things that we do or say will end.

This is true in little things as well as big. There was once a man who said, "This is my own garden, and if I choose to let it get overgrown with weeds that is my business and no one else's." To his surprise a magistrate told him he was liable to a fine of £20 for not weeding his bit of land. The weeds certainly grew on the man's own land, but the seeds were blown into the gardens of other people, who objected to having their plants strangled.

There are very few things in this life that affect one man only, indeed I cannot think of one. We cannot know where our deeds, good or bad, will end. We cannot be clean or unclean, rich or

poor, happy or miserable, without touching other lives.

Next Sunday is Whitsunday. Do you know what is the meaning of the name, and I wonder if you can tell me the other name for Whitsunday?

I have had such nice letters lately and am so pleased to hear from some of you who read these letters of mine. It is much easier to write when I feel I know you who are going to read them.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
We stand when saying the Creed to show we are ready to fight for the Truth.
A small award will be given at the end of the year to all who send in a sufficient number of answers.

Writers to Aunt Mat please do not address your letters otherwise than as stated—To Aunt Mat, c/o St. John's Vicarage, Toorak, Victoria.

SAVING.

It's queer and queer how savings grow,
A shilling, a pound, before you know;
And if you're having an angry thought
It grows and grows till it can't be caught.
Now a seed—to-morrow a crime:
Root it out of your heart in time!
—Exchange.

YOUNG KING KOALA.

How He Was Saved.

This is a tale from the London Zoo.
Old King Cole never had as many loving subjects as the two young koalas which have come to live at the zoo.

These pretty little creatures, the Australian Native Bears, are very like Teddy Bears—they are almost as friendly as they are furry. They will climb up a visitor, perch on his shoulder, and will accept bread and biscuits as readily as a London pigeon. In a few weeks they have become immensely popular.

The authorities are heaving a sigh of relief, for at one time it was feared the koalas might die. Their natural diet is eucalyptus leaf, and although a large consignment was sent across the ocean with them the greedy little creatures ate it all up in a twinkling. With that gone where was more to come from?

As soon as the news got round parcels of eucalyptus leaves began to arrive from all over England. The Zoo had never guessed that so many eucalyptus trees flourished in this foggy island. Supplies came in capfuls and sackfuls, and now there is no fear at all that young King Koala will die for want of his proper food.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

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Frances Ridley Havergal.—Illustration and sketch of her life under title, "A Touching Jubilee," by Rev. D. J. Knox. Miss Havergal died June 3, 1879.

Late T. C. J. Foster.—An appreciation by Mr. W. J. G. Mann.

Leader.—The Sceptre and the Spectre.

Moore College.—The Principal's Address at opening of New House.

Reunion.—Rev. W. E. H. Percival, M.A.

The Genesis of the Church in Britain.—A paper by Mr. A. Exley, Campaign Director, at meeting of Queensland Defence Association.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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Jericho in the Holy Land is to be an up-to-date garden and winter resort.

God cannot open the windows of heaven very wide if we keep our pocket-books tightened up.

Olive culture has taken on new life. Eucalyptus and myrtle trees are being planted in Palestine. See Isaiah 55: 13.

It is reported in Rome that the Pope intends to hold a Vatican Council next year—technically a resumption of the historic Council of 1869-70.

According to a Home Office return no fewer than 6138 people were killed in road accidents in Great Britain during 1928 and 164,838 were injured. These are truly appalling figures.

Three hundred liquor licenses are in Jerusalem, 299 of them being held by "Christians," one by a Moslem, and not a single one by Jews! Food for thought in that!

John Rockefeller, Jr., has offered a gift of 400,000 English pounds, nearly 2,000,000 dollars, for the construction of a museum of antiquities in Jerusalem.

Haeckel says: "Most modern investigators of science have come to the conclusion that the doctrine of Evolution, and particularly Darwinism, is an error, and cannot be maintained."

"I do not pretend to be a prophet," exclaimed Abraham Lincoln, "but I can see a very dark cloud on our horizon, and that cloud is coming from Rome; it is filled with tears of blood."

At the Presbyterian Assembly the Rev. F. Hagenauer said, "We are moving on a plant of absolute paganism in regard to our ideals of work. Only when the community returns to a Christian ideal of work will we solve the problem."

The "Daily Chronicle" and the "Sphere" inform us that "a monolith of marble weighing 40 tons, the largest block ever taken from the Carrara quarries, has been presented to Mussolini to make a new statue for the Mussolini Stadium in Rome. It is 90 feet in length."

"By means of the Televox, a load despatcher of an electric power company or street railway can call up on any telephone unattended power plants or substations, receive reports on the status of every machine in the station, and start or stop machines, open and close switches, and perform other operations at will."

Lord Kelvin, the greatest physicist and philosopher of recent times, dying in 1907, said: "I marvel at the undue haste with which preachers in our pulpits are restating truths in the terms of evolution while evolution remains an unproved hypothesis in the laboratories of science."

"World Radio" gives the kilocycle and wave lengths of different European

towns, and Rome has for its kilocycle the number 666. Moscow is the only other town that has the same number. There is certainly something most suggestive in the fact that these two cities should have that number.

A few weeks ago the Federal Council of Churches in U.S.A. invited a Rabbi Bernstein to "give his views on how Christians might eliminate anti-semitism!" We never heard that the Lord Jesus Christ invited any of the Rabbis to tell Him just what He should do to gain the goodwill of the Jews.

Roman Canon Law the Italian Government now binds itself to enforce throughout the Kingdom. In 1910 the Papal guillotine, together with its platform, ladder and triangular knife, and the dagger with which the executioner in case of necessity gave the coup de grace, was transferred from the Regina Coeli Prison to the Vittoria Immanuele Library in Rome. The relic now returns into reality.—"The Dawn."

Rev. Dr. H. Periera Mendez, for more than 20 years President of the Union of Orthodox (Jews) Congregations of America recently, in speaking at a "radio dinner" in New York, declared that the time has come to reconvene the "Jewish Supreme Court, the Sanhedrin, to decide on religious questions brought up by modern conditions." He said that the question of reconvening this all-important body has been "in the air" for some years.

"The Personal Corporeal Presence of the Blessed Virgin Mary in Heaven," is the name of a new dogma which, it is confidently said, and equally confidently denied, Pope Pius XI. will promulgate. This dogma would raise the Blessed Virgin to an even higher place in Catholic thought than she now occupies. According to one view it will establish her on the throne of Heaven equal with God the Father, Son and Holy Ghost.

Evolutionists demand 300,000,000 years (more or less) for the development of life on the earth; but leading scientists (including Darwin's own son) have made calculations such as these: (1) That the sun cannot have been supplying light and warmth to the earth for more than 20,000,000 years; (2) that the earth, judging from the rate at which it is cooling, must have been molten, and white hot, 30,000,000 years ago.