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## YOUNG RECORDERS.

### Aims.

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

Toorak Vicarage, July 5, 1928.

"Knowledge is power."

My dear girls and boys,

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

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

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

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

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

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

I am, yours affectionately,

*Aunt Mat*

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

## ROOM AT THE TOP.

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

—Exchange.

## A PRAYER TO BE KIND.

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

## NO HURRY.

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

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

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

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

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

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

# The AUSTRALIAN CHURCH RECORD

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Protestant Reformation Society.—Rev. Dr. A. Law.

Quiet Moments.—The Everlasting Arms.  
—Grace L. Rodda.

Right Rev. Bishop Wilton. — Illuminating Verse.

Victorian C.M.S. Birthday Gathering.

## "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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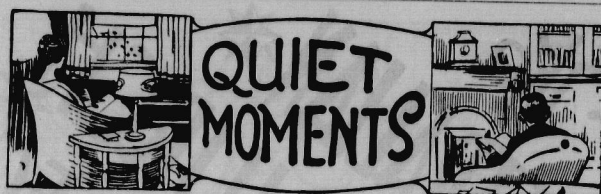
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### "THE EVERLASTING ARMS."

(By Grace L. Rodda.)

"Underneath are the everlasting Arms."

THIS gracious assurance we read in the closing words of Moses to the Israelites, before his death. The day of his departure is drawing near, his long and faithful service is nearly at an end, and he is bestowing his final blessing upon the children of Israel.

Surely no more re-assuring prophecy has ever been written, read, or remembered, than the twofold promise contained in the brief sentence, "The eternal God is thy refuge, and underneath are the everlasting arms."

It matters not when the time—nor where the locality—nor what the incidence, when like a flash these words may stand in shining clearness before the mind's eye. The result is invariably the same. Restfulness to the soul, hope to the spirit, a revised outlook upon life, a fresh determination, and a firm resolve to trust those mighty Arms. Those Arms, so safe and strong and steadfast, which are "underneath" our weakness.

"In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment," "the everlasting Arms" shall still be our refuge and our stability.

We may forget or ignore this wondrous message, but One Who is our Father has said, "I, the Lord, change not." His promise, once given is unchangeably faithful. 'Tis given for all time, and for each and every succeeding generation.

His presence is as truly with us today, as it was with the Israelites of old, when "the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire."

He is as watchful and as careful of our welfare throughout every step of our journey as He was of His chosen people when they crossed the Red Sea, in safety and ease, under the supervision of His servant Moses.

"The everlasting Arms are nigh Within them we may rest,  
A hiding-place from all alarm,  
Serene and safe and blest."

This, of course, does not mean that we are to unbuckle our armour, or throw aside the sword, or fly from the field and relinquish the fight. Far from it—as Cowper truly tells us—

"Absence of occupation is not rest,  
A mind quite vacant is a mind distressed."

Or to quote from another poet—

"Rest is not quitting  
The busy career,  
Rest is the fitting  
Of self to its sphere."

And so we may find in Moses' prophetic words of consolation, both an assurance of repose, and a keen incentive to labour.

"They who tread the path of labour  
Follow where My Feet have trod;  
They who work without complaining  
Do the holy will of God."

And in our daily toil and our appointed task we may experience the wonderful restfulness of "the everlasting Arms," while at the same time we may run with resolution and patience "the race that is set before us."

It has been said that "labour is worship." And the truth of this saying will be realised afresh, day by day and hour by hour, will we but earnestly endeavour to follow the apostles' injunction, "Do all to the glory of God."

Our Lord is still calling us to work in His vineyard. And while we linger and wait, His enquiry is still the same, "Why stand ye here idle?" It still remains true that

"In the vineyard will be found

Tasks for all supplied,

Ev'ry hour the Master calls

Labourers to His side."

"The Lord of the vineyard" requires us faithfully to labour, each at our own appointed task. Earnestly to run the race. Ceaselessly to fight the battle against self. Thus may we find by experience that after warfare cometh peace—after the race cometh rest, and after weariness, the refuge of "the everlasting Arms."

"The everlasting Arms of God!

'Tis there our safety lies,

And when from Earth we pass away,

'Tis there we shall abide."

### HOW TO BE HAPPY.

Are you grumpy or gloomy or sad, little man?

I'll tell you a wonderful trick:  
That will bring you contentment if anything can.

"Do something for somebody, quick."

Are you tired of playing, my dear little girl? And wearied, but not really sick,

I'll tell you the loveliest game in the world.

"Do something for somebody, quick."

Though it rains like the rain of the flood, little man,

And the clouds are forbidding and thick,  
You can make the sun shine in your soul,

little man,  
"Do something for somebody, quick."

When you're angry and cross, very cross, little girl,

And your heart against duty would kick,  
You will find it is best your good sails to unfurl,

"Do something for somebody, quick."

—W.M.J.

### WHAT IS YOUR LIFE?

(James iv. 14.)

A little gleam of time, 'twixt Whence and Where.

So brief and fleeting,  
Yet 'tis a sacred burden which we bear  
Till life's completing.

'Tis golden opportunity bestowed,  
Wherein to press  
Onward and upward, on the pilgrim road,  
To holiness.

A time in which, by loving word and deed,  
We may essay  
To help the faltering ones, and all in need,  
On life's highway.

Till—when earth's pageant shall have rolled away,  
And dawn to sight  
The vision beautiful—time's finite day  
Merge in the Infinite.

P. D. van der Swan.

## Protestant Reformation Society.

(By Rev. Dr. A. Law.)

THIS, the oldest of all Protestant Societies, has passed its centenary, and is still in vigorous health. It presents no mere negative opposition to the attacks of Romish teaching in England. The report referred to positive educational work of the Society, and it notes the proposed establishment at Oxford of an Evangelical college for ordination candidates. The Society has a number of scholarships, from £20 to £70 a year. There is now commencing a continuation school for younger clergy and others. Printed matter has been more widely distributed than ever before, many thousands of the Society's publications having been issued in 1927.

At the annual meeting Lord Cushendun, P.C., delivered, without a single reference to his notes, a most judicial, logical and forceful address on the Holy Communion, full of scriptural and theological argument. He suggested that there is a lack of proportion in modern worship, as seen in comparison with the relatively few references in scripture to Holy Communion. All the superstitious practices of the medieval church sprang from an exaggerated sense of the place of the Holy Communion. The late Dean Wace had attributed the best in English character to the regular public recitation of the Ten Commandments in all the parish churches throughout the land for centuries. But now they were omitted or curtailed, and not given as our Lord Himself had given them, even when adding that beautiful and spiritual summary.

The Secretary, the Rev. W. A. Limbrick, who has been working for the society for 30 years, scouted the suggestion that another defeat in Parliament of the Prayer Book proposals would lead to an agitation for disestablishment. It was only a bogey. No strong political party wanted it at present at all events.

Sir John Haslam, a business man from the North, delivered a most rousing speech. When told to be loyal to the Bishops, he must ask: **Which Bishops?** Bishops Chavasse and Knox had taught him one thing. And now other Bishops said the opposite. What was a plain man to do? Had he to change as often as Bishops did? What might have made him a "star-turn" for loyalty 20 years ago now branded him as an outcast! He had been a successful business man for 20 years in the North of England. He had been married for 20 years also. Standards of truth did not change in that time. Not 5 per cent. of the present bishops were in office 20 years ago!

He related how the Episcopate managed votes. Synod, or Assembly, was addressed for one hour and 20 minutes by the bishops of the diocese, two assistant bishops followed, and then exactly three-quarters of an hour were given to all the clergy and laity, without previous notice to speak, as chosen after sending up their names. The bishops load the dice and call the throw the mind of the Church!

Did they think the people of the Church of England would "swallow" this new Prayer Book? Some of them knew of Christ as their personal Redeemer, and were prepared to resist the re-introduction of Roman priestly measures, to the last ditch. When criticism was offered at the House of Commons vote, he wished he could feel

the bishops understood the questions involved as well as did the Members of Parliament. Every noted lawyer had voted against the new Book because they recognised its altered character as affecting the very constitution of the Church.

He did not like the stealthy and secretive manner of the conduct of the Malines Conversations. Nor did he believe the Anglican members truly represented the Church of England views.

Sir Harry Foster, M.P., the next speaker, was equally emphatic, if more deliberate. He had been the first out into the Division Lobby in 1927 to vote against the new Prayer Book, and he hoped to go again. The great Lord Salisbury had said, "The English nation is overwhelmingly Protestant" and it was still so. He regretted what appeared to him to be so much "camouflage" to hide the real issues. Incalculable harm would ensue to the Church of England if these new measures were passed.

Prebendary Hinde, as he is to be, received a warm welcome in congratulation of his new dignity conferred by the Bishop of London. He pointed out that the fundamental cause of the Bishops' proposals lay in an altered estimate of the Holy Scriptures. No longer was the wording of Article 6 followed, which ordered that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man." The new position was rather that so long as Scripture did not actually forbid a matter it was correct to teach it. It was the battle of John 3: 16 again, which they had to fight. He spoke of the extraordinary methods, as of printed stamped postcard only to be signed, to sway Parliament to approval. He wished evangelicals were more active and definite.

## The Right Rev. Bishop E. N. Wilton.

A Testimony to the Bishop of the Mandated Territories.

### The Canon and His Old Push Bike.

(Lines by the editor (W. H. Gartrell) which appeared in the "Bathurst Times" at the time of the outbreak of influenza after the War.)

There is sickness all around us,  
And in many places it is bad;  
There is little that is pleasant,  
And plenty that is sad.  
The "flu" is getting busy,  
And is treating all alike.  
But the Canon follows hotly  
On his old push bike.

You can meet him any hour  
In the part where 'flu is rife,  
He is off to visit someone,  
And is riding for his life;  
The doctors' cars are rattling,  
And, though it's less courtlike,  
The Canon's quite as busy  
On his old push bike.

One hour he bikes to Kelso,  
Where there is misery and pain,  
He pedals to a funeral,  
And he pedals home again.  
You meet him East and North and South,  
And everywhere alike,  
You will know him by his kindness,  
And his old push bike.

Some day when Canon Wilton  
Gets tired here on earth,  
They will take him up to heaven,  
For there they know his worth;  
And when they see him coming,  
They will send word round belike,  
"Here's Wilton up from Bathurst,  
On his old push bike."

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

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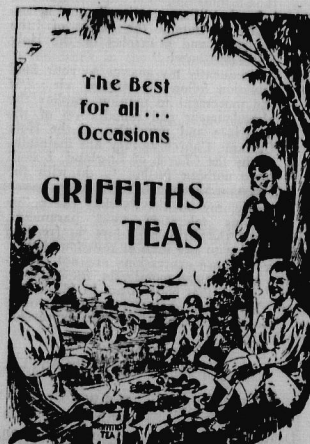
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## Anglicanism and Reunion.

The Rev. Dr. Carruthers has supplied us with the following replies to the "Open Letter" addressed by him to the Archbishop and Bishops of the Anglican Church in New South Wales, and printed by us in a former issue of our paper:—

Bishopscourt, Edgecliff,  
Sydney, 13th June, 1928.  
Rev. Dr. Carruthers,  
"Birrallie," Cremorne.

My Dear Dr. Carruthers,—I beg to acknowledge the receipt of your letter of June 9th, in which you forward to me a copy of your Open Letter, which you propose to send to the Press. I accept this copy with the full recognition of the constant courtesy and kindness that I have always received from you. You will, I hope, not consider it any breach of similar courtesy on my own part if I ask leave to abstain from discussing your Open Letter.

With kind regards,

Yours very sincerely,

JOHN CHARLES SYDNEY.

Bishopscourt, Newcastle, N.S.W.  
15th June, 1928.

The Rev. Dr. Carruthers,  
"Birrallie," Cremorne.

Dear Dr. Carruthers,—My point of view on the matter of your letter is as follows:—

- (1) Yes, I am quite aware of all you state about Roman Catholic belief.
- (2) I am hopeful always of being true to my vow to "banish and drive away all erroneous and strange doctrine." The method by which I fulfil that is by my own personal teaching and by requiring my clergy to do so in constant day-by-day teaching, as set out in our joint letter to them.
- (3) I am not prepared to call in the civil arm to enforce my views or those of my Church by forbidding an action on the part of the Roman Catholic Church. Those actions are peculiarly repugnant to me personally, but I am not therefore justified in reaching for the bludgeon of civil authority.
- (4) My Church is not "officially silent." She is vocal always, from day to day, and does not become articulate merely at a special occasion. The views you mention are held all the time by the Roman Catholic Church, and we oppose them all the time in our own way by faithful teaching in our parishes.
- (5) You will forgive me for saying that I think you must have been nodding for a moment when you put a question implying that belief in the "doctrines and principles of the Holy Catholic Church as they are maintained by the Church of England," involves a "repudiation of Protestantism, and the beliefs and practices in which it differs so vitally from the Church of Rome." Frankly, to my mind, the question is either meaningless or carries an obvious self-evident answer within its very terms. Quite obviously my allegiance is sworn to "the doctrines and principles of the Holy Catholic Church as they are maintained by the Church of England. If the type of "Protestantism" which you indicate is included in the aforesaid Anglican doctrines and principles, I maintain it. If it is a type inconsistent with Anglican doctrines and principles, I repudiate it. It is astonishing to me that you should infer that "Protestantism" must necessarily be outside the ambit of "the doctrines and principles of the Holy Catholic Church."

Consequently my answer to your final question follows inevitably, viz.: "If the movement to reunion implies the abandonment and repudiation of the doctrines and principles of the Holy Catholic Church as they are maintained by the Church of England, I shall have nothing further to do with the Reunion Movement."

Generally, my position is that the policy of religious toleration now paramount throughout the British Empire is freedom of expression to any form of religious belief, so long as those expressions are not repugnant to basic human morals, as, for instance, "Sati." With that policy I am in full agreement. My policy against religious error is not civic repression, but spiritual expression of a loftier faith.

Yours faithfully,  
MERRICK NEWCASTLE.

Goulburn, N.S.W.  
29th June, 1928.

Dear Dr. Carruthers,—I owe you an apology for my silence in reply to the Open

Letter to the Bishops, of which I received a copy from you. My impression was that an open letter published in the Press called for no answer privately, whether or no any open answer was given. I ought in any case to have rendered you the courtesy of acknowledging the receipt of the copy you sent me.

However, as I understand you have received an answer from one at least of the Bishops concerned, I think I ought perhaps to say something with regard to one or two points in the Open Letter, though the fuller statement of my views, which you desire to elicit, would be too long a task for an overworked man, and would perhaps lead to further enquiry and explanation, and yet again:—

- (1) The Roman view of my position and yours seems to me irrelevant. All that I am concerned with is the question of my attitude to an act of public profession of faith on their part.
- (2) Neither is it relevant, to my mind, to raise the question of my attitude to doctrines underlying such an act. I hold very strong views as to these doctrines, and I have taken my own ways and times of fulfilling my ordination vows, "both privately and openly," in pulpit and in our own diocesan magazine. But I do not consider that the public press is necessarily or advantageously included in my obligation to drive away false doctrine.
- (3) I cannot accept the view which divides Christendom into two sections, Romanism and Protestantism. The Church of England has points of contact with both these movements. But it cannot be rightly identified with either. Our spiritual affinities on many fundamental questions of faith lie with the Churches which describe themselves as Protestant. But on some questions of faith and order the Prayer Book of the Church of England explicitly and implicitly represents a purified Catholicism. That is precisely why our Church has been called "the bridge Church."
- (4) My remark about the refusal of any terms of reunion which would exclude Rome in the last resort, have been strangely misunderstood. That remark merely and (I thought) clearly meant that as the reunion of Christendom must include ultimately all Christendom, no solution of the problem at present being faced between ourselves and the Churches contemplating reunion could be accepted which would not leave the door open for a penitent and purified Rome in the distant future. I should have thought that this was a truism.

Let my last word strike another note. I devoutly hope and pray that the brothers in other Churches will not infer from our reluctance to take part in a particular method of defending or vindicating Christian truth, that our sympathies lie with anything that we refuse to combat in a particular way. The memories and the fruits of our conferences, both in personal attachments and in doctrinal reconciliations, are too precious to be thus lost or impaired. Surely on this present question we can agree to differ without exaggerating the difference or reading into it a significance which it does not imply.

With kindest regards,

Yours faithfully,

LEWIS GOULBURN.

Dr. Carruthers also intimates that a reply of a personal and friendly character has been received from the Bishop of Bathurst, evidently not intended for publication. The Bishop concludes:—

"But it is so much easier to talk than to write, I hope to meet you some day, my dear Doctor."

## Church News from England

(By our own Correspondent.)

## School of Church Music.

Mr. Sydney Nicholson recently resigned his post as organist of Westminster Abbey, with the object of devoting his time to the founding of a School of English Church Music. It is agreed on all sides that this is a most laudable scheme. The matter is being pushed forward and a house has now been taken at Wembleton. Wembleton's fame will be increased thereby, incidentally.

## The Jerusalem Conference.

Representatives of 51 nations have recently met at Jerusalem in Conference. Great subjects were discussed—subjects which are ever with us, e.g., The exploita-

tion of subject peoples; What is the Christian Message in face of the vital reality in the non-Christian systems? How to discover a truer co-operation between W. and E. that gives the new Churches in the East complete self-determination?

This Missionary Conference is shortly to have its reports published in extenso. The Bishop of Salisbury has recently preached specially on the subject at Westminster Abbey.

## The May Meetings.

The May meetings have shown the progress of the Church's Societies, generally speaking, all along the line.

The Religious Tract Society was able to report the publication of the Four Gospels and the Acts in Hungarian and Portuguese, and also that of a new and revised edition of Bunyan's "Pilgrim's Progress" for Albania. This work, too, has been translated in Tibetan, by the Rev. Evan Mackenzie, an agent of the Society.

The problem of the shortage of clergy is ever with us. It was refreshing, then, to hear the secretary of the Colonial and Continental Church Society tell the audience that picked men were coming forward as candidates for Holy Orders. The Society's problem, he said, was to extend specially Emmanuel College, Saskatoon, in order to train many of these men, and thus help largely to solve the supply of clergy in Western Canada.

## Jubilee of Diocese of Truro.

The jubilee of the Diocese of Truro has been lately celebrated with due ceremony. A Pilgrimage, a "Cure" day, a special service for the clerical and lay staff of the Cathedral, were included in the general rejoicings. £50,000 has been asked for as a practical outcome of the rejoicings, to consolidate the work of the diocese generally.

## Victorian C. M. S. Birthday Gathering.

## Past and Present.

"Past and Present" might have been the title of the addresses given at this meeting held last month. The Bishop of Bendigo (chairman) gave a vivid series of historical word pictures revealing the unfolding of God's plan in connection with the crisis of the Mediterranean, the Atlantic, and the Pacific.

"Not by accident has God brought us to Australia," said the Bishop, "but to the interpreters of Christ in the divine plan and to do his mighty task of evangelising the lands so near." In conclusion the bishop emphasised the fact that of all departments of the work the greatest was that of prayer.

It is good to be reminded of such names as Wilberforce, of slave emancipation fame, as being amongst the illustrious founders of the Church Missionary Society in 1799, and of its subsequent growth and advent here. This was the theme taken by Mr. W. M. Buntine, who after paying a tribute to the work of the Rev. H. B. Macartney, told of the arrival of Mr. Eugene Stock and the Rev. R. Stewart to form a Victorian Branch in 1892. Its first meeting was held in the Y.M.C.A., 600 being present. Once again we were reminded that "The blood of the martyrs is the seed of the Church," in that two of the first missionaries, the Misses Saunders, were massacred by the Boxers in 1895. In his closing words, Mr. Buntine urged loyalty to the Bible, the Prayer Book, and faithfulness in prayer.

Striking facts of past and present were given by the Misses Cooper and Veal, of China and Tanganyika, after which the Rev. C. P. Young gave very interesting account of the Santals, N.E. Bengal, an aboriginal race of 250,000 people, living in 4000 villages. He spoke of the sympathetic relations existing between the Government and Missions, and of the breaking down of the walls of darkness as the result of education and the Christian religion, so that they only are their lives changed, but their very faces, and the change is shown in a very practical way, for they learn to give, a good test of Christianity. They are Christians not for what they get but for what they give. While our collections can be taken up in five minutes theirs takes half an hour.

An item by the Melbourne Bible Institute Male Quartette was exquisitely rendered, making all long for more.

The general secretary, the Rev. F. Thornburgh, concluded with an address in which he told of the journey he was about to make with the Rev. H. E. Warren, overland by car to the Roper River, and thence to Croote Eylandt. He expected to be away for two or three months.



The Rev. O. S. Fleck, who has been curate at St. John's, Glebe, Sydney, has begun his new work on the staff of St. Clement's, Marrickville.

In the Diocese of Bathurst, Rev. F. J. Evans has been appointed rector of Cudal and the Rev. E. T. Pearce, rector of Peak Hill.

Mr. L. C. Robson, M.A., M.C., Headmaster of the Church of England Grammar School, North Sydney, is making rapid progress towards convalescence after his recent operation for appendicitis.

Miss Murray, the Northern Secretary of the C.M.S. in Tasmania, has been made an Honorary Life Governor of the C.M.S. London for having rendered essential services to the Society.

The Rev. S. M. Johnstone, B.A., rector of St. John's, Parramatta, N.S.W., will arrive in Sydney on 23rd July after a trip abroad. He is returning with his eldest daughter, by the "Hobson's Bay."

Mrs. Wright presided at a large meeting of G.F.S. leaders and members in the Chapter House, Sydney, several days ago, to welcome Miss Adey, who has come from England to take charge of the G.F.S. Miss Adey has a splendid record as a speaker and organiser.

The Rev. E. C. Gore, who was ordered away from Yambio, Southern Sudan, soon after his return from Australia on health grounds, has been recruiting with Mrs. Gore at Vevey, in Switzerland. His health is so greatly improved that he hopes to return to his post this July.

Miss Dorothy Wise, B.A., a N.S.W. C.M.S. Missionary at home on furlough from educational work in Hong Kong, is now doing a course in Anthropology at Sydney University, under Professor Ratcliffe Brown. Miss Wise is finding the study most illuminating and helpful for her work.

Miss Pownall, daughter of the late Dean Pownall, of Goulburn, and for so many years a valued missionary of the C.M.S. in China, is now very ill in Prince Alfred Hospital, Sydney. She suffered an accident sometime ago with a broken arm, now bronchitis and pleurisy have supervened.

The Rev. E. R. Elder, B.A., has resigned the rectory of Holy Trinity, Eskineville, Sydney, and will undertake work at Fiji under the Bishop of Polynesia. Mr. Elder is a nephew of the late Copeland King, of New Guinea, and the Rev. Cecil J. King, so long-rector of Camden, N.S.W.

The Parish of Richmond, N.S.W., loses an ardent supporter in the passing of Mr. Joseph Onus. He was born at Richmond, his father being one of the earliest settlers in this famous Hawkesbury River District. Mr. Onus had been Churchwarden for a number of years.

The Rev. F. W. and Mrs. Reeve, of St. Luke's, Mosman, had a splendid passage to England. On their first Sunday in London they attended Westminster Abbey and happily met one of their Mosman parishioners. For the month of June they had planned a fortnight's cruise of Norway.

The Rev. F. H. Hordern received a very cordial welcome at the July meeting of the General Committee of the Church Missionary Society, N.S.W. Branch. The next few weeks of his new work will be in association with the Bishop of Central Tanganyika as he travels about and advocates the claims of his needy diocese.

The many friends in South Australia are rejoicing in the appointment of Ven. H. W. Longueville Snow as Archdeacon of Eyre's Peninsula. The new Archdeacon resigned the parish of Port Lincoln at the end of last year, and has since gone for a six months' holiday to Honolulu. On his return he will enter upon his new duties.

We deeply sympathise with the Rev. C. C. Short, of C.M.S., Weithaga, Kenya, and Mr. Arthur Short, of Willoughby, N.S.W., in the death of their revered father, Mr. Benjamin Short. Mr. Short was in his 72nd year and was the eldest son of the late Benjamin Short, who for twenty years was a director of the A.M.P. Society.

Dr. John Bateman, of the C.M.S. Hospital, Old Cairo, was a member of the Special C.M.S. Delegation to the Jerusalem International Missionary Conference. Among other C.M.S. leaders who attended with him were Bishop Willis, of Uganda, Bishop Linton, of Persia, Bishop Howells, African Bishop of West Africa, Canon Garfield Williams, and Rev. W. Wilson Cash.

Mr. A. Valentine Soul has been operated upon by Mr. Alan Newton, at St. Ives Private Hospital, East Melbourne, and will be unable to fulfil any engagements during the month of July. Mr. Valentine Soul is Commissioner for No. 9 District Boy Scouts' Association, Melbourne, and besides, takes a deep interest in the A.C. Record and other good works.

The Rev. C. M. E. Hicks, M.A., rector of North Rockhampton, leaves in January with Mrs. Hicks and child for England, to join his parents in the celebration of their Golden Wedding. The Bishop in Council has granted Mr. Hicks nine months' leave of absence, and will make the necessary arrangements for the parish during the rector's absence.

The Rev. R. M. Dunn, rector of Ororoo, Diocese of Willochra, has been appointed diocesan organising secretary, and is making an appeal for £20,000. After paying off debts and settling a sum aside for certain immediate needs, the balance will go to a General Fund and the interest will be used for the extension of Church work in the Diocese.

Sister Bazely, formerly of Bendigo Diocese, has begun her work as Matron of the new B.C.A. Hospital at Penong, South Australia. The hospital has been erected by the people of the district and has been handed over to the Bush Church Aid Society to staff and manage. Sister Bazely is sister of the Rev. P. J. Bazely, of All Saints', Petersham, Sydney.

Captain T. Sadington Chamberlain, only brother of the Rev. Wilfred H. Chamberlain, of St. Paul's Church, Kingsville, Victoria, was a passenger in the "Orvioto," which arrived recently. Captain Chamberlain is well known as a Church Army Evangelist. He has been granted one year's leave of absence, and intends spending a holiday with his brother.

Canon W. P. Best, Vicar of Quirindi, N.S.W., has been appointed Sub-Dean and Canon Residentiary of St. Peter's Cathedral, Armidale, vice Rev. F. Riley, who has become rector of St. Mary's, Waverley, Sydney. Canon Best has spent the whole of his ministerial life in the Armidale Diocese, having been ordained deacon and priest (1907) by Bishop Cooper.

Mr. E. P. Stalley, the Diocese of Carpentaria's student at St. Augustine's College, Canterbury (England) has been successful in examinations, and expected to be ordained to the diaconate on Trinity Sunday. After his ordination he will work in the parish of Bexley Heath, near Dartford (in Kent). It will be some time yet before he will be available for work in Carpentaria, but in the meantime he will be gaining valuable experience.

We deeply sympathise with the Rt. Rev. Bishop Armstrong, D.D., of Melbourne, in the "Call Home" of Mrs. Armstrong. She was the eldest daughter of the late Mr. and Mrs. Henry Henty, formerly of "Taning,"

Kew, and was born at Kew 65 years ago. She was married to Bishop Armstrong when he was incumbent of St. Columba's, Hawthorn, in 1892, and leaves a son and a daughter. She was always an able helpmeet to her husband in his parochial activities, and during her long period as hostess at Bishop's Lodge, Wangaratta, proved herself a worthy second in the Bishop's activities. Mrs. Armstrong was sister-in-law of the Rev. Dr. and Mrs. Law, whose parish, St. John's, Toorak, was represented at the funeral by Mr. Raynes Dickson.

## The Primate writes:—

"A few days ago I had the pleasure of an interview with the Rev. H. E. D. Warren, who is labouring with such heroism in the C.M.S. Mission among the Aborigines in Northern Australia. As I talked to him it came home to me how little we in our comfortable and secure life in Sydney realise the privations and definite dangers to life that he cheerfully encounters as our representative in the Master's service. He shortly in his car overland to his distant field of work beside the Gulf of Carpentaria. We do not forget that similar trip which he made a few years ago was the pioneer trip made by a motor to that region so inaccessible overland up to that time. He and his brave companion need your constant intercessions and help."

The death of Hon. R. J. Black, M.L.C., removes a notable N.S.W. citizen. His name was a household word in banking and company circles. Rev. H. N. Baker, rector of St. Thomas', Sydney, speaking at the interment, said that Mr. Black's life had been spread over large portion of the history of New South Wales, and that he had made a great contribution to that history. In the world of finance he had always stood for honesty and integrity. That was a quality which men used to insist upon in days gone by, and he felt that the business world to-day did not insist upon this quality to the extent that used to be the case. The world could not get along unless it had men of the character of Mr. R. J. Black. He was one who felt that human sympathy was essential in the world of business, and there again he gave a message for to-day.

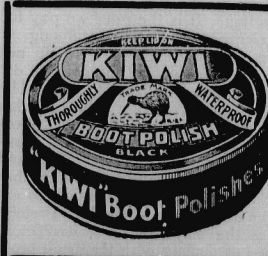
## Victorian C. M. S.

## New Recruits for Tanganyika.

Four new missionaries will sail for Tanganyika on 28th August: Miss Wilmot, who was trained at St. Hilda's and the Melbourne Bible Institute; Sister Payne, who has much experience behind her in nursing both in hospitals, private practice and also at the war; Sister Thornton, who has been preparing herself for many years, and now the way is open for her to leave; these three, together with the Rev. B. B. Lousada, of Gipsland, hope to go forth with the Bishop of Central Tanganyika when he leaves next month.

The farewell meeting is expected to be full of old-fashioned C.M.S. inspiration and will be held in Melbourne on August 27, when we hope to have with us the New South Wales contingent for Tanganyika. Occasion will also be taken to bid farewell to three of our missionaries who are about to return to China, namely, Miss Hughes, Miss Armfield, and Miss Cooper. Bishop Mowll has written to ask if these ladies could return to the work they love, as he considers it is now quite safe and the Consul has given his consent. Miss Mannett by this time should be at her work in the far Western China Mission.

God appears to be giving us a challenge to expand our work at the present time. Offers of service continue to come in from most likely candidates and we shall be quite unable to accept them unless our income is considerably increased.



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## JULY.

- 19th—Peace Celebration, Great War, 1919.  
 20th—Defeat of Spanish Armada, 1588.  
 St. Margaret, Virgin and Martyr of Antioch, C. 278.  
 21st—Robert Burns, Scotch Poet, died, 1796.  
 22nd—**Seventh Sunday after Trinity**, when in the Collect we pray God, the Giver of all good, to graft in our souls, the love of His Name that it may issue in the true religion of the heart and in practical goodness.  
 23rd—Austrian Ultimatum to Serbia, 1914.  
 24th—Gibraltar taken, 1704.  
 25th—St. James' Day—Apostle and Martyr. He was brother of St. John; full of fiery zeal for the Cross; first Martyr in the Apostolic band.  
 Lord Balfour born, 1848.  
 26th—Irish Church disestablished, 1869.  
 27th—Captain Frvatt, British Sea Captain and hero in Great War, shot, 1916.  
 28th—Austria declared war on Serbia, 1914.  
 29th—**Eighth Sunday after Trinity**, when in the Collect we pray that God by His all-ruling Providence may turn from us all evil and grant us good so that we may grow to spiritual perfection.  
 30th—Thomas Grey, Poet, died 1771.  
 Relief of Derry, 1689.  
 31st—Third Battle of Ypres, 1917.

## AUGUST.

- 1st—Lammas Day, i.e., Loaf-Mass. In the English Church it was customary on this day to offer in God's House loaves made of new season's wheat.  
 Germans declared war on Russia, 1914.  
 2nd—President Harding, of U.S.A., died, 1923.  
 Our Next Issue.



## PROHIBITION THE ONLY SOLUTION

WE feel inclined to agree with the American Chief of Police who said that Prohibition was the greatest step forward for poor, weak, humanity since Christ came with His Gospel of peace. In any case on September 1st next New South Wales electors will have the inestimable privilege of voting for Prohibition, and we sincerely hope that the poll will declare it as carried. We wonder whether the electors really realise the priceless opportunity which the vote puts in their hands of making a social experiment of the first magnitude. It is a daring task, but to-day men of science sometimes at the hazard of their lives, are unwearyingly carrying out experiments in the hope of ridding the world of the scourge of cancer. It will be generally admitted by fair-minded men that in our social fabric there are scourges equally virulent, in respect both of the sufferings that they inflict and of the wreckage of life that they entail. Alcohol as a beverage is such a scourge, and we make bold to say that it would be a course of action worthy of a high spirited people, as Australians are, to use the experimental power now at their disposal, in the hope of dealing radically with a social scourge that has baffled every other form of treatment.

There are risks in all life. He is a poor merchant who will risk nothing for his business, and he is a poor citizen

who will risk nothing for the welfare of the body politic. And so we earnestly pray that the people of New South Wales, with a touch of that gallant daring which has already marked them in so many ways, will make this great social experiment in the drastic handling of a scourge that is the cause of such widespread loss and misery and degradation. In other words, we hope that Prohibition will carry the day.

We know full well that any people who embark on a policy of outlawing liquor, soon discover that they are up against the vituperative and deadly hostility of vested interests. These interests have an unlimited supply of money; and money is all powerful in this acquisitive age! Hence the electorate to-day is being inundated with a perfect avalanche of unreasoning and unedifying "booze" propaganda—a veritable nest of lies and half-truths has been let loose. It seems as if the secular press, many picture theatres and the great hoarding sites have gone over to the trade. All of which demonstrates this fact, that it behoves lovers of the country's welfare and the upholders of righteousness, to be in the very van to stem the tide of liquor's inroads and bring about such a victory for Prohibition in September as will cause the whole of Australia to sit up and her best citizens to take similar action in other States.

We confess that it makes us a little tired to hear again and again that prohibition is a high-handed encroachment on the people's freedom. It must not be forgotten that if ever it comes about, it will be by the vote of the people. In other words it is a spontaneous, democratic movement of a whole State whose people themselves ballot for or against the measure; and only so can prohibition come into being. But even if it were an encroachment on freedom, is a little arbitrary and wanton to fasten upon this item, inasmuch as our life is a network of restraints and prohibitions. A man is prohibited from giving a starveling dog a home, unless he pays a licence. The world is full of prohibitions, so that if the prohibition of the manufacture and sale of alcohol, except for specified industrial and medicinal purposes, were a tyrannical coercion (which it is not) it would be very illogical to make a special outcry about it. In one year Britain's Courts had to deal with 1160 cases of drivers drunk in charge of a public conveyance, and N.S.W. is no exception to drunken motorists, so much so, to ride in a motor vehicle or cross the streets is a more rash adventure than most people perhaps assume. Well, it seems to us surely a strong argument for total abstinence.

Drink has proved itself to be a nuisance. It is militating against the advancement of the State. Taking human beings as they are, there is no doubt whatever that our drinking system has, as its necessary and constant result, economic inefficiency, mental waste, poverty, disease, premature death and moral foulness. No reasonable being denies this. It is the price we pay for our tolerance of so demoralising a system. Is it worth it? We do not think so. Hence our unremitting desire to outlaw the drink trade. The man who discovers that a beam in his house is smouldering does not throw a teacupful of water over it and leave it; he throws buckets of water, and more if necessary; and makes sure that there is not a spark remaining to endanger his life and property. Prohibition is the only really satisfactory method of dealing with the drink problem.

Prohibition is no new thing. And even at the cost of repeating ourselves, we state again that civilisation is built upon Prohibition. From the Decalogue onwards additional prohibitions have marked the progress of mankind. The Bill of Rights, a foundation stone of British liberty, declares that "Government is constituted for the protection, safety, prosperity and happiness of the people, and not for the profit of private interests of any one man, family or class of men. In other words, it is the duty and purpose of the Government to prohibit those evils which are inimical to the interests of the people as a whole.

There have been institutions in the past which were regarded as nothing out of the common, but which were subsequently recognised as evils and prohibited in spite of opposition of devotees or on the part of the vested interests. What of Suttee in India! Polygamy was once considered lawful and necessary. Now it is prohibited among all civilised peoples, because it inflicts tyranny and injustice on women. A hundred years ago slavery or the traffic in human flesh and blood was a recognised legal traffic, and governments reaped large sums from the trade. But gradually the conscience of civilisation was stirred and it was recognised that the slave trade must be dealt a knock-out blow. There was violent opposition of course, champions of the sacredness of human personality had to fight, but they won and slavery was abolished.

For a number of years past now more and more people have been coming to believe that the liquor traffic is an evil which should be dealt with in the same manner as the slave traffic. "If the traffic in drink or any other thing tends by law to evil, then it is right to suppress it." So the demand for prohibition. But there is another consideration. Civilisation now is highly complex and scientifically ordered; living is more dangerous; it is an age of machinery and speed. Men cannot afford to bemoan their brains with drink. If they do, they go under. Many of the failures, the arrested careers, the accidents and crimes of to-day are due, directly or indirectly, to alcoholic indulgence. Besides alcohol impairs the delicate mental processes and powers which are needed in these days to achieve success in any line of work.

"I will make a man more precious than fine gold," and therein we get a divine estimate of human values. So we put the argument on higher grounds. There is no virtue, which our Saviour commended more highly than the virtue of self-denial—giving up—and no sin which he condemned more strongly than the sin of self-indulgence. All sorts of half-way efforts have been made to harness the drinking propensities. But they have grievously failed. Prohibition is the only remedy, and so we ask, as we face this great issue, could there be any instance in which one might better sacrifice his self-gratification on the altar of Christian love, than voting for prohibition, and saying in the spirit of the Apostle, "If drink make my brother to stumble, I will drink no wine while the world standeth"?

## Our Printing Fund.

## ACKNOWLEDGED WITH THANKS.

"Macmillan," 10/-.  
 J. Branigan, 92 Foam Street, Elwood, V., £5/5/-.  
 Rev. W. M. Corden, Narracoorte, S.A. £1.

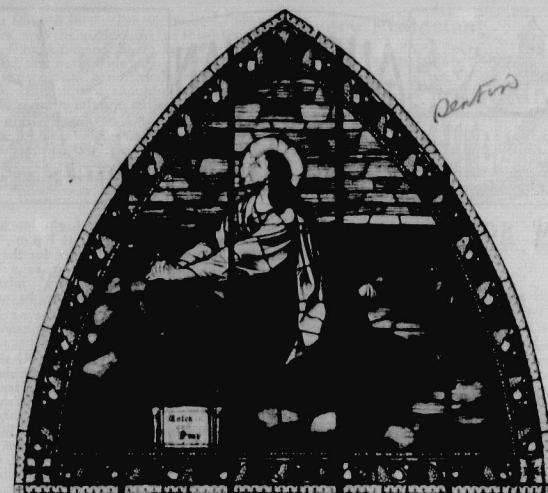


## The Primate's Speech on Prayer Book Situation.

IT is refreshing to hear the Archbishop of Canterbury state, when addressing the Church Assembly last week on the rejection for the second time of the proposed Prayer Book, "that the members of the House of Commons exercised the right conferred by the Act." This is what we should expect from so wise and statesman-like a Primate. Naturally he did question the wisdom of the Commons' action, though this journal rejoices in it. Our only safeguard for the Church's worship and formularies according to our Reformed Faith, lies in the Protestantism of the British Parliament. There need be no fear of disestablishment or disendowment. Britain is wedded to these. They preserve the Protestant succession. Besides, the endowments are exceedingly precious. Whether the collective wish of the Bishops, "that it is fundamental principle that the Church must retain its inalienable right to formulate its faith and arrange its forms of worship," will be conceded, it is difficult to state just now. That the subject is being explored is evident. Perhaps a way out will be shown in the proposed constitution of the re-united Church of Scotland, for therein two principles are enshrined, the duty of a Christian state to acknowledge the Christian religion, and the obligation of the Christian Church at all hazards to maintain her freedom. The case of the two Churches is not on all fours. Presbyterianism is essentially one, whereas the Church of England is so fundamentally divided that to be given freedom to formulate its faith and arrange its forms of worship will be fraught with the gravest dangers.

## What of the "Fiery Cross"?

WHEN our missionaries went out some fifty years ago to establish the now famous Congo River Mission, they found Africans wearing and using the crucifix as a fetish. It was all that remained of the Roman Catholic mission begun at San Salvador, more than three hundred years before. We imagine that some profane person or severely secularistic anthropologist would put the so-called "Fiery Cross" in the same category as the heathen man's fetish or totem. We wonder! However, this adjunct to the Anglo-Catholic movement known as the "Fiery Cross," has reached Sydney. There is a certain element of propaganda about it, but we know that it will receive the same scant attention in Sydney as it did in Melbourne. Its advent has hardly made a ripple on the surface of the Church's life. It is a strange combination of objectivity and subjectivity. To us it savours of a kindergarten type of religion, and is in keeping with rosary beads, scapulars, etc., while the fact that this particular cross was placed upon some star in the Church of the Nativity at Bethlehem and on the Holy Sepulchre at Jerusalem, gives it no efficacy and means nothing, except subjectively in the movements of the devotee's imagination. Symbolism is becoming the bane of a certain type of Anglicanism to-day. There is a recrudescence of primitive modes of wor-



EAST END WINDOW in the newly-erected Church of St. Mark, Northbridge, Sydney, N.S.W. The Rev. E. C. Cameron is Rector.

ship. A study of the Epistle to the Hebrews should prove a health-giving tonic. We of course give the paramount place in our life to prayer, but no material aids are needed—God must be worshipped in spirit and in truth; and we have the Apostolic injunction to come boldly unto the throne of Grace, that we may obtain mercy and find grace to help in time of need. No material adjuncts of approach are suggested, they are not wanted, in fact, they are childish!

## Mortification and Shame!

IT is a far cry to that occasion when our Lord wept bitter tears of disappointment and sorrow over Jerusalem, but we wonder what His great heart of love feels to-day, with that Holy City, coming so grievously as it is within the tentacles of the liquor octopus. We gladly learn of the great advances in the amenities of civilisation and so forth that Palestine in general and Jerusalem in particular are receiving under Britain's enlightened rule, but we confess that it is with no little shame and mortification that we envisage the inroads of the drink traffic. Somehow or another, whisky interests seem so often to come under some "special favour" clause where British press and government are concerned, and so to-day we have a "New Jerusalem." Under the Turks, drink traffic in Palestine was almost unknown. There were 25 places where liquor could be obtained. But in the year 1926 in the Holy City alone 290 licences for grog-shops were issued by Christian Britain. It is a fact to ponder with confusion of face that under the terrible Turk the city of David was far freer from this scourge than under Britain's care.

An exactly parallel state of things is reported from the Gold Coast and other parts of West Africa. In the last six years liquor importations have increased by 171 per cent., and those areas which are under Mohammedan rule are much more sober than the areas over which the Christians have control.

It is worthy of note that a leading government official, when questioned on the matter, said that no government would give heed to the situation until there was a mightier volume of articulate concerted public opinion expressed

in Great Britain and the countries concerned demanding action. Is it not time that Christian people started to agitate? And is there not just here a lesson to us in Australia to be up and doing, ever fighting an unflagging war against the liquor interests?

## The Danger of Middle-Life.

SOME words spoken by the Dean of St. Paul's, London, the Very Rev. Dr. Inge, on middle-life tragedies are worthy of our deepest interest and note!

"To be content and to compromise with life as it is, is a danger that threatens most of us in middle life," he said. "Few things, as a recent writer has observed, are more tragic than the depreciation of character which often sets in about the age of fifty."

"There is less inclination to fight against weakness. People become rather more opportunist, rather clever at taking the line of least resistance, and have less capacity for the heroic." Those who escaped the danger were rarely found among the uniformly successful in world affairs, but rather among those who had fully experienced life's trials. He believed that the habit of private prayer would do more than anything else to keep at bay that fatty degeneration of character."

Long ago the prophet Hosea took stock of life's undetected losses when he wrote, "Grey hairs are here and there upon us, and we know it not." In these days, when the cult of comfort has laid hold of so many people and vast numbers worship at the shrine of "ease and a good time"—yes, and often good church people unwittingly do it—there comes the insistent call that we should ask ourselves how are we living, whether there is any secret carelessness, some buried sin about us, what of our prayer life? Otherwise there will be paralysis and powerlessness. The Philistines will be upon us. Herein we detect one of the great weaknesses of present day life!

To fill the time allotted to us to the brim with action and with thought is the only way in which we can learn to watch its passage with equanimity.—Lecky.



## NEW SOUTH WALES.

## SYDNEY.

## Priceless Documents.

The Archbishop writes:—

"I recently received from England, from the authorities of St. Augustine's College, Canterbury, certain priceless documents. They were three autograph letters from Bishop Broughton, the first and only Bishop of Australia, my own great predecessor, written at the time when he was considering the offer made to him by the famous Duke of Wellington as Prime Minister of England, to come out here as 'Archdeacon of New South Wales.' In these letters, which are addressed to his mother, Bishop Broughton describes the overwhelming surprise with which he heard of the offer, and his own hesitation as to whether he ought to accept such 'a most important and serious undertaking.' The first letter is dated October 27, 1828, nearly a hundred years ago. The last of the three is unluckily only a fragment from which the date has been lost, but it contains the important words: 'After considering maturely the proposal of the Duke of Wellington, I have this day come to a decision that I ought to accept it; that in point of duty I am bound to do so. In fact, I find that if I were to decline it merely from regard to my own ease, I should probably never be satisfied with myself again, but should always reproach myself with having shrunk from an offer of so much importance as this.' It was a thrilling experience to hold in one's hands these long forgotten letters worn to holes in places where they had been folded, with the ink faded, and the paper discolored, but yet direct from the pen of the pioneer Bishop, written at the moment of his momentous decision to which we in Australia owe so much. They should fill us with gratitude to Almighty God Whose guiding hand we can surely discern in leading to our shores Bishop Broughton, from whose spiritual zeal, untiring labours, and remarkable foresight in organisation we can trace back the immense development of our Church as we see it to-day. They should also stimulate us to show our gratitude by similar devotion to the work of our Church which his leadership did so much to build."

## Quiet Day.

The Archbishop will conduct a Quiet Day in St. Andrew's Cathedral on Tuesday, 31st July, 10.30 a.m. He will give a series of meditations upon the ministerial life. The purpose of the Quiet Day is an endeavour to assist the clergy to fulfil the solemn func-

tions of their holy calling. Light lunch will be taken in the Lower Hall at 1 p.m., after which there will be a conference for the purpose of discussing how far it is well to attempt a series of missionary missions either in individual parishes or in united groups.

## St. Mark's, Cranville.

On Tuesday, 3rd July, in the Cranville Town Hall, a very successful missionary Pageant and Entertainment took place, organised by St. Mark's Girls' Friendly Society. The Pageant, numbering 60, was led by a Bedouin Sheikh, followed by Chinese Juniors, African Tow Boys, Brahman men and women, and Arabians of varied types and Bedouin Sheikhs all singing heartily: "Coming, coming, yes, we are!"

Then followed the first item of the programme, "Jesus loves me," in Chinese, by the Juniors, and very sweetly sung.

The Brahman marriage in four scenes was acted splendidly by members of the Girls' Friendly Society. Miss Laura Clayton, who compiled the story, was present, and made many helpful explanations and also sang in Hindustani, delighting everyone.

Then followed the organisation of A. Woodford Finden's Indian Lyrics.

The Carlingford Boys' Home Choir rendered some delightful choruses.

Then followed a night scene in the desert—with three Bedouin Sheikhs encamped—interspersed with conversation were songs beautifully rendered by each Sheikh. "The Arab's farewell to his steed," "Sands of the Desert," and "I'll sing thee songs of Araby."

The final scene was the landing and work of a medical missionary party on the banks of the Nile. Twenty-eight took part in this scene, which was enacted most realistically.

"For my sake and the Gospel's go" ended a most happy event in the life of St. Mark's, Cranville. The kindly services of the Church Organist, together with cornet and violin accompaniments, greatly enhanced the success of the evening.

It is expected that as a result the sum of between £20 and £25 will be handed into C.M.S. for the Tanganyika funds.

## Chatswood Centre C. of E. Homes.

The annual meeting of the Chatswood Centre for the Church of England Homes, Glebe Point and Carlingford, was recently held at the residence of the president, Mr. E. A. Thomas, Fullers-rd., Chatswood. The report showed that the centre had raised £62 for the building fund. A cake stall was conducted by the centre at the fete held at the

residence of Lady Gould, which resulted in £17. The centre entertained the inmates of the Rosebank Home in July and at a Christmas party. Two members, Mrs. Rege and Miss Bull, were entertained prior to their departure for England, and were granted 12 months' leave of absence. Mrs. E. A. Thomas was re-elected president of the centre, and thanked for her help in allowing the meetings to be held at her residence. Mrs. S. J. Muston was re-elected hon. secretary, and Mrs. H. B. Tress hon. treasurer.

## St. John's Ambulance.

Preaching in St. Andrew's Cathedral, on Sunday, June 24, on the occasion of the annual parade of the St. John Ambulance Brigade, Canon Langley paid a fine tribute and said that the organisation had a fine record of service extending over more than 50 years, during which time the banner of the brigade had been carried forward. The brigade had a fine record during the war, and during other great national emergencies. It was an organisation which served humanity, and worked along strong, sane lines. The nation could afford to lose some of its wealth, but could not afford to sacrifice health. The brigade was Christian in its foundation, and the strength of any organisation was not in its propaganda but in its concentrated personality in serving humanity.

The parade was attended by more than 200 members.

## St. Barnabas', Waverley.

The rector of this parish, Rev. W. E. Coates, is happy to report his appointment of Miss Trenerry as Parish Helper. She has come from the parish of Picton, where for many years she had been engaged in Church work, and has been in charge of the Girls' Bible Class both there and here. Her work will be to supplement the rector's work by assisting in the visitation of the sick and infirm, and in general visitation. It is hoped that a Women's Bible Class will also shortly be formed, and Miss Trenerry has had good experience in the conduct of such a class.

## CRAFTON.

## The Bishop's Residence.

## A Rating Problem.

Before the police magistrate, sitting as a municipal appeal court, the trustees of Church property in the diocese of Riverina appealed against the assessment of Bishop's Lodge, at Hay, by the municipal council, on the grounds that it was not rateable. Evidence was given by the registrar, the Rev. Ernest Carpenter, that the Bishop of Riverina had special duties in connection with St. Paul's Church, Hay, which was his cathedral. It was admitted that there was a rector of Hay, whose residence adjoined the church, and this residence was not rated. The magistrate said he was unable to hold that a bishop's residence was a rectory or parsonage within the meaning of the Act, and dismissed the appeal. A case is being stated for the opinion of the Supreme Court.

## VICTORIA.

## MELBOURNE.

(From our own Correspondent.)

## Ven. Archdeacon Hindley.

Archdeacon Hindley retired from all his official duties on June 25th, after 50 years of useful ministry. His farsightedness has saved the diocese from making many mistakes, and to his vision largely the Dioceses of Bendigo, Wangaratta and Gippsland became separate charges. A testimonial fund has been started by the Dean and the Registrar is in charge of receipts to the fund.

## Ven. Archdeacon Herring.

Archdeacon Herring takes charge of the Bishop of Melbourne Fund, and becomes Archdeacon of Geelong. The completion of St. Paul's Church, Bendigo, will be a lasting memorial to his work there as well as the more stable basis on which he leaves diocesan finance there. His bright personality will be of great use in his new sphere and he will soon win his way into the hearts and sympathies of new friends. Archdeacon Hancock will automatically take over the duties of Archdeacon Hindley, and so the diocesan team will again be complete. May they pull well together.

## Rev. Dr. Griffiths.

The Rev. Dr. Griffiths arrived from America on Tuesday, June 26, and assumed control of St. Paul's, Bendigo, early in July. He will be warmly welcomed by his many friends in his old diocese. His intellectual

achievements since he left for England are truly wonderful, and should be of great use to him in the new sphere to which he has been called.

He entered the United States some years ago and has done splendid work there at Hudson, Ohio. He brings with him his wife and little son.

## The Cathedral Towers.

Included in the plans for the central Moorhouse tower, which is being erected on St. Paul's Cathedral, is provision for four statues, one on each corner a little above the base. Three of these figures will represent the apostles St. John, St. Peter, and St. Paul, while the fourth is a statue of Bishop Moorhouse. The statues, which will stand about 9 feet above their base, will be erected in an angle in the buttresses, with a sculptured canopy projecting from the tower. The figures of the apostles will be shown as tradition has enshrined them, St. Paul holding a sword, St. John bearing a cup, and St. Peter carrying a book and a bunch of keys. Bishop Moorhouse will carry the symbol of his episcopal office, the pastoral crook.

The casts of these figures have been executed by Mr. O. H. Dutton, who has had considerable experience in ecclesiastical sculpture in England, and lately in Adelaide.

## BALLARAT.

## The Bishop's Letter.

First of all, I want to tell you that the Rev. O. C. Esperson, vicar of Willaura, has volunteered for service in the Diocese of Carpentaria, and will be leaving the Diocese about the end of this month, to take up his new work at Crocydon, an inland township at the southern end of the York Peninsula. He is giving this Diocese a splendid lead in his answer to the Missionary Call, and while we shall miss him from our midst we cannot but be proud of the spirit that has actuated both himself and Mrs. Esperson in making this great venture of faith. May God bless them both and preserve them and their young children in their new environment.

Secondly, the Girls' Grammar School will in August be celebrating its Diamond Jubilee, and on Saturday, August 12th, we are arranging a Corporate Communion and a great Service of Thanksgiving in connection with the Jubilee. I hope that parents of present and past pupils, and also many others of our Churchpeople will join with us in offering to God our praise and thanksgiving for the many blessings that have been given to our Girls' School.

## BENDIGO.

On July 4 the Bishop of Bendigo introduced the Rev. Jas. Ikin into the parish of Elmore. There was a very large attendance of parishioners and enthusiastic welcomes were given by the bishop and representative churchmen at a social gathering.

On the following evening Dr. Griffiths was inducted into the parish of St. Paul's, Bendigo. The large church was well filled with worshippers, and Bishop Baker conducted the service and inducted. The Registrar, Archdeacon Herring, read the license. After the service, at a social welcome, Dean Haultain and Archdeacon Herring, representing the clergy and diocese, gave words of welcome; also Mr. Lamb, churchwarden; Mr. Paul, Sunday School; Mr. Keck, M.L.C.; and Rev. Williams, on behalf of the Bendigo Ministers' Fraternal. Many of the local clergy were in attendance.

The Bishop of Bendigo has received a cable announcing the death of his mother, in New Zealand, at the age of 80 years. The diocese sympathises with him and the family.

The Rev. R. Birch, of Echuca, has been appointed Canon, Canon Haultain having been made Dean. Dean Haultain has been appointed Rural Dean of Bendigo.

## GIPPSLAND.

## The Diocesan Church News.

The June issue of the "Church News" began a new era in its life as a diocesan paper. It's purpose is set forth as follows: first, as a medium of contact between the Bishop and his people, in the same way that a Parish Paper acts. Secondly, it should disseminate Diocesan news and so help to develop the corporate and family spirit of the Church. There is a tendency in these days to be too Parochial, to forget that each Parish is part of a larger whole, and a unit in a bigger fellowship. So the doings of each unit should have an interest beyond the bounds of a particular Parish. But a Diocese again is only a small part of the

wider Church in the Province, the Commonwealth, and the world. So the third function of a Diocesan paper is to bring before the faithful the world-wide views of the Church, not least in its activities in non-Christian lands. Fourthly, it should reveal the policy of a Diocese in relation to the great questions that are stirring the Church to its depths at the present time, and lastly, it should be a teaching medium, and by special articles and children's columns help to ground and build up the devotional life and intellectual faith of its people. This is the ideal we are setting before it at the present time.

## ST. ARNAUD.

## The Bishop's Residence.

At the inception of the Diocese of St. Arnaud, no provision was made for a house as a residence for the Bishop. Seven acres of land had been very generously given by Mrs. H. T. Edwards as a site for Bishops Court. It was, however, felt that, to erect a house on that site at present, together with the necessary expense in laying out the grounds, would involve the expenditure of not less than £5,000. Further, no money was in hand, the Diocese is not a wealthy one, and is, in a sense, a missionary Diocese.

While the land was accepted for Diocesan purposes, it was the opinion of the Council of the Diocese that the raising of so large an amount was impossible at the outset.

Ultimately, a well-built brick house was purchased from Mr. R. McKechnie for the sum of £2450. As the house was too small for its purpose, the Council determined to make additions in the form of a large study—which would also serve as a Council Chamber—together with an additional bedroom, part of the front verandah being converted into a Chapel.

This work was carried out at a cost of £750 in all. A graceful and appropriately designed entrance porch was erected by Madame Saint in memory of her parents, at the cost of £100, and is to be known as the "Gilmour Porch."

The total cost of Bishopsholme was therefore £3200, towards which the first contribution was an anonymous donation of £500. Within the Diocese the sum of £1000 has been raised, while outside the Diocese £532 has been contributed, partly as the result of the St. Arnaud Day Appeal to the Province of Victoria, and partly from amounts collected in Melbourne by the Bishop or contributed by friends (£292). The overdraft at the bank amounts to £1065.

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The Sydney Ladies Branch to celebrate its 21st Birthday, is holding a

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## WEST AUSTRALIA.

#### KALCOORLIE.

Rev. P. W. Low returns to England.

The Bishop writes:—

I am making this trip earlier than usual this year in order to say good-bye to Mr. Low, who came out to us for five years, and is returning to England by the "Esperance Bay" on May 10th. It has been five years of hard work faithfully done, and practically the whole of it has been spent amid the heat and dryness of the Murchison district. On all sides I am hearing sincere expressions of regret that he is going, and of appreciation of the work which he has done, and on Monday night the Churchpeople of Meekatharra got together to say good-bye to him, and to present him with some tangible tokens of their appreciation and goodwill—a suitcase and a pair of military hair-brushes in a case and a little pocket-money for the voyage home. In Cue the Roads Board has taken charge of the arrangements for farewelling him, as it was felt that all sections of the community ought to have an opportunity of participating in his send-off, so closely has he been identified during the last five years with everything that was going on in the town. Everyone will miss him, and I not least of all, and I am very grateful to him for the five years that he has given to this Diocese—five years that I feel sure in time to come he will look back upon as among the most useful and fruitful experiences of his life.

## SOUTH AUSTRALIA.

#### ADELAIDE.

Australian Church Congress.

October 17-24, 1928.

His Excellency the Governor, Sir Alexander Hore-Ruthven, has consented to become Patron of the Australian Church Congress, to be held in Adelaide, October 17 to 24 next, and will preside at the public meeting.

The Congress arrangements are now well in hand, and it should be an interesting and useful gathering, which will provide an opportunity for hearing the leaders of Church in Australia, and of meeting them personally.

The Rev. K. J. F. Bickersteth is in charge of the Ecclesiastical Art Exhibition, one feature of which will be a display of furniture and ornaments suitable for all types of churches. There will be a large pageant tracing the history of the Church from the beginning to the present day in Australia, and smaller pageants and plays of general interest.

Schubert's oratorio, "The Song of Miriam" will be sung at the Cathedral on the last evening, and a special course of church music will be given each day under the direction of the Precentor.

The Congress meetings will be held in the Masonic Hall, and other activities in the Exhibition Building, just across the road, where refreshments will be provided under the supervision of the Lady Mayoress, and there will be a display of Church Courts, illustrating various activities of Church societies. Last but not least there will be a smoking room where members can meet each other in the intervals and rub off the corners of ecclesiastical predispositions.

The Rev. W. G. A. Green, M.A., of Brunswick, Victoria, is to read a paper on "The Town Priest," in place of the Rev. F. E. Maynard, who will not be back from England in time.

The Bishop of Newcastle, Right Rev. Dr. Long, is to address a men's service on Sunday afternoon, October 21, and at the same time the Primate and Deaconess Minna Johnson are to give addresses at a women's rally presided over by the Hon. Lady Hore-Ruthven.

Hospitality is offered to clergy coming from a distance, and their wives, who purchase members' tickets.

Tickets of membership, 10/- each, can be obtained from the Diocesan Corresponding Secretaries, or from the General Secretary, Archdeacon Jose, Church Office, Leigh-st., Adelaide.

## QUEENSLAND.

#### CARPENTARIA.

The Bishop's Recent Visit to England.

Writing of his recent visit to England, the Bishop, who has just returned, says:—  
To what extent the diocese will benefit by my visit to England it is hard to say.

I especially appealed for a larger income in order that we might have at least two more priests working on the western side of the diocese in Northern and Central Australia. The Hon. Secretary of the Carpentarian Association, Miss T. Scarth, was away from England during my visit, and I regret that I was not able to see her; in her absence, Mrs. Nash, whom many of you remember at Thursday Island, kindly carried out the secretarial duties, even though she unfortunately had her husband on the sick list all the time. I saw many old friends of the diocese who wish to be remembered; these include the Bishop of Salisbury, Rev. E. J. Nash, Rev. C. B. Mirreles, Lady Arbutnot, Rev. C. G. Lane, and Rev. J. and Mrs. Jones.

#### COOKTOWN.

The resignation of the rector, Rev. F. S. Griffiths, has left this parish without a priest. Mr. Griffiths had to go to Sydney for health and family reasons. Mr. Laurence Luscombe, of the Radio Station, who has held the Bishop's license as hon. lay reader in the Dioceses of Tasmania and North Queensland, has been authorised to officiate in a similar capacity here, and the assistance he is giving is much appreciated. Services are held regularly by Mr. Luscombe. At present there is no announcement of the appointment of a priest.

#### ANGLICAN SCHOOLS.

The Archbishop has made an interesting reference to the progress of the Church of England schools. Speaking at the opening of Synod, in St. Luke's Hall, he said that the church schools were showing signs of "much vitality." Some of them, he pointed out, "have as many pupils as they can accommodate. A large new building is in course of erection at St. Margaret's, Albion; the Boy's School at Toowoomba has had to buy three and a third acres of land, and a house, which has been converted into a chapel and class rooms; and on Monday afternoon next, his Excellency the Governor is going to lay the foundation stone of a new dormitory block at the Church of England Grammar School in East Brisbane, which will make it possible for about 32 more boarders to be taken. Other welcome additions to our buildings that I would mention, are the handsome new Church of St. Margaret at Sandgate, the extension of the church at Sunnybank, the new church at Wetheron, the much-needed additions to the Tuffnell Home, the excellent new rectory at Gympie, and, though they are not a building, the Lutwyche Church bells. I wish to allude with pleasure to the fact that that most excellent institution—the Mothers' Union District Nursing Association—deserving of much more support than it receives—is now provided with a commodious home on the Milton Road."

## TASMANIA.

#### TASMANIAN NOTES.

The Rights of the Laity.

Following on the recent Synod, parishes have been holding their triennial meetings to decide in which way the patronage should be vested, either in the bishop or in the council of patronage. In moving that the patronage of St. Matthew's, New Norfolk, be vested in the Council of Patronage, Mr. C. J. Brown very logically remarked, "that when such a power was given to parishioners they should use it." The motion was unanimously agreed to.

If a parish hands over the power of appointment to the bishop and later on is given a rector with whom they are not in harmony, the fault is their own for not making use of their privileges.

#### St. John's Church.

Memorial Tablets Unveiled.

On St. John the Baptist's Day the patronal festival was celebrated in St. John's Church, Hobart. The rector, Rev. C. H. Corvan, at the morning service outlined the history of the parish, which was severed from the Cathedral in the year 1844. He spoke of the many outstanding men who had been its rectors, including two deans of Hobart, Deans Cox and Bromby.

In the evening the church was crowded. The Bishop, Dr. R. Snowdon Hay, unveiled two tablets which had been erected in memory of Rev. E. H. Thompson, for 16 years rector of the parish, and Rev. J. H. Corvan, father of the present rector. The Bishop, in his sermon, referred to these two departed clergymen, and said the best sermons they preached were their lives. The tablets had been placed in the church by the parishioners and friends.



#### The Condition of the Church in England.

Mr. C. H. Rose writes:—

Having recently returned from a five months' tour in England, it is with great regret that I have to say that amongst all the changes that have taken place during an absence of 14 years (except for short leave from France during the war), the most astounding is the great change that has taken place in the Church of England. Almost under the shadow of one of the most Evangelical Cathedrals left, was a Church which advertised the times when Mass was said, and when Confessions could be heard, and in another Church an image of the Virgin Mary and Child was surrounded by lighted candles and in many Churches a side chapel was roped off as especially sacred owing to the elements being reserved there. In many of the parish Churches (which 14 years ago were quite moderate) are offered for sale Eucharistic and John Bull Tracts, which openly advocate prayers for the dead, adoration of the Sacrament, the daily Mass, etc., etc., and in one we are told "By Divine Worship Catholics mean the Mass." The Mass is the thing that matters most. Confession to Priests and Absolution by them are openly taught, and so on and these tracts can be seen in scores of our Churches, and whether the congregation likes them or not, no one seems to have the power to remove or forbid them. That the congregations in many cases are a mere fraction of their old numbers is a fact, but the teaching and propaganda go on all the same, and it is pitiable to see our Churches, for so many years the home of teaching as laid down in the 39 Articles, now forcing the people to listen to these contrary doctrines or stop away from their Church. Many of the clergy defy their ordination vows and seem bent on undoing the work of the martyrs who compiled our Prayer Book, gave us the open Bible and with it the truth of direct access to God through our one and only Mediator, Jesus Christ, and most of the things which have made our Nation great and given it the place it holds in the world, and many of our people seem to forget at what cost this freedom was won. Several of the Bishops crown all by denouncing opposition as ignorance which does not increase our confidence in them. If they cannot or will not see that their clergy preach and practice the faith of the Church to which they belong, why are they allowed to remain in office? No other Society in the world would allow its leaders to undermine or connive at the undermining of its rules and laws. It is pleasing to turn from this side of the question to some brave efforts of staunch Evangelicals who, though comparatively few in number, were a great power for truth wherever met with. The only fully packed Church we were privileged to enter and worship at was where one of the most faithful preachers was and everyone who entered that Church was asked to sign a petition to Parliament against the passing of the new Prayer Book, and I did not see one refuse, they had also canvassed the whole town for signatures. In another town we visited the clergy of the three Churches were working splendidly together, and holding open-air services in which naval officers and others assisted and spoke and I quote an extract from an article one of these clergymen wrote in his parish magazine, and enclosed with a letter to his member of Parliament, with a strong appeal to him to support the majority of his constituents:—

"Wednesday, July 6th, was one of the darkest days the Church of England has seen in her long and eventful career. Her chosen representatives were assembled to decide whether the New Prayer Book should be accepted or rejected. It was a momentous decision, vitally affecting not only the Church, but the Nation. Many must have felt the exceeding great importance of the occasion. By a majority of 384 the Assembly recommended the New Prayer Book for adoption. In their majority were included 34 bishops, 253 clergy, and 230 laymen. And these 517 individuals may have congratulated themselves upon their victory. But it is not a victory for the truth of God's Word, it is not a victory for the Church to which they have belonged; it is not a victory for the hallowed memories of the martyrs who died rather than deny the faith once delivered to the saints, it is not

a victory for the country to which they belong."

I would like to give you the remainder of this article, but time and space forbid. No doubt, there was very fine work being done in many centres, but it was hard to find on the surface of things, and Church after Church seemed wholly given over to blotting out the Reformation and all its teaching. However, we must go forward in faith. Very few of us, I think, had sufficient faith to believe that Parliament would pass out the New Prayer Book as it did, and that our prayers would be answered as they were, but thanks be to God who is stronger than our weak faith. So let us take fresh courage. Our cause is good and the Lord is with us. While men have slept the enemy has sown tares among the wheat, and the chief cause of all the trouble is the apathy and indifference of the people, but thank God the Empire seems at last to be rousing itself from its lethargy. Let us therefore pray and work hard and success will be given to us. The fact of the new Prayer Book being rejected had not put an end to all the irregular practices and false teaching openly carried on in hundreds of Churches, so there is much to be done yet.

Launceston,  
June 18th, 1928.

#### Intolerance.

A North Coast Churchman writes:—

As I was coming along in the train to-day the Rev. Thompson, a Presbyterian minister who met the Rev. Bazalgette travelling on the North Coast line here, in the interests of the British and Foreign Bible Society, told me that Mr. Bazalgette held a service in the Lismore Church of England, where the Rev. A. G. Moore is vicar, quite recently, and that Mr. Bazalgette did not turn to the East and bow during the recitation of the Creed in the Evensong Service. The Bishop of Grafton was informed of the matter and forthwith wrote a letter to Mr. Bazalgette, telling him he must observe the rule and carry it out or conform to it. The letter was shown by Mr. Bazalgette to Rev. Thompson. This is certainly "toleration" and "comprehensiveness." The Rev. A. G. Moore was present at the service.

When the Rev. H. J. Butrum, of Alstonville, heard of this little episode, he cancelled his engagements with Mr. Bazalgette. I hope you will be able to make use of this.

Nana Glen,  
July 3rd, 1928.

#### A More Liberal Evangelicalism.

A Rector writes:—

There is much that is reasonable in Mr. Pyke's letter. If, however, by "more liberal evangelicalism" Mr. Pyke means (1) a comprehensiveness that loses the evangelical punch; (2) a sacrifice of the superstitious smashing note sounded by the giants of evangelical truth in the past; and (3) a timid "trimming," then the "Record" would be wise if it kept on its present brave and clean course. The "Record's" increasing circulation and its freedom from debt is due to its being unadulteratedly true to the reason for its existence.

Is it not incorrect to suggest that evangelicals believe in the verbal inerrancy of the Bible?

No thoughtful man who has read the "Australian Church Record" for the last 12 months can honestly say otherwise than that it has consistently lent its aid and moral support to all good men by a fearless presentation of evangelical truth as related to the theology and practice of the Church of England.

I enclose a small donation in appreciation of the "Record's" faithfulness to its principles.

July 9, 1928.

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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage, July 19, 1928.

Be kindly affectioned one to another.

My dear girls and boys,

A few days ago I was going into the city by tram about 5.15 p.m., when most people are leaving offices and shops and rushing for home. There was a great crowd of trams and motors and people on foot at one of the cross streets; a very old man seemed to get bothered and was held up in the middle of the traffic, trams and cars all round him. A young man running for his train saw this, stepped back into the road, took the old man's arm and stood there with him till it was safe to cross. That kindly deed gave me real pleasure to see. A little thing to do, you may think, but it is the little, kindly, every-day acts that do make life so lovely.

Here are two more tales, quite true ones, that happened in England during a very cold day. Some women were talking together, they had been selling flags for charity in the streets all day. One of them said, "Something happened to me to-day that touched me to the heart. A poor woman selling matches gave me a penny." Another woman said something wonderful had happened to her too. She was outside a big shop, bitterly cold, her feet were like stones, and her face felt blue. A stranger came up to her, a woman, and said, "You look so cold; I have just bought this little cardigan for you. Please wear it, you need not mind, it was so cheap," and she slipped away. "After all," said the first woman, "life can be very beautiful. All the ugliness and silliness and wrong is perhaps on the surface, like my match-seller's dirty old shawl."

It's the Scouts, isn't it, who do a kind action a day—a lovely rule. After a while I should think a scout went on doing kind actions all the time, much more than once a day. Everyone of us wants to do nice things for those among whom we live, I'm sure of that, but sometimes we rather wait for a big thing to do and forget to do the quite small kind actions, the chances for which come every day. Have you ever heard a small boy, or girl, tell his mother all the wonderful things he will do for her when he grows up, but he doesn't much want to collect chips from the wood heap for her fire just at that moment!

There is a lot about kindness in the Bible. The words at the top of this letter come from St. Paul's letter to the Romans, he is telling them how true followers of Christ should behave. Read that twelfth chapter and find the words for me. If you don't under-

stand it all get someone to explain it to you.

I am, yours affectionately,

*Aunt Mat*

Answer to question in last issue:—

The words are to be found in the "Venite." A small award will be given at the end of the year to all who send in a sufficient number of answers.

**LITTLE LAMB.**

(William Blake.)

Little Lamb, who made thee?  
Dost thou know who made thee?  
Gave thee life and bid thee feed;  
By the stream and o'er the mead;  
Gave thee clothing of delight,  
Softest clothing, woolly, bright;  
Gave thee such a tender voice,  
Making all the vales rejoice?  
Little Lamb, who made thee?  
Dost thou know who made thee?

Little Lamb, I'll tell thee,  
Little Lamb, I'll tell thee;  
He is called by thy name,  
For He calls Himself a Lamb,  
He is meek and He is mild,  
He became a little child.  
I a child, thou a Lamb,  
We are called by His Name.  
Little Lamb, God bless thee!  
Little Lamb, God bless thee!



**Women and Holy Orders**, by Canon Raven, D.D., published by Hodder and Stoughton. Our copy from Angus & Robertson. Price 2/6.

According to its sub-title, this volume is a plea to the Church of England for the admission of women to the priesthood. Strangely enough, the book appeared in Sydney during Miss Royden's visit, and thus synchronised with her appeals in the same direction. We think Canon Raven in this volume protests too much and that he runs the gauntlet of extravagance in his appeal. Evidently he is gripped tightly with the belief that women should thus be ordained. So ardent is he for women's admission to Holy Orders that he almost forgets women's ordination to the ancient office of Deaconess. The book has an emotional twist about it and is thus not best calculated to aid the cause he espouses. Instead of basing his appeal on special cases, special pleadings and bringing in some of the fallacies of the confessional, the writer had got down to the problem, historically and reasonably, both in relation to past and present, with adequate data, and temperate and balanced argument much good would have been served. However, read the volume. It presents its appeal in a hectic sort of way.

**A.B.M. Review.**—The June issue of the A.B.M. Review has reached us. It is the Annual Report Number and is full of inspiring reading. A perusal of the reports from the Bishops of New Guinea, Melanesia, Carpentaria, Polynesia and the rest of the world at the several Aboriginal Mission Stations reveals unwavering service and devotion to Christ's call. Doors of opportunity are wide open. Great challenges are awaiting the Australian Church in these Pacific Fields. If anything should challenge us it is this intensely interesting and illuminating number. We hope that Australia will respond largely in prayer, service and gifts.

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



A consignment of the four Gospels in Aranda, from the Bible Society Headquarters, London, for use in Central Australia, amongst the aborigines, was received with excited eagerness.

The Victorian Bush Nursing Association has the amazing record of having dealt with 3000 cases of childbirth and not a single death. The Minister for Health in N.S.W. says that it is simply wonderful.

It is expected that at an early date the Maori Bishop will be appointed in N.Z. He will be a suffragan attached to the Bishop of Waiapu, with a stipend of not less than £500 p.a., plus suitable residence and reasonable travelling allowance.

An examination by doctors and dentists at the public schools in the country areas of N.S.W. reveals that 87 per cent. of the children have defective teeth. Efforts are to be made to remedy the same.

On May 1, 1928, fifty years had elapsed since the Allan family took charge of the Kimbriki post office, on the Upper Manning, some few miles from Wingham, N.S.W. It is still in the same family circle, being now in charge of a daughter of the pioneers.

The Queen Alexandra National Memorial Fund has closed with a total of £233,086, of which £133,134 came from England and Wales, and £87,771 from Scotland. The district nursing movement in Britain will benefit by £217,986.

During the last twelve months 11,080 immigrants came to Western Australia. Of these 3088 were aliens who had filled employment that would otherwise have gone to British migrants. The authorities feel that there should be restriction on aliens.

The governors of the T. G. Macarthy Trust, Wellington, N.Z., have recommended the distribution to charitable and educational institutions of £14,500. This brings the total sum distributed for charitable and educational purposes during the trust's 15 years' existence to £123,527.

The Irish are now 25 per cent. of Glasgow's population. There has been a great influx since the war. Though only 25 per cent. of the population, they receive 70 per cent. of the relief funds. There is a proposal to send those on the dole back to Ireland.

The new Commonwealth Bankruptcy Act came into operation throughout Australia on August 1. Generally speaking, the bankruptcy law is on the lines of the present New South Wales bankruptcy legislation, but a considerable number of innovations are included in the new Act.

An authority discussing the disappearance of trees, particularly in Australia, quoted the following figures to show on how much of their land the principle countries of the world carry forests:—Sweden, 52 per cent.; Austria, 38 per cent.; Russia, 36 per cent.; Finland, 32 per cent.; Japan, 27 per cent.; Germany, 26 per cent.; United States, 24 per cent.; and Australia, 1.29 per cent. The remedy is afforestation.

The "Emperor's Carpet" which was woven in Persia during the sixteenth century and presented to the Austrian Emperor Leopold by Peter the Great in 1698, has been sold at Christie's for 22,000 guineas. The carpet consists of 15,000,000 separate knots of wool and silk. It is in 21 colours and measures 25 feet by 10 feet.

The Federal Ministry finds that its powers enable it to deal with only 19 out of the 50 recommendations of the Royal Commission's report on cinema films. It therefore desires increased power from the States. The Ministry has already taken action to constitute the board of three film censors, one of whom will be a woman.

According to Dr. H. R. G. Poate, one of Sydney's leading surgeons, who has just returned from the Continent, and who was a Lieutenant-Colonel in the A.I.F., and served in France, Australia's war memorials are easily the poorest of those on the Somme battlefields.

The matter of paper preservation is engaging the attention of international experts. Modern newsprint, composed of 75 per cent. wood pulp and 25 per cent. chemicals, when exposed to the light, deteriorates very rapidly, fades to straw, then dead brown, the print soon becoming unreadable. Besides, the paper becomes very brittle.

Australian nominations of candidates for appointment to the Court of International Justice, established by the League of Nations, are the Chief Justice of the High Court (Sir Adrian Knox), the Chief Justice of New South Wales (Sir Philip Street), the Chief Justice of Victoria (Sir William Irvine) and the Commonwealth Attorney-General (Mr. Latham).

The present system of education in N.S.W. was inaugurated in 1864, when there were 288 schools, with 16,255 pupils. At the end of 1927 there were 3142 schools, and an effective enrolment of 328,967. The expenditure in the first year was £35,901—a small amount compared with the £4,366,031 spent last year.

Dr. Barnardo's Homes, London, are now making their annual appeal for 400,000 half crowns to provide for their large family. This family numbers 8000 boys and girls, of whom 3700 are of the school age. On an average five children are admitted daily. Over 105,000 children have been admitted, cared for, trained, etc., since the Homes' inception, of whom 30,000 have been sent to British Dominions.