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"MANY HAPPY RETURNS."

Toorak, V.,
June 10th, 1926.

My dear girls and boys,

Last Thursday was the King's birthday; did you remember to wish him "many happy returns of the day"? I am afraid we are all apt to forget, he is so far away from us, and we don't feel we really know him. Anyhow, let us remember next year.

I am going to tell you about myself in London on Armistice Day, November 11, 1918. We all knew something was going to happen that day, and when a big gun boomed out over the city, we dropped our work and rushed into the street. It was the end of the Great War.

I was not far from Buckingham Palace where the King lives. A friend and I ran there, hundreds and hundreds of people were running in the same direction. In front of the palace is a great big statue with a marble balustrade all round it. People were standing on this, and invited us up and gave us a helping hand. More and more people came, the statue was crowded, the huge square in front of the palace, just packed with people. Taxis and big motor lorries, driven by soldiers, tried to get through, but people climbed on to them, on the bonnets of the cars, inside them and on top of them. We all called out for the King; we sang "God save the King" over and over again; one man, who was an orchestra conductor, beat time with his walking-stick from the top of a taxi. Then a window on a balcony of the palace opened and the King came out. We cheered and cheered and cheered. He spoke, and everyone was quiet. Then the band started to play patriotic songs and hymns. Again and again we called for the King and he came out on to the balcony, the Queen too, and she waved a Union Jack.

We all felt that here was the one man who united us all, the head of our great Empire. We were all there, English, Scottish, Irish, Australians, Canadians, South Africans, New Zealanders, Indians, and men from every country under the sun. We all wanted to share our joy and our thankfulness with our King.

In an ordinary way, perhaps, we feel we can't do anything special for him, but one thing we can do. Every Sunday there is a prayer for the King. Let us listen reverently and join in the "Amen" at the end. Do you know where this prayer is in the Prayer Book? Look it up and tell me.

I remain,

Your affectionately,

Aunt Mat

If it is not seemly, do it not; if it is not true speak it not.—Marcus Aurelius.

"THE BLIND GIRL."

(By Nathalia Crane, Child Poet of New York.)

In the darkness who would answer for the colour of a rose,
Or the vestments of the May Moth, and the pilgrimage it goes?
In the darkness who would cavil o'er the question of a line;
Since the darkness holds all loveliness beyond the mere design?

WHY THE MORNING-GLORY CLIMBS.

Once the Morning-Glory was flat on the ground. She grew that way, and she had never climbed at all. Up in the top of a tree near her lived Mrs. Jennie Wren and her little baby Wren. The little Wren was lame; he had a broken wing and couldn't fly. He stayed in the nest all day. But the mother Wren told him all about what she saw in the world, when she came flying home at night. She used to tell him about the beautiful Morning-Glory she saw on the ground. She told him about the Morning-Glory every day, until the little Wren was filled with a desire to see her for himself. "How I wish I could see the Morning-Glory!" he said. The Morning-Glory heard this, and she longed to let the little Wren see her face. She pulled herself along the ground, a little at a time, until she was at the foot of the tree where the little Wren lived. But she could not get any farther, because she did not know how to climb. At last she wanted to go up so much that she caught hold of the bark of the tree and pulled herself up a little. And little by little, before she knew it, she was climbing.

And she climbed right up the tree to the little Wren's nest, and put her sweet face over the edge of the nest, where the little Wren could see.

That was how the Morning-Glory came to climb.

Listeners-in Indignant.

Broadcast Sermon Offends. Protestant Religion Attacked.

"A storm of resentment has been occasioned by the fact that the Rev. Father McCarthy, in a sermon broadcast from St. Mary's Cathedral, Sydney, attacked the essential principles of the Protestant religion. As soon as the attendant at 2BL realised the full purport of the remarks of the preacher the land line from the broadcasting station to St. Mary's Cathedral was disconnected." (News Item.) No doubt the preacher continued in blissful ignorance of being cut off. But, really, we are less inclined to blame the Rev. Father, who spoke, no doubt, what he believed, than to marvel that the Broadcasting management did not know their mark better!

Dedicating a memorial to the 4th Essex Battalion at Warley Barracks, the Bishop of Chelmsford said he once asked a one-armed man if he lost his arm in the war. "No," was the reply, "I gave it."

The Church Record

For Church of England People in Australasia.

"Catholic, Apostolic, Protestant and Reformed."

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Subscription to this paper is reduced to 9/- a year, post free.

The name of the paper will shortly be changed to: "The Australian Church Record."

The vicar of Lakes Entrance, Gippsland, has been provided with a motor launch for parish work.

An English newspaper correspondent says he heard the first line of Hymn 140 A. & M. given out, "Jesus lives no longer now."

The Vicar of a leading Church in Hull, England, protests in his parish

paper against women powdering their noses during prayers.

Bishop Heber, of Calcutta, noted in his letters his regret at being unable to visit the distant portion of his diocese—the Archdeaconry of Australia!

B.C.A. is very grateful to Rev. R. Lousada, of Gippsland, who gave splendid help by taking Rev. N. Haviland's work while he was ill.

The revival of the Carlisle Cathedral (England) bells after being unheard for more than a century and a half, has given great joy to the diocese.

The Rev. Oscar Michelsen, at the age of 81, has just returned to the New Hebrides from a short furlough in N.Z. He has been 52 years in the service, and returns only because there is no one willing to relieve him.

The Treasurer of the Australian Board of Missions announces that the Victorian contribution for the first quarter shows an increase of £221 on the corresponding quarter of last year.

The King has sent to the Society for the Propagation of the Gospel a donation of £25 for the West Australian New Settlements Fund, for the provision of spiritual ministrations to the group settlers.

"The average man does not open his mouth to get clear articulation, nor does he work the lips and tongue independently of the lower jaw. It is only when the organs are trained to obey the will that interpretative work should begin."—A noted elocutionist, not addressing clergy.

The well-known poet and author, John Oxenham, presented the Victorian Young People's Union of C.M.S. with one of his most beautiful poems—"What do I owe?"—to be used as their own hymn. The music for it has been composed by a Y.P.U. Secretary. Leaflets of music and words may be obtained at C.M.S. Office, price 1d per copy.

"Newspaper evangelism" is the best way of reaching the forty million farmers of Japan's country districts, writes the Rev. W. H. M. Walton, of the C.M.S. Mission in Tokyo.

The Japanese as a nation read their newspapers remarkably closely, nothing seems to escape their notice. Here then, is the opportunity for the missionary. An article inserted in a daily paper costs roughly £5, but it brings the message of the Gospel into a million homes in one day. The C.M.S. is inserting Christian articles regularly in three papers. Every insertion brings from 100 to 200 applications for further information.

A census taken by the "Christian Herald" shows that there was an increase in church membership in the

United States last year of over 800,000, the largest gain for several years. The census reveals that the greater increases were among the largest and best organised bodies, such as Methodists, Presbyterians, Baptists, Episcopalians, Disciples of Christ, Catholics and Lutherans. This number makes an aggregate addition to Church membership, since the advent of prohibition, of about four millions, which is all the more significant when it is remembered that there had been a serious decline prior to 1920.

"The trouble with the University students of the present day, from the point of view of evangelical Christianity, is not that they are too original but that they are not half original enough. They go on in the same routine way, following their leaders like a flock of sheep, repeating the same stock phrases, with little knowledge of what they mean, swallowing whole, whatever professors choose to give them, and all the time imagining that they are bold, bad independent young men, merely because they abuse what everybody else is abusing, viz., the religion that is founded upon Christ."—Extract from Dr. Machin's recently published book, entitled "What is Faith."

Testimonies are constantly being given, and they show that the power of the tract—though the form in which the message is presented may be changed—is as great as it ever was and this should stimulate many to promote the circulation of these helpful booklets. The latest to be issued is entitled "Propaganda," and in it Mr. Mercer quotes from a letter received from Bishop Chavasse in which he wrote "The longer I live the more I realise the power of the Press. One of my shortcomings during the last twenty years is that I have not given away a sufficient number of good books." Spiritual propaganda is necessary to-day to counteract the evil in the world, and these booklets contain just the message of hope and comfort needed.

In Geelong on 23rd May, Canon Baglin illustrated his subject with references to football.

"It was natural," he said, "for people of Geelong to want to see their team win, even if it merely scraped through sometimes. In fact, there would be something wrong with a Geelong sportsman who did not feel that way; but that should not blind supporters to the good play of their opponents, or make them fail to appreciate the latter's merits."

Later, Canon Baglin said that although he lived in Essendon, he was still a supporter of Geelong, because he had been born there. For 40 years he had waited for a premiership, and when success came he thought he was the first to send a telegram of congratulation to the Geelong president (Dr. Piper).

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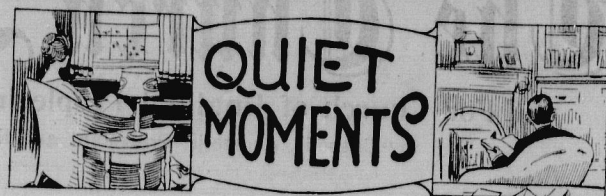
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"Blessed are they that mourn, for they
shall be comforted."—Matt. 5: 4.

"There is no God," the foolish saith,
But none "There is no sorrow";
And nature oft the cry of faith
In bitter need will borrow.
Eyes which the preacher could not
school

From wayside graves are raised,
And lips say, "God be pitiful,"
Which ne'er said, "God be praised!"

Once again we notice a contrast be-
tween Christ's standard of values and
that of the world—"Laugh and the
world laughs with you; weep and you
weep alone." The speaker was no
gloomy recluse; He was beloved by
little children and reproached by ene-
mies for his contact with his fellow-
men. A characteristic utterance was,
"Be of good cheer!"

Who are "They That Mourn"?

The primary reference is found in the
connection of this Beatitude with the
first, and of both with the Old Testa-
ment. In the first place the reference
is to those whose sense of spiritual pov-
erty leads to sincere regret and heart-
felt sorrow. It is the work of the Holy
Spirit to awaken such concern. He
does so by revealing Christ. Then in
every honest heart will follow self-re-
proach and self-condemnation. The
first sigh of real concern is the first
step to real blessedness.

But there is a further reference to all
sorrowing hearts. This is the widest
Beatitude of all, and was an entirely
new thing. The Stoics had no mes-
sage for sorrowing hearts; they "made
a devastation and called it peace."
Better a broken heart than a dead one!
And Buddha could but say that "loss
was common to the race." It was left
for Christ to say "Blessed are they
that mourn."

CHRISTIAN UNIVERSITY AT CAIRO ENROLLS MANY MOSLEMS.

The American University at Cairo is a
Christian missionary institution, yet the en-
rolment figures show that 50 per cent. of the
students are Moslems. A total of 44 per
cent. are Christians—Coptic, Catholic, and
Protestant; and the remaining 6 per cent.
are Jews. The College Department reports
a total enrolment for this year of 180 stu-
dents. Sons of Cabinet Ministers, of mem-
bers of the Senate, of Pashas and Beys, and
wealthy landowners, are getting their train-
ing in this school. One of the students
hails from Damascus. His family is the
most influential, while his uncle resides in
Cairo as the official head of all the Moham-
medan religious sects in Egypt.

Still another student comes from Azhar,
that old conservative Mohammedan University
in Cairo, which is more properly a theo-
logical seminary, and without doubt the
intellectual centre for Mohammedans
throughout the Moslem world. He has been
preparing for three years to become a Mufti
or official interpreter of the Mohammedan
sacred law. Not satisfied with the atmo-
sphere at the Azhar and overcoming many
difficulties with his family, he enrolled in
the university last fall.

Be firm of purpose in all your ventures,
and remember that the Line of Least Resis-
tance is only Taken by those who are born
with a Wishbone and no Backbone.

The Promised Comfort.

The blessing is not in the sorrow,
but in the comfort to which it leads.
"Comfort" has a much stronger and
more virile meaning than that we usu-
ally associate with it. It conveys the
idea, not of soothing the sick child,
but of stimulating the weary soldier.
Sorrow then can be a means of bless-
ing.

It Makes God More Real.

Some would challenge that. But it
is true, for sorrow wisely met leads to
a deeper knowledge of God. Dr. Berry,
a well-known Congregationalist, wrote
to a friend: "Our Heavenly Father has
led me through some very dark places
since I went away, but I have found
this—there are some things, the best
things, that can only be seen when the
lights of life are turned down, and the
light of God is left to shine alone."

It Makes Life More Worthy.

The life which is lived always in the
sunshine often lacks the stronger qual-
ities—faith, endurance, patience, for-
bearance. In St. Vincent, after the
eruption of Mt. Pelee, it was noticed
that wherever the volcanic dust had
fallen flowers were blooming with a
strange luxuriance.

It Makes One More Sympathetic.

That was St. Paul's experience. See
2 Cor. i. 3, 4. So the Lord comforts
us, not to make us comfortable, but to
make us comforters.

We need not seek occasions of moun-
ning; that were morbid. But when it
comes, it comes only by His permis-
sion, and with it comes His promised
comfort too.

SHOULD PREACHERS READ SERMONS?

"Should a preacher read his sermon, or
speak from notes, or dispense with written
aids altogether?" asks "G.J." in the Man-
chester Guardian. "My own theory is very
simple. What matters is not what a man
takes with him into the pulpit, be it much
or little, or nothing; what matters is that
he and not it be the master."

"I have known a man read his sermon
from end to end, and yet so put himself into
it and pass himself through it, that the
manuscript, so far from coming between
him and his hearers, became in every word
of it the glowing medium of his own spiri-
tual passion."

"But that is a comparatively rare achieve-
ment. The trouble with the read sermon—
and so far, therefore, its condemnation—is
that it so often destroys in the mind of the
hearers that sense of immediacy which is so
essential for really effective preaching; it
depersonalises the word, and turns what
should be a sermon into an essay."

PROTESTANTS IN ROUMANIA.

Recent news come to hand of a serious
condition of things in Roumania. "In ex-
tensive districts Protestant worship has
from time to time been arbitrarily forbid-
den. Divine service has often been inter-
rupted by gendarmes. Worshipers have
been fined, beaten and imprisoned. Bibles
and hymn-books have been seized and burn-
ed. Functionaries of the Ministry
of Cults have themselves written and dis-
tributed books against Protestants.



Primate and the Indian Church Measure.

The Archbishop of Canterbury last
December addressed a letter to the Metro-
politan of India on the subject of the Indian
Church Measure. In it the Archbishop
writes:—"I fancy that you must be bom-
barded, as I am, with anxious enquiries by
lay churchpeople in India who are apprehen-
sive that your Indian Church Measure will,
if it becomes law, be likely to upset the tra-
ditional arrangements and traditional ser-
vices to which they, as loyal adherents to
our Church, have been accustomed both in
England and India. . . . If we look forward
a generation or two we may, I hope, con-
fidently expect that the Anglican Church in
India will be an Indian Church. On the
other hand, it is scarcely less important at
the present time that those whose traditions
and upbringing and personal sympathies are
English and English on the old-fashioned
lines, should not find themselves anywhere
deprived to an unreasonable extent of just
those old-fashioned services which they love
and which we all desire they should continue
to enjoy during the years of their residence
in India."

So far as I can judge, the Measure makes
careful provision for this particular need
and secures to those who want nothing dif-
ferent from the English service to which
they have been accustomed that when
attending church they shall find themselves
happy as of old."

Cope and Mitre for Bishop of Carlisle.

Laymen of the Diocese of Carlisle—led
by Sir Alfred Barrow—have presented the
Bishop of Carlisle (Dr. Herbert Williams),
with a cope and mitre.

Sunday Theatres.

Mr. George Robey, in a letter supporting
the Lord's Day Observance Society's cam-
paign against Sunday opening of theatres,
says:—"I am wholeheartedly with you in
your endeavour to guard the right of Sun-
day rest for actors and actresses. Nobody
knows better than myself how I look for-
ward to a thorough rest on Sunday, par-
ticularly after having done two shows a day
for six days in the week, and I feel certain
that all my brother and sister artistes would
tell you the same thing."

Desertion of the Temples.

Rev. Dr. Roderick Michael (Westminster-
road Congregational Church), speaking on
"What is the matter with England?" said
that while this country had made great ma-
terial progress, in other respects there had
been little advance. President Roosevelt in
his Romanes lecture had said that the evils
which brought about the downfall of
Greece and Rome would, if not scotched,
bring down this Empire. There was to-day
the same passion for sport, pleasure, and
dress.

Just before Rome fell she had deserted
her temples. England was in the same
position of danger now. A great many
people were actively hostile to the Church
and would rejoice to hear that the last ser-
mon had been preached. The man-in-the-
street was simply not honest in his treat-
ment of religion. In the time of his trouble
he came to the minister and asked him to
advise and pray. Panaceas like social re-
form, education, change of environment,
were all excellent and necessary, but it
would only be when the individual man was
changed that there would be a better world.

Bible Truth.

Professor Dean, who is leading an expen-
dition to Enashab, the Biblical Mizpah,
which was the Judean capital after Jerusa-
lem, has discovered a city wall 10ft. thick.
In it are many citadels and towers, which
after preconceived notions of the strength of
Palestine's fortified cities.

Alleged Heresy.

Bishop William Brown, who was tried and
found guilty of heresy last year, has taken
his case to the courts in the State of New
York. The Protestant Episcopal Church
will be required to show cause why he should
not be reinstated in the office from which
the recent General Council of the church
deposed him.

English Letter.

(From our Special Correspondent.)

The World Call to the Church.

The principal interest in our Church life
at present is the response to the world call
to the Church. A strong effort is being
made to bring the significance of the call
home to the laity throughout the country.
The bishops have been very active in the
matter. Diocesan Synods have already been
held in many dioceses and others are being
arranged to impress upon the clergy the
greatness of the opportunity and the need
of self-sacrifice and increased enthusiasm, if
all the advantages of the moment are to be
utilised to the full for the spread of the
Gospel. Dr. Garfield Williams is taking a
leading part in visiting the dioceses and
speaking at these gatherings of clergy. He is
gifted with a great power of expression
and is filled with enthusiasm for the cause.
He is welcomed everywhere as a speaker,
and is stirring the country to fresh vision
and increased zeal for missionary work. In
addition to these larger gatherings with
their opportunity of dealing with the prob-
lems in the mass, numbers of smaller gath-
erings are being organised. In some cases
these take the form of "Diocesan Schools"
where the details of the call are studied with
considerable care. These are attended by
both clergy and laity. It is hoped to se-
cure through them a large number of speak-
ers at parochial and other meetings. They
will also be invited to help in conducting
similar schools in parishes and groups of
parishes. It is hoped in this way to make
the call effective in every parish in every
diocese and win recruits for the work and
secure the increased financial support
needed.

A Report on the Call.

A report has just been issued by the Mis-
sionary Council of the Church Assembly,
giving some details of the results of the call.
In addition to the particulars I have indi-
cated, the Council say that the demands for
the world call reports and the other litera-
ture issued by the Council is growing. They
have also set up an advisory committee to
deal with the offers for service overseas
which come to the Council directly and not
through any of the existing Missionary So-
cieties. The Dean of Westminster is Chair-
man of this Committee. The secretary of the
S.P.G. suggested the desirability of inviting
the co-operation of the overseas church in
meeting the demands of the world call. It
has been pointed out that the claims and in-
fluence of the Church throughout the Empire
have not been sufficiently recognised so far
in the movement. This is now apparently
seen and is to be remedied. There is no
doubt there will be the same enthusiastic
response as at home. It is also interesting
to note that the call is appealing to the
younger generation. A large number of un-
dergraduates from various universities have
offered to devote part of their summer holi-
days to pressing the call in dioceses to
which they may be invited by the bishops.
The Council is issuing a quantity of litera-
ture in connection with the call. Among the
latest issues is a list of nearly two hundred
and fifty vacant posts requiring special qual-
ifications for the work overseas. The funds
for these posts are available, but as yet no
offers from qualified men and women have
been received.

The Bishop of London's Tour round the World.

The Bishop of London is celebrating the
twenty-fifth year of his consecration to the
episcopate by a tour to visit the churches in
various parts of the world. He has always
been a great traveller, and has already vis-
ited many parts, including Palestine. I see
that an invitation has been sent him to ex-
tend his tour to Australia. If he is able to
consent, Australian Church people will be
charmed by his personality. He has long
been one of the most popular speakers
among our bishops, and appeals especially
to large popular audiences. His experiences
in the early days of his ministry in the East
End of London as Head of Oxford House
and as Rector of Bethnal Green, and later
Bishop of Stepney, brought him into touch

with the masses and gave him a human
sympathy which he has never lost. He was
Evangelical in his sympathies in the earliest
days of his ministry, and to that must be
attributed much of the effectiveness of his
appeal. The old Evangelical fervour still
remains, though in recent years the influ-
ence of the leaders of the Anglo-Catholic
School in his diocese seem to have acquired
an undue influence over him. He is gen-
erally regarded as a much more effective
preacher and popular speaker than diocesan
administrator, and the extremists have ad-
vanced considerably in his diocese during
his occupancy of the See. Although the col-
our of the diocese has thus changed while
in his charge, he is on terms of personal
friendship with many of the Evangelical
leaders in it, and I believe appreciates the
excellent work which they are doing. The
attractiveness of his personality is sure to
appeal to the Australian Church, and his
earnestness will be appreciated.

Bishop Ingham.

The death of Bishop Ingham has left a
gap in our ranks which it will not be easy
to fill. To many of us he was an affection-
ate friend to whom we were devoted. His
genial and friendly nature, combined with
an unusual measure of the humility, en-
deared him to all who knew him. He was
as Dr. Eugene Stock said in a worthy tri-
bute in "The Record," no episcopal "side."
He was at the same time a strenuous and
effective worker. His period as Bishop of
Sierra Leone—one of the longest of any
occupant of the See—was marked not only
by advance in organisation, but also by the
deepening of the spiritual life of the native
church. Spirituality was his first and last
concern. One who was ordained with him
tells of his influence even during the ordi-
nation period when he gathered his fellow
ordinands together for prayer and mutual
help, which in those far-off days of the "sev-
enties" of the last century were neglected by
the diocesan authorities. His interest in the
work in the overseas portion of the Empire
was due to his own birth in Bermuda and
his early associations with life in Canada.
I was associated with him in the Mission of
Help to Western Canada in the year 1912,
and I know how greatly his work was ap-
preciated. He was an additional missionary
sent out at the expense of the Colonial and
Continental Church Society, an example of
the thoughtfulness of that society, and its
practical helpfulness in all matters concerned
with the progress of the Church in the Em-
pire. He was deeply interested in the work
of the reformers in Spain and Portugal, and
was for years President of the Spanish and
Portuguese Church Aid Society. He was a
convinced Evangelical and maintained his
position strongly in the Church Assembly.

The Romeward Tendency.

I have just returned from a short tour in
Italy. During my visit I have been in
churches in all parts of the country. I have
seen the priests saying Mass under many
different conditions. On several occasions
I have been in cathedrals and other large
churches where High Mass was being cele-
brated. St. Peter's, in Rome, and the Cathe-
dral at Siena, were among the number. I
have come away with a sense of amazement
at the desire of a section of our English
Church clergy to substitute the forms of
worship of the Roman Catholic Church for
those of our own Prayer Book. I can im-
agine the attractiveness of beautiful music



for those who are gifted with the artistic sense, but one of the companions of my journey who is a musician of parts, told me that the only occasion on which the music had any distinction was in the Franciscan Church in Assisi, where some special day was being observed. The attendance at the High Masses was extremely small, and would have been still smaller had it not been for the number of visitors who were present. It would distress any English clergyman to see so few present at "the principal service" of the Sunday. While the reverence of a few of those present was marked, the majority seemed to have no objection to moving about while the service was going on. Indeed the actual service only seemed to concern the people specially when the elements were being elevated. Whatever attractiveness such worship may have, it seems to represent a lower ideal altogether than that of the reformed churches, and I cannot believe that it will ever be restored throughout the Anglican Communion.

God meant I should ever be as I am, content and glad in His sight, therefore glad I will be.—R. Browning.

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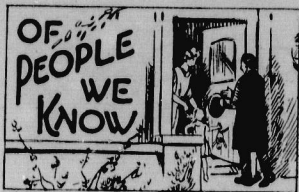
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The Rev. Jas. Hardingham, L.Th., who has accepted charge of the parish of St. Paul's, Port Pirie, was educated at St. John's College, Melbourne, and was completing his course at the outbreak of war. He enlisted as a private in the 7th battalion, 2nd Infantry Brigade.

Lucy Anne Lloyd, widow, late of Melbourne, who died on March 21, 1926, left personal property £78,187. She bequeathed £1000 each to the Children's Hospital, Carlton; Melbourne Hospital, and Victorian Blind Soldiers' Association; £500 to Christ Church, South Yarra, £370, to relatives and friends, £500 to her maid, Olive Arnold; £200 to her cook, Margaret Gloch; and the balance to the widow of Bishop Crossley (a relative).

Word has recently been received that Miss Lora Claydon, who has been a missionary of the N.S.W. Branch of C.M.S. in India for some years, is being invalided home, and is expected to reach Sydney by the "Cathay" at the end of June.

Mr. C. R. Long, M.A., recently resigned from a leading position in the Victorian Education Department, has, with the approval of Archbishop Lees, undertaken work in the Prohibition League as the Anglican representative.

Rev. J. W. Ferrier (General Secretary, N.S.W. C.M.S.) accompanied by Dr. John Bateman, of C.M.S. Hospital, Old Cairo, Egypt, spent the latter half of June on a deputation tour of the Brisbane Diocese. Missionary addresses were given at Synod, and they took part in the Missionary Exhibition at Toowoomba, Brisbane. Addresses were given at various schools, and visits made to Bundaberg, Toowoomba, Ithaca, Hamilton, etc.

Rev. H. O. Hole, curate of St. John's, Ashfield (Sydney), has accepted Archbishop Wright's nomination as rector of Springfield and Glenbrook.

Revs. E. Howard Lea, J. F. Chapple, and R. B. Robinson were the special speakers at the annual parish tea meeting and festival at Holy Trinity, Dulwich Hill (Sydney) on Tuesday week.

Rev. John Hope, rector of Christ Church St. Laurence, George Street, Sydney, was taken ill suddenly on Saturday, May 29, and has since undergone an operation for appendicitis in a private hospital.

The induction of the Rev. R. H. Bootle as Rector of the parish of Beecroft cum Carlingford, Pennant Hills, Thornleigh and

Cheltenham, N.S.W., was performed by the Rev. W. G. Hilliard, M.A., Rector of St. John's, Ashfield, in St. John's Church, Beecroft, on Tuesday evening, June 1, in the presence of a crowded congregation.

Archbishop Wright dedicated a holy table at St. Michael's, Surry Hills, Sydney, on Thursday, June 3, in memory of the late Mr. and Mrs. T. A. Charlton, the edit of their family, who were represented at the service by Canon Charlton, the Rev. Leo Charlton, Mr. T. J. Charlton, and Dr. Percy Charlton.

The Irish Evangelist, Rev. W. P. Nicholson, was welcomed to Sydney at St. Barnabas' Church, George Street West, on Monday, June 14th. The Rector, Rev. R. B. S. Hammond, presided. About 200 clergy were present.

Mr. W. R. Angus, secretary, Open Air Campaigners, reports a recent successful country tour. The Campaigners conduct a daily service in the lunch hour, at the Cathedral gates, Sydney.

The Rev. W. E. Maltby, of Burwood, New South Wales, has accepted nomination to the Provisional District of Rose Bay, N.S.W.

Dr. Law, of St. John's, Toorak, Victoria, delivered an address in Wesley Church, Melbourne, on Sunday last.

The Rev. T. C. Hammond, M.A., who has had wonderfully successful meetings in Sydney, will leave for Melbourne on July 7.

Brisbane Synod.

(The following is taken from the Inaugural Address of the Archbishop of Brisbane.)

Revision of the Prayer Book.

WITH regard to the revision of the Prayer Book, the English Bishops—the House of Bishops, to use the correct term—are engaged even now on the final work of revision. They may reject, select or add to the suggestions of the Lower House of Convocation and of the House of Laymen; but in the end they will present their proposals as a whole to the Assembly, which can accept or reject, but not amend them.

The Revised Prayer Book will not abolish our present one, any more than the Revised Versions of the Bible has abolished the Authorized Version. It will be an alternative to it. I may be like a pelican in the wilderness or like an owl crying in the desert, but the idea of an alternative Prayer Book is to me distasteful and I regret it. I would infinitely rather have one Book of Common Prayer for our Church.

Reunion.

The Queensland State Council for Reunion has been formed. It consists of thirty-six members—eighteen Anglicans, six Presbyterians, six Methodists, and six Congregationalists. It has had two all-day sittings, and their meetings will be held. It was engaged in rendering answers to a number of questions on the two great Sacraments of the Gospel, and on the other five ordinances, frequently called Sacraments, but not acknowledged by all Christian people to be so. The amount of agreement arrived at was surprising and very pleasing. The tone and friendliness displayed at our meetings I can only describe as delightful, and something to thank God for. Our answers were sent to the Australian General Council for Reunion and to the Secretary of the World Conference on Faith and Order in America.

It should be known that the conferences that have been held in England since the Lambeth Conference between the Council of the Free Churches and the Church of England as represented by certain of her authorities, headed by the Archbishop of Canterbury, have not been abandoned, as some seem to think, but only suspended. They are to be resumed after an interval has elapsed.

Sunday Observance.

The prevalence of motor cars, combined with Australia's habitually beautiful weather, constitutes a temptation to neglect altogether the worship of God on Sunday. To this temptation a considerable number of our people have quite unmistakably yielded. The temptation is all the stronger when, after a run of twelve, fifteen or twenty miles, you reach an attractive seaside place. Our teaching to those who say they belong to us must be that motor car outings on Sundays for pleasure become wrong when they are

(Continued on page 9.)

The Reformation Settlement.

(By the Rev. T. C. Hammond, M.A.)
(Continued.)

Already in 1548 Cranmer and Ridley had pressed beyond the position adopted by Bucer, who appears to have held until his death on February 28th, 1551 (New Style), a modified form of the Lutheran view of a communication of our Lord's substance at the moment of reception, to all who approach the Table irrespective of their spiritual state. This view Cranmer in 1548 characterises as the error of the real presence. The precise relation of the English to the foreign Reformation is a matter of simple history. The facts recited above show that the First Prayer Book is the product of men who had already advanced to the position that has ever since been maintained by the Church of England, and which, as Mr. Dimock definitely asserts, is in one side of the great gulf which separates the Reformed from the Roman position and it may be permitted to add, in no sense a bridge between the two.

At first sight the position outlined seems to prove too much. If Cranmer and Ridley had already rejected the real presence as well as transubstantiation, why then did they produce the First Prayer Book? There are, however, several sufficient answers to that question. In the first place it assumes as self-evident that there is a difference of view in these matters clearly discernible between the First and Second Prayer Books. This is by no means obvious. Roman and English divines have failed to discover evidences of any intention to retain the Roman theory of the Mass and Gardiner found it a matter of no little difficulty to instance any conclusive phrases that supported Transubstantiation or even the real presence in the Lutheran sense. On the question of prayer for the departed there is evidence of a real change of attitude as between the First and Second Prayer Book. On the questions at issue here the evidence is by no means as certain. Again, Cranmer and his colleagues were not producing a Prayer Book which embodied their private opinions. They were seeking to carry the whole nation with them in a serious effort at reform of public worship. It is obvious that in such a case and, admitting, as we must, the existence of a less developed doctrine in the minds of some Reformers and a still less definiteness in the minds of the ordinary people, there is room for concession as to phrasing, which might result in a wider comprehension.

Cranmer on the Real Presence.

Cranmer and Ridley as theologians, would be apt to construe words in their strict grammatical and technical sense and thus to tolerate expressions which were ambiguous and were ultimately in consequence found dangerous. Cranmer admits that he so interpreted the words in the Catechism of Justus Jonas, and this spirit of interpretation having the obvious advantage of not directly excluding the less resolute revisionists would thus have a double attractiveness. Experience would show that ambiguities are likely to cause division rather than to heal it. The pressure of opponents construing every indefinite sentence in favour of a discarded theory would make this fact apparent. Meanwhile the more developed form of worship supplanting the old service of the Mass would create a wider sympathy with reformed ideals. Necessity and opportunity would thus conspire to make a clearer statement desirable and possible.

There can be but little doubt that circumstances had by this time thrown into bold relief the two protagonists. Gardiner stood for the mediaeval order and Cranmer stood for reform. All through the later years of Henry VIIIth these two diplomatists had struggled for power. Gardiner seems to have won the battle although he never succeeded in dislodging Cranmer from the place he held in the private regard of Henry. An echo of the old controversies is found in Gardiner's quaint assertion that although Cranmer claimed the authority of Henry for Henry "went to heaven in his own way." Gardiner had succeeded in altering materially the Bishop's Book of 1537 and giving it a more Romeward tendency in the King's Book of 1543. The same ingenuity is now to be expended on the First Prayer Book. Gardiner may have hoped to succeed again or he may merely have designed to give such interpretations as might hold the people to a mediaeval allegiance.

Gardiner a Witness.

Gardiner declares "[Those called Papists] agree in teaching with that the Church of England teacheth at this day in the distribution of the holy communion, in that it is there said, the body and blood

of Christ to be under the form of bread and wine." (Lord's Supper, p. 51.) Cranmer replied, "And as concerning the form of doctrine used in this Church of England in the holy communion, that the body and blood of Christ to be under the form of bread and wine, when you shall shew the place where this form of words is expressed, then shall you purge yourself of that which in the meantime I take to be a plain untruth. (Ibid. p. 53.) Gardiner drew attention to the words in the Prayer of Consecration, "wherein we require of God, the creatures of bread and wine to be sanctified and to be to us the body and blood of Christ, which they cannot be, unless God worketh it and make them so to be" (p. 79). Cranmer replied: "Christ is present whensoever the church prayeth unto him, and is gathered together in his name. And the bread and wine be made unto us the body and blood of Christ (as it is in the book of common prayer) but not by changing the substance of bread and wine into the substance of Christ's natural body and blood." And therefore, in the book of the holy communion, we do not pray absolutely that the bread and wine may be made the body and blood of Christ, but that unto us in that holy mystery may be so; that is to say that we may worthily receive the same, that we may be partakers of Christ's body and blood and that therewith in spirit and in truth we may be spiritually nourished." (Ibid.)

Gardiner objected:—"According whereunto it is in the book of common prayer set forth how in each part of that is broken of the consecrate bread, is the whole body of our Saviour Christ." (Ibid. p. 325.) Cranmer replied: "But yet will you say, peradventure, that although this makes against transubstantiation; yet it proveth the real presence of Christ's body, seeing that it is whole in every part of the bread. It is whole indeed in every part of the bread divided, as it is in the whole bread undivided, which is sacramentally, not really corporally, carnally, and naturally as you feign and imagine and would constrain others to believe. And faith denieth not the bread but teacheth it to remain as a sacrament." (p. 327.) Replying to the same objection on a former occasion wrote "And as for the book of common prayer, although it says that in each part of the bread broken is received the whole body of Christ yet it sayeth not so of the parts unbroken, nor yet of the parts or whole reserved, as the papistry teach. But as in baptism, we receive the Holy Ghost, and put Christ upon us as well if we be christened in the full dish of water taken out of the font, as if we were christened in the whole font or receive the Holy Ghost, and put Christ upon us as well if we be christened in the river; so we be as truly fed, refreshed and comforted by Christ receiving a piece of bread at the Lord's holy table, as if we did eat a whole loaf. For as in every part of the water in baptism is the whole Christ and the Holy Spirit, sacramentally, so be they in every part of the bread broken, but not corporally and naturally as the papists teach" (Ibid. p. 64). Extracts are wearisome but it is necessary to give clear indications of the trend of events. There is manifested throughout Cranmer's work a determination to destroy the Roman theory of the Real Presence and at the same time a certain tenderness towards his Lutheran friends with whom he had so recently parted company. Bucer is mentioned with respect and the difference between him and Cranmer stated with diffidence. "And yet Bucer varieth much from your error: for he denieth utterly that Christ is really and substantially present in the bread, either by conversion or inclusion, but in the ministration he affirmeth Christ to be present; and so do I also, but not to be eaten and drunk by them that be wicked and members of the devil, whom Christ neither feedeth nor hath any communion with them. And to conclude in few words the doctrine of M. Bucer in the place by you alleged, he dissenteth in nothing, from Oecampadius and Zuingsius" (Ibid. p. 225). Again referring to the Lutherans, Cranmer wrote, "For although these men in

this and many other things have in times past, and yet peradventure some do (the veil of old darkness not clearly in every point removed from their eyes) agree with the papists in part of this matter, yet they agree not in the whole; and therefore it is true nevertheless, that this faith which you teach is the papists' faith" (p. 21).

(To be continued.)

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REASONS FOR ASKING YOUR AID.

1. This is the ONLY independent non-official paper of the Church of England in Australasia which stands for the Prayer Book as we have it to-day in its Reformed and Protestant character.
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THE MITRE.

The Bishop of Exeter's Attitude.

The Bishop of Exeter was recently presented by a number of ladies at Teignmouth with a cope and mitre. While accepting the cope, we are glad to know the Bishop declined the mitre, and in doing so said the mitre was really a sign of the authority of the Bishop over the people, and that those who ought to wear the mitre were not the Bishops, but those clergy who were a law unto themselves.—English "Church Record," April 29, 1926.

MORNING PRAYER.

Father, when by Thy guardian care,
I, Thou, another day, begin,
Do Thou, by Thy gracious power,
Keep me, from every form of sin,
May I be found, when day is done,
To have walked day through, with Thy loved Son.

—Kappa.



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"There is no good in praying for anything unless you also try for it."—H. Van Dyke.

JUNE-JULY.

24th—ST. JOHN BAPTIST.
27th—4th SUNDAY AFTER TRINITY.
28th—Peace Treaty Signed.
29th—ST. PETER, Apostle and Martyr.
1st—JULY—DOMINION DAY, CANADA.
2nd—VISITATION OF THE BLESSED VIRGIN MARY.
4th—5th SUNDAY AFTER TRINITY.
Declaration of American Independence.
8th—Next Issue of this Paper.



THE NEW SCHISM.

PERHAPS it is Heresy also, for it is associated with a very false doctrine, although those who are led by it will aver that they are quite as good Christians as you are, if not better. Schism it is, undoubtedly, for it has relentlessly cut off from the communion of the faithful a large number of one-time members. Church attendances have materially suffered in many parishes, Sunday Schools have become depleted, and Diocesan Year Books shrink from recording Church attendances, for they no longer show growth comparative with the increase of population.

Whereas people used to go to church at least once a Sunday, they now are to be found in the House of God about every third or fourth Lord's Day. And the effect upon local finance, and on the character of congregations, as well as, incidentally, upon the style and effectiveness of the pulpit, are too well-known to need more than brief statement.

The causes of the schism are manifold. They comprise Golf, Tennis, the Motor, and the mis-called "Week-end," and very shortly will be added the Aeroplane. Thus the schism is of our own day and generation. We have little in the way of precedent in correcting the evil. St. Paul knew it not in its present incidence, and the Early Councils were not perturbed by it. There is no Athanasius to set himself against this erring world.

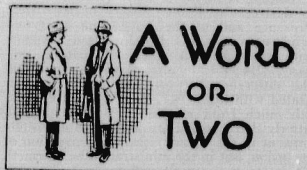
We may not fairly condemn the Motor in itself, nor cite it a grievous fault to drive one on a Sunday. The "Week-end," which is in reality, the week's beginning for the Lord's Day, is the first day of the week, provides a most needful opportunity to-jaded nerves to become revived in the hills or at the sea-side. Who says that is wrong? The error comes in the neglect of church when away from home; in placing the Lord at the end instead of the commencement of both the week and the thoughts. Thus is indicated the direction of treatment of the fault. For the matter would mend itself at once were individuals to place God first in making their dispositions for lawful recreation.

There are various suggestions, mostly made by estimable folk who

have never tried to put them into practice, of the Church providing some sort of sports on Sunday. We do not find many devoted and successful Sunday School teachers going along that line. When it has been followed, the results have not been encouraging, to say the least. Would it avail much were the Church to interdict "Week-end" pleasures and proclaim an auto-da-fé of Motor Cars, calling the pious to bring them to be burnt, as they did the curious books in the early church? Or, can the Church wholeheartedly include the schism, and lower her standard regarding church attendance? Such is done by one section of the Church, which notoriously permits almost any pastime after one attendance, a plan tried by members of two sections of our own denomination with varying effect.

The heresy within this schism is constituted by thinking that God can be served with a minimum. It lowers the conception of the Most High, and reduces worship to a mathematical calculation. "Have I done just enough to be let off any more" indicates the service of a slave, not of an affectionate child. It, finally, empties real religion of any good, for we get from religion just according to what we put into it by self-sacrificing devotion, and no more. This is solely why religion means so little to many people.

Must it not be pointed out that while for the present it is possible to play away with impunity, the day of retribution inevitably approaches. The present generation may escape, but what of the next? What of children brought up in thorough disregard for holy things? Can they be expected to be more than Pagan, if reared as Pagan and not as Christian? We have only to read history to discover the penalty attendant upon every age of pleasure-riot, from Rome, Spain and France come warning notes which may well be taken as commentaries to the last words of the Old Testament, directing the remedy. That alleged consideration for children in giving them pleasures on Sundays instead of training them in religion, may easily defeat its end, and bring a curse upon the world, whereas if the real good of children were sought they would be brought to see pleasure in the service of God.



Sea Perils.

Under the title of "Sea Perils," an editorial in a recent issue of the "S.M. Herald," commenting on the unfortunate happenings to the steamers "Wonganella" and "Eastern Moon," states, "The sea still has its adventures and perils, which call for high courage, resourcefulness, and adventure. The sea still has its tragedies." Later on the writer refers to the magnificent feats of seamanship which these tragedies call forth. It is interesting to note that in the salving of the vessel "Eastern Moon" the rescuing vessel "Devon" was manned by a deck crew consisting entirely of young English cadets—all of whom were inside the last few years pupils in the great public schools of England. The commander of the vessel, together with the officers, are noted for their keen

interest in the welfare of these thirty-four cadets who took part in the recent great achievement. It is for this type of young English manhood, as well as for the many thousands of seafarers from all the seven seas that the worldwide society "The Missions to Seamen" as an organisation of the Church of England, carries on its work in no less than 117 ports throughout the world. Far too few of our Church people have any knowledge of the great and important work, carried on for so many years by this society, among these gallant "sons of the sea."

Sydney Cathedral Site.

The Lord Mayor of Sydney has made another proposal concerning St. Andrew's Cathedral. It is that land be resumed on the southern side of Bathurst St., and that the Cathedral be placed on it, and space also be found for the Presbyterian and Baptist Churches in the vicinity.

One of the daily papers has stated that it is feared that religious influences are behind this proposal. If the Mint site is not available, then the Supreme Court site should be resumed and the Cathedral placed there.

Masses.

From Christ Church St. Laurence, Sydney, Parish Diary, June 1st, Monthly Paper:—"Five Masses were celebrated during the course of the morning of Ascension." Compare Article 31 of the one oblation of Christ finished upon the Cross. The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

C.E.M.S.

All the speeches at the Melbourne rally, reported elsewhere, it is notable to remark, contained as their main theme the necessity for constructive effort in the activity of the C.E.M.S. This is as it should be; it is felt by many that the Society languishes, and will continue to languish, unless and until members are individually obliged to render Social Service as an integral part of their membership. Surely it is better that the society should reduce in membership, but attain manhood in constructive effort; it is noticeable that the Society's programme for the yearly "activities"—well printed and broadcast throughout the Churches—contain little in the shape of Social Service proposals.

Only in the adoption and putting into being of such effort will the C.E.M.S. "find its feet" in the better and wider sense. In the meantime it is good to have these re-unions, for they impress us with the sense that in the background there is a goodly force of manhood, waiting, as Mr. James put it, to be "used," if the word can be spoken.

CANADA.

Few persons in England are aware that the Canadian Church has a heavy task laid upon it by the immigration of Orientals, the bulk of whom have settled in British Columbia. Thus there are 58,000 Chinese in Canada, of whom 38,000 are in British Columbia. That province also contains 19,000 Japanese. There are fifteen "China towns" or Chinese quarters in British Columbia cities. The missions amongst these Orientals cost the Canadian Church about £5000 per annum. £790 of which comes from English sources.



Archbishop Riley.

THE Archbishop was consecrated Bishop of Perth in Westminster Abbey on St. Luke's Day, 1894. He was then a fine upstanding figure of a man, well over six feet in height, with broad shoulders and a fine head with a mass of fair, curly hair and a distinctive chin. Just the sort of man physically that would be needed for the hard pioneering days that lay before him in the Diocese of Perth at the time of his appointment. The Bishop of Manchester knew his man and knew the splendid work he had done as a priest in his Yorkshire and Lancashire parishes, when he asked him to go to Perth. When he arrived in Perth the goldfields had just broken out. Thousands of men were floating from all parts of the world to the goldfields and the Bishop was responsible for their spiritual welfare. When he first visited the fields in 1895, he arrived at Coolgardie with a bung lip—the flies were terrible—after a journey of 120 miles in a coach, through the awful dust and heat, water was 2/- a gallon. He held services in any old place he could get and in the open air. One such service is remembered to this day by many an old digger. It was at the White Feather Alluvial diggings, now called Kurovno, when about 1000 men, all, of course, in their shirt sleeves, men from all parts of the world, gathered round the Bishop one summer evening and listened to him as he told them the story of the Prodigal Son. They joined in the hymns and prayers and many a man came and shook the Bishop's hand after the service and thanked him for his helpful work. For 20 years and more he travelled ceaselessly up and down W.A., doing the work of a Bishop and a Father in God. The distances were enormous. When the then Bishop of Sydney (Saumarez Smith) visited W.A. the Bishop of Perth met him at Albany and the Bishop of Sydney said that he had travelled more than 2000 miles to pay the visit, then the Bishop of Perth was able to reply that he had come more than 2000 miles in his own Diocese to meet his Lordship. He had come direct from Wyndham, and it had taken him twice as long as the journey from Sydney. He threw himself heart and soul in providing the back blocks with the ministrations of the Church. When he arrived in W.A. there were about 12 priests, and now there are over 100. Instead of one diocese, there are now four, and so he was created an Archbishop in 1914. He has always taken an active and keen interest in all philanthropic, charitable, and educational movements. He was the chief worker in obtaining a University for W.A. He is President of many charitable institutions and has been the Masonic Grand Master for many years. Nihil quod tetigit non ornavit. He is known, loved and respected from one end of W.A. to the other. He is undoubtedly the most popular man in W.A. He appeals mostly to men for he is such a manly man, and they take their religion from him as they would from nobody else. He is Chaplain-General (Anglican) of the Australian Military Forces and has been connected with the Army for over 50 years. He visited the front lines both in Egypt and France during the Great War. He was over 60 when he was on the "Ivernia" when it was torpedoed and had a thrilling experience and a very narrow escape from being drowned.

He has just reached his 72nd year, and although his health is not as good as it was, yet he is still capable of doing his work—it is hoped for many years to come. Considering all the hardships he has gone through it is wonderful that he is as well as he is. He is the Grand Old Man of W.A., and may he long be spared to carry on his great and noble work.

Church Life in Australia.

THE following is taken from an article by Principal E. S. Kiek, M.A., B.D. of Parkin College, Adelaide, published in the "British Weekly." Principal Kiek is a Congregationalist and a member of the family connected with the well-known bookshop in Paternoster Road, London.

Conditions Harder in Australia than at Home.

I have a very strong impression that generally speaking, church work is more difficult in Australia than at home, especially for the minister. I used to lament the prevalent materialism of the potteries and the West Riding; the fog is denser in this sunlit land. My brilliant friend, the Rev. J. Ernest James, of Melbourne, has perpetrated the epigram that the homeland sent to New England her Pilgrim Fathers, while to Australia she exported her prodigal sons. Like most epigrams, it is only partially true, but it is true up to a point. Convicts and remittance men provided tough material for Australia's earliest evangelists. Then the gold discoveries of the 'fifties drew to the Antipodean "El Dorado" adventurers from far and near, and spread the gambling, "get rich quick" spirit through whole communities. One hardly looks for piety on the Rand or at Klondyke, though, so wondrous is the grace of God, it may sometimes be found. Of course, there were settlers of another stamp—serious-minded and religious, as well as heroic and toilsome men—pioneers of the Cross as well as of the plough. But in a virgin country it was almost inevitable that people should concentrate on the struggle with nature, a struggle for material survival against often desperate odds. Things are different now—at any rate in the cities. But, if it needs grace to know how to be "abased," it needs grace to know how to "abound." I fancy saints grew more easily in the rude "humpies" of pioneering days than in the spacious bungalows of our modern Australian suburbs. "Jeshurun waxed fat and kicked" is a text that often comes to mind here. The delightful climatic conditions, the call of the sunshine and the open air, while encouraging excellence in all kinds of sporting activities, do not encourage attendance in the study or in the sanctuary.

Sermons and Scholarships.

Australians are not, broadly speaking, a reading folk, even in the minority of cases where they are a worshipping folk. Here and there one comes across a great reader, or a coterie of cultured people; but it is rarely that I have ever seen an even passable library in a private house. Authors and quotations would be familiar, and even hackneyed, to the average English, and still more to the average Scottish, congregations are often utterly unknown to an Australian one. Even among theological students and ministers the love of literature and the habit of study are apt to belong to the realm of pious aspiration rather than to that of actual attainment. I once heard an Anglican orator, addressing a Congregational Union Assembly,

solemnly warn us against wearing out our garments with sitting in a study chair and perusing the columns of Hastings' Bible Dictionary! The orator had obviously lived up to his own precept, but I am fairly sure that only a minority in his audience were in any need of his warning! The Puritan tradition of New England created a passion for disinterested scholarship; in Australia even the Universities have a hard struggle against the prevalent utilitarianism, while the rebellious theological student finds preponderating lay support when he declaims against the dry-as-dust Principal who can hardly conceive of a "clerk" who is innocent of the rudiments of Latin and Greek! But the problem of raising up a race of ministers at once sanctified and scholarly is less perplexing than the correlated problem of raising up congregations that will appreciate the "meat" as distinct from the "milk" of the Gospel. I could name a dozen thoughtful and scholarly preachers who in England or Scotland would attract and hold crowds of keen listeners, but who are preaching here to a handful of people, and incidentally receiving stipends exiguous in proportion to the exigency of their congregations! Good men, who in Australia were little noted or appreciated, have "gone home" (not to Heaven, but to England!) and leaped almost immediately into the front rank. The sound, solid preacher here is a noble person, because he has resisted the ever-present temptation to become a "stuntist." The enviroing materialism is so dense that many are inclined to break it up with fireworks! In this connection, however, I must not omit to thank God for the Presbyterians, who, with Scottish stubbornness, refuse alike illiterate ministers and "stunt" ministries!

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Victorian C.E.M.S. Rally.

Inspiring Addresses Given.

KING'S Birthday, 1926, was the occasion of a rally of the C.E.M.S., Melbourne Diocese, consisting of Corporate Communion at St. Paul's Cathedral, followed by Breakfast at St. James and St. John Mission Hall, Latrobe Street—by the courtesy of Rev. Canon Lambie, the Missioner.

Occasion was also taken to hold two conferences (1) of the Federal Control, and (2) of the State Executive. So that the day was notable for more reasons than one.

Men of the number of 350 assembled at St. Paul's, where a celebration of Holy Communion was held. At this there were present three members of the Bishop's Bench besides many other dignitaries of the Church.

At the conclusion, some 250 men wended their way to Latrobe Street. The proceedings were presided over by the Archbishop, who secured the close attention of the company.

After apologies had been mentioned, including one from the aged Bishop John Langley (90 not out), and thanks for the hospitality of the Mission Management had been rendered, the President of the local Society, Mr. James, in a forceful address, impressed on his audience the necessity for the maintenance of the high standards of the C.E.M.S. "It is not sufficient merely to come to such occasions as these—that will not absolve you from your duties for the remainder of the year." The Bishop of Winchester had laid it down that the C.E.M.S. stood for "the Service of the Kingdom of God." There never was a time when constructive effort was needed more. Corporate Communion was only a beginning.

The Archbishop, in his usual ray and convincing manner, with many well selected illustrations, urged the Society to the adoption of (1) Universal love for all men; (2) A stand for righteousness; (3) A willingness to adopt all methods found suitable. Under (1) he quoted a letter received by Mrs. Snowden, which, while commencing in comradelike terms, used the utmost terms of threat. This is not the way to win mankind for Christ. Under (2) the extreme honesty exemplified in the reputation of "Hartley's Jams" was made the outward and visible sign of the great "Primitive Methodist Revival" of years since in England, and reminds us of the vital importance to providing in ourselves a living witness for the truth. Under (3) he stressed the necessity for a settling down to positive things. Too long had men been saying "NO" to all new proposals.

Following on this the Bishop of Gippsland, National President of the Society, addressed the gathering on the national aspects of the situation. His Lordship urged firstly, the getting down to prayer by the society. This was a cardinal need in all Christian work; he challenged all members to keep their promises in this respect. Melbourne C.E.M.S. seemed to hold the key position as far as Australia was concerned, and he looked to them to make a lead in the right direction to the rest of Australia. He referred to the £200 of debt with which the society is saddled, and stated that in future all work was to be done on a voluntary basis.

Mr. E. Lee Neil, as a commercial expert, also urged the adoption of positive good works by members. Further, he put it that good results were not attainable unless all the efforts were thoroughly organised; he advocated the co-ordination of such efforts by the Headquarters Staff, and felt that only in this sort of thing would the C.E.M.S. make itself felt in Society, and attain to that height to which God had called it.

The meeting was also addressed by Sir Littleton Groom, and Rev. E. H. Davies, the Melbourne Gaol Chaplain. Sir Littleton urged the commencement by the Church at Canberra of a suitable Building, so that our Church may be suitably represented there next year.

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NEW SOUTH WALES.

SYDNEY.

St. Bartholomew's Church, Prospect.

On Sunday, May 30th, the old church of St. Bartholomew's, Prospect, kept its 85th Anniversary. Eighty-five years! A comparatively modern building, if we think of the Homeland, but here in Australia, we count such years almost as the centuries are measured across the seas.

The old church is almost only a stone's throw from the Main Western Road. It is situated in Church Lane. And when, during week ends and on public holidays, that long winding line of silver and slate grey—the Western Road—literally swarms with cars rushing here and there and tearing back again, few spare a thought, and I doubt if a great many of those who pass by know, of the existence of St. Bartholomew's, Prospect.



ST. BARTHOLOMEW'S CHURCH OF ENGLAND, PROSPECT, N.S.W.

To turn aside is well worth while—for, quite suddenly, one finds rest and peace, among the, at present, emerald green fields of Church Lane. We might be in another world. I like to think of the old church as it must have been in days gone by, when Veteran Hall and many a dear homestead whose days are now one with "Ninevah and Tyre," rang with laughter and song. Those were the days of public worship when men and women came with their families to honour God and keep His commandments.

The church is situated on the crown of a hill, and surely there is no fairer landscape in all the country side. There is beauty everywhere and crowning it all, God's house. The architecture is most uncommon, the church having almost the appearance of a very large oblong house, behind, with the tower before, square and high raised to the sky. Around the church is the graveyard, and one sees headstones of historical interest. Here is Lawson's tomb (of Veteran Hall) and close by is an epitaph telling of one, a pioneer of early days, killed by blacks. Sad to say, many of the graves are in a state of disrepair. Is it not a great pity to allow the graves of those who have done so much to help forward our State to be neglected in this way?

Now, shall we go inside the church? I have heard of visitors wishing to go in and being disappointed, not knowing where to ask for the key. This may be had at Mr.

Pond's cottage, nearby. Inside we are delighted to find that many of the pews have doors to them. Churches with doors to their pews are few and far between these days, but St. Bartholomew's has all the side pews so. To my mind, the interior has been greatly marred by a modern ceiling which was put in during renovation, some years ago. It seems sadly out of keeping with the rest of the place—the long Egyptian shaped windows, the unique East End and the old-fashioned stone chiselling font. Of course there may be those who would not agree. I own to being conservative, especially where churches are concerned. That they should be pulled down to make way for commerce, seems to me, a sad thing. There is a belfry in the porch and one may ascend, if so minded. I like to hear the dear, deep sounding bell booming across the fields on Sunday morning and it is good to see those who love the House of the Lord wending their way along Church Lane, on the Sabbath. Prospect is a conservative district.

There are people who have never yet been to Sydney, though it is only twenty miles distant. I doubt if they have any wish to go. Peace and contentment reign at Prospect.

St. Bartholomew's is the mother church of the extensive parish of Prospect and Seven Hills, which is sixty square miles in area. It includes Blacktown, Wentworthville, and seven other smaller centres. In June last his Grace the Archbishop of Sydney administered the rite of confirmation to some eighty candidates. Very noble did the old church appear that night, bathed in brilliant moonlight. In the churchyard was to be seen almost every kind of conveyance from a motor bus to a push bike. There were motor lorries, too, bringing parishioners and friends from far and wide—also aristocratic looking cars and many a cart and an old-fashioned dray, swinging a hurricane lamp behind as it jolted to and from the service.

The Rev. F. Hugh Hordern, L.Th., is the rector of this old-world parish. He arranged special services for the 85th anniversary on May 30th. The Rev. S. M. Johnstone, B.A., Rural Dean and author of the Church M.S. History, preached at 11 a.m. service, and the Rev. H. G. J. Howse, rector of Gladsville, and author of "The Davening of that Day," at evening service. There was special music rendered by visiting choirs.

Would that those who race by on the Western Road, would turn aside into Church Lane on Sundays. There would be found rest, peace and hope for all the perplexities and worries of modern life.

C.M.S., Sydney.

The Summer School of the N.S.W. Branch of C.M.S. is to be held at Austinmer, from 15th to 22nd January, 1927, and already arrangements are being made, and a very interesting programme prepared. It is expected that the attendance will be even larger than the last two years, and the various subjects will be dealt with by prominent speakers.

An important meeting of the Federal Council of the C.M.S. of A. & T. met in Sydney on 15th and 16th June, and was

largely attended by representatives from Victoria, South Australia and Tasmania, as well as New South Wales.

GOULBURN.

Diocesan Finances.

At last the diocesan returns for 31st December are complete. (We got back into our old habits this year, for the returns from two of our largest parishes were not rendered until the beginning of June.) The total ascertained receipts for all church purposes of every description, diocesan and parochial, in 1925, amounted to £54,054.

Direct giving to all objects, parochial, diocesan and extra-diocesan, amounted to £22,841, indirect giving and miscellaneous sources brought in £16,879.

Glebe rents and endowments, parochial and diocesan, yielded £13,751.

It would still appear that some local efforts (for building, furnishing and transport objects chiefly) do not find their way into the parochial returns. It would therefore seem reasonable to estimate the total annual income of the Church in this diocese at £55,000, of which nearly one half is raised by direct giving. Total parochial debts including those on the Junee and Wagga shop properties amount to £25,561.

Diocesan Statistics.

Rather more care was displayed this year in the compilation of the parochial returns, and we are more satisfied as to the reasonable accuracy of the following statistics. These more conservative figures render comparison with previous years difficult or unreliable.

It would appear from the returns that there are 306 centres in the diocese where divine service is held, at 184 of which we have our own church buildings, and 805 services are held every month. This figure does not include daily offices, but represents for the most part Sunday services. There are 89 Sunday Schools, with 4501 scholars and 336 teachers. 412 classes in public schools are visited for religious instruction; the total number of visits paid in 1925 was 6010, and there are 21 voluntary helpers employed in supplementing the visits paid by the clergy. Again the number of visits to public schools for religious instruction is the highest on record.

VICTORIA.

MELBOURNE.

Archdeacon Hayman unveiled a tablet in Holy Trinity Church, Bacchus Marsh, in memory of the late Rev. Charles Alfred Brewer, who was vicar of the parish from 1901 to 1910. The tablet was the gift of Mrs. Leake, of Adelaide.

The Archbishop visited Geelong to lay the foundation stone of the Church of England Boys' Preparatory Grammar School, which is being erected at a cost of £1500 and will accommodate nearly 200 scholars. Later in the month he dedicated the sanctuary of the Church of England Girls' Grammar School and laid the foundation stone of the new dining hall.

The old church of St. Bartholomew, Burnley, is being pulled down. A new church, to be erected on a more suitable site, the railway traffic at times rendering the church service inaudible. The bricks will be used for the foundations of the new church, which are being laid alongside the new church hall.

BALLARAT.

The annual conference of the Rural Deanery of Camperdown, including vicars and laymen of parishes from Port Fairy to Birregurra, was held at St. Paul's Church of England. Rev. W. G. Bower, rural dean, presided over the conference. Captain Watson, of England, gave an address on the duplex envelope system of church collection.

BENDIGO.

The Bishop of Bendigo dedicated a font and brass cross, the gifts of Mrs. W. Atkinson and Miss Atkinson, to St. Matthias's Church of England, Ravenswood. An in memoriam service for the late Rev. C. H. Tilley was conducted in the church by Bishop Baker and Dean Percival, who paid a tribute to the fine work done in the parish by Mr. Tilley during his ministry of the church.

WANGARATTA.

The Rev. David Morse, of Tallygaroopna, is joining the Rev. W. S. Dan to work the parish of Tallangatta, on brotherhood lines. At the Trinity Ordination Service conducted

ed by the Bishop of Wangaratta (Dr. Armstrong) the Rev. J. H. Ikin, tutor of St. Columba's Hall, and the Rev. R. J. Brown, of Myrtleford, were admitted to the order of priests.

GIPPSLAND.

To celebrate the anniversary of his coming to Bairnsdale, the Rev. J. Ekins Stannage, was presented with a snoker's outfit by the congregation of St. John's Church of England, Bairnsdale.

SOUTH AUSTRALIA.

ADELAIDE.

Sister Watkins, writes from Kweilin, sending grateful thanks to all friends for gifts, and tells of her visit to Yungchow: "I got back from Yungchow last Saturday; we were away three weeks—a week spent in conference and synod, the rest of the time on the road. We did as much preaching as we could on the way, but the weather was bitterly cold, and it rained nearly every day. Conference is always rather trying, and there are always so many important things to be discussed. C.M.S. deficit has hit us hardly here this year—two thousand dollars less makes a huge difference to one's working expenses. Not only is this loss of income from home, but there has been a severe famine this year, and rice is still more than twice its normal price here, and in Hunan Province three times its usual price. Yesterday was China New Year, and this coming week we are having a special Evangelistic effort. It is more difficult this year, as the anti-Christian spirit is simmering under the surface. The students have left us more alone lately, and have been concentrating on the American Compound here, giving them the benefit of their speeches and processions."

Writing later Sister Watkins mentions the case of a Chinese Christian connected with the American Baptist Mission, who, on the anniversary of Sun Yat Sen's death, had a very rough time at the hands of the mob.

BRISBANE SYNOD.

(Continued from page 4.)

allowed to render worship impossible, whether they will hear or whether they will forebear.

Listening-in is pleasing and may be valuable, but there are many cases in which it cannot be regarded as a substitute for worship. It is not the same thing as going to Church.

Conclusion.

My brothers, we live in days when not our church only, but Christianity, has to fight hard against the foes of indifference, unbelief, and acute and active hatred. Jesus Christ—for Christianity is He—has always had to fight these foes, and no doubt our days are no darker or more alarming than many other days of the Christian era. Possibly the worst and most insidious of these foes is indifference. With unbelief and hatred you know where you are. Hostility spurs a man on to self-defence and to attack. And there is more hope of a man who says: "We will not have this man to reign over us," than of a Gallio who cares for none of these things. It is the inert mass of indifferent people who might say they believe, but who seem completely to disregard Christ's claim over them that are so difficult to make an impression upon, and it is only too easy to fall gradually into their ways.

REV. T. C. HAMMOND'S ENGAGEMENTS.

Sunday, 27, 11 a.m., St. Andrew's Cathedral.
Sunday, 27, 7.15 p.m., St. Stephen's, Willoughby.
Tuesday, 29, 7.45 p.m., St. Peter's, Cooks River Road.
Wednesday, 30, 8 p.m., Lecture, St. Stephen's, Willoughby.
Thursday, July 1, 8 p.m., Lecture, St. Silas', Waterloo.
Sunday, July 4, 11 a.m., and 7.15 p.m., St. Barnabas', George Street West.
Monday, July 5, and Tuesday, July 6, Closing Meetings, St. Barnabas', George Street West.

Australian Abroad.

Rev. A. K. Shrewsbury, formerly an Australian clergyman, has been appointed to an important parish in British Honduras.

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An Historic Organ.

(Written for the "Record.")

A very fine new Church has recently been erected at St. George's, Invermay, N.T. Launceston, a suburb which is growing in importance. The new building of the Grammar School is also in the vicinity.

On Monday, the 17th May, a special service was held in connection with the re-dedication of an organ which has just been erected in the Church.

This organ was first installed in the mother church of St. John, Launceston, one hundred years ago, and did duty until 1861, when it was purchased by the Presbyterians who used it till 1923. In that year it was acquired by the Trustees for a proposed Grammar School Chapel. In the meantime, until the Chapel is built, it is lent to St. George's Church.

St. John's supplied choir led the praise at the special service. Mr. G. F. Hopkins, the organ builder, was the organist, and the Rector of St. John's, Rev. D. Ross Mewton, was the preacher. He took for his text "Thy youth is renewed like the eagles," Psalm 103, verse 5, and spoke as follows:—This psalm is one of the pearls of sacred song. All who have drawn water from this well, secured honey from this hive, dug gold from this mine, will understand why the Psalmist opens and closes with this note "Bless the Lord, O my soul." He is solicitous that praise should be spiritual. He addresses his soul, not his lips.

We are apt to lapse into God-dishonoring formalities, and to offer strange love instead of the enthusiasms of the soul. Let nothing be voiceless, let things animate and inanimate, join the holy choir. The whole earth is in fact one vast organ. But when all else is done, let man, the Priest in the Temple of Creation, be the Precursor and raise the note "Bless the Lord, O my soul." "Bless the Lord, all ye his hosts, ye ministers of His that do His pleasure."

In praising God we perform one of the highest and purest acts of Religion. It is vastly superior to many Christian duties. In prayer we are in a special sense concerned with ourselves, while in praise we are specially concerned with God. Sacred music keeps us young. One of the central verses of this Psalm is "Thy youth is renewed like the eagles." This is an allusion to a well-known phrase of which many explanations have been given. Augustine says, "The Eagle which is usually supposed to live for over a hundred years, and in its old age the upper part of its beak sometimes grows so lengthy that it cannot grasp its food and is in danger of slowly dying of starvation and it looses its feathers and looks miserable and forlorn for years. When the bird is able to strike its bill on the side of a rock and break off the troublesome growth it is able again to pick up its food, with the result that it soon begins to nourish its body, renew its feathers, and take on another lease of life."

We are apt to forget the enthusiasms of our youthful faith, as the cares of middle life absorb our thoughts; and overtake us with a kind of dread lest we may not have sufficient money to carry us on to the end of life. Rise and sing "Bless the Lord, O my soul." With help of the rock, Christ Jesus, break off those excrescences, and thou shalt renew thy youth like the eagle.

We are met to-night to re-open the old organ of St. John's, which, under the capable hands of Mr. G. F. Hopkins, is now taking a new lease of life in the beautiful new Church of St. George.

It is recorded in the "Tasmanian Gazette" of 14th July, 1825, that the Rev. John Youl raised by subscription £250 and that he forwarded this sum to England to purchase this instrument. Unfortunately, he died on 26th March, 1827, a few months before the organ arrived at the Tamar River.

On Sunday, 13th September, 1827, a special service was held in St. John's Church to open the new organ when the sermon was preached by Rev. James Norman, who took as his text Psalm 150.

There is no record who was the first organist, possible they had not much choice in those days. In "West's History of Tasmania," it is recorded "An organist of St. John's, Launceston, refused to play and was sentenced to be flogged, but was restored by the intercession of the clergyman."

Under happier conditions we assemble today; may the renovated instrument help all to praise God from the heart, remembering the very words quoted by the preacher nearly one hundred years ago, "Praise Him with the sound of the trumpet. Praise Him with instruments and organs. Let everything that hath breath praise the Lord."

Dost thou love Life? then do not squander time, for that is the stuff life is made of.—B. Franklin.



Bush Church Aid Society.

Rev. S. J. Kirkby writes:—

Let me thank you for the generous notices given in your issues recently to the work of the Bush Church Aid Society. We feel that considerable interest in and support of our activities have been elicited thereby. Your readers will be glad to hear that as a result of the recent appeal for six special beds for our mission hospital round the "Bight," five have already been given or promised. We are thus encouraged to believe that the sixth will be readily given by someone hearing of the need. The sum of £10 will cover cost of such a gift, combined with a small plate marking it as a memorial or thank-offering. A letter to our Sydney office, Diocesan Church House, George-st., or to our Melbourne office, St. Paul's Cathedral, will be cheerfully acknowledged.

"Relay" writes:—

I have no wish to enter Church Politics, nor am I an extremist in any way in my views; but, now that the affairs of the Bush Church Aid Society are being placed before the Church in Australia, I deem it a fitting occasion on which to enter a protest at the manner in which certain Dioceses are treating this admittedly fine organisation, because of its evangelical leanings.

It is common knowledge that, after a strenuous year or two of campaigning by this body of members of the Church of England, in Australia, who are only seeking to carry out our Common Master's Divine Command, in a country diocese of New South Wales, they were, in a very short letter, officially rebuffed for rendering urgent service outside their recognised sphere.

William Wilberforce.

Miss Ruth Pocklington writes:—

In a very interesting article in your issue of 27th May, William Wilberforce is reported to have been educated at Hull. As a matter of fact, although born at Kingston-upon-Hull, it was at the Pocklington Grammar School (founded, 1514) that he received his education, prior to entering Cambridge in 1766. "His first letter on the slavery question was penned while he was still a boy at this school." It was written to a York newspaper, and therein he denounced "the odious traffic in human flesh."

Is the Church of England Protestant?

Protestant writes:—

I was amazed to read in a contemporary of yours the assertion that "the Church of England is not essentially Protestant." I am not a controversialist and can only claim to have studied history in a secular Australian University, but my reading has taught me so far that the Church of England is a Protestant Church and that the members of the Church of England are Protestants. I am well aware that the Church of England existed long before the Reformation, and that she is part of the Holy Catholic Church. But when the Church of England threw over the supremacy of the Pope and drew up her own Articles of Religion specially refuting the doctrines of the Roman Church, she became a Protestant Church, while still retaining, yea, asserting still more clearly her true Catholicity. Our Church says in one of her homilies, "Where Christ is there is the Catholic Church." Catholicity is loyalty to Christ, and this is quite consistent with a true Protestantism which Canon Barnes Lawrence has described as "the assertion of the unalienable right of the individual conscience to all that is in Christ."

The term Protestant, as I have learnt etymology, has the positive meaning of "a witness for" or "on behalf of" and surely every Christian is meant to be this on behalf of the truth. The Church in her corporate life became Protestant when she repudiated the doctrines of Rome and asserted the true Scriptural and Catholic doctrines of the Apostolic Church. These have been my beliefs as a member of the Church of England all my life. Am I wrong or is the "Church Standard" wrong? I would be

glad if those who know the wording of the documents of the Church could enlighten me as to this matter. "Is the Church of England essentially Protestant?"

Sir Littleton Groom writes:—

I would be obliged if you would inform your readers that the set of Official Reports of Australian Church Congress in our Library has now been completed.

The Librarian, however, would still be only too pleased to hear from any of your readers who have other early Church or Missionary files which they are prepared to present.

St. Andrew's Cathedral Site.

Archdeacon Boyce writes:—

In the April issue I opposed the proposal to change the site of our Cathedral in Sydney to that of St. Philip's. The special session of the Synod last month turned it down by a big majority in the ballot, it only had 31 votes in a house of 268 members. A area wrongly called the "Mint Site" was strongly favoured.

The procedure in the session was extraordinary. New sites were first to be considered and balloted for and afterwards the successful one was to be put up against the present site, and which one church has held for over a century. It was most unfair, as nearly every speaker in eulogising his new site, said something to depreciate the old, and there was at that time no right of reply to him. At first, I am confident, a good majority wanted to retain what we have, but very many were then led to change their minds.

The Synod did not put a resolution saying that it wanted to leave the old site. It said that "if the Government deems it advisable that the present Cathedral site should revert to the State, then Synod will not offer objection thereto," for it then states, provided that the Mint Site could be acquired, and adequate compensation. There was no ballot. It was carried on the voices, but the majority did not appear to be a very large one. The word "advisable" is clear. We are to be left to the mercy of the Lang Government.

I have only very kindly feelings towards those who disagree with me on this matter. But I cannot be silent, as it is one of the greatest questions that has come before the Church for many years.

This so-called Mint Site is not in the main street of the city. The present Cathedral, on its site in George Street, is seen by fifty times as many people as it would be in a side street like Macquarie Street. It is far more central. I hold that the Church should witness for its great Master, where possible, in the main street of a city.

If St. Andrew's is moved to that street it will leave a considerable central part of the city without a church. Is this right or wise?

A Cathedral on the site would be very close to that of St. Mary's—comparisons would be unfavourable to us—St. Mary's was built mostly in cheap times. It would cost over a million of money to erect it now.

It is not now the old residential Macquarie Street that many of us remember. That part of the street is now the most important medicated centre of this country. It has been captured by a noble profession. The great Sydney Hospital wall is only about twelve feet from the wall of this Mint. It has about 500 beds. A new addition is to be made, six stories high. It has many thousands of outdoor patients every year. It is very central for the accident cases. But opposite them are scores of doctors, who live elsewhere, and have their consulting rooms there. The extraordinary number of 210 doctors, including dentists, are between King and Hunter Streets. It is a place of sickness, suffering, disease, operations, and sometimes death. A more cheerless and depressing locality could scarcely be found. A gentleman told me it gave him a fit of the blues if he walked through. A hospital next door was never mentioned in the Synod.

A Cathedral would at one end be close to King Street, and so only a stone's throw from St. James'. What would the average clergyman say if another church were built beside his own? St. James' is an old, historical church, with a large congregation. Would there not be competition, rivalry, and probably much unpleasantness? They would injure each other. It would be an intrusion by the action of the Synod into another parish without the consent of the Rector, and thus some questions of Church Law would be raised. It would be a step without precedent in this country. There is much more in this than at first appears.

It is all but certain that this so-called Mint Site cannot be obtained. I was not the only one to tell the Synod this; it had been promised for the new Law Courts. We were told, however, that it could probably be bought for £173,000, which would leave only £827,000 for the building out of Mr.

Lang's half million. The associated buildings would have to be considered. The money would be wholly insufficient. The other erections on the old site could not be put up now under £350,000. They include the 700 feet of stone wall and railings round the grounds, the Chapter House, and the Lower Hall, the Church House, with about thirty rooms, the Choir School, the Verger's residence, and the Cathedral itself. Architects have said that the latter itself now would cost at least £300,000. The whole property, the land, etc., is worth at least £650,000. It would be an unnecessary and wicked thing to destroy the buildings.

Mr. Lang has said that if the Church retains its property the Cathedral grounds shall not be encroached upon by the City Railway, the station is to be in front of the Town Hall. The Synod has still to give a final decision. As far as I can observe public opinion is dead against parting with its very centrally situated and splendid heritage, which has been held by the Church since the very earliest days of the Colony.

Three of our leading Architects have told me the Cathedral can be enlarged on the George Street front at no very great cost. The two towers, probably the most beautiful piece of architecture that Blackett ever did, could be moved round to the George Street end.

I once more plead that as a consecrated and sacred place with a thousand hallowed associations, it should be retained and thus passed on to succeeding generations as an honoured and loved possession.

Radio and Churches.

Although opinion is unanimous as to the value of a radio set to enable persons who are unable to attend church to hear the services and sermons that are broadcast each Sunday, there has been some question as to whether attendances suffer, because some folk listen in rather than go to church.

Any such fear is put to rest by the statement by Sydney ministers who broadcast regularly.

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Sally in Rhodesia. By Sheila Macdonald. Published by the Cornstalk Publishing Co. Copy from Messrs. Angus & Robertson Ltd., Sydney. A very brightly written diary kind of book, of life in the back country of Rhodesia. The writer seems to have had a very fine servant from a Mission Station, and yet she has hardly a good word to say for Christian Natives. She must have had unfortunate experiences. She omits to allow for the fact that Mission Stations must attract at times a poor type of "Rice Christian." Jacaranda seems to defy the spelling? There are very little in the book to arrest attention; it has twelve good illustrations, and contains over 200 pages of light reading matter.

An aim in life is the only future worth finding and it is not to be found in foreign lands but in the heart itself.—R. L. Stevenson.

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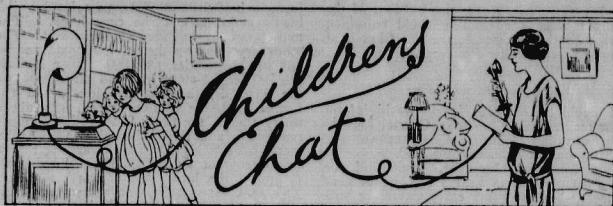
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"In everything with thanksgiving."

Toorak, V.,

June 24th, 1926.

My dear young friends,

Have any of you been taken to a
matinee lately, or to the pictures or
to the zoo, or for a day out in the coun-
try or at the sea? Perhaps it was
your mother who took you, or one of her
friends came along and said, "Now, I
want to give you young people a treat;
what shall we go and see?" Probably
some of you went to the zoo, rode on
the elephant, and on the train, saw the
lions and tigers and bears, the parrots
and tortoises and guinea-pigs, and
every kind of animal and bird. In the
evening you came home pretty tired,
but all saying it had been a "bonza"
day. Whoever had taken you would
be very pleased you had enjoyed your-
selves, and you would all say "Thank
you" for what she, or he, had done.

In the same way, when we are given
presents on our birthday, or surprise
presents when it is not our birthday,
we thank the giver; we have always
been taught that that is the polite and
nice thing to do. Some of us are shyer
than others, but we all try and say
something. Even ordinary days, when
we are not having treats, are very jolly.
For all of us, there is generally some-
thing during the day that we don't
like doing. Still, if you know it is
helping mother, you will cheerfully
make your beds or chop some wood or
do any other small job, before setting
off to school. Yes, we all feel it is just
lovely to wake up every morning and
begin another day. We don't very
often think who gave us this wonderful
present of life, and even less often, do
we remember to thank Him. A poet
has written:

"How beautiful it is to be alive,
To wake each morn as if the Maker's
grace

Did us afresh from nothingness de-
rive

That we might sing. How happy is
our case!

How beautiful it is to be alive!"

I am again going to ask you to look
up in the Prayer Book, among the
thanksgivings, and find one where we
join in thanking Almighty God for "all
the blessings of this life." Tell me in
which thanksgiving these words are to
be found.

Below is a very nice letter received
from one of our readers. I hope she
will not mind me using it. I am hop-
ing it may encourage other boys and
girls to write to me. Please do, the
more the better.

I am,

affectionately yours,

Aunt Mat

The First Letter Sent to Aunt Mat.

"Westwell,"

Bargo,

6th June, 1926.

Dear Aunt Mat,

I can answer your question for May
27th.

"The grace of our Lord Jesus Christ,
and the love of God, and the fellowship
of the Holy Ghost, be with us all ever-
more. Amen."

It comes at the end of Morning and
Evening Prayer in the Prayer Book and
is taken from the second epistle of
St. Paul to the Corinthians, 13th chap-
ter, verse 14.

I think I am going to like our "Chil-
dren's Chat" very much. I hope we
will get some more little stories like
St. Francis and the wolf.

I remain,

Yours sincerely,

ANGELA WELLER.

The Bible Society.

A Message from the Archbishop of Sydney
and Primate of Australia.

(The Most Rev. J. C. Wright, D.D.)

"The work of the British and Foreign
Bible Society deserves the heartiest support
of all Christian people in Australia. Every
Christian Church, both in its home work and
in its labours in the foreign mission field, is
the debtor to this great Society. The Bible
itself speaks, and the messenger without the
Book would be largely crippled. Every
missionary society is the stronger because
the B.F.B.S. is at its back. Its supply of
Bibles is constant, and is kept continually
up to date by the best translators and revis-
ers. I hope that Christian people will sup-
port this beneficent Society by increasing
gifts and prayers. I was glad to know that
the Society had reorganized its machinery
in Australia, to the greater good of the whole
work, and I wish Godspeed to all who man-
age its concerns."

"JOHN CHARLES SYDNEY."

The Clerical Collar.

There has been a discussion in the "British
Weekly" as to the merits or otherwise
of the clerical collar. Mr. G. A. Metcalf, in
a column of incidents on the value of the
collar, includes the following:

It must have turned midnight. I browsed
by a northern fire after an arduous evan-
gelistic campaign. My hostess had retired
to rest. . . Came a knock at the door. . .
Opening, I beheld two gipsy women stand-
ing in the night and the sleet.

"You be the preacher, sir? We saw you
come 'ere aforetime, an' judged by your
collar that you be a preacher!" said one.
"Yes, I'm a preacher. But why do you
come at this time—midnight?" I queried.

"'Cos the old day's dyin' fast an' wants
you to come!" came the answer.

Together we went to the gipsy encamp-
ment, and into a caravan where the chief
of the tribe lay still. He had come to his
last mile. Looking up as we entered he
gazed at my collar.

"Ah!" he said, softly, "a preacher you
be. . . a preacher! D'you know Rodney
Smith? Ever—ever—see 'im?"

"Gipsy Smith, daddy? Yes," I said. "Do
you know him?"

"Ah! don't I, sir? I'm Rodney's very own
uncle, an' now I wants Rodney's Saviour!"

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Archbishop Clarke—A Brief Sketch and
Tribute.

English Letter.—From our Special Corres-
pondent.

Leader—Division in the Church.—A matter
of deep concern.

List of Rev. T. C. Hammond's Engagements
in Victoria.

Music and Religion.—The Organist of St.
John's, Toorak, Vic., Mr. H. Welsford
Smithers, writes inspiringly.

Old St. Andrew's, Sydney.—Illustration.

The Rev. T. C. Hammond, M.A.—Brilliant
Scholar and Lecturer.

The late Archbishop of Melbourne.—A tri-
bute.

The Reserve of the Gospels.—An article by
Rev. C. Crotty, B.D.

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Subscription to this Paper is reduced to
9/- a year post free. The majority of Church
of England people are evangelical by con-
viction. This is their Paper.

On June 28th the new Governor of
Victoria, Lord Somers, arrived.

The Bishop of Riverina has become
a vice-president of the C.M.S.

Archbishop Lees is conducting a
mission in St. Peter's, Broken Hill—
5th to 21st.

Rev. Winnington Ingham, M.A., the
head of St. Aidan's Theological Col-
lege, Ballarat, has gone on a six
months' trip to England.

"Wanted: More Spade Work," a ser-
mon by the Rev. F. G. Llewellyn, B.D.,
Vicar of Kidsgrove, England. Exactly
what the Evangelical cause needs.

£2000 has been bequeathed to the
Home of Peace for the Dying, Sydney,
by the late Mary Turner, of Inverell,
who died on April 2nd last.

The Rev. A. R. Ebbs visited Holy
Trinity, Dulwich Hill, on Monday week
last to inspect the new parish Church
there prior to advising the architect
for the new St. Matthew's, Manly.

Miss M. D. Vance will visit any Mel-
bourne parish for which request may
be made to canvass for this paper, and
to distribute copies of the Church His-
tory Booklet.

Dr. Floyd, the able musical critic, of
the "Argus," writes in favour of Sun-
day School teachers taking their class
to tennis after the lesson. But he does
not add instance of successful result of
his own attempts in this direction.

A record is believed to have been
established by the Rev. J. N. L. Bryan,
of St. Paul's, Westminster, Bristol, Eng-
land, who has christened a centenar-
ian. She is Mrs. Maria Davies, who is
102 years old.

"The Friendliest Church in Town"
is what Miss Preston Stanley, M.L.A.,
termed St. Barnabas', Sydney, in an
article in the "Daily Telegraph," com-
menting on the Rev. R. B. S. Ham-
mond's activities.

The Rev. Charles Wickham, of the
United Kingdom Band of Hope Union,
who is visiting Australia in the inter-
ests of the mission, arrived at Fre-
mantle recently by the Orvieto. Mr.
Wickham began lecturing and organ-
ising work at Geelong.

"Why should not the King and Queen
feel quite at home worshipping occa-
sionally in the City Temple or Wesley's
Chapel?" recently asked the Rev. F.
W. Newland, in his presidential ad-
dress to the Congregational Union at
the City Temple, London.

At Gisborne, Victoria, a controversy
is raging as to whether the church
shall remain in its present position—on
a hill—or be removed to the village it-
self. It was one of three large galva-
nised iron buildings imported in early
days.

The dearth of men for the mission
field has been the compelling factor
in the return of the Rev. Oscar Michel-
sen to the New Hebrides Mission, with
which he has been identified for over

half a century. He is back in the is-
land of Tongoa at the age of 81 years.

The Chapter of St. Andrew's Cathed-
ral, Sydney, have leased to the Gov-
ernment for four years sufficient of the
George Street frontage of the Cathed-
ral land as will enable the Railway
authorities to proceed with the con-
struction of the Town Hall Station.

Ancient Buddhist manuscripts have
been discovered in Tibet purporting to
give an account of the life of Christ in
Tibet between the ages of 12 and 21.
The manuscripts were found in a se-
cluded monastery, high up in the Hima-
laya Mountains, by Dr. Nicholas Roe-
rich, the archaeologist.

According to the "Daily Sketch,"
Krishnamurti, a young Hindu whom
Mrs. Annie Besant, president of the
Theosophical Society, has announced
to be the medium through which the
Messiah will revisit the earth, is living
in seclusion at Wimbledon, and is likely
to appear in the public soon.

It is announced that Prebendary Car-
lisle, Head of the Church Army, is vis-
iting the U.S. and Canada for a two-
months' evangelistic tour, and will be
assisted by 25 Church Army officers
and sisters for evangelistic route
marches. Why could not Australia be
honoured and blessed with a similar
visit and mission? A number of Church
Army men in Australia could be used
for the purpose.

Australian congratulations to the
Rev. Dr. T. W. Gilbert, on his ap-
pointment as Principal of the London
College of Divinity, St. John's, High-
bury. This is a post of great honour
and importance. Dr. Gilbert's scholar-
ship and experience make him emi-
nently fitted for the work. St. John's
might easily be the training centre for
clergy throughout the Empire, and
every Australian Diocese would rejoice
if there came forth from this college a
continuous stream of young, energetic
clergy to help minister to the immi-
grants constantly arriving.

Protest Against Eucharist Confer-
ence.—The New South Wales Protes-
tant Federation annual convention has
passed a resolution protesting against
the proposed Roman Catholic Euchar-
istic congress to be held in 1928. The
resolution sets out that the proposal
is intended as a direct challenge to
the Protestant faith in Australia, and
that it would be a violation of the spirit
and purpose of the British Constitution,
and a grave offence to the conscience
of British Protestants. It was agreed
to invite the co-operation of all evan-
gelical Protestant churches and Pro-
testant organisations.