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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage, July 19, 1928.

Be kindly affectioned one to another.

My dear girls and boys,

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

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

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

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

stand it all get someone to explain it to you.

I am, yours affectionately,

Aunt Mat

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

LITTLE LAMB.

(William Blake.)

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

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



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

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

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

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC
REFORMED

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AUGUST 2, 1928.

[Issued Fortnightly.]

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Death of Mrs. A. Law.

Early Rising.—The Ideal of the Early Evangelicals.

Leader.—What's Wrong with Re-union.—
Rev. S. J. Kirkby.

Overseas.—From our own Correspondent.

Quiet Moments.—Care and Trouble.—Grace
L. Rodda.

The Sons of the Clergy.—Rev. Dr. A. Law.
St. Thomas' Church, Port Lincoln.

Word or Two.—Illuminating Comments.

**"THE AUSTRALIAN CHURCH RECORD"
BUSINESS NOTICES.**

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SUBSCRIPTIONS and ORDERS.—
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VICTORIA.—Melbourne, Diocesan Book
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Toorak, or care of C.M.S. Office, Bendigo,
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Please report at once any irregularity in
delivery or change of address.



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

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

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

An examination by doctors and den-
tists at the public schools in the coun-
try areas of N.S.W. reveals that 87
per cent. of the children have defective
teeth. Efforts are to be made to reme-
dy the same.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The World Call to the Church.

is being answered by

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whose workers are in Australia (among the Aborigines), Japan, China, India, Palestine, Egypt, The Soudan, Uganda, Kenya Colony, and Tanganyika Territory.

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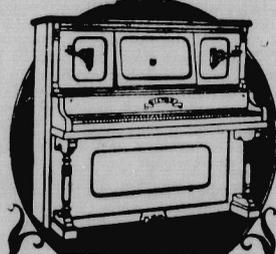
The Society works in various States and employs a varied ministry. It carries on itinerating Mission work in lonely areas of Australia; it maintains Bush Mission Hospitals, Travelling Nurses, Bush Deaconesses, Mission Motor Vans, Children's Home at Wilcannia, Sunday School by Post, etc. It depends upon your prayers and upon your gifts.

Read our quarterly journal, "The Real Australian," 1/6 p.a. (posted).

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CARE AND TROUBLE.

"The night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away."

LONGFELLOW'S beautiful lines ring like sweet music in our ears. The poet selects the waning light at the close of the day, when the sun is setting, and the air is calm and still. His exquisite verse brings vividly before the mind's eye the rest that comes with evening time, when "day is done."

In imagination we view the peace and seclusion of the home. The dear, familiar faces, and the happy confidences that are exchanged.

We see in clear yet softened radiance the quiet, evening charm. The cessation of anxious striving and of earnest thought, which have necessarily been concentrated, during business hours, upon the daily toil.

We discern the labourer, wearied indeed with work, yet enjoying to the full his well-earned rest and refreshment. "The cares that infest the day" appear to fall away, as a cloak might fall from the shoulders of a traveller, who steps within a warm and lighted room, leaving without the rain and storm, and the darkness. Small and great they are vanishing one by one, as they "fold their tents like the Arabs, and as silently steal away."

Yes, the poet's picture is a beautiful one. Far too beautiful, we are apt to think, to find a place in our every-day life. Too fanciful and too beatific for this work-a-day world.

We are inclined to regard it as merely "the consecration and the poet's dream." For we know, all too well, how insistent the cares of life may be. They come unbidden and remain unwelcome. At times they engage our every thought to the exclusion of all else. Until we feel that we are hardly used, and are required to carry more than our due share of the trouble of life.

Yet a moment's thought will convince us, that many of our troubles are more greatly feared and more deeply felt than they at all deserve. And this, without at all seeking to minimise the cares that may come with every dawning day.

A story is told of one who, at the end of a long life, was passing peacefully away. "I have had frequent and grievous trouble," said he, "and trials innumerable every day." And then he added, "but most of them have never happened."

How true it is that our trials fade into insignificance beside our many joys. They are swallowed up, so to speak, in the ocean of good things that fall to our lot.

We all know that

"Bountiful happiness, plentiful joy,
We gain in our journey through life,
Too short is the day and too brief
is the time,

To tell of our blessings so rife."

It is Archbishop Trench who reminds us of our many mercies when he sings,

"Some murmur when their sky is clear
And wholly bright to view;
If one small speck of dark appear
In their great heaven of blue."

And he shows us the thanklessness of our own heart when he continues—
"And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night."

The "great heaven of blue" that surrounds and enfolds our lives in beautiful radiance, is surely worthy of our grateful recognition, of our whole-souled thanksgiving.

The "one small speck of dark" is surely too infinitesimal to be dwelt upon, even in thought. Too insignificant for us to allow it to darken all our vision, to blot out all our sunshine.

For the sun is continually shining, even though at times it may be temporarily hidden by passing clouds. In strength and beauty 'tis forever brightening and enriching our daily life.

And One there is, Who proclaims Himself "the Light of the World,
Whom the palmist describes as "a sun and a shield."

And Whom we may reverently claim as
Our "Sun" to scatter gloom afar
Our "Shield" from burning ray,
Our "Light" a gleaming, guiding star,
Our "strength" from day to day.

GOOD CHEER.

"Be of good cheer"—The Saviour's word,
A clarion call is sounding,
As down the ages evermore,
It speaks of grace abounding.

"Be of good cheer"—The echo rings,
In sweet reverberation,
Proclaiming faith and hope,
To ev'ry tribe and nation.

"Be of good cheer"—The heav'nly choirs,
The earth; the sea; the sky,
In joyful unison repeat
The message from on high.

"Be of good cheer"—For nought on earth,
Shall bride and bridegroom sever,
His mighty love enfolds His Church,
For ever and for ever."

—Grace L. Rodda.

GOD'S GIFT—OUR PLEDGE.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions
see
Of that new world that He would have us
build,
To Life's ennoblement and His high
ministry.

God give us sense—God-sense of Life's new
needs,
And souls aflame with new-born chival-
ries—
To cope with those black growths that foul
the ways—
To cleanse our poisoned fountains with God-
born energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

—John Oxenham.

The Sons of the Clergy.

(By Rev. Dr. A. Law.)

The 274th Festival of the Corporation of the Sons of the Clergy was held in St. Paul's Cathedral on Wednesday afternoon, May 9. The number now reached of annual celebrations made this "May meeting" of unusual interest among the multitude of annual meetings with which London is deluged at this time of year. The attendance was another feature, for all the available space in the now restricted area of the Cathedral was occupied. Repairs will yet take three years, but it is satisfactory to hear that experts consider Wren's masterpiece will then be stronger than ever.

Another notable feature of a notable occasion was the very large orchestra which was controlled by the robed conductor from a highly raised stand in the centre of the Church. The music was specially selected and included Sullivan's "In Memoriam," and Handel's "Hallelujah Chorus," as well as an anthem composed for the occasion by the late Sir A. Herbert Brewer, Mus.D., entitled "God With-in."

The liturgical part of the service was plain and brief, the General Confession being repeated literally "after the minister," clause by clause separately, a lengthy but impressive way.

The processions, for there seemed to be several, came in at different times from different entrances, and were of varied interest. There were many quaint "liveries" and robes of schools. The chief procession was from the West End, and was headed by the "Virger" (note spelling). The Bishop of London was at the door with Dean Inge, and received the visiting dignitaries, including a representative of the King, the Lord Mayor, and Sheriffs, and the Archbishop of Canterbury. In London, Mayors and Sheriffs have precedence over clergy. In St. Paul's they walked abreast. And we must not omit the Sword and Mace-bearers. When you get to know the lay officials of Cathedral and State establishments you become aware of the sense of importance of the very mace-bearer. No copes or mitres were worn. It was a relief to find that these ugly medieval appendages are not utilised on great State occasions. The English mind has not yet learnt to appreciate such attire, complacent and tolerant though the English be.

Yet another pleasing feature of this great service was the direct, forcible and extemporaneous deliverance, clearly audible, which was made by the special or "occasional" preacher, the Rev. B. F. Simpson, B.D., whereby he pleaded for better stipends. He remarked on the changed conditions since the foundation of the Society, when the clergy had more to do with social work, even teaching "the ABC" in the Church porches. But still the demand on their time and energy was great, and they had to be men of the Spirit, men of Heart, and men of Mind. Just as the artist had to care for his fingers, and the singer for his throat, so the clergyman must be freed from sordid cares if he is to do his work well and faithfully.

Rome sought the solution in a celibate priesthood, but the preacher showed that to be unsuited to English ideals, though at times it might be best. The family life is best ministered to by a family man, and a celibate ministry could not do justice to the teaching of the Fatherhood of God. The preacher wished it was as easy to

persuade English people of the price to be paid for a married clergy. Families have to be supported and educated. No one asked for a wealthy clerical class, which would result in time-serving and worldliness.

Probably the needs of the clergy were as acutely felt by them to-day as in all the 300 years past. What would a Bank be thought of which treated her servants as the Church does hers, after their doing the "donkey work" for the nation up and down the land.

The Church of England was seeking to set her house in order, but so far the position was worse regarding clerical life. But there was to be a pension of £200 a year (more than Australia does, by the way) after 70 years of age had been reached. Some sort of equality in stipends was now being considered. London attempted to make the minimum stipend £400 a year. But stipends of to-day were but two-thirds in value of former years and clergy had to pay towards their own pension fund, as much as £35 a year.

The preacher closed a strong appeal by saying he could have finished with heart-rending pictures of the destitution of many of the clergy, struggling to maintain respectability on inadequate means. But, "No, no," said the preacher, for the response must be considered in the light of a duty, and not as depending on emotional feelings.

The Corporation distributed in 1927 £5000 to 300 necessitous clergy, £26,000 to 720 widows and daughters, and £800 towards the education of 550 clergy children.

Girls.

The Bible Study Union.

THIS new movement for girls in Sydney has come to stay and is making good headway. The second rally and the first enrolment of members will be held on Saturday, August 11, at 2.45 p.m., in the Lecture Hall of Deaconess House, St. Paul's Road, Newtown. Girls of sixteen years and over will be given a cordial welcome to this meeting.

Mrs. Wright will preside and present the badges of membership. Addresses will be given by the Bishop of Tanganyika and Mrs. Chambers, who will shortly leave for Africa.

The B.S.U. was started by girls, is carried on by girls, and is bent on reaching as many girls as possible.

Further information about the Study Circles, which are being formed in Sydney and the suburbs, will gladly be given by the Secretary, Deaconess Grace Symms, Deaconess House, Newtown.

British and Foreign Bible Society.

Sale of Work.

The Sydney Ladies' Branch of the Bible Society, to celebrate its 21st birthday, will hold a Sale of Work in the Chapter House, Sydney, on 14th August. The proceeds are in aid of the General Fund of this noble Society. No section of God's work is more worthy of generous support than that of the Bible Society. Hence we trust that the Sale will have big support.

The names of 450 dentists have been removed from the N.S.W. register of dentists on account of their failure to pay the annual roll fee.

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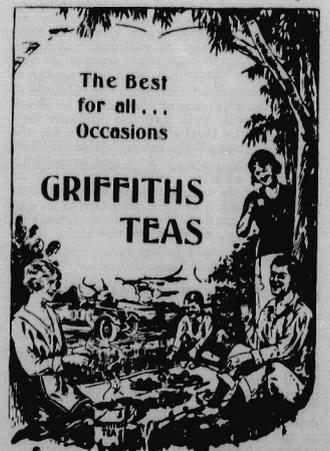
What shall be our Limit?

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Support the Church's Evangelical Societies for Home and Foreign Missions



St. Thomas' Church, Port Lincoln.

Anglo-Catholicism.

Dark days have fallen upon the Church of St. Thomas, Port Lincoln, in the Diocese of Willochra, South Australia, so much so that loyal churchpeople true to the church of their fathers are in sore straits. They naturally have appealed to their Bishop, but he has adopted, as our correspondent says, the unprecedented action of inditing a letter to the Port Lincoln "Times" containing a laudation of the work of the new rector.

What are the Facts?

In January of the present year there arrived from England the Rev. W. Morgan Davies, who had been appointed by the Bishop to be rector of St. Thomas' Church. The rector introduced certain innovations which at length became so pronounced as to lead to a protest. Objections being of no avail a numerously signed petition was presented to the Bishop, who came down to Port Lincoln and was present at a meeting of the parishioners. His reply was entirely unsympathetic. In effect, he told them that the Church of England was wide enough to embrace every phase of opinion and that their duty was to come to church and become accustomed to the new order of things. In fact, he was asked for bread and a stone was given. After having the wholehearted support of his Bishop the rector is continuing on his way. Amongst the things particularly objected to is the introduction of a "Penny Prayer Book," which contains prayers addressed to the Virgin Mary, who is implored to intercede in behalf of sinners. In the service of Holy Communion it is prescribed that at the time when the wafer (which is used in the table) is held, a bell should be rung to signify that the body of the Saviour was present. In like manner when the wine was placed in position a second bell was sounded to indicate that the blood was in verity there also. The service was that of the "Real Presence," which is abhorrent to the doctrines of the Church of England. Amongst other strange literature there is a leaflet containing a list of 42 sins. If you have not been guilty of all the sins enumerated you are permitted to "cross out those of which you are not guilty." You are instructed to "take this paper marked to church and tell the priest you wish to make your confession," and "read from the paper all the sins you have not crossed out one by one." Then comes the absolution by the priest. Among the list of sins I quote from the leaflet lying before me as I write are the following:—"I have taken drugs." "I have read other people's letters." "I have misused marriage." "I have been invidious in my conduct with others." "I have done impure things alone and with others." Is it any wonder that Protestants rise up in honest indignation at these things? The rector holds a Eucharist service for the children on Sunday mornings, which occupies so much time as to a considerable extent take the place of the ordinary Sunday school service. The rector would be willing to restore the ordinary Sunday service to a degree in the direction of the old-time order, but claims the right to do as he pleases during the week, which, of course, means that he would continue his Anglo-Catholic activities chiefly among the children. On Sunday, June 22, eighteen communicants of the Church of England journeyed to White's River to partake of the Holy Communion in the service provided for by the Book of Common Prayer, being denied that right in their own parish church! The rector, having the support of his bishop, and enjoying a private income, is independent of financial assistance from the parishioners, and will remain and carry out the mission which brought him from England. This lamentable position has been brought about by priestly arrogance and tyranny, for which there does not appear to be any immediate remedy. The Church of St. Thomas is one of the oldest in South Australia, was built and has hitherto been maintained by loyal churchmen. To-day the position is that unless the parishioners, amongst whom are children and grandchildren of the founders, meekly acquiesce in an invasion of the rights of the Church of England, and submit to the domination of an outsider, they may be forced away from that which belongs to them by the right of inheritance.

MOTOR CAR FOR DEACONESS HOUSE.

A beautiful motor car has been presented by an anonymous donor to the Deaconess Institution, St. Paul's Road, Newtown, Sydney. Such a gift will be of great value to those whose work takes them regularly to many parts of Sydney and the suburbs. Two workers in the Deaconess House can drive the car. We are sure that other friends of the Deaconesses will help towards the upkeep of the car.

"Early Rising."

"The first Evangelicals always laid great stress on early rising: to them it was a necessary part of a methodical Christian life."

These words occur in Balleine's History of the Evangelical Party, and they are true words, for example after example may be found of this habit amongst the early Evangelicals. It was true not only of the clergy but of the laity. We may mention such names as Wesley, Whitefield, Grimshaw, Romaine, Rowlands, Berridge, Venn, Walker, Hervey, Toplady, Fletcher, Thornton, Simon, Woodd. We naturally ask why was it that early rising was so universal a habit among them.

First: Nature seemed to say to them it was the best hour. The morning has been called "the mother of the dew." And those dews bring such refreshment and invigoration to the life of grass of trees, and flowers. The dew sparkles in the early morning sun like diamond on blade of grass. Just so to them in the spiritual sphere, the morning was the time of the dew—the refreshment and invigoration of their spiritual life as they meditated on the Word of God and turned its truths into prayer. Those sparkling dews were typical of the morning of the beauty they found in the early morning hour in the Word of God. Again, the breath of the morning hour was redolent with the smell of the flowers, as at no other time of day. So in that morning hour the promises of God found in His Word were redolent with a special sweetness such as was not possible amidst the bustled toil of the day. Or, again, the glory of the sunrise drove away the darkness of the night, the mists that lay heavy over the earth. So in that early morning hour the sun of righteousness rose with healing in His rays. The light that shone from the pages of the Word drove the darkness from the heart, drove the mists of doubt away. The early morning hour woke the song of the birds: so the early morning hour of meditation and prayer woke the song in the hearts and sent them on their way through the day with joy and gladness. Surely it was natural they should look to the morning hour as a specially suitable time for devotion and prayer.

Secondly: Their experience of the benefits of that morning hour was so real and so evident. It meant to them that the gate of the day was well guarded. It helped to exclude much that would have been harmful and dishonouring to God. It helped in restraining the evil that would otherwise have passed in or out of the town of Mansoul. They realised that the thread of the day needed well knotting before the work of the day began. Toil would be useless, inefficient, if the thread of the day were not well knotted in the morning hour. The early hour with God was like the bath prepared for the heat and burden of the day. It was a tonic which fitted them to meet the day's toil and difficulties. There was the danger of drifting with the tide of worldliness and indifference with which they were surrounded. In that early morning hour the anchor of the soul was well and truly fastened to the Rock of their Salvation, the Lord Jesus Christ. They, too, the garments of the soul were girded up, making them less apt to stumble, less likely to faint, more ready to run with patience the race set before them.

Thirdly: They were impressed with the value of time, the majesty of life. How could they waste hours in useless and needless sloth and ease. They had a work to accomplish, how were they straightened until it was accomplished. Life was all too short for the great duties and privileges of life. If the tongue of the taught—the tongue able to pass on an effective message—was to be theirs, then morning by morning must their ear be opened. Nothing spasmodic or occasional could effect this. It must be regular, methodical, sustained. In Isaiah l. 4. it is declared of the Messiah, the Servant of the Lord, that this would be His experience. How much more necessary it was for them!

Further: They had the example of Jesus and His Apostles for this habit of early rising for devotion and ministry. We may refer to three or four passages which give us a glimpse of what was evidently their habit in regard to this matter: "And in the morning a great while before day, He rose up and went out and departed into a desert place and there prayed." Mark i. 35. "And all the people came early in the morning in the temple to hear Him." Luke xxi. 38. "And early in the morning He came again into the Temple, and all the people came unto Him; and He sat down, and taught them." John viii. 2. "And when they heard this, they entered into the temple about day-break, and taught." Acts v. 21. They realised that every day brought its temptations, for which they must be prepared, that

at any time the crisis of the storm might break on them and could only be effectually met when preparation had been made. Each day brought solemn responsibilities of life and service, which must be prepared for before the day began.

Those early Evangelicals realised the folly of the rush from bed to business; such action was to them as a man going out unwashed and dressed to his daily calling or like a man dashing off into battle without his arms or his armour.

We may well address to those who are careless about this essential part of a truly Christian life; Why sleep ye, rise and pray! It will mean all the difference between a day of grace and a graceless day. Rise early, meet your Lord and Master, nay, the Lover of your soul, at the trusting place, where you pledge your love and devotion. The day will be thus well begun.

Church Overseas.

(By our own Correspondent.)

The Bishop of Southwell.

The resignation of the Rt. Rev. B. O. F. Heywood, Bishop of Southwell, through ill-health, will be received with great regret by all. Especially will it be so when it was thought the Bishop's health was improving to such an extent that he would be shortly taking up his duties.

The Bishop's knowledge of human nature was unrivalled. His scrupulous fairness to all parties was acknowledged. In the matter of patronage he set an example to be followed, for he had a definite system. It is the lack of any system whatever, generally speaking, which needs sadly remedying.

Army Recruits.

Col. Cleeve, Secretary of the Army Scripture Readers' Society, has lately given some startling facts. Of the number of new recruits joining the Army, it was often found that many had not attended any place of worship for fifteen years!

In one batch of close on seventy recruits, professing to belong to the Church of England, two only could say the Lord's Prayer, and one was a Roman Catholic, who had been placed in this number by mistake!

In another case, fifty-three recruits were questioned. They were not sure that they had been "baptized," they were all sure that they had been "christened."

One recruit challenged the Scripture Reader's knowledge of a certain passage in the Bible. On the Bible being given to him to find the passage he had quoted, he confessed that he could not find it. It was not in the "Roman Catholic Bible," he could not find it in the "Church of England Bible," a "Free Church Bible" could not be found—the passage must be in that!

General News.

The Colonial and Continental Church Society has recently had some very successful meetings at Oxford. The result has been that good offers of service have been made to the Society by members of the University.

The Church of England Council of Empire Settlement, Victoria Street, Westminster, has been formed into a Company, limited by guarantee. On all sides testimony has been borne to its usefulness.

A party of successful Scotch settlers in Australia is now in England, bringing before British people generally the attractions Australia offers to intending emigrants.

The Lord's Day is being observed less and less. In some places cricket matches are played on this day, beginning at the hour of 11.30 a.m.

The Worcester Diocese is to be commended on its good work in the "Family Prayer Union."

"God's Call to His Church for the World," which is perhaps wrongly described as "The World Call," can never be answered except through and by prayer. Prayer can never be real prayer unless it be "the Christians' breath of life." This "breath of life" must be known and practised habitually in the homes of Christian people.

The Rev. A. Law, D.D., has done some very vigorous work for the Colonial and Continental Church Society, as the special deputy from Australia. It has been a great pleasure to have the Rev. S. M. Johnstone, rector of Paramatta, associated in the work. The Rev. E. Hodson, vicar of Ocean Falls, British Columbia, has most ably advocated the Canadian side of the work.

Men on holiday have nobly come to the rescue. In the words of the Bishop of Damaraland, such men are given "six months hard labour without the option of a fine." Welcome to these shores!



Mrs. Weldon, President of the Victorian C.M.S. Women's Missionary Council, has been in Sydney attending the meetings of National Council of Women and also the C.M.S. Federal Council.

It is interesting to note that in his birthday honours, His Majesty the King has made the Very Rev. A. R. Fitchett, D.D., who recently retired from the Deanery of Dunedin, a Companion of the Order of St. Michael and St. George.

The Right Rev. the Bishop of Tasmania will be in Sydney during August, as Bishop's messenger in connection with the Combined Campaign for Missions. A heavy fortnight's work has been arranged for the Bishop.

The Rev. Robert Leck, formerly rector of Port Moresby (Papua) is returning after a six months' furlough, to take up the rectorship of Samarai. He left Sydney by the s.s. "Morinda," some days ago, accompanied by Mrs. Leck.

Mr. Kelso King, a nominator of All Saints' Woolahra, and public-spirited Churchman, has been elected president of the Australasian Pioneer's Club in succession to the late Hon. R. J. Black, M.L.C. Mr. Kelso King is closely identified with the Walter and Eliza Hall Trust.

The C.M.S. Federal Council met in Sydney July 18 and 19. Amongst the visiting representatives were the Bishop of Gippsland, Revs. A. C. Kellaway, F. Brammall, Messrs. F. Homan, and G. R. Doyle, of Victoria, and the Revs. T. Quigley and W. R. Barrett, of Tasmania.

Deaconess L. Claydon, who is returning to Montgomerywalla, India, for her third term of service, and Nurse Bartlett, who is going out to Nairobi, Kenya, on Child Welfare service, were farewelled in the Chapter House, Sydney, on 24th July. The gathering was a very inspiring one.

The Rev. H. E. Hyde, Organising Secretary of the Church Extension Society for the Diocese of Perth, is leaving at the beginning of August to continue his work in England, where for three years he worked hard for the needs of West Australia and secured such splendid results.

Mr. F. W. Stoddart, who is retiring from the council of the Sydney Chamber of Commerce after serving on it for two periods aggregating 23 years, has been farewelled by his associates. For many years Mr. Stoddart has been a trustee of one of the few Churchward Compteries in Sydney—that of St. Stephen's, Newtown.

The death has occurred of Miss Sarah Elizabeth Tinson, 86, an old resident of West Maitland, N.S.W. She was a native of Maitland. For many years she conducted a private school, and was also actively associated with St. Mary's Church, under the ministries of the late Rev. W. H. H. Yarrington, M.A., and the Rev. A. Killworth, M.A., now at St. John's, Ashfield.

Miss Mildred Edwards has returned to Sydney after 25 years service in Western China, under the auspices of the China Inland Mission. Her record has been one of real devotion. Miss Edwards is the sister of the late Deaconess Edwards, of St. Stephen's, Richmond, Melbourne, and sister-in-law of Rev. P. R. Birk, rector of Penshurst, cum Oatley, in the Sydney Diocese.

The death of the Rev. F. C. Williams removes one who had worked in both the Bathurst and Sydney Dioceses. Mr. Williams was an old Moore College student, and served his first incumbency on the Lachlan River, 1870-4. During later years he was rector of Rookwood, Sydney. Chaplain of the Cemetery. He was also on the retired list of Military Chaplains. His life was one of quiet devotion, loving sympathy and earnest zeal for Christ's cause. The Rev. Chas. Williams, rector of Denham Court and Ingleburn, in the Diocese of Sydney, is a son.

The Rev. Walter D. Kennedy, curate at St. Stephen's, Willoughby, has been appointed curate-in-charge of the provisional district of Helensburgh in succession to the Rev. R. P. Gee, who has been appointed to Nowra. In his earlier ministry Mr. Kennedy was in the Gippsland Diocese, but of later years has been in the Diocese of Goulburn.

The Rev. R. B. S. Hammond the great champion of Prohibition, is putting up a noble fight for a "yes" vote in N.S.W. on September 1st. He is conducting a whirlwind campaign. During his recent visit to Parkes, N.S.W., he was presented with a wallet of £50 in recognition of his services to the cause of prohibition, and to aid him in his publicity campaign for the coming referendum.

Mr. Justice Ewing, Third Judge in the Supreme Court of Tasmania, and who has been living at Launceston, passed away on 19th July. He was born at Woolongong, N.S.W., and was the son of the Rev. J. W. Ewing, for many years Rector of St. Michael's, Woolongong, and Rural Dean of the South Coast. Mrs. Ewing, a daughter of the late Sir Edward Stone, formerly Chief Justice of Western Australia, survives.

The Rev. Walter Jennings, who has been labouring in the West Kogarah portion of the Parish of Bexley, Sydney, for some 12 months, left for England last Saturday. Mr. Jennings served in West China under Bishop Cassells, and the turmoil there brought him to Australia. He won the hearts of the West Kogarah people, the district making real progress during his tenure of office. Several handsome presentations were made to him on the eve of his departure.

The Rev. C. N. R. Mackenzie, who has been in charge of the Chinese Mission at Wellington, N.Z., was "called Home" on 15th June. He was well known in C.M.S. circles, Melbourne, and went to China in 1900, being ordained by the Bishop of Victoria, Hong Kong. In 1926 he returned to N.Z. to labour amongst the Chinese nationals in that Dominion. Mr. Mackenzie was a man of rare devotion and indomitable purpose. He loved the Chinese.

The death of Mr. W. M. Vindin removes a leading Churchman from Sydney's life. He was born in West Maitland 62 years ago, and besides being a prominent Solicitor and director of public institutions, he was for a number of years a member of the Sydney Diocesan Synod, and took a keen interest in the Church Schools, such as Barker and Abbotsleigh and in the Havilah Homes for Children. He was noted for his kindly nature and thoughtful generosity.

Mr. Walrus le Brun Brown, a very devoted Churchman, has passed away at Chatswood, N.S.W., at the age of 85 years. He was educated at King's School, Paramatta, under the headmastership of the Rev. F. Armitage, afterwards setting up in business as a stock and station agent at Wangaratta, Victoria, going thence in 1870 to Wilcannia, where also he was proprietor of the Wilcannia "Times." He left Wilcannia in 1886, linked up with the Public Service, and acted as police magistrate in many western districts towns.

We deeply sympathise with the Right Rev. the Bishop of Bendigo and the Rev. H. N. Baker, Rector of St. Thomas, Sydney, in the loss that they have sustained in the call Home of their beloved mother. Mrs. Baker had reached a ripe age. She was the widow of the Ven. Archdeacon Baker, of New Zealand and had continued to live there, since the Archdeacon's death, several years ago. Her life had been one of rich devotion and earnest Christian service. She was a true and noble helper in all that concerned her husband's labours, and she has left behind abiding memories in the spheres where they have laboured.



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Nigger Brown, Ox Blood, Brown

Polishes: Black, Tan, Patent Leather
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Nigger Brown, Ox Blood, Brown

The death last week of Mr. William Anderson removes one who for 30 years was headmaster of St. John's Parochial School, Darlinghurst, Sydney. Judge Backhouse, in speaking of Mr. Anderson, said that the passing of the headmaster was not merely a loss to the parish of St. John's particularly, but was a loss to the people generally. "Mr. Anderson," added Judge Backhouse, "brought the Church Primary School to a unique plane. There were thousands of children who are now good citizens who have cause to revere his name, both because of his practice and precepts."

The Death of Mrs. A. Law.

A cable message from Colombo reports the sudden death at Nuwara Eliya, Ceylon, of Mrs. Law, wife of the Rev. Dr. A. Law, of St. John's, Toorak. Mrs. Law left Melbourne in August last with her husband on a visit to England in connection with the Colonial and Continental Church Society. After a tour of Great Britain Mr. and Mrs. Law left England early in June and visited Palestine. They resumed their journey to Australia and nearly two weeks ago landed at Colombo, where they intended to spend a week. Mrs. Law became ill on the voyage and died last Tuesday week. She was a sister of Bishop Armstrong. She leaves two children, Mr. Noel Law, and Miss Kathleen Law. The body was cremated last Thursday. We understand that Dr. Law is bringing the ashes to Melbourne, where he arrives on August 6.

Naturally this untoward news has come as a great blow to all of us who are interested in Dr. Law and the "A. C. Record." We have just been anticipating his and Mrs. Law's homecoming with the keenest of pleasure. The doctor has meant much to the "Church Record." But our Heavenly Father has willed otherwise. We are sure that the prayers of our readers will ascend to the Throne of Grace, that God in His mercy may console and comfort His bereaved servant. We will not say more!

The News in Melbourne.

(By Rev. F. Brammall.)

The news of the death of Mrs. Law at Ceylon has given Melbourne a great shock. Bishop Armstrong received the cable during the morning service at St. John's, Toorak, last Sunday week, and it is little wonder that he found himself quite unable to preach the sermon he had prepared. It is only a few days since the Bishop lost his own partner after a long and trying illness, and now the death of his beloved sister will make him feel more lonely than ever. He made the sad announcement to the congregation and the organist played most feelingly the "Dead March in Saul" and a bewildered congregation dispersed.

A better informed writer, with a more able pen, will no doubt write an appreciation of Mrs. Law's devoted service for our Master, but one could not meet her without realising what a strong Christian character she possessed and with what devotion she supported all the multitudinous activities in which her husband was interested. For her we cannot mourn, for she is with the Saviour she loved and served, but our hearts go out with deep affection for Dr. Law, the esteemed editor of this paper, who has been away overseas with Mrs. Law for over 12 months, and who will now miss her more than words can express.

It will be a sad home-coming for him, after such a wonderful trip, which they have both enjoyed so thoroughly and the best service we can render to our honoured brother is to regularly bear him up and his children before the Throne of Grace, especially during these days of sad loss and sorrow.



AUGUST.

- 2nd—President Harding, of U.S.A., died, 1923.
 3rd—Germany declared war on France, 1914.
 4th—Great Britain declared war on Germany, 1914.
 5th—9th Sunday after Trinity, when we pray for the twofold gift of God's grace—the grace that goes before and the grace that helps—to enable us to do the right according to His Divine Will.
 6th—The Transfiguration of our Lord.
 8th—Third Afghan War ended, 1919.
 9th—Coronation of Edward VII., 1902.
 10th—France declared war on Austria, 1914.
 11th—John Henry Newman died, 1890.
 12th—10th Sunday after Trinity. In this Collect we make an appeal to God mercifully to hear our prayer, and that it may be granted, to guide us by His Spirit into the right line of prayer according to His Will.
 14th—Pekin relieved in the China War, 1900.
 15th—Sir Walter Scott born, 1771.
 16th—"The Old Contemptibles"—The First British Expeditionary Force landed in France, 1914.
 Our next issue.



WHAT'S WRONG WITH RE-UNION?

(By Rev. S. J. Kirkby.)

THE letter recently sent to "Ministers of the Christian Churches of Australia" by the joint Australian Council of Churches, contemplating Reunion, is indeed wistful in its appeal and practical in its suggestions. Surely the time has come for some forward move which will bring the subject of Reunion out of the realm of academic discussion and a little nearer to the realm of actuality. The letter in question should certainly help us. Cheering is it to note that there is an inclination to consider the subject in its relation to Australian needs and outlook. Therein is wisdom. Reunion should be world-wide rather than continental; at the same time if we are to wait for the whole line to advance we may have to wait for ever. It is the daring individual or the daring group willing to stake everything on the Will of God and to break from unworthy traditions of men that will lead a hesitating and sometimes bewildered Church into that larger liberty for which Reunion stands, and which it secures. It took the famous "Kikuyu" group to startle the Church out of its dilettante thinking into serious action in connection with one aspect of the question. No real harm will befall us if we in Australia have courage to think freshly and act daringly.

Just now we are set to the task of creating the needed "atmosphere." Are we likely to succeed so long as denominational rivalry is so rife in our midst? Denominational loyalties may always be with us. Reunion does not necessarily involve their destruction, and so far as they represent temperamental differences they will have their place. Reunion stands for unity rather than a dull uniformity. Yet there is something ghastly, and disastrous of

all "atmosphere" in the competition that marks the relations of various denominations. Its worst expression is found too often in smaller country townships with population of worshipping Christian people just large enough to warrant the services of one resident Christian minister.

There we shall find three or more Protestant Churches, including our own, holding services simultaneously on Sundays and each struggling in a pathetic way to support its own minister. In some cases the existence of the three or more Churches may be a legacy from a more flourishing past when population was greater. "Vested interests" have become established, and are thus perpetuated.

The more blameable instance is that of the newly settled township or area. For two or three years perhaps it is allowed to exist without any place or provision for public worship. Then one denomination commences work and stations a minister therein. "His own people" (if such may be applied to a section which hungered for ministrations for two years or more without receiving any satisfaction) may preponderate in numbers. Those who are not "his own" yet need the Bread of Life, may be cheerfully willing to receive it through his ministry. He imparts it to all according to the "rites and ceremonies" of his own Church. A comity of churchmanship prevails. But it is only for a season. Along come denominational "spruikers." They inwardly boil with a violent envy at what they see and within a few months the township is sprinkled with churches, chapels and conventicles, all opened ostensibly for the glory of God, but really for the glory of man.

Here are a few instances:—

Mission Area No. 1.—Scattered country district, covering extensive tract. Seventy per cent. of settlers belong nominally to one Church. Ordained minister of that Church lives and works there, and so do four other Protestant ministers! Occasional visits are paid by a fifth. Total population computed at about 800. **Comment:** God help those unfortunate people.

Mission Area, No. 2.—Indifferent wheat area with precarious seasons. Eight tiny communities. Population sufficient to keep one parson decently fed and dressed and actively engaged in ministry. Three churches at work there. One closed down altogether a short time ago, but another promptly came in to take its place and try its luck. **Comment:** God help those unfortunate people again.

Mission Area No. 3.—Limited in space. Two unordained resident workers regular with a third from outside making regular and frequent visits to "his flock." No Sunday Schools in existence and children go sadly untaught. One of the unordained workers, at much sacrifice, opens up Sunday School work in honest endeavour to meet the need. For 30 years the need had been unrecognised, or rather and more truly had been callously disregarded. But now there is a change. There is room for only one efficiently worked and staffed school, and it is commenced. But there is a further change. Two Sunday Schools are competing for the limited supply of scholars, and a third is being organised in order to add to this unchristian welter. **Comment:** God help those unfortunate children and have mercy on the denominational "spruikers."

There is no need to add instances. Readers doubtless can call to mind

others more glaring still. The several Churches sometimes become like carnival showmen, each with some catch-penny attraction and preying upon each other's patrons.

The letter from the Joint Council should sober us and drive us to our knees in true penitence. And perhaps on our knees we will also see that whilst the time for conferences is not yet past (though we surely have had a-plenty) the time for some sort of action has come. If we have a comity of missions in the foreign field which we do not have it here in Australia? It is all very nice to plead for an "atmosphere." We need something more devastating and upheaving. **The Church needs an earthquake.**



History of a Sort!

MR. HILAIRE BELLOC, essayist and writer of some note, is now in the forefront as a historian. But he writes history with a purpose, for he is a Roman Catholic propagandist! Hence readers need to beware! His latest volume is "James the Second," King of England, whom he paints in roseate colours, with the evident intent of presenting this notorious Romanist king in favourable light. It is all part of a present-day move to educate the popular mind, to mould the unwary, and so produce a new mental attitude to Rome. Fancy stating in this volume that "James was the founder of the British Navy!" The wonder is that Howard of Effingham, Drake, Hawkins, Frobisher, or Elizabethan days, and Blake, who led the navy against the Dutch, before James's time, "do not turn in their graves." The simple fact is, the founder of the navy was King Alfred the Great, and the history of the navy is practically continuous from his day. James the founder of the British navy! Well, it is almost absurd.

Then again we are informed that James "was by nature generous," a statement scarcely borne out by his treatment of the Duke of Monmouth, whom, by a refinement of cruelty, he admitted to his presence, but refused to pardon. Neither can we forget "the Bloody Circuit" of Judge Jeffries, with its cruelties to women, as well as men, cruelties "avowed and sanctioned by the king." By nature generous! Oh, no! Rather does unbiased history reveal him as narrow and deceitful, wanting in generosity, holding a religion of Mary Tudor's kind, which stirred him to cruelty and revenge, and drove him into a career of treason against the Protestant and Reformed religion and the freedom of the people. Mr. Belloc has an axe to grind—he is out to further Rome's cause, and we simply write this note to put our readers on guard, as they read some of the present-day books of history.

Church Conditions at Port Lincoln.

IN another column we report the inroads of Anglo-Catholicism into the parish of Port Lincoln, in the diocese of Willochra. We do this for two reasons, one to enlist the sympathy and prayers of loyal church people on behalf of their harassed brethren in this important yet isolated outpost,

and, second, to make known the untoward condition of things in this parish. We dare not remain silent, otherwise we would be recreant to our trust. Besides, if we did not make known the facts the Church would be none the wiser and our friends would fight a lone battle. However, we are not surprised at the rapid advances in this diocese of Romanist practices. According to the Church of England Almanack for the year 1928, published in London, the Bishop is a member both of the E.C.U. (English Church Union) and the C.B.S. (Confraternity of the Blessed Sacrament). The former organisation is pledged to work for the restoration of the Eastward Position, Vestments, Lights, Mixed Chalice, Incense and Unleavened Bread in the Communion Service of the Church of England. It has officially advocated "The restoration of Visible Communion between our Church and the Church of Rome, and has declared that in the Sacrament of the Lord's Supper, the Bread and Wine, through the operation of the Holy Ghost, become in and by consecration, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same Most Holy Sacrament of the Altar, under the form of Bread and Wine, is to be worshipped and adored. The chief objects of the C.B.S. are the propagation of belief in the Mass and the "Real" Presence, together with advocacy of fasting Communion, Prayers and Masses for the Dead, and the Reserved Sacrament. Hence we are not surprised that the Bishop's appointee to St. Thomas', Port Lincoln, is a man after his own heart. We fear that little can be done, for doubtless the Bishop and his vicar have their minds made up, but all the same, it is a sad state of affairs. Can we wonder that the Church of England is weak, unconvincing and gazing-stock in such places?

"Every Obligation Honoured."

FROM one aspect, no nation could have received higher encomiums than did the Japanese nation, when the Prime Minister of Australia welcomed the several units of the Japanese Fleet to our shores some days ago. "In the eyes of the people of Australia," he said, "you stand very high among the nations of the world, and we desire to render our tribute to the facts that, in peace and in war, your great nation has stood firmly with us and has carried out every obligation that it undertook."

There is no doubt that the visit of these Japanese war vessels to our leading ports has been a tangible gesture of goodwill. We rejoice to know how graciously and generously they have been received. With the world's interest and attention being rapidly focussed upon the Pacific Basin, it behoves Australia and Japan to do all that is possible to inculcate friendship and develop common interests. Herein the Church can help greatly. We hope that the day is not far distant when Australia's Christian representatives in Japan, the Rev. E. R. Harrison, of the A.B.M., and Miss Boydell, of the C.M.S., will find themselves joined by further Australian workers. On the other hand the visit of such Japanese Christian leaders as the Rev. Paul Nagano, which is still fresh in our minds, can not but be fraught with lasting good.

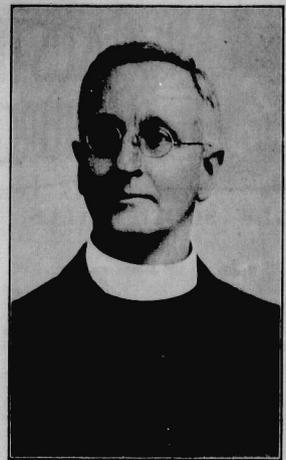
Things that make for Peace.

THROUGHOUT the world there are groups of high-minded men and women who are working for the outlawry of war. The ideal and pro-

gramme of these groups is that the nations shall by common agreement renounce war as a means of settling international disputes, pronounce it an international crime, and agree henceforth to settle old differences between nations by submitting them to an authoritative Court of Justice. Mr. Kellogg's peace proposals on behalf of the United States of America Government, are without doubt part and parcel of these ideals. Therefore the general acceptance of his plans, with certain qualifications by the European powers, Japan, Britain, and her Dominions, and for submission to conference, is particularly gratifying. World peace is a noble idealism with which we heartily concur. We are, however, not so foolish as to say that the goal of permanent international peace is in sight. The nations must work their way to it. The late Prof. William James, with that keen mental acumen and common sense way of seeing things which marked him, asks: "What is the objective of a football team?" Answer: "To get the ball over a certain goal line." But that is not really their objective. If it were, they would get up in the night, when there was no one to stop them, and place the ball over the line. Their real objective is to get the ball over the line according to the rules and conditions of the game and in spite of their opponents. So for world peace, it will be only after slow gains, many a set-back, repeated struggles, changes of tactics and many a reversal of fortune will peace come. But we must follow hard after the things that make for peace. Hence Locarno and similar proposals such as those of Mr. Kellogg.

Primitive Violence.

NO true lover of Australia can but be dismayed at the sudden increase of serious crime in our land. Maybe, it is a passing phase. Within recent years the world has become one huge neighbourhood and the passage of people from country to country is now simple and speedy. Maybe a reason lies just here. Ne'er-do-wells and human parasites seem to have easy ingress and egress. But apart from this, the everyday occurrences of thieving, sharp practice, dishonourable actions are an evidence of lowered moral tone and poor ethical standards. No doubt the secularisation of education has something to do with it. The double-edged doctrine of self-expression and "let nature have its way," are responsible for much. Add to these the break-down of home life, the weakening hold of the Christian Church, and the dire loss occasioned through the jettisoning of Bible authority, and the causes are revealed. Recently the Bishop of Bathurst, Dr. Crotty, spoke in his Cathedral on the matter, referring to the weakening of the moral fibre of the race. "He deplored the spending of £50,000 on a boxing stadium and £100,000 on a picture palace in Sydney, while institutions devoted to culture were allowed to suffer. It was a tendency to return to primitive violence which was taught not only as a necessity of class struggle, but also as an end in itself. The destruction of business and property were preached as a serious social gospel. Hatred was countenanced and sympathy derided and denounced as an emblem of degeneracy and weakness. While the Church was occupied with its own interior problems and religion was wrapped up in ceremonial controversies the schools were in real danger of becoming a pliant echo of the materialism and hypocrisies of modern life. The home, speaking generally, was



THE VEN. G. H. JOSE, M.A., Rector of Christ Church, North Adelaide, Canon of St. Peter's Cathedral, Archdeacon of Mount Gambier, Archdeacon Jose is the enthusiastic and devoted General Secretary of the Australian Church Congress, which is to be held in Adelaide in October next. He is leaving no stone unturned in his endeavours to make the Congress a great success and a power for good. He anticipates attendance from all parts of Australasia.

rapidly becoming a negligible quantity in the Christianising of the race."

Surely there lies here a challenge to Christian leaders and parents. Are we witnessing, laying foundations and playing our part as we ought?

We Know No Such Title

OUR Melbourne correspondent has sent us a copy of the circular letter which has been addressed to the clergy and churchpeople of Melbourne by the Victorian Committee of the Australian Board of Missions, inviting them to a public missionary gathering to be held in the Melbourne Chapter House on August 1. The meeting will take the form of a welcome to the Right Rev. Bishop Wilton, Assistant Bishop of Melanesia. To such a gathering we give our whole-hearted support. But when we say this we agree with our correspondent that, "It is very unlikely that such supporting speakers as the Right Rev. "Father" Mounsey, and the Rev. "Father" King C.R., will help to cement the better feeling between A.B.M. and C.M.S. To flout these names before us in their official "Romanising" title is calculated, if anything, to widen the breach. Whoever these people are, we know no such title as "Father" in our Church.

The Rt. Rev. Bishop Montgomery, D.D., formerly Bishop of Tasmania.

It is interesting to note that Bishop Montgomery, formerly Bishop of Tasmania, has been created a Knight Commander of the Order of St. Michael and St. George. It will be remembered that for nearly twenty years he was the secretary of the S.P.G. He became a Prelate of the Order in 1905. He married a daughter of the late Dean Farrar, and was for several years vicar of St. Mark's Kennington, London. He was appointed Bishop of Tasmania in 1880, and is the author of a large number of books. But the Bishop will be chiefly remembered for his great work in connection with the Pan-Anglican Congress in 1908. He was not only the secretary and the moving spirit of the great Congress, but the alpha and the omega of it, and whatever success was attained by that Congress was due entirely to the untiring and unceasing efforts of Bishop Montgomery.



NEW SOUTH WALES.

SYDNEY.

Death of Sir James Fairfax.

The death of Sir James Fairfax removes a man of noble character, the leader of Sydney's journalism, and a noted citizen. He was a helper of all good causes. Canon Langley officiated at the interment in South Head Cemetery, and said:—

"It is hard to believe that we shall never see Sir James Fairfax again in this life, so sudden was his death. His life was of such force and such varied interests that it is possible to trouble ourselves with questions. Ought he to have worked so hard, spent his life so generously? The fact is that each man must go his own way; one ought to do one's work in one's allotted space of time. Many bear witness to Sir James's great qualities.

"I knew him almost exclusively as a churchman. He was always in his place on Sunday mornings, entering heartily in the service, and always responding to any worthy movement for which the Church stood. He was at Church only last Sunday, and on the next day, Monday, he went to see a friend of mine who had been preaching about the work of the Church in the outback parts. He was interested, anxious, to know what the Bush Church Aid Society was doing. He did everything so quietly, so graciously, unobtrusively; he was so genial and warm, that he had the effect of helping one—and he helped me in this—to lift up one's head and proceed. That is a great quality of life.

"He had such qualities as made association with him a privilege, and daily contact with him an inspiration.

"When I read this morning of the high standards which he set himself to live up to I began to wonder, began to ask myself, 'What was the secret of his life?' and the words of the Psalm came back to me: 'All my fresh springs are in Thee.'

"He was not a man who talked about his religion, but Sir James was a man who, in his heart, had a little plant called reverence, which he felt needed watering from time to time, and so he came to God's house.

"He had the effect of helping men and women to lift up their heads and go on, and to me was one who, absolutely all the time in whatever difficulty, whatever dismay:

Never dreamed, though right were worried, wrong would triumph;

Held we fall to rise, are baffled to fight better; Sleep to wake.

"That was Sir James as I knew him, and as those who are gathered here to-day knew him."

Artarmon.

The induction of the new rector, the Rev. W. A. O'Neill, Th.L., took place on Thursday evening, 12th July, the Church of St. Basil's being crowded with parishioners, extra seats having to be provided to accommodate the large number present. The Bishop Coadjutor, the Rt. Rev. D'Arcy-Irvine, took the service of induction, after a shortened evensong. Several clergy attended, including the Rev. C. A. Stubbin, Rural Dean, who took the evensong, and the Revs. D. J. Knox, F. Cash, W. J. Roberts, W. Adams, M. Fielding, and M. A. Warren; while apologies were received from Archdeacon Boyce, the Revs. H. N. Baker, and E. Cameron, the Rev. G. L. Sneddon (Presbyterian) and the ministers of Chatswood South and other sister Churches in the district. The Bishop in his address spoke of the splendid work of the new rector and Mrs. O'Neill at Moss Vale, where over £2,300 had been raised towards a new Church, and where the funds stood at over £200 in credit. Their popularity had resulted in a splendid "send-off" from the various churches and organisations connected with the large parish, a big cheque and presents representing the largest known in the history of the parish, all given voluntarily. The Bishop spoke of Mr. O'Neill as essentially a man's man, and his rector augured well for the progress of St. Basil's, where efforts are being made to raise funds for a new church. An augmented choir sang the anthem, "I was glad," and with the professional and recessional hymns the service was brightly rendered. Bishop D'Arcy-Irvine said that he had much to do with the founding of St. Basil's, some of the earlier services being held in a hall under the leadership of his old friend and helper, Mr. F. H. Molesworth.

After the service the Wardens invited the people present to a welcome in the institute, and a very large gathering assembled there. The proceedings were enlivened by the songs of the well-known choir of Artarmon Glee Singers, and a very enjoyable evening was spent. Humorous speeches were made by the Bishop, Mr. Cash, and the rector. Refreshments were served by a willing band of lady helpers and introductions were made and friendships formed between the rector, Mrs. O'Neill, and their daughter, and the parishioners. The new rector began his ministry on 1st July, large congregations at all the services listening to his forceful addresses. Artarmon may well be proud to call an advance as one of the largest parishes in the diocese.

The Rev. W. A. O'Neill has a wide circle of friends in the various parishes where he has officiated, notably in Redfern, St. Paul's, under Archdeacon Boyce, and at Parramatta, with Archdeacon Gunther, from whence he

moved to Dapto, and then to Moss Vale. It is evidence of the great esteem in which the new rector is held that he is always cordially welcomed by his many friends in all those parishes whenever he can pay them a visit.

Ladies Home Mission Union.

During the winter months a great amount of second-hand clothing has been received and passed on to the poorer parishes. Many cases of deserving poor have been helped. One deserted wife with £3 per week on which she is expected to keep herself and five children, including rent for furnished room—she has no home—was deeply grateful for clothing received. Another frail mother with delicate children, thanked God for such a work as that of the Ladies Home Mission Union. Almost every day brings the knowledge of fresh distressing and needy cases.

Those who contribute to this fine work may feel that they have accomplished much in helping to lift the burdens of overstrained and hardworking lives.

Members' Gifts.

Over 1500 new garments have been received and sent on to the mission zone parishes.

Special.

Quite recently two invalid chairs have been lent to two old women for an indefinite period.

"Mother will now be able to have plenty of fresh air," wrote a grateful daughter.

The sale of work will be held in the Chapter House, on Thursday, September 20th, from 12 noon. Will members and friends kindly keep the date free.

St. Luke's, Berry.

Celebrations for the reopening of St. Luke's Church of England, Berry, were held last week, when a garden party was held in the grounds of the church, and the Rural Dean (the Rev. E. Walker) presided. At the re-opening service in the evening Archdeacon Charlton was the preacher. Special services were conducted on the following Sunday by the rector, the Rev. J. R. Le Huray.

NEWCASTLE.

The New Dean.

The Very Rev. W. H. Johnson, B.A., was installed as Dean of Christ Church Cathedral last week by the Bishop of the Diocese. There was a crowded congregation. A public welcome was also given and leading citizens and church leaders spoke words of welcome.

Combined Campaign for Missions.

Communicants' Conference.

At Cessnock, on August 12, 13, 14, a Communicants' Conference in connection with the World Call and the Combined Campaign for Missions is being planned. The Bishop of the Diocese will preside and the Dean of Newcastle will take part. On Sunday, August 12, his Lordship will preach in the morning and the Dean in the evening. Delegates will be present from all parts of the coalfields. Dr. Long has also made a tour of the coalfields districts, and will make certain proposals with regard to the problems facing the Church on the coalfields.

BATHURST.

Visit to Cowra.

The Bishop of Bathurst, Dr. Crotty, visited the district and held confirmation at Cowra, Darby's Falls, Holmwood, and Morongla. In all 94 young people were confirmed. The Bishop conducted the evening service at St. John's, Cowra, but the Church was not large enough to accommodate the people, some 150 not being able to gain admission.

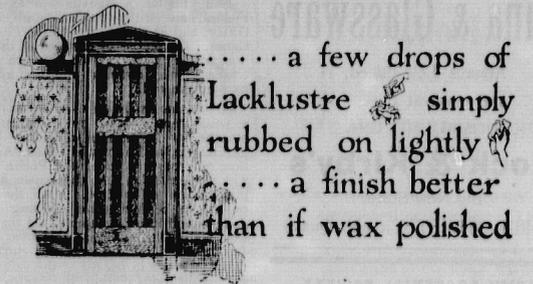
Rates on Church Property.

An interesting decision was given by the magistrate in the Bathurst Municipal Appeal Court, when the Church of England authorities appealed against the valuation imposed on the rectory at South Bathurst, on the ground that, being a church property, it was exempt from rating under the Local Government Act. It was admitted that the rector did not live there, and the building was let to another person. This point proved fatal to the appellants. The magistrate held that the building was not a rectory within the meaning of the Act, and was not used for religious purposes, therefore the property was ratable.

Cathedral and Kelso Bequests.

Under the will of the late Miss Jane Foster, of Bathurst, bequests have been made of £600 to the Building Fund of the new Cathedral and of £200 to the Parish of

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Central Macleay.

The second annual meeting of the Churchwomen's Guild of the Church of St. Barnabas, at Gladstone, was held on the 5th July. It was a happy event. All office-bearers were re-elected. The balance sheet showed income, £467 12s. 9d., with a balance in hand of £8 4s. 3d. £459 8s. 6d. had been paid over in respect of the new Church and other items. The great event of the year had been the Dedication of the Church. In addition to money contributions the Guild had received many very valuable gifts of Church furnishings.

VICTORIA.

MELBOURNE.

Harmful Publications.

The Christian forces of Melbourne and other public bodies waited on the Federal Attorney-General on Saturday last and urged the suppression of harmful publications.

The Federal Attorney-General (Mr. Latham) expressed his sympathy with the objects of the deputation, but explained that very little could be done by the Federal authorities beyond what was already being done.

The question, Mr. Latham said, was one of production, distribution, and sale, and in some cases of importation. The Customs Department was concerned with importation, and was working efficiently. The co-operation of the public was needed, and if any information concerning the introduction of undesirable prints was passed on to the authorities, full investigations would be made, the provisions of the existing Act were, he thought, quite sufficient to deal with the introduction of harmful publications from

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overseas. The Federal Parliament had no control over the production of similar matter within the Commonwealth. That was purely a State matter. Distribution affected the Federal authorities only through the Post Office, and he would refer to the Postmaster-General the matter of destroying the offending articles which passed through the Post Office. This, however, did not get at the root of the evil.

Mr. Latham went on to say that there was a penalty of £50 or imprisonment for 12 months for the sale of offending literature in Victoria, and he would advise the deputation to prosecute under the Police Offences Act persons who sold the paper and other publications referred to. Until the law was proved to be ineffective, nothing could be done, but if it was demonstrated that the law was insufficient in these instances, it could be amended. There was no difficulty so far as the law in regard to the sale of harmful publications within the State was concerned, although a difficulty would be introduced in the case of a sale by a person in another State.

Combined Campaign for Missions.

The Bishop of Ballarat is to visit Melbourne Diocese in September, in the interests of the Combined Campaign for Missions. He will give a fortnight's intensive work. Meantime, a helpful prayer card has been issued. The diocese is preparing for the visit.

Australian Board of Missions Pageant.

The A.B.M. is arranging for a Grand Pageant in the Melbourne Town Hall from August 8 to August 13, in which some 2,000 performers from parishes and schools in the diocese will take part. J. C. Williamson Ltd. have kindly consented to assist with the scenic and lighting effects. The general subject will be "Australia and the World Call," and there will be narrators describing the events pictured by the tableaux.

St. Luke's, South Melbourne.

The parish paper of St. Luke's, South Melbourne, has been enlarged. The publication is now in its 21st year. The vicar, Rev. Cassian Crotty, has been enabled to do this through the generosity of a friend. The title of the magazine is "The Friend," which the vicar says is very appropriate, because it has always been his ideal to try and be a friend to every parishioner in every parish in which he has been.

Friendship is a very beautiful and a very helpful thing. Jesus Christ was and is the best friend of humanity, and in the Gospel He calls His disciples His friends. As we should always try and be worthy of the friendship of our friends, so especially should we endeavour to be faithful and true to the best of all friends.

GIPPSLAND.

Appeal for St. Arnaud.

The second annual appeal throughout Gippsland Diocese for the young diocese of St. Arnaud, was made on Sunday, 15th July. This action finds much commendation, and it has been hoped that the appeal will be richly rewarded.

St. James', Orbost.

On July 21st, the Dedication of the new Church of St. James', Orbost, took place. The Bishop writes in anticipation of the dedication:

"Our people of the Snowy River flats are presenting the Diocese with one of the most beautiful and substantial of the many Churches built in Gippsland during the last decade. It is being richly furnished with many memorial gifts and stained glass windows, and is already the pride and delight of the people into whose hearts God has put it to do this good work. There promises to be a great gathering on the 21st, from far and near. From what I hear it looks as if the clergy and people from all North Gippsland are planning to gather round the Rev. J. B. Montgomerie and his congregation on their great day. This is all to the good, and only as it should be. But I hope that the whole Diocese will remember to be with us in spirit and so join in a fellowship of rejoicing."

QUEENSLAND.

BRISBANE.

Giving to Missions.

The Synod of this diocese has resolved to raise during 1928-29 £4,620 for Missions, £4,200 for A.B.M., and £420 for C.M.S. The Archbishop says "that the valuable and moving addresses of the Bishop of Central Tanganyika and the Rev. P. J. Bazeley, both

of whom we thank sincerely, ought to contribute to this."

Be it noted that the C.M.S. proportion of the amount to be raised is not one-tenth, and further, that the two speakers who gave them inspiration at the Synod Missionary Gatherings were C.M.S. men. Not much parity.

Late Mr. A. H. Whittingham.

Estate Valued at £242,913.

Probate has been granted of the will of the late Mr. Arthur Herbert Whittingham, of Alice Downs, near Blackall, Mayfield, Windemere-road, Hamilton, and Brisbane (Q.), grazier, who died in June last, leaving an estate of the net value of £242,913, of which £234,606 represented the Queensland portion. He appointed the Union Trustee Co. of Australia, Ltd., of which he was a director, his executors and trustees. After providing for his widow, and making gifts to relatives, friends, and Queensland charities, the testator made provision for the creation of a scholarship and University studentships to be controlled by the Geelong Church of England Grammar School, Victoria. The fund for these lastmentioned purposes is expected to amount to £100,000.

SOUTH AUSTRALIA.

WILLOCHRA.

The Cummins Mission.

The July issue of "The Willochran" remarks:

The principal event of interest during the past quarter was the visit of the Rev. S. J. Kirby, B.A., Organising Missioner of the Bush Church Aid Society, who arrived on the 1st May and remained in the district for a period of eight days. During this time he was able to visit eight out of the ten centres, and much regretted being unable to see the progress of the work at Tooligie Hill, a most promising centre where services have just been commenced. Time did not permit of this, however, but on a future occasion Tooligie will find a place on the itinerary.

WEST AUSTRALIA.

PERTH.

Death of Sister Vera.

The Archbishop writes:

A great loss has fallen on the Diocese. Sister Vera has passed away to her rest. She was a remarkable woman and did remarkable work. Sister Vera was, when she was young, a "reigning beauty" in her set in London. She chose, however, to give up society life and devoted herself to the work of the Church Extension Sisters. Over thirty years ago she came over here, bringing with her orphans to give them a home in a new land. Since then her life has been one long labour of love. She and the good Sisters have established schools for girls in different places, but lately have concentrated their energies on Perth College for Girls. The Sisters had a wonderful love for and a way with little children, and they all loved her. Perth College will remain as a memorial of her life and work, for which many women will in future, who came under her influence, "rise up and call her blessed." I am glad that she lived long enough to see her heart's desire accomplished fact. This was the building of the Chapel at the Girls' College.

KALCOORLIE.

The Bishop.

Dating from 1st July, the Bishop of Kalgoorlie has gone for six weeks to take Confirmation and help with the Combined Campaign for Missions in the Diocese of Bunbury.

The Visit of Bishop Mounsey.

On August 10, the Rt. Rev. Bishop Mounsey, at one time Bishop of Labuan and Sarawak, and now a visitor to Australia's Community of the Ascension, will arrive in Kalgoorlie to spend several days. He is on his way through to Perth to conduct the annual series of Retreats. The Bishop hopes to arrange for him to preach on the morning of Sunday, August 19th, at St. Matthew's, Boulder, and in the evening at the Cathedral. The Bishop reminds his clergy that their Retreat at Guildford is fixed for August 28th to 31st, and he hopes they will all make every effort for their own sake and for the sake of their people, to be present.

The Synod.

The Diocesan Synod will meet on Thursday, August 10th, to decide what is to be Kalgoorlie's attitude towards the amendments to the Constitution of the Church of England in Australia, proposed by the Diocese of Sydney as a condition of their acceptance of the Constitution. It is a matter which has caused the Bishop much anxious thought. "I do not like the Sydney amendments, particularly the one in which they reserve to themselves the right to refuse appeals from their Diocesan Tribunal to the Supreme Tribunal. But it seems to me, on the whole, better to have the Diocese of Sydney definitely a party to the Constitution, even on their own terms, than to risk the possibility of a schism in the Church, and to hope that time and experience will so assuage their fears of the Supreme Tribunal that they will never exercise their right to forbid appeals," says the Bishop.

Appointments.

The Rev. A. S. Cracknell, after devoting 19 years devoted service on the Goldfields, has gone to Wagin, and the Rev. J. W. Henderson has taken up rectoryship of Esperance.

TASMANIA.

Combined Campaign for Missions.

The Bishop of Grafton has kindly consented to act as Bishop Crusader in Tasmania in connection with the Combined Missionary Campaign, and will visit Tasmania in September. A full programme is being prepared for him.



The Church of Rome and Marriage, by D. Hay Fleming, LL.D., published in Edinburgh. Our copy from the Author.

This is the fifth edition of this brochure and as the title indicates, it deals with the Roman Church and its attitude to marriage, more particularly from the standpoint of nullity. There is an illuminating first section on R.C. prohibitions, e.g., "no doubt the artificial impediments to marriage could be surmounted by dispensation . . . but they were costly contrivances, hopelessly beyond reach of the poor, fruitful to the coffers of the Church," page 5.

"Notwithstanding the Council of Trent's admission of the evils flowing from the multitude of prohibitions, it did not abolish any of those relating to consanguinity or affinity by previous marriage," page 8.

The question of validity and of mixed and clandestine marriages is dealt with, while the authorized translation of the Ne Temere Decree is set forth in full. The Pope's dispensing power as indicated in the Vanderbilt-Marlborough nullity case, the N.S.W. Law on Ne Temere and the "Marconi" Marriage Case are given adequate scrutiny. The booklet, though only one of 36 pages, is most useful and enlightening in its learned and documented references. It sets forth Rome's schemes and subterfuges to suit special cases and though she professes to stand for the indissolubility of the marriage tie—parties can get a divorce providing they agree beforehand.

The Torch-Bearer. This is the Term Issue of the magazine of the Sydney Church of England Grammar School. It is replete with the usual school matter: sports and so forth, old boys' news, and sundry details. This number, however, contains the report of Speech Day, 1927, with the school records in all departments, together with the Leaving and Intermediate results. The Headmaster's report is an excellent statement of the school's life and work. A prominent place is given to illustrations of the successful eight oar and four oar crews in the Great Public Schools' Regatta. "Shore" this year did famously.

Let us Build up a City. Such is the title of the Annual Report for Australia, of the British and Foreign Bible Society, year ending November 30th, 1927. With most apposite analogies the report shows how the Bible Society in Australia is contributing its share to the world-wide task of building the City of God. There are informative chapters on circulation, finance, with full lists of branch activities, officers, and district subscriptions. No lover of God's Word and its distribution should be without this inspiring report. It is the record of a most worthy achievement.



Extempore or Occasional Prayer in Church.

"Loyalist" writes:—

In a recent issue of the "Record" in your "General Jottings," you made some comment about "Extempore" or "Occasional Prayers" being more generally used in the Church Services.

My mental comment immediately was, "are we to be a law unto ourselves in this matter, or are we to be loyal to our Book of Common Prayer?" Quite recently a friend of mine went into an Evangelical Church in a suburb of Sydney and said he "hardly recognised the Evening Prayer, most of the prayers were 'innovations.'" I know one recently elevated to a Bishopric, who punctuated his services with his "own collection" of prayers. I wanted to know by whose right or authority he did it. We who want to be loyal, cannot be as popular, folk say they like them—it makes them listen. Quite so! but where will we arrive? I asked a noted liturgist who visited our shores recently, his opinion and of his practice. He said it was unthinkable—he never did it, but used his parish hall for prayer services when occasional and extempore prayers were used. That's loyalty to the Book of Common Prayer.

Personally, I should be considerably disturbed if in Church I heard used, prayers I could not say "Amen" to.

What are our Bishops doing? Surely we look to them to censure breaches!

I was in a Queensland Church recently when an upstart Curate boasted he dispensed "Reserved Sacrament." I know it is done in Sydney. Are these "innovations" to be allowed till later we are asked to legalize them as in England.

One is anxious to be loyal, but where are we?

The "A.C.R." Appeal.

The Revs. F. H. Frewin and F. Brammall, Chairman and Secretary respectively of the "A.C.R." Committee in Melbourne, write:—

We rejoice with you in thanking God for the removal of the old debt on the "Church Record," and we want you to kindly insert our warm thanks to our Victorian subscribers, who have so generously helped us in this effort. We made ourselves responsible here for £100 of the £600 which was required, and we have received £80 of that sum. It may be that some of our Victorian readers might like to help us to carry out fully our promise to Sydney, whose people have done so magnificently in this effort.

We hope now that a scheme of distinct advance will be launched so that this most needed Church Paper can reach a much wider circle of readers and thus extend its valuable work.

Melbourne, 25th July, 1928.

Australian Church Congress Adelaide

OCTOBER 17-24, 1928.

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YOUNG RECORDERS.

Aims.

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

Toorak Vicarage, August 2, 1928.

"All creatures great and small

The Lord God made them all."

My dear girls and boys,

I have been away staying in the country and every morning have been wakened up by the magpies chattering away so merrily in the pine trees just outside my window. I love to hear them, don't you? Some time ago there was an English naturalist out here studying our birds, and when he was leaving he is reported to have said that one of the sweetest bird notes he had ever heard was that of our Australian magpie. Many of us felt very pleased with him.

I don't really know much about birds, and often wish I did; they are so interesting. Many of you will know lots about their ways and habits, and every kind of bird seems to act differently.

One day in our town garden we were very interested in a mother bird with two babies only just able to fly a tiny bit. She had them on top of a trellis, would take first one and then the other for a short flying trip; such a lot of bird talking went on. Then she apparently told them to stay quiet while she got them their dinner, and off she flew. After some time back she came with something in her beak, and gave it to one baby, the other crying for it like anything; off again and back with something for the second, and so on over and over again, each in turn, till both were satisfied.

Another time we heard a lot of squawking going on, and went out to find the cause. There was a baby starling, I think it was, running about in the garden, too young to fly. A girl staying in the house caught it—she was so afraid the cats might get it—but she had to drop it very quickly. The parent birds were watching, they both shrieked and went straight for her head. The little bird ran through the fence into the street, so we could only hope its father and mother could keep marauders off till it could fly and get away itself.

I'm sure we all love to see and hear birds. Of course sometimes they are a terrible nuisance and must be prevented from doing too much damage to fruit and wheat crops. Even so we should not be too cruel and we never would be if we'd only remember that all living things have, like us, been made by God and that He cares for them. We know that because He said so Himself, and said it about one of the most ordinary, and we think, one of the most tiresome of little birds, the sparrow. Will you look up in St. Matthew and find where Jesus speaks of

the sparrows? How not one of them falls to the ground but He knows of it, almost towards the middle of the book you will find it.

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—
Romans xii. 10.

A small award will be given at the end of the year to all who send in a sufficient number of answers.

ONCE A SCOUT ALWAYS A SCOUT.

Six years ago a youth who had been the first mate of a little schooner and often used to look back on his Scout days, which seemed then so very far off. The other day this schooner, the Cecil Junior, was on her way from Spain to Newfoundland. She was an old-fashioned three-master schooner, built of wood, with nothing in the way of wireless to protect her in case of trouble. The trouble came when she was in mid-Atlantic. Heavy weather had crippled her, and it was quite clear that if the storm did not quickly cease, or help come, the old schooner was doomed to disaster. She threw up flares in the midnight gale, and the glow was seen by an old tanker. The tanker drew near, but had no means of learning what was the trouble. It was useless in the thunder of the storm to use the megaphone. Then it was that the first mate remembered his Boy Scout days. He whipped out his pocket flash-lamp and began signalling, making the other ship understand what was necessary.

The tanker at once sent off her lifeboat to the rescue. Before she could reach the Cecil Junior there was a terrible explosion, and the schooner went up in flames. The lifeboat held on and saved all the little crew of six, who had managed to cling to debris. From the tanker they watched the schooner sink, and no one knew better than they what it had meant for them to have an old Boy Scout on board.—Exchange.

AD MAJORA AVOCATUS!

Attention has recently been called to the monument in Westminster Abbey erected to the memory of Jeremiah Horrocks, a young English Curate, born in 1619, who died at the age of 22. Horrocks was a mathematical genius, and among other astronomical discoveries, he predicted the transit of Venus on 24th November, 1639. The day happened to be a Sunday, and he had to conduct service in the Church at 9 a.m. and 1 p.m. At the latter hour he wrote in his diary, in Latin, the words inscribed on his tomb: "Ad majora avocatus," "called away to business of greater importance." On his return from Church he found the transit just beginning. Incidentally his discoveries led to the occupation of Australia by the British race. In 1769 great preparations were made to observe the transit on 9th December, and Captain Cook was sent to Tahiti for that purpose. It was on his return journey he made observations of New Zealand and Australia. Sir Isaac Newton derived many of his ideas from Horrocks.

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Ten thousand boys in India have become Scouts during the last five years.

It is stated that 300 Christian Jews are serving as clergy of the Church of England.

Courage is going on when you are hollow inside and there's no excitement, and you feel it isn't worth while, and it lasts not for a day, but for months and years.

It is reported in New York that Dr. John R. Mott, as chairman of the American Y.M.C.A. National Council, endorses the candidature of Mr. Herbert Hoover for the Presidency.

Sixteen negroes were lynched in the United States of America last year.

That is sixteen too many. However lynching orgies in U.S.A. are rapidly growing fewer each year.

It is computed that half the money spent in liquor every year in England would pay outright for 250,000 £600 houses, provide work for 800,000 men, and everywhere increase the health and happiness of Britain's people.

It is proposed to build a wayfarers' hut along the Great Western Highway near Katoomba, N.S.W. The Rector of Leura and his churchwardens, aided by the Member for the district, have urged the matter upon the local Municipal Council.

The London Morning Post says "that it is not in the palaces of bishops or in the High Court of Parliament that real religion is pursued. That tremendous labour must be carried out in the parishes and in the homes of the people."

The largest unexplored and unexploited tract of country in N.S.W., with an assured rainfall and large timber and mineral resources, lies between the Macpherson, New England and Richmond Ranges. It is admirably suited for a wide range of agriculture.

The number of missionaries engaged by the London City Mission on April 1, was 255. During the year ending March 31, they read the Scriptures 260,000 times in the homes of the people, and distributed gratuitously more than 1,000,000 Testaments and Portions of God's Word.

The census taken in East Africa last year gives the density of the population in the Sudan as six to the square mile, in Kenya and Tanganyika as 11, and in Uganda as 28. It had been thought that the coast Arabs were dying out, but the census returns show an increasing number.

Hope for the rescue of the famous Arctic explorer Amundsen has practically gone. It is a tragedy that the man who was first at the South Pole should have perished obscurely in Northern waters. However, his admirers have their consolation that he was engaged on a quest of charity.

The N.S.W. New Settlers' League has made arrangements with the British Government to receive 600 adult migrants between August and September next. These will be men between 22 and 30 years of age, who will have received three months' training in England in dairy and horse management.

Siamese officials are now in Australia with the object of acquiring first-

hand knowledge of Australian practices, more particularly with regard to savings bank systems, and the accounting methods employed in such departments as the General Post Office, the railways and other public service.

The Rev. "Dick" Sheppard, of London, says that he can never look at a pillar-box without a certain amount of awe. "There is something menacing about that box—slip your letter into it, and you have taken an irrevocable step, you have inevitably added, it may be, to the joy or the anger or the bitterness of the world."

A great tribute has been paid to the Japanese martyr of science, Dr. Hideyo Noguchi, "who solved the problems of snake poison and locomotor ataxia, did away with yellow fever in America, discovered the cause of glaucoma, and recently gave his life in the cause of science at Accra," on the West African Coast.

Princess Mary, Viscountess Lascelles, attended a special service at the London City Church of St. Bartholomew-the-Great on June 10, and opened the restored East Walk of the Cloister. The restoration has been carried out in the style of the fourteenth century Gothic. The church is one of the oldest in London, being built 800 years ago.

With much gratification we note that at Buckingham Palace the other day the King conferred the honour of Knight Commander of St. Michael and St. George on Dr. Wilfred Grenfell for his great missionary labours in Labrador. "Grenfell of Labrador" is a household term where Christlike philanthropic service is concerned.

In certain quarters one of the amazing things about Prayer Book discussion, is the ostrich-like attitude of would-be defenders. Somehow they cannot see that aspects of worship alien to the historic Church of England and hitherto banned, would be legal, if the proposed book had passed. Cannot these facts be squarely faced?

The annual report of the N.S.W. Workers' Compensation Commission discloses that the total amount of compensation involved in cases that came under the purview of the commission during the 12 months ended on June 30, was £421,938, of which 95.48 per cent. was payable in regard to injuries received in the course of employment, and 4.52 per cent. in respect of injuries received on the periodic journey to and from work. Nearly 30,000 claims were dealt with.