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Readers who respond to advertisements in
"The Australian Church Record" please
mention the Paper to advertiser.



Toorak, V.

July 22nd, 1926.

"Lives of great men all remind us
We can make our lives sublime."
—Longfellow.

My dear young friends,

We all, men and women, boys and girls, love to hear and read about heroes and adventurers, don't we? It is one of the fine things about us that we do so enjoy tales of courage and sacrifice. Our history books and our Bible, which is history too, of course, give us lots of tales more interesting and fascinating than any imaginary ones, because they really happened.

Think of the first man who sailed out into the open sea, and then, ages afterwards, Christopher Columbus, setting out to discover America. He was quite sure there was a new world across the mighty seas, but he was a poor man and for many, many years could get no help. He wanted ships and crews, but kings and princes and men in power only laughed at him. He wouldn't give in, and at last he was able to set sail into the unknown. He had three ships and the largest was 100 tons. Have any of you been to see relations and friends off to England? Some of our liners are 20,000 tons! Imagine the difference in size and think of his courage.

Coming to our own time, who would have thought some years ago that any man could fly from England to Australia, and yet this wonderful deed has been done. The newspapers are now telling us every day about Mr. Allan Cobham. We are all thrilled by what he has done and very sorry to read of the death of his brave mechanic.

We admire all these wonderful men. They make us want to be brave too, and so we all can be.

Think of all the men in the Bible who lived and suffered for their Faith, their belief in God. St. Paul, in his letter to the Hebrews, has written a wonderful account of some of them. He tells of their mighty deeds, of their endurance under suffering, how they subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of flames, escaped the edge of the sword, how they were tortured, mocked and scourged, were stoned and suffered bonds and imprisonment. He gives a few names, but says time would fail him to tell of all.

Nowadays, in our free land, we don't have to suffer like these men suffered, but we still, all of us, need faith in God and courage to do the right thing every day.

Will you find me this wonderful chapter?

I am,

Affectionately yours,

Quint Mat

The correct answer to the question in the last letter is "My house shall be called the House of Prayer." (Matthew xxi. 13).

ROOM AT THE TOP.

(From the Children's Newspaper.)

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

"ALL HIS BENEFITS."

(Psalm 103: 2.)

"Forget not"—though the way be steep,
Though clouds obscure the sky,
Though hope itself is almost gone,
Our Father's Hand is nigh.

"Forget not"—all the promises,
Of help and strength and love,
Nor how the shadows of the soul,
In light from Heav'n above.

"Forget not"—resolutions made
And purposes aye,
The earnest striving of the soul,
It's aspirations true.

"Forget not"—faint and weary one,
The friends, now gone before,
Who fought and conquered in the strife,
And reached the Farther Shore.

"Forget not"—that our Father lives,
In His almighty power,
Unseen, is with us day by day,
And guides us hour by hour.

"Forget not! All His benefits!"
In number, "as the sand,"
In beauty, "as the stars of Heav'n,"
A countless, shining band!
—Grace L. Rodda.

Parish Papers Please Copy.

Much help would be accorded to this paper if clergy who befriend it would kindly insert in their parish papers, on occasion, some paragraph like the following, which, with alterations, appeared in the parish journal of a large city parish, and for which we are deeply grateful.

"THE AUSTRALIAN CHURCH RECORD" (fortnightly)—on order from 9/- a year, post free—will keep you in touch with what is being said and done in England as well as in Australia. It should be noted that the daily press does not inform us on many urgent points, and that the Church press in general is official, and therefore neutral. Note that "The Australian Church Record" is the only non-official Church paper in Australia which stands firmly for the present Prayer Book, and opposes the introduction of an "alternative" or Roman style of Prayer Book, believing that two Prayer Books will eventually rend the Church in twain. The paper contains also many other items of general interest and varied character—several capable writers being engaged to assist the editor in this work. There are 12 pages and frequent illustrations of church buildings and churchmen.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED"

Vol. XIII. 16.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

AUGUST 5, 1926.

[Issued Fortnightly.]

Single copy 3d. 9/- per year post free



A Difficulty about my Child.—An original Dialogue written for this paper.

A Word or Two.—On Current Topics.

Bishop of Wangeratta.—Sketch and Illustrations.

Children's Chat.—Interesting Letter from Aunt Mat.

C.M.S. and A.B.M.—A C.M.S. Supporter states a case.

Ecclesiastical Superciliousness.—Leading Article replies to recent severe strictures on Evangelicals.

English Letter.—From our Special Correspondent.

The First Church in Australia.—An Article of Importance.

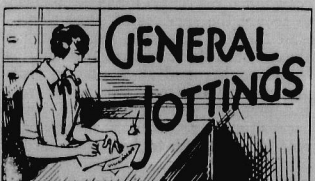
Up Against It.—A fine expression of the Challenge, by the Rev. A. Depledge Sykes, of Adelaide.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

"The Australian Church Record" is edited in Melbourne. General Editorial Communications should be sent to the Editor of "The Australian Church Record," c/o St. John's Vicarage, Toorak, Melbourne, Victoria. News items to the Assistant Editor, 54 Commonwealth Bank Chambers, 114a Pitt Street, Sydney.

SUBSCRIPTIONS payable and COPIES obtainable: Sydney, Manager, 54 Commonwealth Bank Chambers, 114a Pitt Street. Tel. B3006. Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Mathoura Road, Toorak; Hobart, W. J. Molyneux, Sandy Bay. Please report at once any irregularity in delivery or change of address.

ADVERTISEMENTS.—Small Adverts. prepaid, 16 words, 1/- Id. each additional word. Standing Advertisements by arrangement.



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

The "walking parson," now 76 years of age, is off to walk round Crete.

Stones from old English Cathedrals and Churches are to be incorporated into the new Cathedral, New York.

By the bequest of the late Mr. J. T. Box, St. Paul's, Ascot Vale, Melbourne, receives £60.

The oldest British missionary, Dr. J. Sibree, of the London M.S., has celebrated his 90th birthday.

"Infamous and devilish" is how Bishop Hay stigmatises the proposal in Tasmania to revive financial prospects by the Hobart Casino scheme.

The Rev. R. H. L. Sheppard, of St. Martin's, London, is much better, the trip to Australia having done good. He wisely refused to preach when here.

The Bishop of Willochra intends to form another Bush Brotherhood in his diocese to work towards the Northern Territory and Queensland borders.

Bishop Sprott, of Wellington, New Zealand, fears that gambling developed a mentality which is a menace to the Empire.

A Jew originated the idea of Christmas Cards in London in 1879. Sir Adolph Tuck, of the famous firm, Raphael Tuck & Co., recently died in England.

A Melbourne Vicar complains in his parish paper that wireless is emptying his church. Other vicars say their are not being adversely affected by that cause.

The foundation stone of the new Church of St. Bartholomew, Burnley, Melbourne, was laid by Lord Somers on Sunday, July 25. The old church stood on a noisy site near both tram and train.

The first lady deputationist of the B. and F. Bible Society, Melbourne, has been appointed, Miss Bradshaw, well-known in Anglican and Y.W.C.A. and Zenana work, having been accepted last week for duty in Victoria.

A certain Anglo-Catholic Bishop recommends all his clergy, irrespective of their convictions, to take a church paper which repudiates the title of Protestant. Where does the "Australian Church Record" come in, please?

A Melbourne Vicar tendered his resignation after having been in the parish three years. He thinks this gives opportunity to test whether change is desired. But in three years most men would have the Vestry full of their own followers.

St. John's, East Malvern, Melbourne, set its young men to conduct the service following the example of other parishes. The innovation was a decided success. It will prove itself still more if it lead some of the young men to consider the call to the ministry.

The Dean of Chester, at the same conference, said:—"He did not think the herding instinct, the brotherly side

of things, was a sufficient source of dynamic. They could get the driving power the society needed out of an ideal, and their ideal should be the Person of Jesus Christ Himself."

On behalf of ourselves and our readers we desire to express deepest sympathy with the sufferers from the devastating wind storm at Highton, Geelong, Victoria, last week. The old historic Church of St. John, a solid stone building, of 65 years' witness to God was wrecked.

At a C.E.M.S. conference at Sheffield in June, Bishop Taylor Smith said, "Christians had been too much like logs, only moving when they were dragged. They were too much like wheelbarrows, only going when pushed; and too much like sponges, absorbing everything and only giving when they were squeezed."

Last Sunday evening the Rev. Dr. C. J. Prescott, Headmaster of Newington College, Sydney, preached in Holy Trinity, Dulwich Hill, by special authority of the Archbishop of Sydney, as being a clergyman working toward the ideal of Reunion as set forth in the Lambeth Appeal to all Christian people.

It is necessary to explain the departure from the ordinary style in the production of this paper, as an effort to present its contents in a new way to catch the eye and interest of many who otherwise would not give one glance at it? It is not sufficient to have good things. It is also necessary to display them. We are proving the work of turning from conventional ecclesiastical style to present ordinary life in our headings.

The Dean of Newcastle (the Very Rev. H. Crotty, D.D.) is to be thanked for his excellent article in the "Sydney Morning Herald" on Saturday, July 24th, on Worship. Whole-hearted endorsement can be given to his statement: "It is still a vital necessity in any life which wishes to attain to any elevations, any dignities, or any real achievements. No man therefore who wants to live his life on any fine high level dare let this note of worship pass altogether from it."

The New Year Book of the diocese of Melbourne shows it to contain 263 clergy. One-fifth of them are sympathetic towards the Anglo-Catholic movement, and several are ardent members of the Australian Church Union, which is the Australian repetition of the English Church Union, of the extreme Anglo-Catholic section. How fortunate it would be for this paper if four-fifths of the clergy could be claimed as its friends and advocates.

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(Book of Common Prayer.)

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work round the Big Bight and its general
nursing service for people in lonely places.

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crease, and the call to do bigger things has
come to us.

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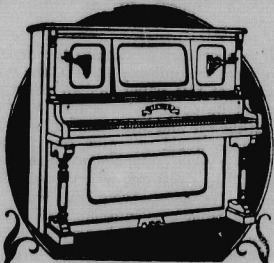
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PALING'S

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The Silent Cylinder.

"And on Sundays?" asked the
Bishop. "I don't get any Sundays,"
replied the man. "Sunday is one of
my busiest days. We mostly do a pic-
nic on Sundays. I've no time for re-
ligion. It don't seem to suit me either,
sir, begging your pardon."

The car ran smoothly on. Without
an effort it caught up some distant
vehicle or roadside farm, and left it
far behind.

The Bishop thought:

"I must get at this man somehow.
But how?"

Certainly the chauffeur was as fine
a specimen of manhood as could be
found. He and his car seemed fitted
for one another; but religion had no
place in his thoughts.

"Ah! the car. Yes, that might do,"
mused the Bishop.

"This is a grand motor," he began.

"You could not find a better, sir."

"How many cylinders?"

"Six."

"And our speed?" asked the bishop.

The man looked round with a twinkle
in his eye.

Just then a faint, imperceptible,
something changed in the low hum of
the machinery. The driver listened,
moved his levers, pressed his foot, and
the car slowed and stopped.

"What's the matter?"

"I thought so, sir. One of the cy-
linders not working," replied the man.

In a minute or two matters were put
right, and the motor was moving on
with increasing speed, and yet with a
quietness and ease which conveyed the
sense of limitless power in reserve.

"But why did you not run on with
the five other cylinders?" asked the
passenger. "They would be more than
enough to carry us along."

"Well, sir, we're never content un-
less every part of her is doing its full
work."

"All six cylinders must be working?"

"Yes, sir."

"I know one with three cylinders,"
mused the Bishop aloud.

"Beg pardon, sir, but the maker?"

"Never mind about the maker at pre-
sent. I know one with three cylinders
which the driver runs with only two of
them at work."

"What, regularly, sir?"

"Yes."

"Then, begging your pardon, sir, he
must be a fool. No car would stand
that. Does his master know?"

"Yes."

"And he keeps him on and says
nothing?"

"He speaks to him but he takes no
notice," replied the Bishop, sadly. "He
has a kind master, who bears with him,
but he says, and he is a man of his
word, that he will punish him one day."

"Begging your pardon, sir, it must
be yourself."

The Bishop smiled.

"No. Someone with far more love
and forbearance. But I will tell you
whom I mean and what I mean."

"God is our Master. He has made
us. The three cylinders are body,
mind, and soul. You are running the
car on two of them—body and mind.
But you are allowing your third cylin-

der—the soul—to remain silent and
dead, and preventing it from doing its
proper work."

"You've got me there," said the
man, honestly.

"Well, God is full of love and for-
bearance. He has not cast you off yet,
because He has led me to speak to you.
But do not trifle with such a kind
Master. Ask His Forgiveness."

Missionary Deputation Work.

(Contributed.)

THE value of deputation work as a
means of educating church-
people in the work actually being
done by the Church Missionary Society
and so creating interest and support,
has always been appreciated. From
the very earliest days the Parent So-
ciety continued to send out deputations
into the country districts for this pur-
pose.

It was argued that "if the Divine
Head of the Church has given it a
commission, and that commission is
neglected, the work of arousing the
Church to a sense of its duty is as
truly a work for Christ as the direct
preaching of the gospel."

The earliest instance we have of a
definite C.M.S. deputation is in the
visit of the Rev. Josiah Pratt, in 1813,
to Bristol. Thereafter began the prac-
tice of sending the clergy to different
outlying country districts, to preach
sermons and address meetings.

It has been invariably found that,
apart from the importance of creat-
ing interest, placing the claims of the
mission field before God's people at
meetings of church members and work-
ers, and thus securing new offers of
service, there is really no out-of-
pocket outlay to be borne by the com-
mittee, because the funds contributed
are more than enough to meet the ex-
penses of the tours undertaken.

The appeal, moreover, is for mis-
sionary recruits rather than money.

The Victorian Branch of C.M.S. has
been much exercised for many months
to secure the services of some clergy-
man for this important work. It has
always been the case that missionaries
on furlough spend much time in visit-
ing country centres, but when rest
and physical upbuilding are a vital
necessity, the returned missionary can-
not be expected to bear the burden
of the home base.

At a recent meeting of the Branch
committee, when it was decided to
take the bold step of making very im-
portant changes in staff arrange-
ments, the Rev. W. J. T. Pay, who has
been general secretary for about
three years, was requested to under-
take for the remaining months of this
year, a series of deputations in the
country dioceses. Mr. Pay has ren-
dered valuable service in the past by
his bright, inspiring missionary ad-
dresses, and the committee feels that
these tours, which will commence
shortly, will do much to awaken new
missionary interest and secure fresh
offers for service in the foreign field.



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

Adoration of the Reserved Sacrament.

The Bishop of Winchester summoned last
October ten Bishops, nine clergymen and a
layman to meet him at Farnham to clear
their minds in regard to the theological im-
plications of the use of the Reserved Sacra-
ment as a focus of devotions, in the hope
of stimulating students in the Church of
England to unprejudiced inquiry. The re-
sults have been published.

Dr. Canon Tait says: "The use of the
consecrated elements is not, I believe, to
introduce us to the presence of the Incar-
nate Lord, but through their reception to
enable our spirit more readily to feed on
Him." "Once admit," the English "Record"
says, "the doctrine of a localised Presence
as Catholic and devotions will of necessity
follow. The case for the cultus of the
Reserved Sacrament was stated as effectively
as it is ever likely to be stated, but was
felt by the bulk of the members to be a
weak case. The cultus is not Catholic, but
Roman in origin, has no warrant in Scrip-
ture, and is alien to English Christianity."

B. and F. Bible Society.

Attendance at the 122nd annual meeting
of the British and Foreign Bible Society
was affected by the strike. Sir Thomas In-
skip presided, and was supported on the
platform by the selected speakers, the offi-
cials of the Society, and many well-known
and representative friends of the work. An
income of £450,000 is asked for during the
coming year.

The Society issued during the year 10,
452,733 books of Holy Scripture. This num-
ber has never been surpassed save in one of
the war years, and it is over 412,000 in excess
of last year's figure.

The income of the Society last year was
£403,702, and the expenditure £438,527.
"We must look forward to an extension of the
work," Mr. Boughton said. "There are
closed lands we long to enter. We are still
debarred from entering Russia. Twice last
year did our secretary for N.E. Europe apply
in vain."

An Ancient Custom.

The village of St. Briavels in Gloucester-
shire observes a very ancient custom. A
free distribution of bread and cheese was
made immediately after the service of the
parish church. No one knows what the
origin of the custom is, but for centuries
the parishioners have been allowed the priv-
ilege of obtaining wood from the Forest of
Dean for fuel and other purposes. All
through the centuries the parish has recorded
its appreciation of this gift by distributing
bread and cheese every Whit Sunday.

Canada.

The Rev. Dr. Seager, the gifted head of
Trinity University, Toronto, has been ap-
pointed Bishop of Ontario.

"Even an Archangel."

A bishop was not long before he found
out there were parishes where the laity had
grounds for complaint about the clergy, but
he must also say that there were parishes
which surrounded their clergy with condi-
tions under which an archangel would not
be a great success as a parish priest. Such
was the declaration of the Bishop of Ripon.

Unauthorised Services.

The Bishop of Norwich has been holding
his septennial visitation. His charge to the
clergy deals with various matters affecting
their life and work. He said: "Bewildered
as I often am when I come home from a ser-
vice, I can wistfully read the words of Cran-
mer. Of course, in all this new variety I
suffer more than anyone else because I go
more than anyone from church to church in
ignorance of what I shall find on my arrival.
And you will remember that one of the rea-
sons for the introduction of the First Prayer
Book is given as follows:—

ter of the Church. The Bishop's letter is
a timely reminder especially to the large
number who are either indifferent or are in-
ert through the dislike of controversy which
has seized large numbers of Evangelicals at
the time when the other side are straining
every effort to secure their ends.

Professor Pollard's Life of Cranmer.

A valuable historical work which has been
out of print for some time has just been re-
issued, largely through the instrumentality
of the Church Book Room, which does such
valuable work in the publication and circula-
tion of high class works on theology, history
and kindred subjects. There is probably
no greater living authority on the period of
the Reformation than Professor A. F. Pol-
lard, Professor of Constitutional History in
University College, London. His book
"Cranmer and the English Reformation,"
is the standard work on the subject. It is
especially interesting to Protestant church-
people as showing that the trained historian
viewing the facts in the dry light of reason
and from the point of view of the scientific
historian adopts the Reformed interpretation
of the course of events and justifies Cranmer
for the line of conduct which he pursued in
the midst of exceptional difficulties. Dr.
Pollard writes with a fascinating style and
his extensive knowledge renders him as
much at home in the atmosphere of that
earlier age as the rest of us are in our own.
He gives the best and fairest explanation
of the vacillations of Cranmer in the time
when extreme pressure was brought to bear
upon him, and shows how finally he was true
to his real principles and justified his atti-
tude at each stage of his career. The vol-
ume is well illustrated and in every way a
model of what a historical work should be.
It is specially useful as so many attempts
are now being made to rewrite the history
of the Reformation period with a view of
showing that the Reformers were wrong or
that they were ignorant. Such attempts are
doomed to failure, if Protestants will take
care to study the history of the age and make
themselves familiar with its true significance.
The work is published by Putnam, at 7/6
net.

The Cheltenham Conference.

The Cheltenham Conference of Evangeli-
cal Churchmen has just been holding its
eleventh annual meeting under the chairman-
ship of the Rev. Canon H. A. Wilson, the
Rector and Rural Dean of Cheltenham,
whose wise guidance and leadership the
Conference owes so much. The Conference
has always been remarkable for the indepen-
dence and courage of its deliberations. When
other sections of Church people were nervously
debating the possibilities of certain lines
of thought and action, the Cheltenham Con-
ference has more than once led the way,
with results that have justified its wisdom
and its courage. This was specially the case
in regard to the problems of the reunion of
the churches. When many were disturbed
by threatening regarding the Kikuyu is-
sues, Cheltenham pronounced boldly in their
favour and laid down the lines of the teach-
ing of our church on the ministry exactly
as the Lambeth Conference of Bishops laid
them down at their meeting held subsequent-
ly. The Cheltenham Evangelicals had stud-
ied the history of their Church and had
based their conclusions on that, and expressed
them without regard to prejudices develop-
ed since the growth of the Tractarian Move-
ment. On the present occasion the subject
was "The Church and the Future." It was

Open Letter of Bishop Knox.

Bishop Knox has addressed an "Open
Letter" to five thousand Evangelical clergy
in the Church of England in reference to
some of the consequences which may ensue
if the present proposals for the revision of
the Prayer Book are carried into effect. He
says that probably many of them have not
realised how seriously the proposed permis-
sible variations will affect their position as
ministers of the Church. In a closely reason-
ed statement he shows that the whole system
of Evangelical teaching is incompatible with
the variations which allow Reservation of the
Sacrament, the conception of the offering of
Christ as a sacrifice in the consecrated ele-
ments. He quotes the words of Archbishop
Alexander, "There are rites and doctrines
so associated that to practise the rite is to
imply the doctrine, and to teach the doctrine
is to imply the rite. If the ritualists are
right the Reformers were wrong." Evan-
gelicals will not be in a position to condemn
these false doctrines if they are once allowed
in the Prayer Book of our Church. Many
other questions will be opened if such
changes are carried out and the whole charac-
ter of the Church will be altered. The posi-
tion of the Evangelicals will be one of in-
creasing difficulty. He closes with an appeal
for action. As the Bishops are now engaged
in deciding the final form of the Prayer
Book, the time is drawing near for the deci-
sions which are to decide the future charac-



essentially a young man's subject. Although the numbers present were smaller than usual, owing to the difficulties of traveling caused by the Coal Strike, the papers were all of the greatest value and were by men of the first rank, representative of every section of Evangelicalism. The papers are to be published in the forthcoming number of "The Churchman," our quarterly Evangelical magazine, which I hope is read by Australian Evangelicals. These papers deserve careful study throughout the Anglican Communion.

Canon Storr on the Principles of the Reformation.

I had the pleasure of hearing Canon Storr of Westminster Abbey, address the Evangelical Union of Clergy and Laity in the Diocese of St. Alban's at their annual conference last week. Evangelicals do not receive much sympathy from their Bishops in the diocese of St. Alban's. He is Dr. Furze, formerly of Pretoria, an advanced Anglo-Catholic. He recently forbade the holding of a Conference between Churchmen and Free Churchmen which was to have been held at Watford in his diocese, because the Free Churchmen were invited to be present at a Communion Service in the Parish Church. This action brought down on him the condemnation not only of Evangelicals, but of a large number of moderate Churchpeople.

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who see no reason for refusing to admit to the Lord's Table on special occasions those who are at one with us on the fundamentals of the Faith. At the Conference last week Canon Storr's subject was "Are the Principles of the Reformation worth preserving?" He had no difficulty in answering his question in the affirmative, and he clothed his answer in a wealth of argument that was convincing. We hope to see this address also published shortly. He dealt specially with four points, the break with the Pope, the authority of Scripture, the priesthood of the laity and the Episcopal churches. He showed that the claims of the Anglo-Catholics to represent Catholicism was one that could not be maintained as their appeal was to a Catholic body which had no actual existence and it resolved itself into an extreme form of individualism in which everyone set up his own standard of what is Catholic.

C.M.S. and A.B.M.

There are many strong C.M.S. supporters earnestly praying and longing for the day when in some degree at least Christ's prayer may be answered with regard to the home organisation of the missionary work of the Church of England in Australia "that they all might be one."

There are a number of difficulties in the way at present. One is the claim of A.B.M. to represent the missionary work of the Church when as a matter of fact it stands only for half the work. Both the A.B.M. and C.M.S. raise in round numbers about £35,000 a year each.

A second difficulty that follows from the former is that certain Bishops absolutely ignore the existence of C.M.S. in the Church. Considering C.M.S. has a definite Church status, given it by General Synod, and is called and recognised as an "agency of the Church," it seems so petty and paltry for leaders of the Church who should be above parties to have their eyes open only to the A.B.M. and closed altogether to C.M.S. They may "tolerate" C.M.S. deputations in their dioceses, but they say frankly they don't like them and they don't want them. Such an attitude gives rise to a sense of injustice in the Church which must be removed if C.M.S. is to come into closer co-operation with A.B.M.

Another difficulty is the identification of a Diocesan Missionary Committee with the local A.B.M. Committee. What hope has C.M.S. in such a diocese? Another difficulty is the stifling of free giving to C.M.S. as such. A C.M.S. deputation goes to a diocese and a tour is planned for the deputationist, which is all to the good, and the collection at his services may or may not be given to C.M.S. But the increased stimulus to the missionary cause is almost always directed into A.B.M. channels and people are not allowed to have C.M.S. boxes nor encouraged to read C.M.S. literature. To the ordinary member of the Church supporting the C.M.S. the whole attitude seems so unfair. The C.M.S. is not getting a fair chance and it is not until the Bishops give it a fair chance that the sense of injustice at present being felt by many churchpeople will disappear. It is a sad indictment to make on our Episcopal leaders, but facts tell.

What is needed is the frank recognition and admission that A.B.M. stands not for the whole Church, but for a section of the Church missionary work, and that of the type supported by the S.P.G. The sooner this fact is admitted the sooner will come the day of unity.

The solution of the problem lies, in loyalty to the principle of unity in diversity. Let A.B.M. leaders give generous and sportsmanlike recognition to C.M.S. in Australia and express their sincere appreciation for the work of its noble band of 85 Australian missionaries and allow free scope to the Society to function without the hindrance in every diocese which is its right according to General Synod. Many A.B.M. supporters frankly say the whole Church needs C.M.S. for its spiritual fervour and enthusiasm for the world wide proclamation of the Gospel. Give it room to work. Take away the causes that generate the sense of injustice to C.M.S. and the way will be made ready for that day when in fellowship though in separate organisations A.B.M. and C.M.S. will together express the mind and will of the Lord in the missionary activity of the Church of England in Australia. God hasten the day.

He that knows, looks downwards on the object of his knowledge;
He that believes, looks upwards to the object of his faith.
—H. Alford.



The Rev. T. C. Hammond, M.A., will give an address at the 9th Annual Convention of the Victorian Protestant Federation Convention, which is to be held on 9th August.

The Rev. C. H. Zercho, B.A., has completed a term as locum tenens at Bacchus Marsh (Melbourne diocese), during which he worked so successfully that there was a demonstration on his leaving. He raised in the anniversary effort over £80 towards parish funds.

"Father" Maynard, B.Sc., of Brisbane, is the new vicar of St. Peter's, Melbourne, following Canon Hughes. An inspired article in a Melbourne daily says his sermons are "not of the type which might be preached in a Baptist or Congregational Church."

C.M.S., Melbourne, has made a notable appointment of an English clergyman, the Rev. F. T. Thornborough, M.A., to be their General Secretary. It must not be regarded as an ordinary "importation." Mr. Thornborough was on the eve of coming out to Australia for the sake of his son's health, and already one of his boys is here. Mr. Thornborough is the secretary of the Religious Tract Society, London, and is in his 45th year. He was ordained in 1908, took his M.A. at Cambridge in 1917, and has been Metropolitan Secretary for the South American Mission and Chairman of the Open-Air work in connection with the Bishop of London's Mission.

Ada Cambridge, otherwise Mrs. G. F. Cross, widow of the late Rev. Minor Canon Cross, of Melbourne, passed away at the age of 83 years.

The Rev. F. E. Watts, M.A., B.D., formerly of Port Pirie and Melbourne, has been appointed to the Seamen's Mission at Kobe, Japan, where Mrs. Goldsmith has been bravely carrying on since her husband's death.

Miss Mabel Simon, B.A., left by the S.S. "Cathay" on July 20th to take up work under the C.M.S. at the Mowbray Girls' School in Kandy, Ceylon.

Miss Tracey, the well-known treasurer of the Melbourne Seamen's Mission, has taken up her work again after severe illness.

The Rev. and Mrs. E. C. Gore, Missionaries of the C.M.S. in the Sudan, returned to Sydney at the end of July.

The Rev. R. Hawkins, of Sydney, has accepted nomination to the parish of Waterloo, N.S.W. Mr. Hawkins was Rector of Cobarr, N.S.W., for five years under B.C.A.

The Rev. F. Kellett, M.A., is succeeding the Rev. W. G. Maltby as vicar of St. Peter's, Burwood East, and is being inducted by the Rural Dean, the Rev. G. A. Chambers, tonight.

The resignation of Archdeacon Martin, from St. Clement's, Marrickville, will remove an outstanding figure from that part of Sydney. The Archdeacon has built up Church life in the strong foundation laid by Canon Whellingham's splendid ministry of seventeen years, and he will be greatly missed. Marrickville's loss will be Neutral Bay's gain, and St. Peter's, Neutral Bay is to be congratulated.

The Rev. V. G. Maltby was inducted to the charge of Rose Bay by the Dean of Sydney on Thursday week. Mr. Maltby leaves a well organised parish at Burwood East, and has the good wishes of all his friends, especially the members of the Sydney Clerical Prayer Union, as he takes up his new work.

Bishop C. Hope Gill, a retired Missionary Bishop, has declined the appointment as Coadjutor Bishop to Sydney Diocese.

Canon Burns, of Nairobi, British East Africa expects to arrive in Sydney in October, for furlough.

The Rev. W. M. Madgwick has resigned his office as Curate in Charge of the Provisional District of Long Bay, N.S.W., to take effect from September 30th.

A Difficulty about my Child.

A Dialogue.

"This Child is Regenerate."

I was walking in the country the other day when I met an old friend. As he frequently consulted me, I venture to call him Mathetes, and as I often argued questions with him, let me call myself Suzetetes. As usual, we fell to talking of matters that concern the soul.

Mathetes opened the conversation as follows:—"You have often spoken of the great services rendered to the cause of God by the Reformers. Yet it seems that at least in one particular they were held in bondage to the system from which they emerged." I, Suzetetes, replied:—"That is an issue that can only be determined by regard to the actual facts." From that on our conversation proceeded as follows:—M: "Have you considered

The Baptismal Service

and the related passages in the Church Catechism?" S: "I have often given them serious attention." M: "Do they not, in your judgment, speak the language of Romanism?" S: "I would like a more explicit declaration of their alleged defect." M: "Well, it is not easy to put in a few words what I mean, but if we are saved by faith in our Lord Jesus Christ, which is a conscious exercise of the soul, how can we say of an unconscious infant 'This child is regenerate,' or teach a child to say 'Wherein I was made a member of Christ?'"

S: "You must forgive me if I still seek to clear the issue."

Are you objecting to the practice of Baptising infants or to the language concerning Baptism

employed in our service and in the Catechism?" M: "I should say I am objecting to both." S: "But then we may easily get at cross purposes. There is more than one objection to encounter, and therefore these are alternatives to choose from. Either (1) The language concerning baptism may be correct, but the subjects of baptism may not be suitably indicated. That is, Baptised persons may be made members of Christ indeed, but infants might not be baptised; or (2) The baptism of infants may be legitimate, but the language of the service concerning baptism erroneous. There is, of course, the third view, that the Prayer Book may be right both as to the subjects of baptism and the doctrine of baptism. It becomes necessary to distinguish the various points of objection. Which point, in your judgment, is most important?" M: "I suppose the question as to the doctrine of baptism as that would naturally determine the proper subject of baptism."

S: "I think you have chosen correctly. But bear in mind, please, that at this stage the question of Infant Baptism does not arise."

May I also warn you that our investigation will put a strain upon your patience." M: "Why do you think so?" S: "Because our age is not given to close Theological study." M: "Well, I promise to be patient. Here is my argument: I oppose to the Catechism the well-known text, John 3: 16. The text tells us we are made members of Christ by believing, not by baptism." S: "There can be no doubt that you have interpreted the passage correctly." M: "How then can it be true to assert that there is another method of salvation, a making of members of Christ by baptism?" S: "I might point out that the preposition in the Catechism is the preposition 'in,' not 'by,' but you would think my distinction too subtle. Here is a clear issue, however. I oppose to you Acts xxii. 16, 'And now why tarriest thou? Arise and be baptised and wash away thy sins, calling upon the name of the Lord.' Are these not on your argument, two methods of salvation in Scripture, Baptism and faith?" M: "I do not think so. Saul arose and signified that his sins were washed away by joining in the appointed ordinance of God and, of course, he was baptised as a believer."

S: "I warned you this inquiry would tax your patience. We agreed to omit for the present the proper subjects of baptism. To clear the issue I would ask, Is it right to put in the mouth of a baptised believer the words of our argument, two methods of salvation in Scripture, Baptism and faith?" M: "I can dispose to question the suitability of the words in view of the plain meaning of John iii. 16." S: "Then the text, Acts xxii. 16, presents no difficulty to you?" M: "I have already stated that Saul, by submitting to Baptism, signified the washing away of his sins."

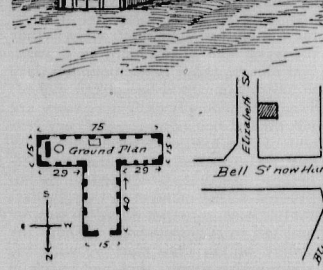
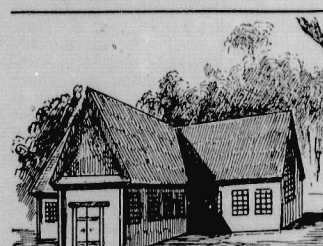
S: "Let us pursue the inquiry further. Did Saul of Tarsus invent Baptism as a confession of faith?" M: "Why, you know I do not think so."

I hold that Baptism is a Divine Ordinance."

S: "But if it is a Divine Ordinance, then Saul 'washed away his sins' according to the purpose of God." M: "I do not understand you." S: "Let me put it quite plainly: If God said baptism washes away sin, then faithful obedience to God's command must secure that blessing." M: "But in my view God simply commanded that this ordinance should be observed as a testimony to the blessing already received." S: "Where is that view presented in Scripture?" M: "Do you not think that is the reasonable interpretation of the text we are considering?" S: "I do not. Ananias needed no testimony of Saul for God had already told him he was 'a chosen vessel.' On the other hand, in the less detailed narrative in Acts ix., Saul's baptism is mentioned and subsequently his testimony. He arose and was baptised... he proclaimed Jesus that he was the Son of God. Yet again

Saul Needed Comfort

and Ananias said, 'God hath chosen thee... thou shalt be a witness... arise and



be baptised.' The connection of thought points to

A Testimony to Saul from God rather than a witness of Saul to God.

This agrees with other references where baptism is spoken of as 'putting on Christ,' being buried with Christ, and many others. None of these expressions are ever connected with testifying for Christ in the New Testament."

M: "I confess this is new to me. I always looked on baptism as a simple testimony that sins were forgiven for Jesus Christ's sake." S: "Perhaps that is one reason why the language of our service and catechism presented difficulty." M: "Will you tell me what you gather from the passages concerning baptism?" S: "There are two sacraments of the Gospel. They both speak of forgiveness of sin. They are both communicated to the individual by others. The idea, therefore, of gift is prominent in both. In the Lord's Supper our Lord Jesus Christ gives us a pledge of forgiveness and sustenance. By means of the visible symbols we receive spiritually by faith the blessings of redemption. We feed in our heart on His body broken and His blood shed. We become one with Him. Similarly in Baptism we receive at His hands (1) the pledge of forgiveness, we 'wash away our sins'; (2) the

pledge of union; 'we are united to Him in His death'; (3) the pledge of glorious resurrection; 'we shall be also by the likeness of His resurrection.' Consider further that

The Noun for Regeneration is used twice in the New Testament.

Once it refers to the complete restoration of all things when our Lord returns (Matt. xix. 28). On the other occasion it refers to the renewal of the individual 'According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost' (Titus iii. 5). If, then, in Baptism 'we put on Christ' because we are 'baptised into Christ,' and if in the language of the New Testament this very operation is described as 'the washing of regeneration,' it cannot be incorrect to say that, in the same sense as Scripture itself declares it, in Baptism we are regenerate." M: "I confess you surprise me. I thought you altogether rejected the idea of baptismal regeneration." S: "I refuse to abandon any truth of Scripture. Have I not given you Scripture for my opinion?" M: You have. At the moment I cannot answer you, and yet I am held from acceptance by the Scriptural insistence on the necessity of faith."

(To be continued.)

The First Church in Australia.

THE above illustration of the first Church erected in Australia will be of particular interest at present.

It concerns the story of our Church which came to us from England, and which has during its course rooted and extended itself throughout this new land. The booklet from which the following information, as well as the picture, is taken, can be procured, indeed it should be, by all who require its help. It only aims at being an "introduction" upon popular lines of a record which will interest many, and which all should know something about just now.

"How the Church came to us in Australia" is procurable at the cost of one shilling. Orders for more than 24 copies will be supplied at half-price. It contains 17 illustrations in its 30

pages, and already has had a large circulation, being in its ninth edition, and totalling 37 thousand copies to date. C.E.M.S. ought to be kind to it since they have received profits from its sales, and may possibly receive yet more. Approaching, as we do, the time when the new Constitution of the Church is to be discussed, there is urgent need for the widespread knowledge of the life and work of the Church to which we belong. Perhaps there would be fewer defections from the Church were people not so very uninstructed regarding this and other important matters concerning their religion.

The booklet tells us that the first Church was erected in 1793, and was destroyed by fire a few years afterwards. Probably someone who objected to compulsory church attendance set the building alight. There is now a memorial at the spot marked in the picture.

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Time flies swiftly by; therefore of Time take heed;
Flowers that bloom to-day; to-morrow yield their seed."
—On a clock in a Melbourne home.

AUGUST.

- 6th—The Transfiguration of our Lord. A neglected festival.
7th—The Name of Jesus. "The Name which is above every name."
8th—10th Sunday after Trinity. Protestant Sunday in Victoria.
10th—St. Lawrence—he who was alleged to have been roasted on a grid-iron, A.D. 258. The chief of seven Deacons in Rome and who, with his dying breath, prayed for the conversion of the Imperial City. 300 churches bear his name in England, as a few do in Australia.
15th—11th Sunday after Trinity.
19th—Next Issue of this Paper.



Ecclesiastical Superciliousness.

IT is good to have a big word for a small evil, when it is desired to draw attention to it. At least, the wrong specified under this heading is so frequent in all ages among all kinds of religious people that it must have been considered by most who were concerned as comparatively minor. Yet it was rightly stigmatised by the Prophet, speaking in the name of Jehovah, "Come not near to me, I am holier than thou," describes the professors of religion in their least acceptable mood. What we often call small is great before God. Its comparative size increases with its incidence.

In the race for supremacy it is quite easy to attain certain super-states by no means enviable or useful. Rival sects in any body must bolster up their claim to command following and recognition, and there is nothing in religious circles which naturally is so desirable as superiority in holiness.

Perhaps Evangelicals have not always been, nor now are, free from this weakness or error. If any of this original taint still clings, let it be unofficial and altogether accidental, and let it quickly be repudiated whenever it shows itself. Nothing repels the average man more than that smug self-complacency which threatens to submerge the best intentioned people in the world. Nothing is less lovely to the onlooker. It is no fancied defect but a very real evil, as we are quick to observe when it occurs among other people, for we can learn our best lessons from watching others. This is why the critical faculty, when distinguished from the merely consensuous, may be of inestimable value.

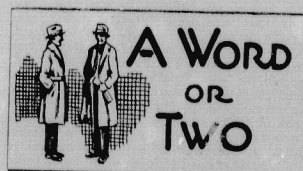
First, then, let us as Evangelicals seek to cast out this mote before we say very much about the beam that is in the eye of those from whom we differ. In short, let us have no bragging, nor any feeling of sufficiency as Evangelicals. This is not to say that we should not be thoroughly assured of our position, and, with that certainty attack in no feeble way the evils which now surround the Church. But it does mean that we refrain from claiming any credit to ourselves from the fact

that we are correct in our opinions, and that we do not vaunt the superiority of our beliefs, or of our party, in an unseemly manner. Of course, do what we may, any form of protest against wrong is subject to uncharitable judgment, and, it must be owned that it frequently gets it. It is so hard to be fair and honest towards those who differ from us. It is not easy for everyone to be righteous in a grand cause, and still retain the gentlest attitude. It is not given to every man to be as John the Divine, yet he rushed from the bath when Cerinthus entered.

On the other hand we have every right to object, in as firm and kindly a way as possible, to the distortion which is so frequently made of our efforts to maintain, as we deem them, the truths once committed to the saints. Must we allow every protest against erratic doctrine to be termed, as leading church papers both in England and in Australia have recently done, as "attacking" other people, and as "uncharitable"? Are Protestants the only people who ever state their faith without in any way reflecting upon those who differ from them? Perhaps it is impossible to be in any degree earnest and positive, without running the risk of misinterpretation. In that case we achieve the Christian's Cross.

Really, we should not much mind what the other side say of us, because it is so easy to say nasty things, which, we may remember, break no bones; nor do they carry weight with the thoughtful. But the trouble is that for want of rebuttal many an accusation clings, and it is our bounden duty not to let our good be spoken evil of. The particular offending passages are not quoted just now, for the very reason of the foregoing argument: it is easy to be misunderstood and misinterpreted. All that is required to be impressed at the moment is that Protestants claim to be permitted to protest and yet to operate wholly within the sphere of Christian charity; with the additional warning, that we watch in all our protests, that there is given no occasion to the enemy to blaspheme.

Never was protest more called for both within and without the Church. Never was there greater need that it be done in all charity, and that this be patent to the world, so far as may be ordered.



The Duke of York.

THE announcement of the coming of the Duke and Duchess of York to the opening of our new Federal Capital has been acclaimed by all parties and sections of the State, and there is but one possible regret in connection with the visit. The Mothers of Australia would have been more than delighted had it been stated that the Royal Infant would accompany its parents on their tour. However, that is not to be, though we would have liked to follow somewhat the historic experience which ushered in the first Prince of Wales as an infant ruler over a then distant part of the realm. There is much healthy sentiment which binds the Empire together, and perhaps deeper and more abiding intercourse

can be created between the Old Land and the New through domestic interests than by official ones. It is the personal side of the visit which will ensure a regal reception.

For the Term of His Natural Life.

THE decision of the Government to prevent the exportation of a film on this lurid subject—it appears they cannot stop its production, nor possibly its exhibition if it pass the censor's canon—is to be approved by every real patriot. Again, in this context, why should we allow our good to be spoken evil of? Not that the dreadful experiences dealt with in the story of Marcus Clark can be called good in itself, but then it was not Australia's wrong: it was England's refuse humanity which formed the personnel of the drama which included the foundation of our new nationhood. And we have long ago grown out of such taint. This would not be understood by people overseas, and the film would help to form very erratic notions of our land and people. The convict element was as a drop in the bucket of the nation as at present numbered and composed, however great the proportion in the beginning. It is doubtful if more criminals did not percolate through our national stream when gold-rushes attracted the scum as well as some of the best of mankind from all over the world. Perhaps we still attract some who are far from desirable citizens. But there is no need to make our origins blacker than they really were.

Tasmania Worries.

BISHOP HAY does not refrain from telling the world what he thinks about the treatment which has befallen the tight little island of our Commonwealth. When visiting the present Federal Capital he did not mince his terms in public addresses concerning what he thought should be accorded Tasmania in economic treatment in the Australian Commonwealth. While he has done that, he has been just as frank at home in denouncing the proposal to introduce a replica of Monte Carlo in Hobart, advocated by its promoters as justifiable on account of the revenue which the State would collect from that iniquitous traffic. The Bishop is not reported to have drawn attention to the most probable association between Tasmania's hardships in finance and its sheltering of the vast Tattersall gambling scheme, and by which the island adversely affects the whole of Australian life and character. But is there not still Divine justice in the world? And can a State any more than an individual expect to be immune from righteous action? Let Tasmania run on clean lines in money matters, and she would deserve, at all events, the kindest regard of all right-thinking people in the Commonwealth.

Hindoos and Moslems.

AGAIN the Moslem World makes us take notice, and in fomenting troubles in India proclaims loudly but unconsciously the need of British Christian rule in that thickly populated land. It is patent that the time is far off when the hordes of India will be able to govern themselves. The people are themselves divided by religious prejudices, too deep and too engrossing to be easily set aside, even for united action against the hateful rule of the foreigner. It is to be hoped that the influence of Christian Missions and of broadening educational influences will in time bring about a wider recognition of the absolute necessity of the British Raj. It would be impossible to say

with any certainty what would have been the result by now had there been none of the ameliorating teachings of Jesus Christ in the land. Our best contribution is prayer and increased missionary activity in that densely packed portion of our Empire.

Up Against It.

(By the Rev. A. Depledge Sykes.)

(At the service for Diocesan Workers in Jubilee Week of the Adelaide Cathedral.)

"My God shall fulfil every need of yours according to His riches in glory in Christ Jesus."

NERVE yourself," said Emerson, "with great affirmatives." Here is the final affirmative which highest human experience knows—central to the life of the individual Christian, central to the corporate life of the Church, central to this Jubilee of the mother Church, central to all that is implied in the cardinal act of the Church's faith—its sacrament of the broken body and shed blood of our Lord.

Christianity is up against it we are often told. We who are in the Church know that quite well. Christianity has always been up against it. That is why we are here. We expect to be up against it. We enjoy it in fact when we live near to God. It gets us down, we freely admit when we don't live near to God. It is right that it should get us down then. We are up against it! So is the doctor up against disease. So is the educationist up against ignorance. So is the physicist up against ugliness. So is the mystic up against mystery rife with potentiality. So is the mother in the home, the man of affairs in the city, the artisan. So is the explorer in Arctic wastes up against blizzards and furies of ice and storm. That is to say all men are up against life, and death, and destiny—seeking a way through—fighting their way through. Sometimes swept by storm, or racked with pain; or tangled with life's mystery; sometimes bored; sometimes haunted by fears and shadows to which we can give no name. Sometimes—often—with souls scarred by moral breakdown, jungled and lost. Of course the Church is up against it. The Cross was up against it. That was the price paid for being up against it. We live, if at all, by tension; and the way through still is by the high tension of the Cross. The Cross which is at once defeat and victory; tragedy and triumph; conflict and confidence; agony and peace. Through these tensions, in Him, we come to our triumphs. So it was that Paul cried "God forbid—that I should glory save in the Cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." (Galatians 6: 14.)

We are up against Three Things.

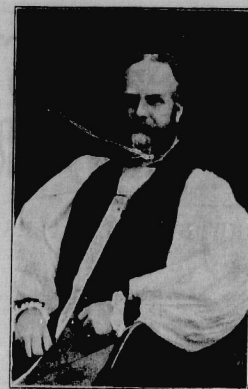
These I meet in my own life. You meet them in your lives. They are a menace and also a challenge. I mention these briefly.

First—There is the menace of sterile emotion. Butler long ago pointed out the treachery of fine emotions that did not end in action. The psychologists to-day are emphasizing this with a seriousness that is almost tragic. It is not simply that the emotion is sterile—it is that it vitiates the whole moral texture of life.

In the quiet of worship; in some crisis when the depths of the soul were stirred; or one moment when the spark from another life kindled our own—then what did we with that fine emotion? Christianity is action. Faith is action. The Real is Concrete. Christianity is not something to argue about, or defend; least of all is it something to be clever about—it is something to be done. It is a way of life. It is the Cross refunctioning. It is sacramental—or it is nothing. "While ye have the light, believe on the light, that ye may become Sons of Light." (John 12: 36.) If any man willeth to do His will he shall know." (John 7: 17.) Fine feelings, that never reach their natural terminus in action, that are never wedded to the will as deeds; false fears that inhibit the spiritual processes. Aesthetic emotions that are merely anaesthetic—these repress life, kill faith, enervate moral manhood. Hence the widespread craze for new sensations, thrills and what not. These fog the highway that leads to the heart of God. They obscure the vision of His Face. They inhibit from our side His power—yea, the very power of God.

Second—There is the menace of intellectual uncertainty on the great question of faith. It is idle to say this does not exist. It is found in some of the finest sports of

(Continued on page 10.)



BISHOP ARMSTRONG.

MELBOURNE journalist was wont to term Bishop Armstrong a son of Anak, in reference to his bodily altitude. He certainly ranks among the High Churchmen, in physique, but his private sympathies are altogether against Anglo-Romanism. He has but little admiration for "antics," and fears that the further development of the now popular cult will end in making the broad and comprehensive Church of England a mere sect among many larger and more appealing denominations. His administration has included men of all "colour" and "school"; for as long as a man diligently laboured he was sure of welcome and encouragement in the diocese. From the inception of the diocese 25 years ago Bishop Armstrong has had clergymen of every school of thought, pretty well, but now the preponderating influence among synodsmen in general, laity as well as clergy, inclines towards the Anglo-Catholic position.

During the Bishop's time, a fine episcopal residence, called Bishop's Lodge, a much more suitable word in Australia than "Court," was erected, and buildings for the accommodation of several students and their Warden and tutors, at St. Columb's Hall some distance away from the centre, have been provided. This name was taken from the last incumbency at Glenferrie, which the Bishop held prior to becoming Archdeacon. The erection of two sections of the new Cathedral provide already a building which would do credit to a city of size much larger than Wangaratta. It is built of fine pink and white granite, lined internally with moulded brick.

Bishop Armstrong was born in Ireland, and as an infant was brought to Victoria, his father being Crown Prosecutor, who, in this capacity, used to travel over the very areas which since formed the diocese of Wangaratta. The Bishop took his degree with honours as a student of Trinity College. He began church work under Canon Potter, at St. George's, Royal Park, then connected with St. Mary's, N. Melbourne. He was ordained deacon in 1880, and after being assistant at Christ Church, St. Kilda, and Christ Church, Hawthorn, he became incumbent of the new St. Columb's, Glenferrie, a branch church, till then, of Hawthorn. Here he continued watching the rapid growth of the expanding suburb, till, in 1894, he was appointed by Bishop Goe to be Archdeacon of Gippsland, following the first Bishop Langley (of Bendigo) in that capacity. He also was Bishop's Examining Chap-

lain, with the duty of examining candidates for Holy Orders, and incidentally of speaking plainly to some who seemed scarcely fitted for the proposed change in their lives, but who, in some cases, subsequently were accepted by needy Bishops in distant parts. Archdeacon Armstrong was chosen by the electors of Wangaratta, then newly formed, with Bendigo and Sale, out of the diocese of Melbourne, and was consecrated in St. Paul's Cathedral, Melbourne, in 1902. He is the senior bishop of the province of Victoria, and in the absence of the Archbishop of Melbourne acted as Metropolitan.

He married a daughter of the late Mr. James Henty, a well-known merchant and churchman in Melbourne. His son served in the Great War, and he has also a daughter to cheer his retiring days, for he feels the time has come to relinquish his great trust. He does not believe the cause is served best by men retaining their positions when advancing years mean increasing strain. The Bishop will probably resign formally in August, for he has already given notice of his intention to retire. After almost a quarter of a century as Bishop (that is, through the entire existence of the young diocese), he will be able to view, as we hope for many years, the further progress of the work and district to which he has devoted himself with sincerity and fine manliness, having won the abiding affection of his clergy and people in every part, and that without making any "appeal to the gallery,"



Bishop's Lodge.

but plodding steadily along often with the discouragement of shrinking populations in many of the splendid parts of the diocese, and anon with the difficulty of finding a sufficient supply of clergy, as is the continual crux of all country dioceses, though in this respect his Theological College has incidentally eased the strain.

He will find much scope yet for active work in Melbourne, with hearty welcome to many a pulpit.

We cannot expect everyone to agree with everything every paper says, including the "Australian Christian World." But it is pleasant to those concerned to read what it writes about a poor contemporary. "We congratulate the 'Church Record,' now 'The Australian Church Record,' upon its greatly improved appearance and excellent arrangement." "We" are not reproached for occasionally "lifting" items from our well-informed senior paper. Thanks again.

IMPORTANCE OF HOME LIFE.

Apocryphal Dr. Kempthorne's ceaseless activity the story is told that one day the Bishop was travelling about his diocese when he happened to meet his wife at a certain railway station. In reply to her enquiries Dr. Kempthorne said "I am just going to speak to a Mothers' Union on the importance of Home Life!"

The Rev. T. C. Hammond

A very nice luncheon was held in the Brown Room of the Victoria Coffee Palace on 16th July, when the Protestant Federation entertained Mr. Ness, M.L.A., of New South Wales, after his recent work in Adelaide, and the Rev. T. C. Hammond also was then welcomed by the Federation. Mr. Hammond chatted away in his usual bright and flowing style, and told us about many things, some of which cannot be repeated in cold print. Mr. Hammond is editor of "The Catholic," and has had some extremely lively affairs resulting from his frequent intercourse with Irish Roman Catholics, of whom personally he spoke in highest terms, provided they were acting independently of the priest. He strongly advocated an "intellectual campaign" being carried out, and educational effort of greater intensity than ever. He deplored the "sleepiness" which clung to many evangelicals from church colleges. One of his trenchant phrases was that it was better to flog a dead horse than to be led by live asses. He thought we ought to be doing much more in the way of booklet distribution to educate people concerning the growing errors of our day.

LIST OF ENCAGEMENTS FOR THE REV. T. C. HAMMOND IN VICTORIA.

- Aug. 8-11 a.m., St. Agnes', Glenhuntingly.
 8-7 p.m., St. Matthew's, Prahran.
 9-8 p.m., Independent Hall, Collins St., For Protestant Federation.
 10-6.15 p.m., Anzac House, Dinner, For Protestant Federation.
 10-8 p.m., St. Matthew's, Prahran.
 11-8 p.m., St. Mary's, N. Melbourne.
 13-11 a.m., St. Mary's, Caulfield.
 15-7 p.m., St. Columba's, Hawthorn.
 16-8 p.m., St. Mary's, Caulfield.
 17-12.30 p.m., Day of Prayer, Assembly Hall, Collins Street.
 17-8 p.m., St. Columba's, Hawthorn.
 18-1 p.m., Lunch Hour Talk, Assembly Hall.
 19-1 p.m., Lunch Hour Talk, Assembly Hall, Collins Street.
 20-1 p.m., Lunch Hour Talk, Assembly Hall, Collins Street.
 22-11 a.m., St. Matthew's, Geelong.
 22-7 p.m., Christ Church, Geelong.
 23-8 p.m., C.M.S. Depot, Geelong.
 25-Conference at St. Stephen's, Richmond, for Clergy and others, 10 a.m., 2.15 p.m., and 8 p.m.
 26-8 p.m., St. Mark's, Spotswood.
 29-11 a.m., St. John's, Toorak.
 29-7 p.m., St. John's, Footscray.
 30-8 p.m., St. John's, Toorak.
 31-8 p.m., St. John's, Footscray.

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NEW SOUTH WALES.

SYDNEY.

Combined with the C.M.S. Monthly Prayer Meeting on 26th July, was a Farewell to the following missionaries:—

Miss Eadith Anderson, B.A., Dip.Ed., who is going to Tanganyika Territory, East Africa, as an educational missionary for C.M.S. Miss Anderson spent a year in the Society's School at Hyderabad, India, very kindly filling the place of a missionary on furlough.

Miss Nellie Smith, who is returning to her work in China, after a long furlough in Sydney.

Mr. R. J. Ivin, who is going out for the first time, to take up work at Oenpelli Aboriginal Mission Station, in the Northern Territory.

Holy Communion was administered at a service in St. Andrew's Cathedral at 5 o'clock when the Rev. Canon E. G. Cranswick was assisted by the Rev. C. C. Dunstan. A short address was given by the Rev. J. W. Ferrier, general secretary of the society. The friends of the missionaries took tea together in the C.M.S. Rooms, 192 Castlereagh-st., and the valedictory meeting proper took place in the Baptist Church, at the rear of the Cathedral Buildings, Rev. H. S. Begbie acting as leader. A half-hour was spent in intercessions for missionary work, after which the instructions of the general committee were read by the general secretary, and the spiritual charge given by the Rev. G. A. Chambers, M.A., B.Ec. Each of the missionaries gave a short address, speaking of their work, and asking for the continued prayers of those present. The commendatory prayer was offered by Rev. H. S. Begbie.

Monday, August 16th, has been chosen by C.M.S. as a Day of Prayer in connection with the Society. Recruits and money are badly needed, as urgent calls have recently come from the field for reinforcements. A meeting will be held in the Y.W.C.A. Assembly Hall, and friends of C.M.S. are cordially invited to attend. If unable to come, please remember the Society in prayer on that day.

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The National President of the Church of England Men's Society arrived in Sydney on Friday, the 16th, and devoted the whole of his time until the 20th in support of the movement in Sydney and Suburbs. On Friday evening he spoke to a large gathering of men at St. Paul's, Wahroonga, from that parish and parishes in the neighbourhood.

On Saturday afternoon and evening the Bishop conducted a Quiet Time for members at St. Thomas', Enfield. Basing his addresses on Hebrews 8: 26, he divided his subject under three headings: "Holiness," "Harmlessness," and "Whiteness." The addresses were inspirational and helpful, and all who were present agreed that a very profitable time had been spent. The ladies of St. Thomas' very kindly arranged tea for the members.

On Sunday the Bishop preached at Holy Trinity, Dulwich Hill, and at St. Clement's, Marrickville, and addressed a gathering of men at St. Mary's, Waverley, in the afternoon.

On Monday he addressed a gathering of the Junior Clerical Union at St. John's, Balmmain, and on Tuesday gave an inspirational address at the Annual Meeting of the Society.

The following were elected as members of the Provincial Council from 1st July, 1926, to 30th June, 1928: Revs. A. R. Ebbs, F. A. Woodger, A. Connolly, R. Smees, and G. F. B. Manning; Messrs. T. Brown, W. E. Wensford, C. Anderson, W. J. Cowie, C. Ryder, Crofts, P. E. Bailey, E. T. Bailey, C. Blumer, W. Bartlett, W. E. Saunders, A. Hope, C. W. Aston, W. F. Herford, H. Hibble, H. Fusedale, J. W. Forrest, W. A. Hastie, P. S. Tooth, Veitch.

The National President announced at the meeting that Mr. R. P. Allnutt had undertaken the duties of National Secretary, and Mr. F. Whysall that of National Treasurer of the Society from the 28th inst.

Progress at Croydon, N.S.W.

The Archbishop of Sydney dedicated St. James' House and grounds in the parish of Croydon on Saturday, 31st July, at 3 p.m. This property has been recently acquired by the Rector, the Rev. A. L. Wade, and church officers for Sunday School purposes, and parochial meetings as well as to provide the site of a new church in the future. The service of dedication took place in the garden amid the most picturesque surroundings, and as it was a warm afternoon, it was most pleasant out of doors. His Grace congratulated the parish on its venture of faith and enterprise and emphasised the value of Sunday School work and its lasting effect on the lives of the children. It is interesting that this forward move was taken by this parish in the year that it topped the list in contributions to C.M.S., showing the light that shines furthest abroad shines brightest at home. The Rural Dean, the Rev. G. A. Chambers, proposed a vote of thanks to the Archbishop. The clergy present included Canon Langford Smith, Revs. J. W. Ferrier, C. Pain, W. F. Pyke, C. F. C. Williams, C. L. Williams, C. T. Kenderdine, E. C. Yarrington. The property cost £3000 and the aim is to clear this amount off in three years. The collection amounted to £149. The Churchwardens are Messrs. Laphis, Taubman and Mumford. Congratulations to the parish on securing such a splendid addition to the Church property.

COULBURN.

One of the most useful series of meetings of diocesan bodies ever held in the parish on July 28th and 29th. Most of the vacancies in various councils and committees had been filled and the new members turned up in force and made the meetings much more representative than usual.

The Missionary Council broke new ground in its suggestions for the missionary hour in Synod. Instead of inviting outside speakers as usual, it determined to ask four of its own members to present the "World Call to the Church." The projected A.B.M. tour in the Moraro for September was abandoned for climatic reasons and the Rev. E. W. Bradley's service will be utilised in the warmer parts of the diocese.

The Diocesan Council sat for four hours and transacted a large amount of business, mainly in preparation for Synod. The Bishop reported the resignation of Mr. E. A.

Smith as Chancellor and the Council placed on record its grateful appreciation of his services. Mr. F. A. Russell, Barrister-at-Law, Sydney, has been appointed by the Bishop in his place.

Insurance matters were carefully reviewed and parishes whose buildings are still inadequately insured are to be approached again to take out sufficient cover. The question of the maintenance of the fabric of the Cathedral was solved by remitting to Synod the suggestion of a very small increase in the parochial assessment to cover the annual cost. A time-table of Synod was approved. There will be a quiet day for clergy on Saturday, September 18th, Synod Sunday and the Cathedral Consecration Festival will be observed on the 19th and Synod itself will meet on the 20th.

NEWCASTLE.

The Rev. E. J. Withycombe has been tempted to leave his native shores and walk the streets of Mauritius in gaiters. The Bishop of Mauritius (The Right Reverend Golding-Bird, one time Dean of Newcastle), cabled to Mr. Withycombe urging him to accept the position of Archdeacon of Mauritius, but he decided to accept the very important parish of Morpeth, and so remains with us. Mr. Withycombe has had a wide experience as a parish priest, and as Rector of Morpeth he will undoubtedly prove of very great value to the students of St. John's, and to the Sisters and to the boys of St. Alban's Home.

The Rev. Carlos Stretch and the Rev. D. Rees have arranged an exchange of parishes, and Mr. Stretch will leave Dungog at the end of this month, when Mr. Rees, from Merriwa, will take charge. We wish them renewed happiness and usefulness.

The Rev. Sutton Oldham has been in charge of Ellalong and Paxton for the month of June, and both he and his wife quickly endeared themselves to the people of this district. Mr. Oldham goes on to take charge of Camden-Haven.

BATHURST.

The Bishop writes in "Church News"—"I have just received the gift of a very beautiful cope from Mrs. Whitney, Coombing Park, which was made by her daughter, Mrs. Selwyn King. I am very grateful to these ladies for the generous gift."

VICTORIA.

MELBOURNE.

The Cathedral Spire reached another stage on Tuesday, 20th, when the Archbishop dedicated the Stone on which were placed certain records. After this ceremony he blew the silver whistle which the honorary builder, Mr. Clements Langford, had presented, and the stone was lifted high up by the crane and placed in position in the base of the work on top of the western tower, on which the spire will rest. During the day Canon Snodgrass conducted a party over the Cathedral and explained the history of its erection and appointments. The Cathedral choir, under Dr. Floyd, likewise exerted themselves to provide delectable items of music to mark the first birthday of the appeal.

St. Dunstan's Church, Middle Camberwell, was opened by the Archbishop on 31st July.

WANGARATTA.

Synod will meet on Tuesday, 17th August. It will be memorable, for its first Bishop will make announcement of his impending resignation. The Rev. F. Brammall, Deputationist of C.M.S., will visit Synod during its course to arrange his itinerary through the diocese. C.M.S. interests have greatly shrunk of late years.

WEST AUSTRALIA.

We are looking forward, says the "Church Times," to the arrival of Father Arundel, from Holy Trinity, Stroud Green. He is going to the Bunbury diocese as vicar of Albany. This place is the summer resort of the Governor of Western Australia and Lady Campion, from whom he will receive every support. Lady Campion is an enthusiastic Anglo-Catholic, and has already joined the Australian Church Union.

A Reu's message from London states that at a meeting at the Mansion House in support of the appeal of Dr. Trower, Anglican Bishop of North-West Australia, who was formerly Bishop of Nyasaland, for help to raise funds for a cathedral at Broome, the Lord Mayor of London said that it was not given to many men to raise two cathedrals, and he hoped that Dr. Trower would succeed in his project, which would mean much to North-West Australia. The Secretary of

State for the Dominions (Mr. Amery) urged a warm response to the appeal.

SOUTH AUSTRALIA.

Pulteney Old Scholars—Dinner to Head Master.

Members of the Pulteney Old Scholars' Association tendered a complimentary dinner to Mr. W. P. Nicholls at the Grosvenor on the 14th July to celebrate his completion of 25 years' service as headmaster of Pulteney Grammar School. The President of the Association (Mr. W. N. Faiss) occupied the chair, and among those present were the Bishop of Adelaide (Rt. Rev. Dr. Thomas), Canon Bley, and the acting Headmaster of St. Peter's College (Mr. F. Wyatt).

The President said never before in the history of the Old Scholars' Association had there been such a happy gathering. On the 16th July Mr. Nicholls would celebrate his silver jubilee as headmaster of Pulteney Grammar School. Grave responsibilities rested with headmasters in moulding future citizens. They must be idealists. They had placed in their hands the raw material which they must fashion into good manhood. They must have imagination and be just, kind, strong and manly, and bring to bear in their daily tasks something of their own nobility. Mr. Nicholls combined all those virtues.

The Bishop of Adelaide said he desired to identify himself with them in the expression of congratulations to Mr. Nicholls. There were few in South Australia who could point to a record of service like that of Mr. Nicholls, and fewer still who, after 25 years, were so fresh and full of vigor. The diocese of Adelaide was proud to have such a school as the Pulteney Grammar. It had produced men honored and esteemed in the city's commercial life, and men who had won academic distinctions. All of them valued Mr. Nicholls as a headmaster and a man.

Canon Bley and Messrs. G. W. Selth and S. H. Skipper supported.

A hall clock was presented to Mr. Nicholls, who was accorded an ovation when he rose to speak. He said he was at a loss because of the eulogies which had been paid to him. A man would have to be more than human to pass through an evening such as that and remain normal. He thanked them for the magnificent gathering in his honor, and particularly the Board of Governors, of whom the Bishop was chairman, for many kindnesses. He brought greetings to the old scholars from present pupils, and from Mrs. Nicholls. He was greatly helped by a staff of loyal and faithful teachers. He took over the school when the scholars numbered 180, and to-day there were more than 350. Scholarships had been won by 34 pupils. The success of a school, however, could not be judged by numbers and examination results, but by what the scholars did when they went out into the world. Pulteney old scholars had worthily upheld the reputation of the school. He thanked them for the gift presented to him.

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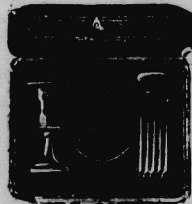
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The Lifting of the Veil.—This little tract of 24 pages sets out the present opinions of one, Father Mills, formerly with "Father" Barclay in St. John's, Latrobe Street, Melbourne, but now a Roman priest in Redhill, Queensland. It is an apologetic framed in the usual way on behalf of Rome, and serves to shew how little the writer had to alter his opinions in making change of church. Some of us know a little more than he thinks we do about Rome. What also impressed us is the great activity of the Australian Catholic Truth Society in the matter of providing and circulating an immense out-put of readable, and, from the Roman view-point, useful booklets.

Up Against It.

(Continued from page 7.)

our time. And it will not be met merely by the hard, blunt dogmatic reaffirmation of dogma. It will be met by the wiser interpretation of dogma as the greater thinkers and leaders of our Church are doing. But my point is that where it exists, it represses power. It cheats a divided self—and the divided self is always weak and weakening. "Thou shalt love the Lord thy God with all thy heart and with all thy Soul, and with all thy mind and with all thy strength." (Mark 12: 30.)

Third.—There is the menace of our moral and spiritual inertia. And that is the crucial menace. It haunts men as the paralysis of the moral will. It is Sin! That is what it is—Sin! It is the arch menace within which all other menaces lie. And it erects barriers between the soul and God. It veils His glory, it dissipates His power. It brought our Lord to His Cross. It brought the saints their Crosses. It brings the Church to her Cross. For always our Lord's Cross is a Cross to be shared and not only a Cross behind which to shelter.

How to meet the Obstacles?

If then these are some of faith's major obstacles, at once our menace and our challenge how can they be met? Here is the answer: "My God shall fulfil every need of yours according to His riches in glory in Christ Jesus." But how? Not unconditionally—without discipline. There are three fundamental conditions whereby the resources of God are made available to the Christian disciple. Conditions of contact between man and God.

First.—The first condition is the will to pray in faith. A disciplined, sober, prayerful life is cardinal to all reality in Christian discipleship. Fail there and we fail everywhere. Win there and we conquer everywhere, even if we seem to fail.

It was said of General Gordon that he prayed his boats up the Nile. So he did! Dr. Hudson Taylor started at zero, from nothing, and prayed a chain of mission stations across inland China. Florence Nightingale prayed up the walls of hospitals, prayed up the hearts of nurses, prayed into being one of the most humane professions of modern times. The will to pray, not only opens the door to the resources of God, it keeps the door open. All our business elsewhere amounts to nothing unless it is first saturated with prayer. We but throw dust into our own eyes and our neighbours eyes when we imagine ourselves as about our Master's business—without enforcing this major condition, this major claim on life. Faith in prayer is the everlasting condition of prayer in faith. When the door is open, God comes. When we keep it open—God for ever comes.

Second.—The second condition of releasing the resources of God is the will to work in faith. The will to pray in faith. The will to work in faith. Every Mohammedan missionary, is the slogan of Islam. Every Communicant an effective is the slogan of Christianity. That is to say we are men, women, fired by a vision which is to us a mission and a passion. You are a man of affairs in the city or a mother in the home, an artisan at your trade, a student at your studies. Is that all? You are making a life? Is that all? Are you making a life? by turning your calling into a vocation—a Christian vocation. Making it the channel of the grace of God to a needy and distraught world.

Third.—Is the will to suffer, in faith, the will to pray, in faith, the will to work in faith, the will to suffer in faith. "A disciple is not above his master." It is enough for the disciple that he be as his Master. And our Lord added "Fear them not therefore. Fear them not."

That which costs nothing is worth nothing. That which costs most in the finest things of

the spirit, is worth most. We do not escape the Cross. If we do the Cross escapes us. And the Cross hurts us. We don't like being hurt. The great truth of the Cross hurts us. It is of the nature of any great truth to hurt us—until we yield to it. Then its deepest sting is drawn. It still hurts and yet a great peace like a quiet dawn falls upon the Soul. It is the Cross, and more, infinitely more. If we evade the Cross we evade Him—the romance of His holy passion, the inmost of His High purpose; we thwart the building of His Kingdom—the redemption of the world. We stampee before "the hound of Heaven," and we render inoperative the waiting, seeking resources of God. The will to pray in faith—the will to work in faith—the will to suffer in faith—are the conditions whereby the amazing resources of God are discovered in Christian experience. It is never that God is unwilling. It is that we are unready. His wealth waits on our want. He does not mock us by sending us on an impossible crusade. In Christ the impossible is already done. And the more in these three ways of prayer, of work, of suffering we identify ourselves with Him—the more do we find those resources of God with us. So rich that they oft times surprise us, shame us, stagger us with their wonder and their wealth. Yes, Paul knew of what he spoke. We too know—and may know infinitely more. "My God shall fulfil every need of yours according to His riches in glory in Christ Jesus."



The Coadjutor Bishopric of Sydney.

"Australian Churchman" writes:—

The refusal of the position of Coadjutor Bishop of Sydney by Bishop Taylor-Smith and as is reported by Bishop Hope Gill—both retired Bishops, raises the question—Is there no one in Australia suitable for this position?

If, on the political side of our life, Australia can supply her Prime Ministers and Premiers of States, on the legal side, her judges, on the commercial side her captains of industry and representatives to other nations, why is it that on the ecclesiastical side we must go out of Australia to find a man for the position, not of a presiding bishop, but of an assistant bishop? What is wrong with the clergy in Australia? That is the question that is being asked throughout Australia to-day with regard to the vacant Coadjutor Bishopric of Sydney. The clergy in England wonder that after a century of Church life in Australia she still sends to the Old Country for her bishops. They cannot reconcile the spirit of independence, nationalism and enterprise so characteristic of Australia with the refusal to trust Australian clergy with positions of responsibility and leadership in the Church for which, say the English critics, they must of necessity be better fitted. They simply cannot understand it, nor can Australians themselves.

Is it that a man is needed with organizing gifts? There are clergy in Australia with exceptional ability in this direction. If a senior man is desired for his wisdom and ripe experience, there are tried and trusted leaders who could most worthily fill the position. If a man of initiative and ideas is needed, with power to inspire and freshen with new visions his brother clergy, here again we need not go outside Australia.

Scorn should meet the reproach of those who say that Australians would not receive one of their own number as their Bishop. Let it be tried in Sydney and those in authority would find that they had touched a secret spring of spiritual life and enthusiasm that would pour fresh energy and power into the whole life of the Church.

More might be said on this subject, but I content myself by voicing a great body of opinion among churchpeople who feel that while it may be good to maintain the link with England in the Archbishopric, we should certainly find our man in Australia for the position of Coadjutor Bishop of Sydney.

Albany Church History.

Sir Littleton Groom, Speaker and Chairman of the Parliamentary Library Committee, writes:—

May I be permitted to inform your readers that, as a result of my letter which appeared in your columns, appealing for early Church

records for our Commonwealth National Library, I have just received from Archdeacon Louch, of Albany, a most interesting pamphlet. It is entitled "A Short of the Parish Church: St. John the Evangelist, Albany."

Although consisting of only a few pages, it is indeed a valuable historical record of the foundation of our Church in Western Australia. In it appears a picture of the first Church erected in the West, known as the "Octagon Church," and built sometime between the years 1835 and 1838. "Why it was octagon in form is a question to be answered: strange to say there is a letter extant written by John Wesley to his followers, in which he says: 'Build all our preaching houses if the ground will admit in the octagon form.' The letter does not explain the reason why, and as for the Albany octagon, it was erected by a Churchman, Mr. Thomas Sherratt, who used himself to read there on Sundays, morning and evening prayers of our Church. The Octagon was private property and in after years changed hands and was pulled down."

In 1848 a start was made upon the present Church, which, from the picture of it which appears in the pamphlet, has all the charm of a typical old English Parish Church.

Historical records such as this are not only of very great value to those studying the history of the Church in Australia; but also provide most interesting, reading and help to keep alive a proper appreciation of the debt we owe to the pioneers of the Church in Australia.

As Chairman of the Commonwealth National Library Committee, I welcome this gift.

Whence our Empire Day?

"Civis" writes:—

In your last issue Archdeacon Boyce is said to have followed the Earl of Meath as to the celebration of an Empire Day. This is incorrect, as the Earl only advocated a Day of school children, while the Archdeacon started and promoted, in 1902, an Empire Day for all citizens. The first Empire Day was 24th of May, 1903, and the Archdeacon in the London "Times" on April 11 in that year proposed the citizens' day. What he wrote the "Times" put on the same page as its leaders. He gave support also to the child movement of the Earl, who has admitted he took the idea from a school in Canada.

In various ways the Archdeacon furthered the question. He was president of the British Empire League in Australia at the time and had the assistance of two excellent honorary secretaries. That his proposals have triumphed is seen in the Empire-wide celebration in recent years. The London "Times" has called it the "High Day of Empire."

He also proposed the Church services on Empire Day. St. Andrew's Cathedral, Sydney, was the first Cathedral in the Empire to hold such a service. Some time before the War he addressed the principal religious newspapers in the old country, urging that suitable services should be held upon the day, which has been adopted nearly everywhere. The culmination of that part of the movement was at Wembley, when 80,000 people attended the service.

The Archdeacon was five years President of the League, of which the Duke of Devonshire was President in England.

On his retirement, in 1911, a splendidly illuminated address was presented to him signed by Sir William MacMillan and 56 other prominent citizens. It spoke of him as "the Father of Empire Day in Australia and elsewhere."

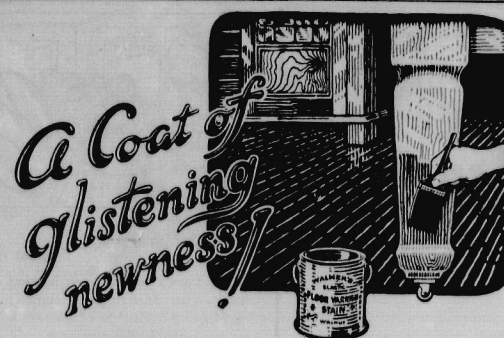
On the last Empire Day, his Honor Chief Justice Street said, at the Empire Day dinner, before a large gathering of representative citizens, amidst applause, that "he was glad to see among them Archdeacon Boyce, who was still in enjoyment of vigorous old age, a man whom he described as a vigorous Church dignitary and patriotic citizen, whose letter to the "Times" in 1903 first brought forward the proposal of a citizens' Empire Day."

I have enquired of the Archdeacon on this question, and believe them to be quite correct. Australia should have some honour for its action in a very important matter of this kind.

July 31, 1926.

HISTORIC ROBES.

St. Andrew's Cathedral, Sydney, has received a unique gift. Archbishop Wright, while visiting Kurrajong recently called at a farmhouse, where he was shown Bishop Broughton's episcopal robes, which are more than 80 years old. They were presented to Archbishop Wright, and have since been placed under glass in his vestry.



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Toorak, V.,

August 5, 1926.

The Lord's servant must be kind to every-
body.—(Dr. Moffatt's translation: 2 Tim.
ii. 24.)

My dear young people.

Some time ago I saw in one of the
papers that the population of Australia
has just passed six millions. That
means that a lot of people have come
to us from other countries, principally
from England. Quite a number of
these are boys and girls, so that you,
young Australians, must feel specially
interested in them. You will be meet-
ing one another in school and at work
and should have plenty to talk about,
they about the part of the world from
which they come, and you, living here,
about this country of ours.

Now, we born out here should re-
member that when people leave their
own country and home they just can't
help having regrets and feeling home-
sick and lonely for all the people and
things they have left behind. Here we
can help. First, by being friendly and
sympathetic to all newcomers, then by
remembering what a long, long way
Australia is from England and all Euro-
pe—by trying to make all the boys
and girls lately arrived feel at home
and happy. You young people coming
from the other side of the world make
us remember that all our parents, or
grandparents came, like you, adven-
turers to a new land. We hope that
you will all be fond and proud of this
great country and just as good Aus-
tralians as we mean to be ourselves!

Let us all remember to be friendly
and kind one to another; there are ever
so many chances of doing good turns
to people, and there is not one of us
who cannot increase the sum of human
good by seizing these chances, whether
they be little or big. Any of you who
are Scouts or Girl Guides know this
well.

One of our correspondents from
N.S.W. tells how the rector of her par-
ish read the first children's letter from
the "Australian Church Record" to
the whole Sunday School. This is most
encouraging, and we thank her very
much for her letter.

In one of my last letters we thought
about how the Church is called the
House of God. Can you tell me, for
what a Church is built? and into how
many parts the building is divided?

I am,

Yours affectionately,

Quint Mott

The correct answer to the question
in the last letter is Hebrews ii. 32 and
onward.

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

THE MEN OF THE STORM.

(From the Children's Newspaper.)

It was the worst storm our fisher-
men could remember for thirty years.
Huge seas smashed up the red concrete
paving blocks and put out the engines
of three cars which stood derelict on
the front, with sea-water washing
round their wheels.

Then the rocket went. About twenty-
five miles off a ship was in distress.
At once our men were all hurrying into
their great-coats.

Our boat goes out without ceremony
as a rule, but as this gale was so ter-
rible a clergyman stood in rain and
wind to bless the crew. They had not
returned next day, and we prayed for
them in church. In the afternoon they
got back. The distressed ship had not
become a wreck, but the lifeboat her-
self would have been lost had she tried
to return in the teeth of the storm.

As the tempest had been so excep-
tional, the central committee of the
Lifeboat Society sent a special reward
to each man in the form of money. The
crew talked it over. They had only
done their duty, they said, and did not
deserve any extra for it. So these
brave men put the precious money into
the collecting box of the Society to buy
tackle for the boats.

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