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"In everything with thanksgiving."

Toorak, V.,  
June 24th, 1926.

My dear young friends,

Have any of you been taken to a matinee lately, or to the pictures or to the zoo, or for a day out in the country or at the sea? Perhaps it was your mother who took you, or one of her friends came along and said, "Now, I want to give you young people a treat; what shall we go and see?" Probably some of you went to the zoo, rode on the elephant, and on the train, saw the lions and tigers and bears, the parrots and tortoises and guinea-pigs, and every kind of animal and bird. In the evening you came home pretty tired, but all saying it had been a "bonza" day. Whoever had taken you would be very pleased you had enjoyed yourselves, and you would all say "Thank you" for what she, or he, had done. In the same way, when we are given presents on our birthday, or surprise presents when it is not our birthday, we thank the giver; we have always been taught that that is the polite and nice thing to do. Some of us are shyer than others, but we all try and say something. Even ordinary days, when we are not having treats, are very jolly. For all of us, there is generally something during the day that we don't like doing. Still, if you know it is helping mother, you will cheerfully make your beds or chop some wood or do any other small job, before setting off to school. Yes, we all feel it is just lovely to wake up every morning and begin another day. We don't very often think who gave us this wonderful present of life, and even less often, do we remember to thank Him. A poet has written:

"How beautiful it is to be alive,  
To wake each morn as if the Maker's  
grace  
Did us afresh from nothingness derive  
That we might sing. How happy is  
our case!  
How beautiful it is to be alive!"

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

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

I am,  
affectionately yours,

*Aunt Mat*

The First Letter Sent to Aunt Mat.

"Westwell,"  
Bargo,  
6th June, 1926.

Dear Aunt Mat,

I can answer your question for May 27th.

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

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

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

I remain,  
Yours sincerely,  
ANGELA WELLER.

## The Bible Society.

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

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

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

"JOHN CHARLES SYDNEY."

## The Clerical Collar.

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

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

"You be the preacher, sir! We saw you come 'ere aforetime, an' judged by your collar that you be a preacher!" said one.

"Yes, I'm a preacher. But why do you come at this time—midnight?" I queried.

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

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

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

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

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

# The AUSTRALIAN CHURCH RECORD

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

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A Short Article Laymen should read: "Do the Laity Know?"  
Archbishop Clarke—A Brief Sketch and Tribute.  
English Letter.—From our Special Correspondent.  
Leader—Division in the Church.—A matter of deep concern.  
List of Rev. T. C. Hammond's Engagements in Victoria.  
Music and Religion.—The Organist of St. John's, Toorak, Vic., Mr. H. Welsford Smithers, writes inspiringly.  
Old St. Andrew's, Sydney.—Illustration.  
The Rev. T. C. Hammond, M.A.—Brilliant Scholar and Lecturer.  
The late Archbishop of Melbourne.—A tribute.  
The Reserve of the Coepels.—An article by Rev. C. Crotty, B.D.

## "THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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

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

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

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

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

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

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

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

Miss M. D. Vance will visit any Melbourne parish for which request may be made to canvass for this paper, and to distribute copies of the Church History Booklet.

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

A record is believed to have been established by the Rev. J. N. L. Bryan, of St. Paul's, Bedminster, Bristol, England, who has christened a centenarian. She is Mrs. Maria Davies, who is 102 years old.

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

The Rev. Charles Wickham, of the United Kingdom Band of Hope Union, who is visiting Australia in the interests of the mission, arrived at Fremantle recently by the Orvietto. Mr. Wickham began lecturing and organising work at Geelong.

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

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

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

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

The Chapter of St. Andrew's Cathedral, Sydney, have leased to the Government for four years sufficient of the George Street frontage of the Cathedral land as will enable the Railway authorities to proceed with the construction of the Town Hall Station.

Ancient Buddhist manuscripts have been discovered in Tibet purporting to give an account of the life of Christ in Tibet between the ages of 12 and 21. The manuscripts were found in a secluded monastery, high up in the Himalaya Mountains, by Dr. Nicholas Roerich, the archaeologist.

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

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

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

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

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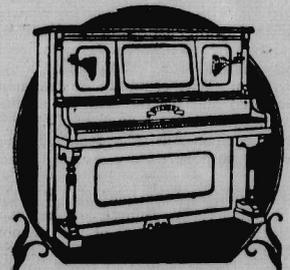
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Blessed are the meek.—S. Matt. v. 5.

"Sir! the Englishman may inherit the earth, but if you were to call him meek he would be insulted."—An Indian Student.

Meekness, to the average man, implies a weak compliance, an absence of manly vigour, such submission to slight or injury as dare not raise a protest. Bernard Shaw labours under that misapprehension:—"Christianity in making a merit of such submission has marked only that depth in the abyss at which the very sense of shame is lost." But the terms of the beatitude are inconsistent with this. "They shall inherit the earth." That promise implies, not an abject softness, but a character replete with energy.

### Who Are The Meek?

They are closely allied to the Poor in Spirit. They are the humble-minded; they bow to the will of God and recognise its supremacy. They therefore quietly accept the discipline of life as permitted and controlled by Him.

Dean Stanley suggests the translation, "Blessed are the Debonnaire," by whom he means those "gracious, graceful Christian characters who by their courtesy win all hearts around them, and smooth all the rough places of the world." Shall we, greatly daring, render it "Blessed is the gentleman"?

### True Meekness

consists not in mere outward lowliness of demeanour, but in that attitude of mind whose active side is Love, while its passive side is long-suffering. It is the spirit of one who is "not easily provoked, but who beareth, endureth, hopeth all things."

### Distinguish from Counterfeits.

What passes for a meek demeanour may be but the pursuit of personal interest. Uriah Heep is the classic example here. Or it may be a disguised contempt, as with Landor,—"I strove with none, for none was worth my strife." It may be the embodiment of sheer apathy. True meekness is none of these. It can be very terrible. It is no "fugitive and cloistered virtue." Indignation has all the greater moral force when shown by one who, in personal matters endures provocation and remains calm.

### The Supreme Exemplar

Was He Who claimed, "I am meek." "The very gentlest of all human natures, He joined to courage strong A love outreaching unto all God's creatures, With sturdy hate of wrong."

### The Promised Blessing.

To "inherit the land" at first signified actual tenure of the Promised Canaan. See Gen. 15: 7; Josh. 14: 9. Later it was synonymous with material, moral and spiritual supremacy of the people of God. Our Lord probably quotes Ps. 37: 9, 11, "Those that wait upon the Lord . . . the meek . . . shall inherit the land," a promise to

be literally fulfilled in the millennial kingdom.

### Experience?

Does experience seem to contradict this Beatitude? Yes, but only seems. Quiet strength effects more than bluster. But more: the meek, as we saw above, is in line with the Will of God, and to that extent is irresistible.

Here is the testimony of one usually identified with aggressive imperialism:

If you can talk with crowds and keep your virtue,  
Or walk with kings, nor lose the common touch;

If neither foes nor friends can hurt you,  
If all men count with you but none too much;

If you can fill the unforgiving minute  
With sixty-seconds' worth of distance run,  
YOUR'S IS THE EARTH, and every-  
thing that's in it,

And, which is more, you'll be a man,  
my son.

### The Parable of the Prodigal Father.

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me." And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took a journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life, and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club. And he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself he said, "How many men of my acquaintance have boys whom they understand, and who understand them, who talk about their boys, and associate with their boys, and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him, 'Son, I have sinned against heaven and in thy sight; make me as one of thy acquaintances.'" And he arose and came to his son.

But while he was yet afar off, his son saw him, and was moved with astonishment. And the father said unto him, "Son, I have sinned against Heaven, and in thy sight. Forgive me now and let me be your friend."

And the son said, "O, Dad, have you come to save me? I feared you would be too late. I wanted companionship and counsel, and I wanted to know things. I got the companionship and I got the information, but I realise how they were the wrong kind. Thank God, you have come back to me, to help and advise me and to be my pal." And the father grasped the son's extended hand, placed his arm affectionately around his shoulders, and said, "Son, your generous forgiveness touches me deeply, and now we can work together."

And they rejoiced in each other's companionship, serving mankind with their regenerated lives, forgetting the past as though it had never been.

(Adapted by Bradshaw's with permission of the author, Blake Godfrey.)



### SUNDAY THEATRES.

#### 1000 Churches' Campaign.

As an answer to the Theatre Owners who are agitating for the Sunday opening of theatres and music halls, the Lord's Day Observance Society organised a great campaign of the Churches. Special sermons upholding the sanctity of the Lord's Day were preached simultaneously in over 1000 Anglican and Free Churches.

#### Death of a Biblical Scholar.

The Rev. Dr. Alfred Plummer, an eminent Biblical Scholar, has died at Bideford, Devonshire, at the age of eighty-five. Born near Gateshead, he was in early life Fellow Tutor and Dean of Trinity College, Oxford. Afterwards from 1874 to 1902 he was Master of University College, Durham. For part of that period he was sub-warden of the University of Durham. He was author of many commentaries on the Bible and of other religious works.

#### £990 a Year Rise.

#### Rector Says He Does not Want It.

The High Court judgment that dues to the rector of St. Botolph's, Bishopsgate, London, should be £2,213 a year is opposed by the rector, the Rev. George W. Hudson Shaw, who said he did not want such a big income, and did not use it personally. The State got nearly a third of it in taxes, hundreds were paid away under Orders in Council and given to the Bishop of London for Church work in the diocese.

#### Cray's "Elegy."

Canon A. T. Barnett is resigning the vicarage of Stoke Poges, Buckingham, which he has held since 1912. The beautiful churchyard at Stoke Poges was made famous by Gray in his "Elegy Written in a Country Churchyard."

#### Temperance Council.

Dr. Perowne, Bishop of Bradford, has been elected chairman of the Temperance Council of the Christian Churches, in place of the late Bishop Pereira. Dr. Perowne was nominated by a representative of the Free Churches, seconded by a Roman Catholic, and supported by a representative from the Anglican Church and from the Salvation Army.

### English Letter.

(From our Special Correspondence.)

#### The General Strike and the May Meetings.

The General Strike proved disastrous to the annual meetings of some of our great Church societies. The strike began on the actual day of the C.M.S. meetings. The Queen's Hall meeting in the morning was held, and it was wonderful that so many were able to be present, as all means of ordinary transport were stopped, and the principal streets were blocked by the motor cars of those who were endeavouring to get to their places of business. The great evening meeting in the Albert Hall was abandoned. For the first time for many years I missed the annual meeting of the British and Foreign Bible Society, which is always held in the same hall on the morning following the C.M.S. meeting. I hear there was as good an attendance as could be expected, and that Sir Thomas Inskip, the Solicitor-General, who presided, made a remarkable speech. The Colonial and Continental Society held its meeting in the Central Hall, Westminster, on the same afternoon, when the Archbishop of New Westminster was the principal speaker. The Archbishop of Canterbury presided at the meeting of the Church Pastoral Aid Society on the following afternoon, and bore testimony to the important home missionary work of the Society as he has seen it in the three dioceses of Rochester, Winchester and Canterbury, over which he had presided.

#### The Church and the Strike.

Although the pronouncements of some sections of the Church during the General

of which he had the chief part. When he retired, in 1910, after fifteen years' service, the income of the Society had increased from £230,000 to nearly £400,000. His old colleague, Dr. Eugene Stock, who had known him for fifty years, pays a graceful tribute to his memory in the columns of "The Record." He speaks of the influence of his large-heartedness, and says, "Fox was in heart and mind and life a devoted servant of our Lord Jesus Christ, a true Bible Christian, a man of keen intellect, of wide knowledge, of varied experience." He adds, "I had the great privilege of working side by side with him for nine of his fifteen years, and of feeling the influence of his personality. It was a thing for which to thank God." It was in his eighty-fifth year and for some time past had been in failing health, although he continued to take great interest in the many Evangelical organisations and institutions with which he was connected.

#### New Principal of St. John's Hall.

Dr. T. W. Gilbert, Rector of Bradford, has been appointed Principal of the London College of Divinity, in succession to Dr. Greenup. The London College of Divinity, sometimes known as St. John's Hall, Highbury, is the largest and one of the oldest Evangelical Colleges for the training of candidates for the ministry. It has produced many distinguished men who have held very important positions in the Church in many lands. Two of the best known are the late Dr. Watts-Ditchfield, Bishop of Chelmsford, and Bishop Taylor Smith, who has recently visited Australia. Dr. Gilbert is a distinguished graduate of Oxford University. He has taken the highest honours in the Historical School, and has had a wide experience of scholastic and parochial work. He is also Examining Chaplain to the Bishop of Landaff. He is the author of several books on theological and Biblical subjects. St. John's Hall is fortunate in securing a Principal so well qualified for the post, and we expect to see it occupying an even more important position in our Church life in the future than it has in the past, especially as the increase in the supply of Evangelical men for the ministry is now being keenly taken up by the newly-formed Evangelical Ordination Candidates Council. Already the Council has secured considerable financial support.

#### Bishop Knox on the Purity of the Church.

During the second week of the Strike the National Church League held its annual meeting at the Church House. As portion of the premises had been taken over by the police authorities for their use, the only hall available was a small one on the ground floor, and this was crowded to its utmost capacity. Sir William Jonson-Hicks, the president, was unable to be present. His duties as Home Secretary were absorbing all his attention, as the brunt of the responsibility for the maintenance of order throughout the country was on his shoulders. His place was ably taken by Sir Robert Dibdin. Bishop Knox was the principal speaker. In a speech powerful and convincing, he showed that any departure from its scriptural basis would destroy the purity of our Church, and would render it difficult for the clergy to obey the directions of the Church if it required them to carry out practices contrary to the teaching of Holy Scripture such as he showed the use of Vestments in the Holy Communion, and the Reservation of the Elements would be. The address is reported at length in the June number of "The Church Gazette," and deserves careful attention from those who desire to maintain the Reformed character of the English Church and of the Churches in communion with it.

#### Interchange of Clergy.

The World Call is leading to numerous offers of service for work overseas. In some cases clergymen holding livings are willing to go, but there is some difficulty about their position should they wish to return after a period of service abroad. The bishops, I believe, will shortly be asked to consider the matter in order to see if any arrangement can be made. In the meantime it might be possible to effect exchanges for a period with clergy from parishes overseas. It would enable some of the home clergy to obtain practical experience of church life in distant parts of the Empire, and it would enable those in the dominions to gain some experience of church life in the home land. It seems at present much easier for the clergy in the oversea dominions to get to England for a period of from six months to a year, than for the home clergy to get across the sea. Our home parishes, and probably the Bishops, do not take kindly to the idea of their clergy being so long away from home. Yet in the long run there would be much benefit every way, and the interchange would bring the various sections of the Anglican Communion into closer touch with one another. A scheme has been already arranged for brief interchange of clergy and ministers from the United States with those at home.

#### Death of Prebendary Fox.

The death of Prebendary Fox, formerly Honorary Secretary of the Church Missionary Society, removes one who was well known in missionary circles throughout the world. During his period of office in Salisbury Square the Society celebrated its centenary in 1890, and the occasion was marked by a series of great gatherings in the arranging

### A True Hero.

Sir Tom Bridges, the South Australian Governor, at a recent Toc H meeting made some remarks on the matter of heroism, in the course of which he said:—

It is not always the recognised heroes who are the real heroes. At the outbreak of the war I was placed in charge of a squadron of cavalry. An old soldier I had known for many years came to me and asked to be enlisted. I told him that we only took men who were less than 30 years of age, to which he replied that he was 29 years of age, and weighing about 14st. He had a grey beard. He was a well-known frontiersman, having taken part in several frontier wars. He was one of the scouts who used to lead columns and it was considered safe when he took over that position. We took him, and had him shaved. We also had a special uniform made for him, and provided him with a big horse.



He appeared on parade bedecked with medals, looking more like a general. My brigadier asked him who he was, and he replied, "I am a recruit." We had some raw young officers with us and when we got to France, he was always sent out on patrol work to dry nurse them. He was wounded in a leg on one occasion, but he refused to go on the sick list. He travelled in a mess cart. However, he was shot in the head at a little village on the Aisne. There was almost universal sorrow when we buried him. I looked in his diary, and at the beginning was written, "Fear God, honor the King, and look after Mary." I might add that Mary was not his wife, but the mare he rode. When he was alive he was always merry and bright, and no day could be too long for him. He was one of those true heroes who are not recognised.

C.M.S. of Australia raised £16,316 in 1916. In 1925 it raised £37,278, an increase of 128 per cent. in 10 years. Yet the fearful cry that C.M.S. is done for!

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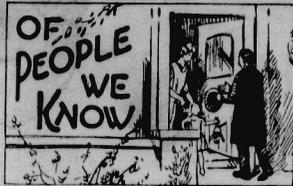
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**The Reformation Settlement.**

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

**Reasons for 1552 Book.**

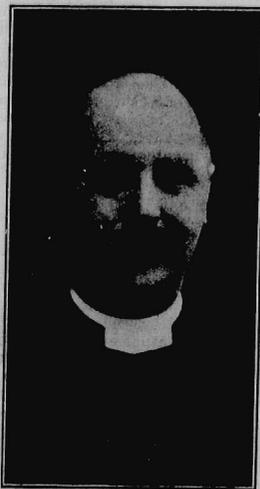
The situation thus unveiled is a quite sufficient explanation of the changes effected in the Second Prayer Book of Edward VI. The challenge of the adversaries compelled a decision that not only rejected the Mass and Transubstantiation, but determined unequivocally the nature of Christ's presence in the Holy Communion. This decision compelled the English Reformers because of their own judgment concerning the truth of Scripture to break from the opinions prevalent in Lutheran circles and attached the Church of England to the Calvinistic, or, as it was then called, the Reformed type of doctrine. Once the decisions had been made it was carried through with a completeness that is almost astonishing. It seems as if the revising Bishops said, "The present Prayer Book is capable of a Reformed sense. You insist upon importing into it a Roman sense, therefore, we have no option, in view of the dangerous nature of Roman doctrine, but to make it unquestionably Reformed. Even comprehension must be sacrificed where truth is imperilled." The external character of the service was altogether altered. The dress of the ministrant was now to be the same as that appointed for Morning and Evening Prayer, the administration of baptism and the burial of the dead. The removal of the special Mass Vestments and the alb and the discontinuing of the alternative use of the alb and the cope served to indicate what Cranmer so constantly urged, that there is no essential difference in the character of the blessing received at Baptism and at Holy Communion. The priest was further instructed to stand at the North-side of the Table. The Roman priest began Mass at the South corner of the Altar and thus again there is displayed the resolution to distinguish the two services. Fulke, in the reign of Elizabeth, assigns as a reason for the north-side: "Verily even for the same reason that the primitive church did choose to pray towards the east, namely, to avoid the superstition of the Jews that prayed towards the west, as we do, to avoid the superstition of the papists that use to pray towards the east. Otherwise all quarters of heaven of their own nature are indifferent for us to turn ourselves into in our prayers either public or private." (Against Heskings, on p. 720). The Introit and versicles are omitted, and the Ten Commandments inserted as a reminder of the necessity of self-examination to avoid unworthy reception. The Holy Loaf, which Gasquet and Bishop identify with the custom that prevailed, as in France, of blessing bread and breaking it up and dividing it amongst the congregation, disappears as an item in the Offertory. The word Offertory itself is given much less prominence occurring only in a later rubric. Alms and dues only are included in the regular Offertory.

**Rejection of the Mass.**

Not only is the word "Mass" finally discarded, but the sacrament "Canon" is deliberately dislocated. The dislocation produces the effect of bringing consecration and reception together, and thus supporting Cranmer's idea: "Therefore, Christ made no such difference between the priest and the layman, that the priest should make oblation and sacrifice of Christ for the layman, and eat the Lord's Supper from him all alone and distribute and apply it as him liketh. Christ made no such difference, but the difference that is between the priest and the layman in this matter is only in the ministrant, that the priest, as a common minister of the church doth minister and distribute the Lord's Supper unto others, and others receive it at his hands. But the very supper itself was by Christ instituted and given to the whole Church, not to be offered and eaten by the priest for other men, but by him to be delivered to all that would duly ask it." (Lord's Supper, p. 350).

The weight of the service is shifted from Consecration to Reception. Thomas Aquinas had stated: "The perfection of this sacrament is not in the use of the faithful, but in the consecration of the matter." (Summa III. qu. 80, Art. 12). The changes in 1552 give a direct negative to that presentation. In the Prayer of Consecration, instead of the phrase on which Gardiner relied: "With thy holy spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine that they may be unto us the body and blood of thy most dearly beloved Son, Jesus Christ," there is found a direct reference to the act of reception as the feature that carries out the Divine institution: "Grant that we receiving these thy creatures of bread and wine according to thy Son, our Saviour, Jesus Christ's holy institution in remembrance of his death and

passion may be partakers of his most blessed Body and Blood." The ambiguous expression "Do celebrate and make here before Thy Divine Majesty with these Thy holy gifts, the memorial which Thy Son hath willed us to make," also disappears. The singing of the Agnus Dei during communion is no longer suggested or enjoined. The phrase "In these holy mysteries" is removed from the exhortations and the Prayer of Humble Access. The words "Osannah in the highest. Blessed is He that cometh in the name of the Lord," are omitted from the Ter Sanctus. The words of distribution to which Gardiner referred are changed for the second portion of the present combined form. In addition to these changes affecting the controversy between Cranmer and Gardiner, all commemoration of the departed and all prayers for the dead were definitely removed. There can be no doubt but that the Second Prayer Book removed occasion from those who sought occasion and determined the policy of the Church of England as definitely opposed alike to Romanism and Lutheranism. Dr. Frere may be cited as an unwilling witness to this fact, inasmuch as he admits that "English Christianity reached its low water mark." He especially deprecates the bare surplice and bare rochet. But there are more important things in Christianity than the dress of the clergy.



REV. T. C. HAMMOND, M.A.

The Rev. T. C. Hammond, at present lecturing in Australia in connection with the Vickery Trust, is a graduate of Dublin University. He entered Trinity College, Dublin, in the year 1899, and having secured a second Honour in History, devoted himself to the study of Logic and Metaphysics. He won First of First Honours in every examination for which he entered, and completed his course by taking the blue ribbon of metaphysics, known as the Wray Prize, and subsequently graduating with a First Gold Medal in his subject. Mr. Hammond was a College coach for several years and prepared pupils for London, Trinity College and the then Royal University of Ireland. He has the unique distinction of coaching three candidates for Fellowships in Trinity College, Dublin, who obtained that high distinction. Mr. Hammond devoted himself to a close study of Christian Dogmatics and Patristics, especially in relation to the Roman Catholic claims, and seven years ago accepted the post of Superintendent of the Irish Church Missions in Dublin, where he has worked with marked success amongst Roman Catholics. He has written an able treatise on "Authority in the Church," surveying the various limitations in absolute episcopal power developed through the centuries. He is also the author of "A Catechism in the Church Catechism,"

and contributed an arresting article on "The Fiat of Authority" to the recent publication, "Evangelicalism," edited by Rev. J. Russell Howden, B.D., the well-known English evangelical preacher and writer.

Mr. Hammond concluded an interesting series of lectures on the Reformation at St. Barnabas', George-st. West, Sydney, on July 6th. Mr. Hammond left for Melbourne on July 7th, and will commence his tour in Victoria immediately.

**Music and Religion.**

Written for "The Australian Church Record" by Mr. H. Welsford Smith, Organist, St. John's, Toorak, Melbourne.

MUSIC! the greatest and most abused of all the arts! Does it not speak all languages and embrace all the arts? As a science the study of the phenomena of sound has resulted in the establishing by great thinkers, such as Pythagoras, Helmholtz, and others, of those laws so familiar to students that have led to great achievements in our day and endless possibilities for the future. "Most abused," having been used as a means of expressing the most superficial, shallow, and sometimes unwholesome sentiments, and "being good" has been subjected at times to the most indifferent and often merciless treatment at the hands of performers.

**Music Speaks all Languages.**

Music has the advantage over "divers tongues" of having the same system of notation in the great civilised countries which have led and are still leading the world in all things artistic. Consequently he who masters the present system of notation, coupled with practical ability, has the whole field of all the great music of his own and foreign countries opened before him.

What a privilege for him who has "scored delights" in his youth to commune with and interpret the moods and meanings of the great masters of his own and foreign lands.

What a bond between the nations, and, again, what an extraordinary phenomena, that, with the same musical alphabet, music has arisen in so many different countries, and is as distinctly different as the work of Shakespeare is from that of Goethe, Dante, and others.

And how wonderfully music portrays the life and feelings of nations as well as those of individuals. Tchaikowsky seems to prophesy the terrible happenings which were to overtake his country (Russia) after his day, such sadness and morbid pessimism pervade his beautiful ideas. Chopin expresses the woes of a nation and their feelings of revolt, which can be fully realised and adequately appreciated by those only who have studied the conditions that existed and the oppression that Poland suffered before and during his lifetime. What a note of triumph over oppression is sounded in that great flat Polonaise when interpreted by a fellow Pole, and such an artist as Paderewski.

Then contrast the Cathedral grandeur of the immortal symphonies of Mozart, Beethoven, Brahms, and other German Masters, the majesty of Bach, the massive structures of Handel's creation, and suddenly think of the delicacy and imagination of the French School, particularly the modern, whose most important representative is Debussy, whose beautiful images and impressions we could not imagine emanating from a German source.

Again, our own modern British School, has its distinct characteristics, and a great amount of splendid music is forthcoming from our great modern composers like Sir Edward Elgar, Holst, Vaughan, Williams,

Arnold Bax, John Ireland, Cyril Scott, and men like Sir Charles Stauford and Sir Hubert Parry, to whose work we will refer specially with regard to Church music in a later article.

Notwithstanding that music can be so characteristically national (and numerous other examples could be given), note the extraordinary fact, paradoxical, as it were, to the foregoing, but demonstrating more clearly the point under discussion, that Goethe's Faust has been enhanced and becomes universally appreciated, allied to the music of the Frenchman, Gounod. Shakespeare's Midsummer Night's Dream, unless clothed in an atmosphere of the most fascinating and imaginative music of the Teutonic composer, Mendelssohn, is incomplete. Likewise Shakespeare's Othello has been portrayed in Opera by the Italian composer Verdi, and Romeo and Juliet by the Frenchman, Gounod. Beethoven, who threw off all convention, reveals in his music the spirit that characterised the latter part of the eighteenth century, with its desire for liberty and freedom, culminating in the French Revolution.

**Music Embraces all the Arts.**

To the artist the variations of tone-colour are infinite. To the student of form, the symphony, outline, and development of the monumental works of Bach and Beethoven, their perfection of form, variety, and mastery of detail hold as great a fascination and appreciation as the Gothic masterpieces in Architecture. Even mathematically, he who follows through the intricacies of Bach's polyphony is amazed by the revelation of the process of interweaving and working out, as the master mind of this unfathomable genius unfolds itself.

It must be borne in mind that with the great composer all these essentials are held subordinate to the one great determining factor in a work of art, that of giving expression to the unfolding of the soul of that master mind which brings us to our main point.

Music reaches its highest form of expression when allied to devotional thought, and becomes the reflection of the moods conveyed by deep religious feeling, nobly and reverently expressed. The effect of Religion on music is incalculable, and the effect of music as an aid to devotion cannot be overestimated.

Composers who have reached the most sublime heights of expression are masters who have been impelled and inspired by the deepest and most inward religious convictions and aspirations.

Great masters like Bach, Beethoven, Mozart, Brahms, Handel and others, have enriched the realms of musical literature with imperishable works of a religious nature, and Beethoven, whose genius knew no bounds, after exhausting the resources of instrumental composition, bursts into song with that glorious hymn in the Ninth Symphony, and at the time of his death had planned another symphony calling upon the voices in the Adagio and Finale, the text or song to be ecclesiastical.

And picture Mozart on his deathbed, in a last departing vain endeavour to finish that "imperishable monument" the immortal Requiem, which he realised he was destined never to complete.

They tell us of things we have not seen, and bring us in touch with things eternal, divinely expressing the highest spiritual truths and realities, and giving us a glimpse of the revelation that shall be hereafter.

Melbourne's Cathedral is to be surely finished now. Perhaps the most conspicuous landmark of the city at the present is the scientifically constructed tower on which is placed the large 90ft. crane, electrically worked, with which the stones forming the spires are to be handled; the diocese is blessed in its honorary builder, Mr. Clements Langford, of St. Stephen's, Richmond.



"The true worth of a man is to be measured by the objects he pursues."—Marcus Aurelius.

**JULY.**

11th—6th SUNDAY AFTER TRINITY.  
12th—Mohammedan Year begins (1345).  
15th—Swithun, Bishop.  
18th—7th SUNDAY AFTER TRINITY.  
20th—St. Margaret.  
22nd—Next issue of this Paper.



**DIVISION IN THE CHURCH.**

QUICKER than many people expected come rumours, and more than rumours, of approaching disintegration of the ancient Church of England in the Home Land. They do not make pleasant reading, nor do they conduce to the smooth working of parish affairs, even in distant Australia. An amount of alarm is rightly felt by very many members of the Church who are jealous for her welfare and growth, for it is not to be expected that a Church, which appears to be about to shiver into pieces, will attract new members to herself, or keep those she has.

Were we to forget the lessons of the past we should join in dire apprehension with the most pessimistic beholder. But history reminds us that the Church of England has endured some very great depletions from her ranks, and has stood, shaken indeed but still strong to witness for the truth as she holds it, four-square to the world. Besides the very large losses entailed by the Methodist movement of 200 years ago, there have been such smaller, but still formidable, subtractions as the Plymouth Brethren society, which have taken from the Mother Church not only numbers, but considerable gifts of zeal and intensity. Over and above these, there has been sustained the constant dropping-off of individuals and families here and there (through neglect, maybe, of Evangelicals, as well as disgust with hybrid-Romanism), a state to which every denomination is subject in these changing days, but which besets the larger Church more than the others on account of her size.

What is new in the present situation is that the movement which threatens schism is the very one which has taught the Church of England so much as regards the corporate character of the Church. Also, it would have taught us that imitation of Rome could be exalted into a cult, and, had it succeeded in this, the whole history of Anglicanism would have been reversed. "High Church we may have been, but Protestant we always were," could be said of the party who have been ousted from a position of influence, to give place to that party who woo the Roman mistress unashamed, and would fain take us all with them in their adoration. Thus the crux approaches.

Which way will the weight be cast? Will the Roman party within the Church of England succeed, as they openly say they mean to do, by bringing the whole Church into line with Roman

teaching and discipline? Will they drive out from membership, as they also say they will, all who do not accept their proposals? Or, will they themselves be forced to recognise that their logical and congenial home is Rome, and, making the union, "for better for worse," join hands with the Pope, thereby cutting themselves off from the true Catholic Church in England.

What, then, the value of their protestations that the Church of England is truly Catholic, according to their own interpretation of the term? What, then, also, of their ability to work subtly within and to open the gate to the enemy? And, what of that policy of ultra-tolerance, which has made it easy for those who would betray, as we consider, the trust which both God and Church have placed in declared allegiance, as for example when they signed the Thirty-Nine Articles, and then interpreted them out of all real content?

A break-away is inevitable, because oil and water cannot mix. The choice, if choice there be, remaining, seems to be between allowing the Roman section fuller licence to subvert the Church and to drive out thousands more; or, to bring these Romanisers to task, and let them go if they please to Rome. Loss seems certain whatever is done, and, after all, numbers should never count. It is truth alone, which can avail at the present crisis. A Church may, and should, include various parties. It cannot contain two mutually contradictory religions.



**A WORD OR TWO**

**Guardians of the Lord's Day.**  
The Rev. L. Parsons, Rector of Austimmer, New South Wales, has inaugurated a movement known as "Guardians of the Lord's Day." Writing in his parish paper he says, "The letters G.O.L.D. stand for quite a new fellowship, i.e., Guardians of the Lord's Day. I am not aware of the existence of any similar institution. The spirit which prompted me to inaugurate G.O.L.D. was to endeavour to counteract the whole trend of a great number of people who seem bent on desecrating the Lord's Day. It seems to me that the safest and surest way of bringing about this end is to concentrate on the children and young people. The consciences of a great number of people have become almost dead, through the incessant quieting in order to further their own selfish ends."

**The Australian Church Record.**

The new title, in use for the first time on this issue, has been decided upon in order to emphasise the Australian and individual character of the paper and its work. It may not be amiss to remind our readers of the ancient meaning attached by the Greeks to the four chief stars in what we now call the Southern Cross. They were Justice, Prudence, Fortitude and Temperance. The central fifth star was not in the count, evidently, therefore we may term it Religion, because it ought to be in the centre of the Commonwealth and is not quite there, and be-

cause it ought to be the brightest and largest of the stars and is far from that. It will be the aim of the paper to follow the ideals of the four cardinal virtues expressed by the names of the larger stars, and to exalt the smallest one into that importance which it truly deserves, and which is needful to the welfare of the Commonwealth of Australia.

**Senator Guthrie.**

Anyone who in public life, more especially in political circles, seeks to uphold the highest ideals is deserving of more than mere passing recognition. Senator Guthrie has, in Geelong, which is his home, been speaking plainly as is his wont upon the urgent need of purifying the Picture Film business, and not before the time. Admittedly, much has been accomplished by the Government Censor, but it yet remains to create a healthier public taste by which alone improvement can be thorough and permanent. Another string to his bow is his strong opposition to incipient Bolshevism, and the Senator undertakes this, not by empty negatives, but by positive and bold advocacy of the need of truer religious life in the community. The Bolshevik is right, in this, that he naturally regards religion as his chief foe, for the man who believes in a God of order cannot lightly speak of, or act violently against, the powers that be, but will seek amendment where it may be desired by constitutional measures.

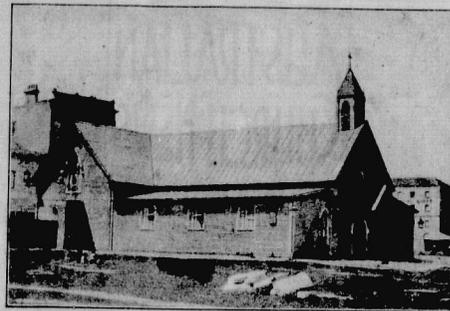
**Faith and Other Healing.**

The Methodist Conference, held in Brisbane, did, among other good acts, express itself in no hesitating manner regarding the subtle teaching of Christian Science. It is high time that more was said by Churches generally regarding those numerous pernicious doctrines which now flourish in our midst, taking not just one or two of our people, here and there, so to speak, but which in the aggregate have cut off many persons from the communion of the Church of Jesus Christ. When Mrs. Baker Eddy is exalted to a level with Jesus, there can be no doubt of the character of a cult which vainly claims to be Christian and a Religion. It is founded upon personal profit of a physical kind, but not the less of a sordid regard. It is not all to the bad that the Christian Church did for a time lose the gift of healing, if by that loss she gained for her members possibility of disinterested allegiance so far as this world's blessings are concerned.

**Sacramental Preaching.**

At the ordination last Trinity Sunday, the Archbishop is reported by one present to have given a most clear and faithful charge. In effect he said, "Remember, my brethren in the ministry of Jesus Christ, that you are ordained to BE MINISTERS OF THE WORD AND SACRAMENTS—not of either to the neglect of the other. It is pitiful to-day to have so many men who belittle the sermon. The ministry of the Word effectually exercised makes the ministry of the Sacraments more efficacious in the lives of the people to whom we minister." It is this balance which corrects the errors of either doctrine, which held alone tends to unhealthy extreme. There would be small need for Protestantism were the word presented faithfully, for it ensures the very correction which has often to be made by painful and misunderstood protest.

As we give our wills to God all the vagueness passes out of our life—C. Congreave.



**Old St. Andrew's, Sydney.**

**Temporary Wooden Cathedral Removed 1870.**

The building of a Cathedral in Sydney was originally the project of Governor Macquarie, who laid the first foundation stone on Wednesday, September 1st, 1819. The work was stopped shortly afterwards.

On May 16th, 1837, the stone laid by Governor Macquarie was taken up and laid in its present position by Governor Sir Richard Bourke. The build-

ing favourably progressed for a time. The foundations were complete and the upper walls proceeded with, but in 1839 owing to the great drought and the consequent depression, subscriptions began to fall off, with the result that 1842 the work ceased altogether for the second time. As the building seemed indefinitely postponed, a temporary structure of wood was now erected on the site of the old burial ground. This wooden structure was subsequently enlarged and served as a temporary cathedral for 25 years. It was removed in 1870.

**Archbishop Clarke.**

(Written for "The Australian Church Record.")

The news of the death of the former Archbishop of Melbourne was received in the southern capital with surprise, but the strongest physique cannot withstand unshaken in later life those shocks of frequent bereavement which befell the Archbishop, and which called forth sympathetic regard from many who were unable to express their feelings to him. He presided over Melbourne as bishop from 1903 to 1905, and as Archbishop from 1905 to 1920, seventeen years in all. Coming from the Old Land so comparatively late in life he found it difficult to adapt himself to some of our ways, as some of us found it not easy to accept his. It may not have assisted him to have been a schoolmaster, for while some of our clergy and laity are too prone to subservience, others are correspondingly independent. He deserves remembrance among other things for his zeal in establishing church schools in such number. He possessed fine scholastic records. But simple faith describes him best. Indeed, he deplored to the writer of this note that he found most recognition came to him from what he had done in school days for the youth in education than for all he had wrought in religious work, a point worth remarking. Though "officially" he rather awed people, he was in private life exceedingly homely and simple in his tastes and ways. Because of certain unfortunate experiences in the early stage of his episcopate he threw his bias away from evangelical interests—his was the day when the plea was "live and let live"—yet in all his preaching and teaching, even in the midst of stormy controversy, he was unmistakably and positively evangelical. He forbade the use of the term "Father," and refused approval of crucifixes. It is very wrong to say he was not a Protestant, for right up to the end of his episcopate the Protestant Federation was permitted the use of the Cathedral for an annual service, at which it was allowed to nominate its own Anglican preacher, he himself giving the sermon on one occasion. His fine work in retirement in

England leading the protest against Anglo-Catholicism shows how far he would have gone, had not "office" as was unavoidable, trammelled his activities. He, like so many leaders, failed in his efforts from time to time through the lack, as he himself related to the writer, of support from those very people who clamoured most for such action. You cannot lead when no one follows, he said more than once. It is to be feared that in this he found himself "up against" a too common weakness of our corporate church life in Australia, and one which explains to some extent the present deplorable position of evangelicalism. Like so many who dwell on high in places of exalted eminence, he was not always aware of the subtle and smooth influences which work around the throne. He never made any bid for popularity, he had no public attitudes, being in this very spiritual in his outlook upon his world. And he could always be kind even to those from whom he had occasion to differ. He much liked ritual and ceremony, but his personal piety was a real thing. He came amongst us and has passed away to where we all shall shortly go to give account of our stewardship, and those who knew him best are best in a position to affirm that he filled the episcopal throne with dignity and ability, and devoted great gifts to the service of the Master in His Church.

**The Reserve of the Gospels.**

(By Rev. C. Crotty, B.D.)

DO we all appreciate sufficiently the reserve of the Gospels? Do we all even notice it? Yet the reserve of the Gospels is one of their most remarkable features.

The miraculous element is inextricably woven into the Gospel narratives, yet with what reserve! How few in number are the miracles, and with what restraint are they recorded and described? How naturally they fit into the narratives, and how appropriately do they supply needs as they arise. There is no straining after effect; no appeal to men's admiration. We feel that they are not merely wonders, but signs.

Think, for instance, of the restraint in the account of the raising of Lazarus. What a temptation to put into the mouth of Lazarus some account of his experience after death! Note also the reserve about the future life generally in the Gospels.

How restrained is the account of our Lord Himself, His words, and deeds. There is no gushing of any kind; there is sentiment, indeed, but no sentimentality.

Could anything excel the exquisite reserve and delicacy of the accounts of our Lord's Virgin Birth, Resurrection, and Ascension?

Note, also, the reserve in the reference to our Lord's enemies, and the account of His trial, tortures and death. There is no vindictive language, no elaboration of unnecessary details. The language of the Gospel story is terse, and it rings true.

Perhaps it is not till we read some of the apocryphal Gospels, and see what was supplied to satisfy the common craving for the merely marvellous and trivial, that we can appreciate fully the reserve of the Gospels.

Not till we know something of the apocryphal record of the birth and infancy of our Lord do we appreciate fully the first chapters of St. Luke and St. Matthew. There has lately been published a remarkable book which emphasises by contrast the reserve of the Gospels.

A Spanish writer, Gabriel Miro, has given us, in his "figures of the Passion of our Lord," a series of pen pictures of the chief figures in the Passion narrative. His sketches are picturesque and powerful, vivid and vivacious. He is a master of descriptive and dramatic writing. He has at his command an almost unlimited wealth of information dealing with the social and religious and political life of the time.

He has reconstructed the environment, the very atmosphere, it would seem, of contemporary Palestine. He makes the past live. We are shown the life of prince and peasant, of rich and poor, of town and country. We are shown the interior of Pilate's palace; the upper room furnished and prepared for the Lord's last Passover, Joseph of Arimathea's spacious garden; and the cottage of Cleophas and Mary. We see Herod the plebeian prince, and Herodias with her physical fascination and vicious venom. We see Pilate slaughtering the Jews, conversing with Joseph of Arimathea, entertaining his friends from Rome, having his bath, as well as shuffling with his conscience and tinkering with justice on the judgment seat.

The study of Pilate is powerful and penetrating, showing the representative of Roman power to be weak as the water with which he washed his blood-stained hands, wishing to do right, but lacking the moral courage to do so. We have graphic accounts of Judas, Annas, Caiaphas, Simon of Cyrene, and others; including most sympathetic studies of the women of Jerusalem and of the woman of Samaria. Gabriel Miro is a brilliant writer and his book is a masterpiece of its kind. The treatment is dramatic to a degree; indeed one feels that the more spiritual aspect is subordinated to the dramatic effect. The Gospel element almost overwhelmed with a mass of learned information and local gossip about the various characters described.

A good deal of the dialogue, though doubtless true to life, is undeniably coarse, and one can almost see the lascivious look and the lecherous leer, while listening to the coarse conversation.

We feel that some of the more gruesome details concerning the scourging and crucifixion might well have been omitted.

While appreciating the undoubted merits of Miro's book, we must surely appreciate more fully the quality of reserve. We thank Miro for his "Figures," we thank the Evangelists more heartily for their Gospels.

## Our Printing Fund.

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1. This is the ONLY independent non-official paper of the Church of England in Australasia which stands for the Prayer Book as we have it to-day in its Reformed and Protestant character.
2. There is owing on past issues the sum of £600. This debt is of long standing. It hampers extension of the paper.

### WHAT YOU CAN DO.

1. Send a Donation, as many have kindly done. This will be gratefully acknowledged in this column.
2. Organise an effort in your district for the paper.
3. Procure new subscribers by asking your friends.
4. Pray for the paper, that it may be inspired and read.

### WHAT WE HOPE THEN TO DO.

1. Improve the appearance and contents of the paper.
2. Increase our circulation until we reach thousands of Australian Churchmen with information at this time of urgent need to defend the Protestant Faith within the Church of England.
3. Make the paper pay its costs without appealing for help.

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## NEW SOUTH WALES.

### SYDNEY.

#### The Missions to Seamen.

The annual meeting of the Sydney Branch of this world-wide Society was held at the Rawson Institute for Seamen in George St. North, on Friday afternoon, when the Governor-General, Lord Stonehaven, presided. The gathering was a large and interested one, and the platform a "strong" one, including the Archbishop of Sydney, Archdeacon D'Arcy-Irvine, Revs. Howard Lea, G. N. McDonnell, and H. K. Vickery (Chaplain at Newcastle), Sir Alfred Meeks, Messrs. C. M. Shannon, Ernest Watt, W. Service, W. E. Wilson, and other gentlemen prominent in commercial circles. The 45th annual report was presented by Captain F. Brownlow, O.B.E. (Hon. Secretary and Treasurer), and together with the report of the Chaplain, Rev. A. L. Wright, M.A., and that of the Ladies' Harbour Lights' Guild, all gave evidence of a year of progress and useful service on behalf of seamen. It was shown that the attendance of seamen at the Institute totalled over 36,000; that the Chaplain and his assistant had paid over 1000 visits to ships. Over 2000 seamen had attended the services in the Chapel; 7000 letters were received for seamen and 5722 were written by them. Church services, concerts and social gatherings had proved successful in providing for the needs of the seamen when ashore. The Chaplain stressed the need for a launch to cope with the shipping lying at anchor in the harbour. The Governor-General inspected the various departments of the building and expressed his appreciation of the value of the work of the Missions to Seamen, and assured the audience that he would be glad to do all in his power to make the stay of the men when ashore both happy and profitable.

#### City Eastern Ministers' Fraternal.

On Tuesday week last a meeting of the Ministers labouring in Surry Hills, Darlinghurst and Woolloomooloo, was held in the Parlour of the Bourke Street Congregational Church. The Rev. S. H. Cox presided. After deliberation it was decided to reform the Surry Hills Ministerial Association which

has been in abeyance for several months, and to adopt the title "The City Eastern Ministers' Fraternal," thus embracing a wider area, though of Districts having problems much in common.

The Rev. A. E. Morris was elected President for the ensuing year, and Mr. G. E. Ardill, who had been the Secretary of the former Association, was elected Secretary of the new movement.

It was decided to meet on the third Tuesday of each month at 4 p.m., the meeting to be held in rotation at the Churches of the several members of the Association.

The Topic for the next meeting is to be—"The Problem of the Non-Church-Goer," and "How to Solve it."

It was resolved to extend the invitation to the Ministers of all the Protestant Churches in the area known as City East.

Conversation ensued as to methods to be devised to deal effectively with the unemployed of the area, as well as the casual applicant for relief.

#### Lay Readers Association.

The 51st annual meeting of the above was held in the C.E.M.S. Rooms, Baret House, on 16th June.

Dr. Prichard gave a most interesting and instructive address, which was very much appreciated by all those who were privileged to listen to him.

The annual report was read. The financial statement was read, disclosing a satisfactory state of affairs.

The following officers for the ensuing year were elected:—Vice President, Mr. H. C. Byrne; Assistant Hon. Secretary, Mr. A. J. Bullock; Committee Messrs. Kennard, Graham, Brownings and Field; Auditor, Mr. A. Hope.

#### All Souls', Leichhardt.

The annual convention of the workers of this parish took place on Saturday, July 3rd, sessions being held at 5 and 7.45 p.m., with intervals for tea. About 80, who are engaged in the various branches of parish activities, assembled and it was a most profitable and helpful gathering. The Rev. T. C. Hammond, M.A., of Dublin, was the special speaker, and his addresses were greatly appreciated. Mr. Hammond based his first address on Ephesian 4: 11-12, and his closing talk was The Work of the Irish Church Mission in Dublin, of which he is the superintendent.

This coming apart "to rest awhile," seems to give fresh inspiration to those who assemble and if parish workers are strengthened for their tasks the effort of organising it is well worth while. All Souls' Annual Convention is certainly a blessing to many.

#### Lectures by Professor Angus.

Under the auspices of the Workers' Educational Association a series of lectures will be given by Professor Angus at Christ Church Hall, Pitt-st., Sydney, on five succeeding Mondays, beginning July 19th.

The following titles will indicate the scope of the series:—

Monday, July 19th—"The Place of Religion in Human Activity."

Monday, July 26th—"What is Religion?"

Monday, August 2nd—"Religion and the Family."

Monday, August 9th—"Religion and Social Organisation."

Monday, August 16th—"Religion and the Individual."

Cards of admission to the series, price 4/-, may be had from the Librarian, W.E.A. Club Room, Rawson Chambers; the Librarian, Sydney School of Arts; or from the undersigned at this office. Admission to single lecture, 1/-.

#### GOULBURN.

##### Appointment.

Hawkins, Rev. H. F., rector of Binda, to be rector of Barmedman.

##### Resignation.

Nicholson, the Rev. J. D., rector of Barmedman, retired.

#### BATHURST.

##### Immigration.

Mr. Banks Amery, the Representative in Australia of the British Government in con-

nection with Immigration, has had interviews and correspondence with me on the question of securing nominations for immigrants through the aid of the Church. The British Government is very desirous for our aid in this matter, and I urge the co-operation of clergy and laity in this work so necessary for the well being and security of our Australian Commonwealth. Dr. Horsfall has offered his services to assist in this work and will shortly be making a tour of the parishes for that purpose.

I commend him and his mission to you. He bears the endorsement of the British Government Representative, of the Church of England Council of Migration, and of myself.

I make request of the Rectors of parishes in particular to aid him with information and co-operation.

(From the Bishop's Letter, Churchnews.)

## VICTORIA.

### MELBOURNE.

Mr. E. Lee Neil, C.B.E., gave a well thought out address in St. John's, Toorak, on Sunday evening, 13th June, on a Plain Man's idea of the Bible. It was under the auspices of the Victorian Bible Union, a society which organises lectures and sermons in defence of the authority of the Holy Scriptures.

Mrs. Reeves, wife of the Rev. W. T. Reeves, of East Kew, recently underwent a serious operation. It necessitated Mr. Reeves absence from the C.M.S. service in the Cathedral, of which he was organiser.

The Melbourne College of Divinity will hold its annual meeting for conferring degrees on 13th July. Professor Albiston will give an address on "Alexander Maclaren, scholar and preacher."

Violet Sunday, quite an institution at St. Luke's, S. Melbourne, was held on July 4th. Three canons—Lambie, Hancock and Sutton—took the addresses.

The annual meeting of the Women's Missionary Council of the C.M.S. was held on Wednesday afternoon, June 23, at the Assembly Hall, Melbourne. There was a good attendance. Mrs. J. H. Maddock occupied the chair in the absence, through illness, of the President, Mrs. Harrington Lees. The speakers were Mrs. Stephenson, late of C.M.S., India, Miss Dove, from Groote Island, and Miss Moller, from Kavirondo, E. Africa. Mrs. Maddock spoke on the annual report.

### WAGARATTA.

The next Synod to be held in August will elect its Board of Bishopric Electors charged with the responsibility of finding a successor to Bishop Armstrong, who has presided over the diocesan activities for the twenty-five years of its existence. Longwood friends have bought and placed in the Church one of the stones from St. Paul's Cathedral, Melbourne, to commemorate the episcopate of Bishop Armstrong.

## QUEENSLAND.

### BRISBANE.

#### Ordination of Men Who Follow Secular Avocations.

The Archbishop of Brisbane in his recent Synod address, said he had been asked to bring before the Bishops of the Church of England in Australia a request to consider the advisability of Ordaining Priests and Deacons from among worthy and religious men who already follow secular avocations. The intention was, it will be remembered, that such men should continue to follow their secular avocations. I did as I was requested, and wrote not only to all the Bishops of our Commonwealth in Australia, but to the Bishop of Salisbury and the Archbishop of Canterbury as well.

On the whole, the opinion of the Bishops is distinctly adverse to the proposal as regards the Ordination of Priests, but not so adverse as regards the Ordination of Deacons.

#### Bible Society Auxiliary.

At the monthly meeting of the Queensland Auxiliary of the British and Foreign

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**The Holy Communion of the Church of England.** By Canon Dyson Hague, D.D. Cloth, 2/-; Paper, 1/6.

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The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917 100,000 copies have been printed, and £2000 spent. Special Terms for orders of 12/- and 24/- worth.



**"All in One"**—The April edition of the English magazine of C.E.M.S., more regular than its Australian contemporary, has some very interesting reading, disclosing signs of divine discontent with the Society in the Dean of Chester's frank "Open Letter." It is perhaps not surprising to find an editorial on the late Bishop Crossley concluding with R.I.P. Yet C.E.M.S. is supposed to be non-party.

**"Mothers in Australasia"** is the official organ of the Mothers' Union, and its June issue contains much suitable matter, including a sermon by Bishop White, and an article on "Our Mothers," by the Indian Bishop of Dornakal. He argues for greater parental stringency. The classic poem, "My Task," surely should not be merely acknowledged as "copied"! The inset, "The Boy Settler," is very welcome.

**"Robin,"** by Mary Grant Bruce, and would there were more authoresses like her, and more healthy reading for girls and boys after the manner of "Robin." Moreover, the book is intensely Australian and up-to-date with its description of the fire. We know all the characters, and we still like them. We have met "Robin," and we scent further romance at the end of the book. We know also the very places named in Gippsland, and we have met all the sturdy fighters against the "bush monsters," and the fiery element, and all the other folk alluded to. That is to say that the characters are life-like and real, and that the book furnishes a fine word picture of back-block life in the hills. Also we think we could almost pick out the school Robin attended, and we, too, have abstracted cream-puffs with unlawful intent, and subsequent relish and pain. Cornstalk Company has added another worthy volume to the Bell Bird Series. Our copy is from Angus and Robertson Ltd., and it goes on to our local Sunday School Library.

**Australia Facing the Non-Christian World.**—The Report of the recent Missionary Conference held in Melbourne. It contains 140 pages of interesting record, chiefly of the reports, and the addresses of Dr. Mott, which read as well as they sounded, full of inspiration and information. From a return at the end of the book we gather that apart from Roman Missions, Australia spent £335,470 in the great task of evangelising the heathen, among the items being, Salvation Army, £60,000; Methodists, £75,000; C.M.S., £31,000, and A.B.M., £38,000. B. & F.B. Society, £23,000, and China Inland Mission, £9,000.

### Captain Watson's Duplex System.

What has become known as the "Duplex" Envelope System was fully explained to a meeting of clergy, held in St. John's, Latrobe Street, Melbourne, on June 15th, at which the Archbishop presided. The aim of the System is to apply to the work of the Church our Lord's words "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." When the clergy and other church workers are freed from financial worry they can then effectively "seek the kingdom's business." The ideal of the system is to place finance on a higher plane rather than to seek higher incomes. The chief strength of the movement seems to lie in the very definite promise that "when the parochial budget has been realized, all other appeals for money shall cease." This would do away with bazaars, whist drives, dances, etc., as means of raising church money. It would also do away with pew-rents.

One of the most urgent needs to make the system a success is to find a really keen and capable secretary. Instances were given of typical parishes in England where a fair trial had been given, and in every case it had worked well. It is hoped that arrangements can be made for Captain Watson to explain the System to a meeting of vestrymen, who would no doubt wish to learn how better to manage Church Finance.

### HOME MISSION SOCIETY.

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## "Giving to Charity."

The Bishop of Ballarat on Lottery and Dance Tickets.

A definition of "giving to charity" was given at a gathering of Churchmen by the Bishop of Ballarat.

He said that money paid for tickets sold in the name of charity, which carried a chance in a lottery, was not giving to charity. The same applied to the tickets which carried lottery chances, and which were sold during the war "to buy comforts for the sick and wounded."

That money, declared the Bishop, was not given to the soldiers; it was given for the lottery chance. A shilling paid to a church bazaar for a ticket which carried a chance for a prize was not given to God.

If folk went to a fashionable dance and had a good night out, with plenty to eat and lots of champagne to drink, and the proceeds went to a hospital, it did not constitute a donation to the hospital. Such people did not give a farthing out of charity to charity. —"Herald."

## The Young Women's Christian Association.

Mrs. Frederick Barker.

There must be many who will remember Bishop Barker. At the opening recently of the splendid new building facing Hyde Park, Sydney, the names of the first committee were read out. That of Mrs. Barker, second wife of the Bishop, came at the beginning as the "foundress," she having started the Association nearly 50 years ago, and had been an active member of the original committee. The Association has kept its flag flying all these years, has grown and grown, has done good work and of priceless value. It was pleasant to see that Mrs. Barker's name was not forgotten as the workers of bygone days so often are. The new building has cost no less than £115,000.

—By Archdeacon Boyce.

## Do the Laity Know?

Do the laity know that there are twenty-five clergy in charge of parishes or districts in the diocese of Sydney getting less than £300 a year, apart from a house, some of whom are University men with a splendid record behind them? Some of them have a house provided, others have to pay their own rent. Some of the married curates are worse off still. One, with five children, until recently was receiving £250. It is now £275 a year and no house. What about food for the babies in that home?

One can hardly speak of the affluence of the clergy with facts such as these. One Rector's wife—a hard-working woman—denied herself the necessities of life and became ill rather than go into debt, even though the living was worth £400. A clergyman's home is not like the layman's. It is an open house. The Church's hospitality is dispensed there at the clergyman's cost. How many clergy get an allowance from their Parish Councils for entertaining parishioners and callers generally? Commercial travellers get an allowance to entertain their customers, but the clergy are allowed to do it and go on doing it, and the laity don't think.

Then some of the better paid clergy keep a motor car for the benefit of the parish, and very often have had to pay for it, and do not even get petrol money. Business methods in church management would mean up-to-date provision by the Church for transit and travelling on the part of the clergy. It would pay. There are some parishes where the men in charge have scattered districts, and they ought to have a car, but are allowed to wear themselves out in walking which, I am bold to say, none of the Church officers would do. No wonder so many of the clergy look hungry and miserable.

ONE OF THEM.



Lay Readers.

Mr. A. E. Quinton, Hon. Secretary, Lay Readers, Association, Sydney, writes:—

At the present time we are in urgent need of new members to fill the gaps in the ranks caused by deaths and resignations during the past year.

The work of a diocesan lay reader is to assist in an honorary capacity, the clergy in suburban and country parishes to maintain the services of the Church. Travelling expenses are paid and hospitality is provided where necessary. In the past history of the Association, records are found of many men, who have tested their vocation for the sacred ministry of the Church, and some of the clergy of the present day owe their first experiences to their membership of the Association.

To supply the many demands, for the services of lay readers, some of the members have pledged themselves to take services "Anywhere, anytime." This means much time spent in travelling, early departure from home, late return, and sacrifice of home comforts. The work should not be left to the few, there is a pressing need for more men to take a share of the work.

Surely there are men in this diocese who enjoy the privilege of bright, musical services in large city and suburban churches, unselfish and self-sacrificing enough to devote some of their Sundays in the highest branch of lay work in the Church. "Who then is willing this day to consecrate his service to the Lord?" The need is urgent; help us to supply the need.

Information as to membership will gladly be given by the writer—Address, 104 Patrick Street, Hurstville.

### Starving the Children.

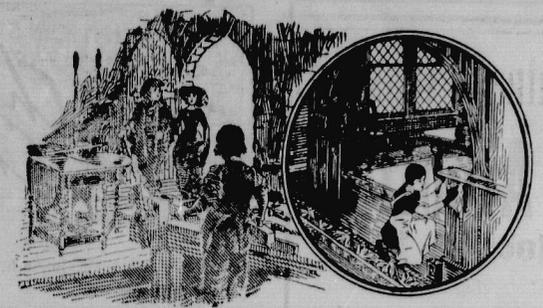
Friend of the Children writes:—

Hundreds and thousands of the boys and girls of our State Schools are receiving little or no instruction from the Church concerning Christ and His salvation. Their souls are being starved. The clergy do their utmost, but if they taught the children effectively they would be in the State School all the week, because in some city parishes the enrolment is near a thousand children and sometimes over. The Board of Education in the Diocese of Sydney has a Director, but where is his staff of keen young Christian teachers visiting our High Schools and presenting the claims of Christ to our High School boys and girls with their growing intellectual grasp?

Why could not the Home Mission Society budget a straight-out sum of £2000 a year at least for the appointment of five properly trained teachers "to feed the lambs" of Christ in the State Schools. I hear the Home Mission Society, Sydney is only about £4000 in its free fund all told. But does not the Lord say, "Ask and ye will receive" and this applies to money for the work as well as to anything else, which is according to His will. The Church in the Sydney Diocese has the high sounding official, the Director of Education, who personally is an excellent man in himself, but the question is where is his staff of keen, alert energetic minds, likely to appeal to the growing lads and girls of our Schools, and able by God's grace, to win them to love and serve Christ and the Church.

Cannot something be done to save the situation in our State Schools? We are only tinkering with the task at present. A mighty big forward movement is needed, led by His Grace the Archbishop. If the laity see the Church in earnest there will be no lack of funds, but there must be faith and enterprise and daring on the part of those responsible for this work.

The evangelisation of children in our State Schools is the only way to save them and to have Church members in the future. Thousands of pounds are lavished on the comparatively few in our Church Schools. Why could not the infinitely greater number have some more adequate provision made for their spiritual welfare. Is the Church still a wilderness so far as proclaiming the Gospel to our children is concerned, and am I but a voice crying as so many have felt in the past unheeded? Is the position hopeless?



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### "MY HOUSE."

Toorak, V.,  
July 8th, 1926.

My dear girls and boys,

Have any of you ever noticed what a great many different kinds of houses there are in your own town? If it is a big town, like Sydney or Melbourne, there are the Parliament Houses and the huge Government offices, there are big banks, which look like palaces; there are tall blocks of business buildings, some of them ever so many stories high, and full of different offices. There are shops of all kinds, big and little, blocks of flats, and then the private houses, some in large gardens—almost hidden from sight in trees, some quite small and near the street. Some houses are stone, some brick, some of wood, but whatever they are, they all belong to somebody, and in them people spend a great deal of their lives.

In every country, houses are different. We have seen pictures of Esquimaux huts, built of great blocks of ice, or of the grass-woven huts of some African peoples. There are gypsies in Spain who live in caves in the mountain side, the opening white-washed round, and a wooden door put up. In Eastern countries many houses are built of baked mud. Then, we read of the marble palaces of Venice, rising straight out of the waters of the Grand Canal, and of Versailles, where the French King once lived, with its beautiful gardens and fountains. Some of us have seen Buckingham Palace, our own King's London home. So many houses and so different all over the world!

We all come from different kinds of homes, some of us from big houses and some of us from small, but there is one where we can all meet, and where we can all feel we are at home, and that is in God's House, our Church. Wherever in the world we travel, we will find a Church. It may be a vast cathedral, where thousands of people can worship God at one time; it may be a small wooden building in an Australian outback township. No matter where it is and no matter of what it may be built, God's House is open to us all, and He wishes us to use it just as much as ever we can.

Jesus used the words at the top of my letter when speaking of the Temple at Jerusalem, which was the Jews' great Church. He says, "My house is the house of prayer." I wonder if you can find where He says this. St. Matthew tells the story.

I am,

Affectionately yours,

*Quint Nat*

Correct answer of last week's question:—The words quoted are to be found in the General Thanksgiving, and that is among the Thanksgivings just before Collects, Epistles and Gospels.

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

### MY MOTHER.

(Taken from "Mothers in Australia.")

The following story is told by an Indian native; he tells us something about his mother and of the way she brought him up. He is now a Bishop, the Bishop of Dornakal.

My mother came of a poor Hindu family. When quite young, she was sent to a Missionary School, and was there till she married my father, an Indian clergyman. They had one daughter. My mother made a vow that if she had a son she would dedicate him for God's service. She, herself, was devoted to good works. She was always doing something for others. Neighbours in grief or pain would send for her. They would say, "If Amama comes and prays things will be easier. Her prayer is enough." Often my father and we children would be left to finish a meal by ourselves—someone in the village needed her. She never refused. She made much of small acts of goodness in others, and made people feel they wanted to do good.

With grateful thanks to God, I can say that, next to Him, I owe my present state to my mother. From my earliest years until I was ten and went to boarding school, I can remember the things she taught me. She was very strict. My first lesson was that of obedience and respect for my elders. I was the pastor's son, and the baby of the family. We were well off. I had gold bangles for my hands and silver ones for my feet, but I had to do as the other village boys did. I stood when an older person was standing. I took my turn in waking the schoolmaster, my mother got up specially early that morning to wake me; and in my turn went to the schoolmaster's house and helped him cook his food. I carried messages for my father and helped in the house.

The next thing I was taught was reverence in things concerning God. I was taught to stand and sit and kneel in Church in a reverent way; I was not allowed to look about or fidget.

My mother was a very severe disciplinarian; punishment followed even small faults. I was made to eat my rice with no sauce, or given coffee without any bread or home-made cakes, and made to stand in a corner and given cuts on my palms. But though she might beat me and put me in a corner, she prayed for me too. Never can I forget that sight—she made me feel that in doing wrong I hurt God. Many years later she said, "When you were a boy, I could not be less severe in my fear that, by any slackness of mine you might go to the bad." Finally, when I offered for missionary work and had to leave her, she then being weak and ill, she said, "I have promised to give you for God's work and I cannot detain you now. Go, and do God's will with joy." I thank God for this noble mother.

# The AUSTRALIAN CHURCH RECORD

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"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.

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

There are 23 Mosques in Capetown.

Two hundred thousand Christians in Abyssinia in the past century have gone over to Islam.

St. Jude's, Alphington, Melbourne, has organised socials in welcome of newcomers from the Old Land.

More High Church. Archbishop Lees, taking a Mission at Broken Hill, enjoys a flight in the air.

The new Bishop of Riverina is a subscriber to C.M.S., and with all bishops is a vice-president.

A bride, recently, took a voyage in a tub to cross a flooded river in N.S.W. to reach the Church.

The writer of signs "Cross Crossing Cautiously" has been knocked down by a tram-car in Swanson St., Melbourne.

Signs of Sanity. The English "Guardian" will "not tolerate" certain Anglo-Catholic additions to the Prayer Book.

Forty million Mohammedans are at the very doors of Australia in Java, and not a single Church of England missionary is working among them.

Mr. McInness, artist, of Melbourne, is engaged on a life-size portrait of the Bishop of Wangaratta to order of diocesan friends, and to be hung in the Cathedral Vestry.

One parish in Melbourne lately disposed of 300 copies of the booklet, "How the Church came to us" in a special effort to educate people in the history of their Church.

Archdeacon Boyce is partly responsible for the universal observance of Empire Day, having suggested to the Earl of Meath the extension of Children's Empire Day.

A sermon fifty-five minutes long is to the credit of the Rev. Walter Bentley in Melbourne recently, and his quaint and chatty delivery held the congregation's interest throughout.

All Saints', St. Kilda, Melbourne, has begun Pleasant Sunday Afternoons. At the first attempt 400 people attended, and about 80 stayed to tea provided at a low price.

Seven hundred and fifty boys of Melbourne Grammar were entertained by Mr. Raynes Dickson, president of the Old Melburnians Association at pictures at the Capitol.

C.M.S., Melbourne, debated some time about sending out Miss Simons, B.A., to Ceylon as £50 were wanting. At length decision was arrived at. Next morning a cheque came to hand for the sum required.

Two enterprising youths in Melbourne were detected trying, by means of chewing gum at the end of a stick, to extract money from the street collection boxes for the Towers Fund, outside St. Paul's Cathedral.

"The Australian Christian World," through its Young Folks Column, gives a detailed and interesting account of the Stone of Destiny, and upholds the

British-Israel teaching as showing God in history.

Messrs. Connibere Bros., Melbourne churchmen, have given £12,500 to the Children's Hospital appeal. The money is to be used to set up three separate wards of 20 beds each, at a cost of £4150 each. The wards are to be known as the Ernest Connibere, the George Connibere, and the Charles Connibere.

"How the Church came to us in Australia," an illustrated booklet of 32 pages, gives a brief outline of Church origins in the Old Land and here. Price 1/- At this crisis of Australian Church life all Church people should know something of their Church's story.

Padre Toc H. reminds us that organised religion is in the melting pot. But it ever has been. He also says we need simplicity if faith is to be free from the gross medieval superstition which some men through sheer mental laziness attempt to use as a substitute.

One hundred thousand patients of the peasant type suffering from the natural scourge of ankylostomiasis (hook-worm disease) during the past twenty years have been treated at the C.M.S. hospital at Old Cairo, and sent back to their homes absolutely cured.

I a.m. 'phone from Police to Fire Brigade, thence to an Archbishop, and on to a Precentor, who 'phoned for a taxi, and went in to release two ladies locked up in St. Paul's Cathedral Buildings, having stayed at work upstairs tidying the rooms after a supper.

The Rev. Walter E. Bentley, not to be confused with an Australian actor of the same name, is on a visit to Australia. He hails from "The little Church round the corner" in New York, and is the founder of the Actors' Church Alliance, of which he desires to form a branch here.

Bring the Baby to Church! St. Jude's, Alphington, Melbourne, has a novel advertisement in the current number of its "Church Herald." Under a picture of a crying baby appears the following:—Bring the baby to the Church. If you bring him Sunday morning you may leave him, pram and all, in the hall, where there will always be two ladies in attendance to look after him. At least one of the two ladies will be an experienced mother. If you prefer to keep baby with you, by all means bring him into the church. If he cries take him out until he is quiet and then come back again. If more babies received church-going training in youth, there would be fewer crying mothers later in life. The Church for Old, Middle Age, and Babies, St. Jude's Church.