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YOUNG RECORDERS.

Aims.

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

"The Light of the World."

Toorak, V., July 21, 1927.

My dear girls and boys,

How many of you have ever seen a sundial? Even if you haven't seen one you know what it is. I was looking at one the other day in the Adelaide Botanical Gardens, and that made me think of others I have seen in lovely old gardens in England, gardens filled with masses of sweet-scented flowers, and where there are wide paths bordered with box and rosemary and lavender. In the stately gardens of Italy and France there are sundials too; here there are few flowers, but long avenues of beautiful trees, marble steps and balustrades, fountains, and little ponds. The sundials must have been very useful before clocks and watches were invented, and they were the only means of telling the time. I don't know what people did at night or in fog or rain, because sundials are only useful when the sun is shining. Some of the old ones bear an inscription in Latin, meaning, "I count only the sunlit hours." A Roman poet, many, many years ago, first made this motto.

In this country of ours we sometimes feel there are too many sunny hours and we long for evening; but directly winter comes, as now, we just love to see the sun and to sit and walk in it. Any of you who come from some of the colder climates know how the sun is always welcome, how you cannot have enough of it. Have you ever been in a house or a room where sunshine can never come? I have, and must tell you about it.

Once, a few years ago, I went to stay with friends in Italy, one of the sunny lands like ours. It was winter. They live in an old tower, once part of a nobleman's palace. Whether you have luggage or not you must walk to their door; the street is narrow and steep, too narrow and steep for any vehicle. You open a huge door, go up several steps, and are in a large, vaulted, almost dark room, kitchen and dining-room. Then up narrow, winding stone stairs to the other rooms, never more than one on each floor. At the top, five stories up, is a terrace with a stone balustrade, all open to the sun and air, with oleanders growing in tubs, a wonderful view over the beautiful city, and comfortable chairs; a lovely place when once there, but such a climb! Below it are five rooms, one on top of the other, and only one gets the full light of day. The walls are of stone and nearly six feet thick, the windows are small. I stayed for three months and then felt, delightful as it was, I could not bear it another minute—I had to go and find sunshine. Having found out what it was like to live in comfortable rooms that never got sunshine, I have all the greater

pity for the poor prisoners and captives who we know used to be shut up for years in horrid dungeons underground. I've seen some of the dungeons, and dreadful places they are.

Do you ever think how much our sunshine means to us: it gives us health and strength, and we need it as much as we do food. We all need plenty of light and air in our houses. In all big cities are narrow streets and dark houses; how lovely it would be if they could all get the light and sunshine.

Do you think you can find for me, in St. John's Gospel, where Jesus says, "I am the light of the world"?

I am, yours affectionately,

Aunt Mat

Answers to questions in last issue:—

St. Matthew xviii, 11-13.
Why do we kneel for prayers? Because it is the attitude of humble entreaty before God.

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

Miss Kathleen Lester, of C.M.S. Girls' School, Es Salt, Transjordan, writes:—

I have had an extra busy time this last month or you would have heard sooner. I had to attend a General Conference of Missionaries in Beyrouth and that on the top of our own C.M.S. meeting in Jerusalem—I should say following hard on it—made me ill with arrears to make up when I returned, not that I was ill, but my work was.

Now we are on the eve of a great effort, a bazaar and entertainment at Amman, in our new school premises. We are having two days of it, first day for the Emir and notables and English, second day for the harem ladies with the two queens. It is more to make the school well known than with much hope of enrichment, as our girls have been few and therefore there is not a great deal made—but we may do well; anyhow it must turn a few pounds. I think it will be rather fun.

My sister is settling down. So far she has taken on this housekeeping, and goes over a bit to Amman to help with the English lessons. I'm afraid that kind of thing is not much to her taste (i.e., the teaching) but she wants to relieve me.

I am looking forward to a nice holiday this year. We intend to stay at Brummana, in the Lebanon, for August. It will be such a delightful change. Syria is more civilised than these parts, and fancy being amongst trees and streams again. Not that there are no streams here, but the life is very rough and so are all the roads and paths.

Yesterday Bess and I went up to "stand where Moses stood, and view the landscape o'er," which we did. It is a fine sight. From Hermon to the Dead Sea and away nearly to the Mediterranean on the west. But it looks a barren land for all that.

FATAL NEWS.

"What is the matter?" cried the fond wife, in sudden alarm, as her husband stared at the opened letter. "You look so drawn!"
"Overdrawn, my dear," was the sad reply.
—Daily Graphic.

GOOD PREACHERS.

"I do not think a big salary necessarily makes unintellectual people particularly the brighter, but obviously if the Church could afford to pay better it would secure a better article than at present."—Sphere.

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For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT & REFORMED

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A Distinctive Church—St. Barnabas', Sydney.

A Word or Two—Current Topics.

Church News—Australian and Overseas.

Combined Campaign for Missions—Bishop of Gippsland.

Illustration—Rev. A. Law, D.D.

Leading Article—Christian Conversation.

Quiet Moments—Faith, Hope, and Love, by Grace L. Rodda.

The New Palestine—Rev. A. S. Devenish, M.A.

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What is doing more to create division than Prayer Book Revision proposal? It has practically killed reunion of Protestant bodies with the Anglican Church.

Bishop Hart stated that he would not dictate to his synod what they should do. Different from a stand and deliver attitude which alienates sympathy from the episcopate.

The surplus of the United States Treasury for the fiscal year ending June 7, amounted to £120,000,000. The reduction in the public debt reached \$40,000,000.

According to the official estimate, Australia added 122,593 to its population between March, 1926, and March, 1927. This was excess of births 74,836 and excess of arrivals 47,757.

"Die Hards" is the somewhat contemptuous term applied to those loy-

alist people who stand for the Prayer Book as it is. It should be remembered that the "Die Hards" won every strenuous battle in the world's history.

The Ecclesiastical Committee of Parliament in England has appointed a sub-committee to report on objections to the new prayer book. It is unlikely to complete its examination before November.

During the eleven months ended May last imports into the Commonwealth totalled £151,857,000, and exports £136,713,000, the excess of imports thus amounting to £15,144,000. Much of this excess, authorities say, is on the purchase of luxuries not necessities.

The late Mr. H. L. White, the well-known grazier of Scone, N.S.W., has left his unique collection of birds' eggs and nests to the National Museum, Melbourne, and the income of £1000 as an addition to the stipend of the rector of the parish of Gundy, in the diocese of Newcastle.

Johanna Southcott's mysterious box has at last been opened. It took place in the presence of the Bishop of Grantham, at the Church House, Westminster. The contents were just odds and ends—not very illuminating! One of the marvels of life is the credulity of some people!

"The girls of to-day," said the Duchess of Atholl recently, "have a 'soft option' in the matter of needlework compared with the girls of my day. I had to do a lot of darning when I was young, not with the assistance of the handy implements of to-day, but with the aid of an old china egg."

Prayer Book Revision seems almost to be prejudged in Australia. That is, it appears as if the official mind has already determined to force the English Revision proposals into effect in Australia. Would a monster petition from the laity asking for Revision after the Canadian, conservative manner, be of use?

"A leap in the dark and a leap into a whirlpool," is Mr. Lloyd George's description of the British Government's action with regard to the Soviet Government's representatives in London. He considered Britain's rupture of diplomatic relations with Russia one of the riskiest and most hazardous decisions ever taken by a government.

"Lord, bless me, my wife, my son John and his wife, us four, no more. Amen." So prayed a man one day. He was somewhat large—somewhat. That is, he might have been smaller. He might have been only one-fourth as large and prayed only for himself. He

might have been less than that and not prayed at all. What about our prayers?

"Let the people hear the church bells once more, and they will help us in our rebuilding." So says the Bishop of Arras, in the war-scarred area of Northern France, where hundreds of churches were destroyed. The work of rebuilding them is long and costly, but the Bishop is pushing on with the buying of bells. If the towers can be made fit to hold them their peals will bring in money more readily than anything else.

The Child Endowment Scheme has begun to operate in New South Wales. The employers' tax of 3 per cent. on the wages sheets to finance the payment of endowment to mothers has also taken effect. Meanwhile the Commonwealth Government has appointed a Royal Commission to enquire into the whole subject from an Australian-wide standpoint.

"The Efficiency Magazine," a journal of world-wide repute, was approached recently by an advertising agent offering a contract for a certain alcoholic liquor. The offer was refused. "This is a very lucrative advertisement. Why not take it?" he urged. "You have forgotten the name of our magazine," was the reply; "efficiency and drink are opposed to each other."

Dr. Parker, of the City Temple, London, once said in his inimitable way that there are people who say that St. Paul's Conversion was due to epilepsy. "Well," said Parker, "before the epilepsy he was a blasphemer; after the epilepsy he began to pray, and from that time forward he became a saint and a missionary and a noble warrior." Then, said Parker, "Fly abroad, thou mighty epilepsy!"

"I look to God for mercy. I have been guilty of the folly of gambling. The price has to be paid," so wrote James White, a great English company financier, in a letter penned just before he took his life the other day. He had controlled millions before he was 40 years of age. If ever a man laid bare his soul in a document, this man did. The letter has its warnings.

First to this Church and then to that church on Sunday nights—especially if there is a "stunt" on—seems to be a growing practice in the cities of Australia. The thing is not unknown elsewhere. Dr. Fosdick, the well-known American writer, says that the Church to-day is suffering from its spiritual nomads, who do not affiliate themselves with any Church, and have no sense of obligation. Surely a lack of conviction, of a disciplined mind, and of teaching.

The World Call to the Church.

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Chairman:

The Hon. Sir A. J. Gould, K.B., V.D.

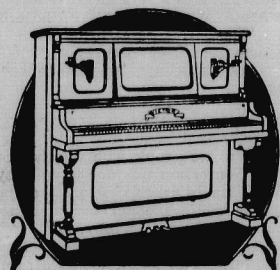
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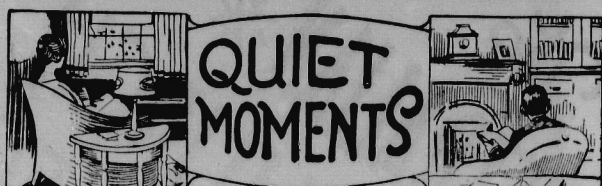
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"FAITH, HOPE, LOVE."

These three shining virtues! This sweet trio of graces! This armoury of divine safety! Surely the pen that wrought this golden chain into one bright circlet, was dipped in magic.

Right down through the ages it lives, embossed in every heart. Though frequently forgotten, or passively neglected, though wholly ignored and covered maybe, with the accumulated dust of many years, and though at times deliberately smothered—yet it never dies. But re-appears, time and again, in pulsing and triumphant life.

Yes, 'tis thus that the power and the glory of this charmed circlet conquers. It lives! Though silenced, its voice is heard in the innermost recess of the soul. Though deeply buried, it arises in power and in beauty.

To dwell for a moment on faith—what would life be worth, were we suddenly bereft of faith in our fellowman? 'Tis the primary instinct of our human nature, and is first seen in the glance of the little child, whose fervent faith is centred in his mother. There, we have faith boundless, implicit, and fully justified.

Yet look again and view the faith of the mother in her child. To borrow from England's immortal bard—

"Age cannot wither,
Nor custom stale,"

her infinite faith in her child. True, she discerns with the keen eye of love, numerous faults and failings. Ah! well she knows that these very faults are but her own inherited traits, passed on perforce, to the one whom she would shield with her life's blood. Her faith in her child, is like the rock of the ocean—firm, unchanging, immovable. Such is faith.

And hope?

How truly the poet sings, "Hope springs eternal in the human breast."

We were but sorry creatures indeed, without this divine and merciful gift. Yet hope ranks neither before nor behind the virtue of faith. Nay, these two sterling graces walk side by side. They live in unison. The breathe the same air, and supplement each the other.

And faith and hope combine to form the pathway that leads to love.

Love, so sweetly defined as "The sum and crown of our existence." For love is the essence of life, its strength and its simplicity, its wisdom and its grandeur!

"Love is linked with faith and hope,
Trio, glistening bright,
Jewels to adorn the soul,
Gems of living light."

But not gems of beauty, to be merely gazed upon in reverent ecstasy. Not a bright phantasy, for us to admire in our leisure moments, and thence to pass on in complete forgetfulness.

No, Faith, Hope and Love are implanted within the soul by our Heavenly Father Himself. They are therefore common, useful, practical, everyday aids, for our every-day life.

In faith, hope and love, we see the simplest and the most human of attributes.

We are intended to take full and absolute possession of these priceless weapons, these charming gifts, these impregnable fortresses.

The wisdom of Eternity lies hidden 'neath these graces.

The innocence of the little child is visible in their sweet fragrance.

The safety of the sinner, and the strength of the saint, are alike founded upon the integrity and the beauty of

"Faith, Hope, Love."

—Grace L. Rodda.

China To-day.

SPEAKING at the annual meeting in London of the C.M.S. Medical Missions, Dr. Duncan Main, who has recently retired after 40 years' work at Hangchow, China, was as optimistic and full as faith as ever, in spite of the dark outlook in China to-day, and in spite of the fact that that wonderful hospital at Hangchow, of which he is the founder, has been confiscated. In a few words he gave what he thought to be the causes of the present trouble. First if all, there was still a conservative spirit in China. China had all along considered herself to be par excellence, and that those outside were but slaves and barbarians. Another cause was Westernism. China had seen the seamy side of our life and not the real side. It was quite right to teach the Chinese the three R's, but education was a dangerous thing, unless they were taught the other three R's. And what were they? Ruined by the Fall; Redemption by the Blood; Regeneration by the Spirit of God. Another cause was Nationalism. They were all very anxious that the Chinese should stand on their own legs. The missionary went out to teach them to do the work for themselves; and when they could do it, then he was quite prepared to leave, praying that God might bless them in the carrying on of their own work. "But we have not got to that stage yet," declared Dr. Main. "It would be a great calamity for all the foreigners in connection with the mission to-day to step aside and allow the Chinese to carry the work on."

Another cause was Communism. They heard a great deal about the Nationalist movement. What was it? Was it a movement of the right-minded, right-thinking, true-hearted Chinese? No, it was a Communist Movement. It was the Soviet trying to aim a blow at Britain through China. It was not national at heart, it was Communist. Russian money, and Russian influence, and Russian propaganda were at work. Dr. Main spoke of the shock it gave him when he heard over the radio that the hospital at Hangchow had been raided. But still he was not overcome by what had happened. He was an optimist. "The building may be destroyed," he said, "our doctors may be tortured, but the work we have done in the hearts of men, and the results of the healing hand upon the bodies of the patients, can never be destroyed."



ENGLAND.

The Newcastle Diocesan Conference was held in Morpeth this year. It was Bishop Wild's last conference owing to retirement on health grounds. Hence his remarks struck more than one pathetic note. Said he: "So little done of all that one set out to do—no churches built for all those teeming populations, nothing done to save the schools. But, after all, there I needed your help, and for some reason you were not able to give it." "People say—Why does not the Church do so and so? forgetting that the Church can only do what you give her the means to do." If the same intensity of interest could be made to pervade ensuing Conferences, the Church in Northumbria would march forward, with great strides in the process, and suffer no more from an arrested development.

Liverpool diocese is marked by wide-awake policies and service. An appeal is being made for a large sum wherewith to build new churches, and in spite of the diocese's pre-occupation with the cathedral scheme, there are many indications that this great effort will receive the prayers and the practical help of those who care for the Kingdom of God in Liverpool. The need is so urgent, the people in our growing suburbs are so evidently unsheltered, and there is so strong a feeling that wonderful things are possible for a Church, that acts courageously and strongly, in dependence upon her Lord, that hopes are high for the good success of the venture. £250,000 is a large sum to raise, but far greater amounts are raised every week for commercial expansion in this wealthy place, and the record of the past encourages us to hope that the Spirit of God will lead many to recognise their responsibility and privilege, in this day of opportunity, to provide for the spiritual needs of their brethren.

The opening ceremony of the Central Deaconess House, in Hindhead, Diocese of Winchester, proved a notable occasion. The Bishop of Winchester formally opened the House. Prayers were said by Dr. Hardman and the lesson read by Dr. Weitbrecht Stanton, Wardens of the Clapham and the Highbury Deaconess Houses respectively. In a beautiful address Dr. Randolph reminded the congregation that the opening of the new

A Distinctive Church.

"The Friendliest Church in Town."

MELBOURNE has got its wide-awake mission in the heart of that Southern City, while Sydney has its mission zone fund. In both cases, the missions are the church in action, on behalf of the crowded poor areas, and of the destitute and jettison who move within their confines, together of course, with subsidiary agencies and works. However, we wonder if there is any single church so markedly at the service of needy man as St. Barnabas', George Street West, Sydney, under the leadership of Rev. R. B. S. Hammond. Mr. Hammond has just issued the annual report of his work under the title of "Mending Broken Men," the lines hereunder indicating some of the activities:

On Sunday nights an average of over 100 men attend the evening service, and our ambition is to make them feel they are wanted when they come and missed when absent.

On Wednesday evening at 7.45 a meeting of unusual spiritual power, with an average attendance of 170 men, is conducted by the rector.

During the year 236 made a profession of faith, and joined the Brotherhood, which now has a membership of 1,003 scattered all over the world.

We supplied these men with over 8,000 beds during the year.

In the previous eight years we spent £1000 with the Salvation Army for beds. We have failed to retain their co-operation, and have had to make bed arrangements in a more costly way, and are greatly in need of a shelter of our own in which we could accommodate 75 men a night.

The secret of the growth and continued attractiveness of this meeting is the fact that "broken men" are "mended of God,"

house marks a stage in the development of the Deaconess Order in our church.

Deaconess Mary Sidall, inducted by the Bishop at this service, is the head of the House. The cost of the house and grounds, amounting to some £10,000, has been provided through the liberality of friends, but it is reckoned that the maintenance will cost about £400 a year, and it must be remembered that the average income of a deaconess is very small.

The several Evangelical Societies have met again for their annual conferences. The Southport Evangelical Conference was founded in 1872. This year the subject for discussion was "Authority and Power."

In the course of his presidential address, the Rev. W. H. Finney said the ecclesiastical and religious crisis in the Church of England was of grave import. Many considered that they were faced with the peril of undoing the Reformation and casting away the glories and blessings it gave. The Revised Prayer Book had been passed through most of its stages with, apparently, increasing majorities. There was little hope that it would fail to pass the National Assembly, and who, he asked, felt confident as to its rejection by Parliament? The same wire-pulling which secured the passing of the Enabling Bill some years ago seemed likely to be employed with Parliament again, and possibly with similar success. He feared they must prepare for the worst. In the Deposited Book the appeal to Scripture had been lamentably and conspicuously lacking. Not a single advocate for the new Book had ventured to say that it was Scriptural. There was no doubt that the new forms would be used in a way contrary to spiritual truth. He doubted whether the Deposited Book would bring peace, and there was no guarantee that the Bishops would be able to enforce discipline under it. It would be a matter of great surprise if the Church of England long survived, as the national Church, the authorisation of the Deposited Book. The position of the minority was precarious, but he advised that no precipitate action should be taken. He would deprecate anything like an ultimatum or threat to leave the Church. The subject of the Jesmond Conference was "Evangelicalism—its Outlook and Opportunity."

and conversion is a very real and effective experience with very many.

The members are now scattered all over the world, and from many distant countries inspiring testimonies come to us.

Work Among Women.

While the Church is "Mending Men," the women are by no means forgotten, as the report shows:—

"A valuable feature of the Women's Meeting arranged for by Mrs. Hammond every Wednesday afternoon, with an average attendance of 45, is the banking we do for the women, 28 having savings bank accounts with us. The women at Christmas-time drew out £32/17/3 of their own money."

While the religious part of the meeting is its dominant note, the cup of tea at a cost of about 8/- per meeting is of distinct value.

The urgent call for relief often embarrasses us, but at Christmas we gave the women of this meeting £94, and during the year spent an additional amount of £73 on the most needy ones."

Practical Help.

Over 20,000 people made application during the year for some kind of assistance. We urge them to enjoy a free shave and a boot clean. We assure them that if we can't give them the clothes they need we will make it possible for them to mend the clothes they have. Every penny is used as an urge to remember that God is behind the kindness and the generosity and that the solution of their problem is in God and not in jobs, money or clothes.

The broken man's greatest need is to know God. It is true that he urgently needs food, clothes, employment, and a home, but he once had all these and sin robbed him. Our supreme business is to introduce him to God, who saves from sin."

Truly a worth-while evangelical work!

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FLASHLIGHTS from the PAST

By
Rev. A. J. H. Priest

THE POPE'S VASSAL.

THE Popes had gained much power in England in their conflicts with Henry II., but their usurpations reached a climax during the next two reigns.

A Vacant Primacy. When Hubert Walter, the Archbishop of Canterbury, died in 1205, some monks, without waiting for the King's command, chose Reginald their Sub-Prior, and installed him in the Archbishop's Throne in Canterbury Cathedral. Then they sent him to Rome to obtain the Pope's confirmation of his election, binding him to secrecy. King John, in due course, instructed the monks to elect in the usual way, recommending John de Grey, Bishop of Winchester, as Archbishop.

When Reginald reached the Continent, he gave out that he was the Elect of Canterbury, assuming the state of an Archbishop. His supporters, ashamed of his behaviour, abandoned him and joined with the other monks in electing De Grey, the King's nominee. Twelve monks were then sent to Rome with a handsome present to the Pope to bring back the Pallium (or Cloak of Office) for De Grey.

The Pope's Opportunity. Innocent the Third was then Pope; a strong man, carrying far the papal claim to universal sovereignty. He seized upon this dispute to advance his interests. For various reasons he denied the valid election both of Reginald and De Grey, and commanded the proctors of Canterbury to elect Stephen Langton, his own nominee, which they did (only one voting against him).

Langton was a much fitter man for the Primacy than either of the others. He was English by birth, a Prebendary of York Cathedral, a man of piety, learning, and ability. He had been Principal of the University of Paris, and was a Cardinal. The Pope wished to send to Canterbury the man best fitted for the office, but his action was an encroachment on the rights of the Chapter of Canterbury, and the King of England.

The Interdict. King John drove the monks of Canterbury out of England for electing an Archbishop without his sanction, and said that Langton should not land in his Kingdom. John was a bad man, but he was here defending the rights of England against foreign encroachment. When he persisted in refusing to receive Langton, the Pope laid England under an Interdict. For

six years all churches were closed, and no public services were held; the nation was deprived of all the offices of religion (except Baptism of Infants and the ministrations of Sacraments to the dying).

The King was very angry, but he pursued his pleasures unmindful of the Interdict. Then the Pope excommunicated him and cut him off from the Church, to be shunned by all Christian people.

The Pope's Vassal. This touched the King more closely, so he conferred with Langton at Dover, but came to no agreement. Then the Pope deposed King John and gave the Kingdom of England to Philip of France, after which John offered to submit. Pandolph, the Papal Legate, came to England. King John signed a Charter resigning his Kingdom to God, St. Peter and Paul, and to Pope Innocent and his successors. He agreed to hold his Kingdom as a feudatory of the Pope, paying him 1000 marks per annum. In the Temple Church at Dover, on the Eve of Ascension Day, 1213, the Papal Legate sat enthroned; King John knelt before him, laying the Crown of England at his feet, and took the oath of fealty to the Pope as his Sovereign Lord.

I.H.S.

"In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment."

In the hour of our temptation,
In the time of trial sore,
In the day of tribulation,
Help us, Jesu, we implore.

When the world its glories dazzle,
When earth's riches tempt us sore,
When before us looms promotion,
Holy Jesu, help us more.

In the hour of death's dark valley,
When earth's glories fade away,
Grant to us Thy needed Presence,
Holy Jesu, with us stay.

In the day of God's own Judgment,
When the hearts of men are tried,
By Thy Cross and Passion, save us,
Thou, the Christ, the Crucified.

F. E. Tournay-Hinde.

The New Palestine.

(Rev. A. S. Devenish, M.A.)

Hierusalem calcitrabit a gentibus donec impleantur tempora nationum.—Luc xxi. 24, Vulgate.

IN a previous article we had occasion to mention that identification of Tel-hum, near the Sea of Galilee, with the Capernaum of the Gospels; and the further fact that the ruins of a synagogue on that side are probably those of the very building in Capernaum closely associated with our Lord's work and teaching. Travellers who have just returned to Australia from a tour of Palestine, on reading the article in question, write as follows:—"We enjoyed reading your article for we have just been all over those excavations at Capernaum you mention. We saw the very block of stone with Jewish symbols carved on it (which apparently provided our Lord with a text for his reference to Manna). It was most interesting and thrilling to see part of the same synagogue already pieced together and put up in position. All around were remains of fluted stone pillars and pieces of roof coping as well as great blocks of stone only just needing to be put together like a puzzle. Close by we stood on a perfect tessellated fragment of floor—tiny tiles all fitting beautifully like Mosaics.

The Franciscan brother in long gown and girdle and cap told us it was believed to be the floor of the house of Peter's wife's mother, who was ill with a fever!

It might be as well, in passing, to remark that Palestine is a strange mixture of fact and fiction in regard to sacred rites and holy places. There are many scientific and well-equipped archaeologists doing invaluable work; but occasionally a Franciscan or some other well meaning brother will introduce a soupçon of "catholic tradition. This ill-fated concept, originally a well-defined speck on the linguistic horizon no bigger than a man's hand, now threatens to overshadow the whole world of religious and other truth. There is hardly a word in the English tongue more elusive, uncertain, misty, fugitive and seductive than the word "catholic."

Perhaps now that Colonel T. E. Lawrence's memoirs have become so widely read, some obscure places in Scripture may come into their own. The prophecy of Obadiah, for instance, should now be a fairly popular piece of writing. We gather from Colonel Lawrence that the Battle of Petra was fought on October 21st, 1917. If we turned to Obadiah i. 3, we find the words, "O thou that dwellest in the clefts of the rock" (R.V.). The "rock" here mentioned is the capital city of Arabia Petraea, and more commonly known as Petra or Sela. Sela is Hebrew, and Petra is Greek, for rock. The people of Petra in Obadiah's day (6th century B.C.)—that is the Edomites—were so satisfied with their arrogant and blasphemous security in their rock fortress that Jehovah had to caution them through the prophet Obadiah that they would be brought down from their fastness and numbered with the slain of the Lord (Obadiah i. 4).

Petra remained unknown, hidden, and unvisited for centuries, until in quite recent times Burckhardt, Irby and Mangles, and later Laborde, Bartlett and others visited this remote and difficult spot, and have related in graphic paragraphs what they discovered. In a deep depression in the mountain plateau south of Moab these travellers found the remains of ancient Petra (Obadiah's "rock"). In this broad and deep ravine were to be seen buildings cut out of the solid rock face. Perfect facades of temples were seen with apartments behind, hewn out of the sandstone cliffs. The remains of a vast stone theatre were seen and have since been photographed. Numerous tombs, an ancient marketplace, private houses, and buildings of almost every kind were found cut in stone and remarkably preserved. The only approach to this natural fortress is a narrow tunnel-like ravine. All round the Petrine amphitheatre the rocks are precipitous, and only here and there broken; but nowhere could an enemy break through and destroy the rock city. It is a natural rampart indestructible and impregnable. However, Edomites, Nabothians, Greeks, Romans, Saracens, have in turn held this rock fortress and in turn have been cast out of it. The curse of God has come down on each successive defiant and blasphemous occupant of this seductive and natural fortress.

Nor were the Saracens the last. The Turks, in the Great War, with an unfathomable contempt for their Bedawin enemy, occupied Petra, and a shocking catastrophe overtook the latest occupant of these "clefts of the rock" of Obadiah's prophecy. A Tur-



The illness of Archdeacon Hindley, of Melbourne, is causing anxiety to his friends.

The Rev. W. Evans, Vicar of Wauchope, has been appointed Vicar of Woodburn, both in the diocese of Grafton.

We regret to notify that Canon T. Langley, of St. Mary's, Caulfield, Melbourne, has been ordered six months' rest, on account of nervous strain through over-work.

The Rev. F. Chauvel, curate of Christ Church, St. Lawrence, Sydney, was the recipient of presentations last Tuesday in view of his departure from Sydney for Broken Hill.

The Rev. M. E. de B. Griffith has begun his work in the diocese of Brisbane as Director of Religious Instruction in State and Sunday Schools. Mr. Griffith was formerly director of the S.S. Institute, London. He is a Melbourne graduate.

The Most Rev. the Primate of Australia and Mrs. Wright were presented to the King and Queen by Sir Granville Ryrie, High Commissioner for Australia in London, this last week. The occasion was the Royal Garden Party at Buckingham Palace.

The Rev. W. H. S. Jennings, B.A., has arrived from England and taken up his duties as rector of Greenbushes, Diocese of Bunbury. Mr. Jennings resigned the parish of Davidstowe, Cornwall, in order to come out to W.A.

Mr. Stewart Murray, an official of The H.C. Melbourne, and a man of great experience, has been appointed a Lay Reader for the Bunbury Institute of the Missions to Seamen. The London headquarters have made a grant for the purpose.

The Ven. Archdeacon Aicken, of Melbourne, has been appointed Dean of St. Paul's Cathedral, Melbourne. The Archdeacon is a graduate of St. John's College, Cambridge, and came out to Australia as Principal of Ridley College, Melbourne.

Matron Livermore has resigned her post as Head of the Home of Peace, Petersham, Sydney. She has done an exceedingly fine piece of achievement for her six years' matronship. The resignation takes effect in September.

The Rev. L. Daniels, of Wilcannia, has purchased in London his "Moth" aeroplane for work in his big West Darling Parish. He is now in a school brightening up his flying knowledge and hopes to be back in Australia in about three months.

The Archbishop of Canterbury (Dr. Randall Davidson) on April 7 entered his 80th year. He is now the oldest Diocesan on the English Bench of Bishops. He had filled the office of Archbishop 23 years on the day the Revised Prayer Book was introduced to the Joint Convocations for approval.

In the death of Rev. W. Hotston there has been removed one of the pioneer clergymen of the Bathurst diocese. During his ministry he did much long journeying in parishes—Brewarrina, Coonabarabran and Coolah. He retired from the Bathurst diocese some six years ago and thence afterwards assisted in several parishes in Sydney.

The well-known Sydney churchman, Brigadier General G. M. Macarthur Onslow, C.M.G., D.S.O., has been appointed to the command of the First Cavalry Division of the Australian Military Forces. Brigadier General Macarthur Onslow has had a distinguished career. He went to the front as second in command of the Light Horse, under Colonel Arnot, and when the latter became ill, was given command. He was wounded in desert fighting at the battle of Romani. In May, 1918, advice was received that he had been decorated with the Order of the Nile. He also took part in fighting in Sinai Peninsula and Magdhabah.

Mr. F. B. Riley, a special correspondent of the London "Times" in China, is reported to be missing from Hankow. He is the youngest son of the Archbishop of Perth. Following his selection as Rhodes Scholar in

1912, Mr. F. B. Riley proceeded to New College, Oxford, and remained there until the outbreak of the war, when he received a commission in the Welsh Regiment. After the armistice Mr. Riley was appointed to a civil position in Mesopotamia, but after a year or two relinquished this and proceeded to Columbia University (U.S.A.). While at Columbia he was appointed to the "Times" staff in China.

The Combined Campaign for Missions

By the Hon. Director, the Rt. Rev. the Bishop of Gippsland.

Why, Wherefore, When?

1. Why is the Combined Campaign for Missions proposed?

We have the testimony of a man like Sir Sydney Olivier on the basis of his experience as Governor of Jamaica, where the colour problem is experienced in one of its intensest forms, that there is no permanent basis for real fellowship on a world scale save on a spiritual plane. And there are to-day many other authoritative witnesses to the fact that the one permanent foundation of world-fellowship is found alone in that common sonship which is realised in sharing the sonship of Jesus Christ. But, further, a steadily growing multitude of thoughtful people are convinced that the peaceful and progressive future of the world depends in sober fact on a sustained practice of fellowship, and that at the present time the world is in actual peril of chaos for lack of this very gift. If these things are true, and surely no Christian can doubt them, then it follows that ventures in fellowship like that proposed in the United Campaign for Missions are "vital at once to the life of the Church and to the saving of the world."

It is only with this hope for, and possibility of fellowship prominent in our minds that we can dare to contemplate the solemnity of the present missionary situation—China, disunited and demoralised by factions and bereft of her missionaries, yet the Church of China remaining faithful; India, discriminating at last between western civilization and Christ, and conscious of the difference between the two, with the result that her people, educated and high caste as well as uneducated and low caste, are submitting themselves to His Spirit and His way of life; Africa, clamouring for and destined in the immediate future to be given western education; Islam, "on trek," without a leader, and voluntarily laying herself open to Christian influences; the child races, rising up in new self-consciousness to demand they know not what. The Call of the World is sounding in our ears. We cannot evade it, and it is awe-inspiring.

The task and opportunity which confront Christendom are in fact, too big for the individual Churches working in isolation. But far more are they beyond the possibility of achievement for separate organizations of one Church acting independently of each other. And so some time ago it came to pass that men of vision in A.B.M. and C.M.S. quite naturally came together. It was a spontaneous movement, there was no pre-arrangement. They were already united in their common devotion to Christ, and in their common yearning to do in the most efficient way possible the fundamental work of making Him and His victorious way of life known to the ends of the earth. With

(Continued on page 11.)

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"HE THAT DOETH THE WILL."

(Eighth Sunday after Trinity.)

Our Saviour, a merciful warning bestow,
To awaken us out of our ease,
He bids us remember that "doers" alone,
The Heavenly Father shall please.

Not he, with a constant and audible voice,
With loud and importunate cry,
Forgetful and careless, and wrapped in himself,
Who findeth "the Kingdom" is nigh.

But rather the one who performeth "the will"
In steadfast adherence to right,
Whose actions foreshadow the fruit that is good,
Who loveth to "walk in the light."

—Grace L. Rodda.

RU-BIN-CO won the Highest Possible Golden Award of universal approval at the 1910 South Australian Exhibition, as a reliable remedy for Rheumatic and other pains. Bottles 4/6 and 2/6. Post 6d. **PENN & WAY, Box 4, Haymarket P.O., Sydney.**



There lies
No manhood save with discipline,
No safety without sacrifice.
—Alfred Austin.

AUGUST.

- 4—Thursday. Great Britain declared war on Germany, 1914.
- 5—Friday. Massacre of Missionaries, China, 1895.
- 6—Saturday. Transfiguration of our Lord. God grant that we may attain to the vision of the King in His beauty! Tennyson born, 1809.
- 7—8th Sunday after Trinity. The subject is Divine Providence. It is essential that we co-operate with God while recognising that His Providence is never-failing.
Name of Jesus, "A name above every name."
General Birdwood's advance at Anzac, 1915.
- 8—Monday. Spanish Armada destroyed, 1588.
- 10—Wednesday. St. Laurence, a little known martyr of the third century.
France declared war on Austria, 1914.
- 13—Saturday. Liege forts destroyed, 1914.
- 14—9th Sunday after Trinity. A collect from the Sacramentary of Leo, which prays for the spirit to think and do what is right, that we may be enabled to live according to God's will.
- 15—Monday. Falling asleep of the Blessed Virgin Mary.
Fall of Liege, 1914.
Sir Walter Scott born, 1771.
- 16—Tuesday. Expeditionary Force landed in France, 1914.
- 17—Wednesday. Burke and Wills' expedition set out, 1860.
Admiral Blake died, 1657.
- 18—Thursday. Next issue of this paper.



TO AUSTRALIAN CHURCHMEN

HERE could be no more appropriate topic for discussion at a Diocesan Conference, and subsequent pronouncements thereupon, than that of Christian Conversation. We note that it is one of the matters for consideration at the approaching Sydney Diocesan Conference. Christian people need reminders and constant reminders as to the witness they bear to the Christian verities and practice, either for or against, by their methods of talk. It is so easy to get on the down grade and slip into careless and unedifying ways of speech—ways unworthy of those who bear Christ's name.

We begin life by trying to talk and we go on working at the art of conversation ever afterwards. To excel in it is no unworthy ambition. We all know the charm of a good conversationalist, while there is not one who will not thrill at the utterance of some well-known orator. There is not one of us who would not desire to be distinguished in being affable, gay, ready and easy in speech. We are sure then of a welcome amongst our friends. Yet it is good to bear in mind, that it is our unadvised remarks, our every-day casual talk, which most reveal character. No man cares to be taken off guard, still less to be judged by his free, unrestrained conversation. His carefully weighed words may express his mind, but his chance talk unfolds his heart. The results are very different

when a man poses for his photograph or picture, and when he is "snapped" unawares. Not many are as frank and plain as the character in history, who said, "paint me, warts and all." Yet such a depicting of the man revealed him in all his naked reality of countenance. And ordinary conversation is character in its workaday clothes; in other words, our casual talk to this one and that one as we pass through the day, really shows what we are!

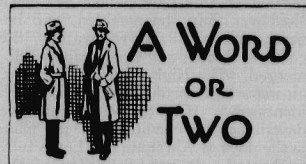
For centuries our theological pundits have occupied themselves in discussions about man's justification before God. There is the ground of faith, while there have been those who even dared to say that our acceptance before God rests upon works. Knowing human life and action, as we know it, say, in a crowded city area or out in gossipy suburbia, who will not say how much our justification rests upon words? The Master leaves us in no doubt on that point: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." It is the thing that slips out which gives us away. Possibly on reflection, we can recall nothing that so mars our memory, so stains social intercourse, withers confidence, wounds the spirit, or kills joy, as thoughtless, untamed, not to say, vindictive and carping speech.

There are those who will here discuss the relative merits of speech and silence. But such argument is beside the point, for the two are not really opposites, but complements one of the other. The wise man is often a comparatively silent man, but it by no means follows that the converse is true. Silence may be nothing more than a coward's refuge. At the same time, it must never be forgotten talk not only reveals character, it often seals it. A man's thoughts are his own until they are brought to the birth in speech or writing. They then belong to the world. Better often that they had not been born! One of the most effective ways to stop a fire is by suffocating it, that is, denying it air. Put a blanket round a person whose clothes are on fire, cover up the burning floors with thick, wet sawdust, allow no air in! Similarly, the unspoken thought dies literally for want of breath. Thoughts of one kind or another may be welling up in the mind, but if they are unworthy don't give utterance to them. Words of discontent poison the wells of joy. Biting, sarcastic comment can be as a whip of knotted cords and jagged at the end with cutting steel. Whispered gossip is a deadly prowler by night. Smart sayings may give sparkle to conversation, but act like an acid on some sensitive spirit. Hot words go forth post haste on their evil courses.

Worst of all, perhaps, is the vulgar jest, the evil story or the double allusion, which soil the soul and darken truth! No wonder the New Testament regards our words as the supreme test of character, simply because they reveal what we are. Hence the moral and spiritual discipline of watchfulness even in our gayest and liveliest mood is called for. Any words of ours as will hurt the absent or pain those present are no words for a Christian, whose aim ought always to be to make conversation minister grace to the bearer. There is no reason why we should not be both gay, and grave, as occasion demands. We can be picturesque in our speech, but at the same time wholesome. There is the brook yonder up in the hills with its rippling music, but down on the plains it is the stately river. It is so easy to talk about other people, and besides it is generally so interest-

ing that special guard must be set, just there and then. There is the "silent listener" to every conversation. Besides, instead of discussing people, falling into personalities in our speech, why cannot we talk of ideas, ideals, principles, the merits of the case and so forth?

Is there a cure? Yes, and in the end it lies neither in watchfulness nor in suppression, but in the cleansing of the heart. In the purity and beauty of man's nature will be found the chief safeguard against ill-ordered speech. "Thy word have I hid in mine heart that I might not sin against thee," said the Psalmist of old. It means that we must first be humble listeners. Few words can be more usefully remembered in this connection than the prayer, "Cause me to hear." When we hear with intentness, the word that He will say, then we may speak with freedom. If we give the inner man a chance, we too may come to acquire the reputation of the Apostle, who had the habit of dropping words and sentences, that changed people's lives, that diffused an aroma of uplift and goodness wherever they came.



A WORD OR TWO

Sydney Diocesan Conference.

THE authorities in Sydney have convened a conference of members of the Diocesan Synod, clerical and lay, for August 15 and 16, to consider questions relative to the "Moral Welfare of the Community." The reason given is that the legislative and business work of the Synod leaves too little time for the proper discussion of motions on these subjects.

The Standing Committee of the Diocese suggests the following for consideration—Sunday Observance, Gambling, Christian Temperance, Excessive love of pleasure, Christian Conversation, Christian morality, and invites motions on these and other relevant subjects.

Undoubtedly the discussion of the above in a full Synod will be of great value. The voice of the Church should be heard in no uncertain way on these vital matters. The Church should act as the conscience of the community. There is need of a loftier standard in the public and private life of our land, and if the Church does not point the way, who will? It is to be hoped that full attendances will mark the conference.

Canada's Diamond Jubilee.

THE visit of the Prince of Wales and Mr. Baldwin, Prime Minister of Great Britain, to Canada in connection with their Diamond Jubilee year is a notable event. Canada has made great strides since the Dominion was brought about some sixty years ago. No doubt much will be said of the resources, the progress, and the possibilities of this great part of the Empire. In the press, on the public platform, even from the pulpits of the land, the greatness of the Canadian inheritance will be magnified. And surely that is right and seemly! But Canada has her problems—great and real. The infiltration through her land of mixed races presents a big problem. The French Canadian element has also its diffi-

The Perils of Prosperity.

THE great empires of the world have ceased to be, not because their material sources gave out, but because they became morally corrupt, because with the accumulation of wealth there set in the decay of the manhood of the nation.

In a very outspoken sermon preached on a recent Sunday morning in New York, Dr. Fosdick brought home to his people this startling lesson of history, as he pointed out the grave responsibility fastened upon America by her great prosperity.

He said, "the hardest thing that a man or a nation had to learn was not how to face poverty, but how to abound. The possession of excessive prosperity," said Dr. Fosdick, "habitually begets pride and arrogance. Who can watch America to-day and not see that we are tempted to swagger through the world? What excessive prosperity is doing to our moral and mental stability already seems plain. Something has gone deeply wrong with the moral fibre of this nation."

Surely these words are appropriate to our Australian life! Not all is clear on our national horizon. Trends that bode no good have emerged in our public life. Much in our politics casts a slur upon Australian honour and righteousness. While material progress has been so marked in recent years, moral progress has received a check in some directions. We are convinced, however, that the moral forces of the nation will rally to the reconquest of what they have lost and to further advance upon existing evils, until they make this great and good land of ours a praise in all the earth, not only because of its natural attractiveness and wonderful opportunities, but also and chiefly because of its high moral idealism and the righteousness by which a nation is exalted.

Mexico and the Church.

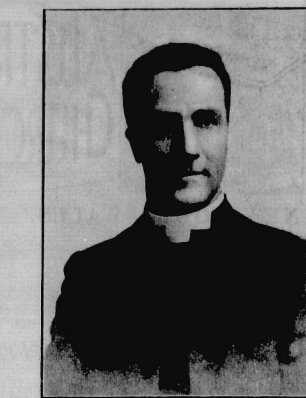
FROM time to time cables tell us and the subsequent letters in the press by interested parties seek to enlighten us on affairs in Mexico. Suffice to say that the Mexican Government has made up its mind to put a stop to the political interference and manipulation in that land by the Roman Church. One drastic step is the law that prohibits foreigners to preach in Mexico. Preaching must be done by Mexicans only. Foreign missionaries and clergy can conduct liturgical services and such like, but they cannot preach. It is interesting to note that our Church, the Protestant Episcopal Church of U.S.A., has flourishing churches, schools and missions in Mexico, and these are encouraged by the authorities. As recently as March 6 last, with the full approval of the Mexican Government, five young men of Mexican birth were ordained to the diaconate by Bishop Creighton in Christ Church, our Cathedral in Mexico City. Some members of the English congregation were present, but the majority were Mexicans. Representatives of the Government also attended.

The Rev. Rufus Ward has arrived from England and taken up duties as the first incumbent of Northcliffe, Diocese of Bunbury. He was previously in the royal marines and fought on the "Monarch" at the great Jutland battle. He was trained for the ministry at Knutsford, and Chichester Theological College.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

J. Harris, Esq., 15 Park Road, Kogarah, 4/.



THE Rev. A. Law, D.D., Vicar of the influential Church of St. John, Toorak, Melbourne, and Australia's 1927-1928 Deputation to Great Britain in the interests of the Colonial and Continental Church Society. Dr. Law has had a long and varied experience in the Church in Victoria. He has seen much country service and has proved himself an indefatigable working during more recent years in the city of Melbourne. In addition to his leadership in the work of the British and Foreign Bible Society and the Prohibition movement in Victoria, he has proved himself a champion of the true and historic position of the Church of England. He knows where he stands as an Evangelical, and at all times has shown himself an erudite and courageous advocate of the reformed principles of our beloved Church. With it all, he is kindly and urbane, and has a heart that beats in deep and practical sympathy with all in need. He has done much both in advocacy and printed page to build up a well informed and loyal churchmanship. In all his good labours he has a great help-meet in Mrs. Law, sister of Bishop Armstrong, formerly of Wangaratta. We cordially wish the doctor God-speed in his journeys and work in the Old Land.

Professor Tasman Lovell, of Sydney University, addressing a large audience of real estate salesmen on the "Psychology of Salesmanship," said "Good health, sincerity, self-confidence, initiative, ambition, knowledge, honesty, memory, suggestiveness, good appearance, self-respect, reliability, and diligence were a few of the qualities of character that were necessary to make a salesman completely successful. We presume that all these and very much more, are taken into account in the choosing and sending forth of young men for the ministry."

A notable feature of the week of celebrations in and around Kampala, Uganda, when the Church Missionary Society celebrated the jubilee of the arrival of the first missionaries in Uganda, was the transference of the bones of Alexander Mackay, the great Scottish pioneer missionary in that land, together with those of Bishop Parker, from their resting place at Usambiro at the south end of Victoria Nyanza to Kampala. Here with solemn ceremony they were again laid to rest in the beautiful cemetery outside the west door of the cathedral which crowns one of the hills on which the chief city in Uganda is built.

They who love best—serve best.—Rev. Jesse Brett.



NEW SOUTH WALES.

SYDNEY.

Cranbrook School.

The ninth birthday of the school's foundation day was celebrated in the hall of Cranbrook School on Saturday, July 23.

Sir Henry Braddon, who was the guest of honour, had a fine sense of his responsibilities. He told the boys that there were many kinds of success, and while the noblest of all was the achievement of a fine, free, but disciplined character they should not sneer at the other kind, which expressed itself in the honourable acquirement of means.

He reminded them that every deed they performed in their youth had long-resonant overtones. For good or for evil it left a mark on their lives which would irritate them with remorse or encourage them with the memory that they had done a fine thing.

He warned them not to harbour a resentment against the men who were set to teach them discipline. They would be thankful for the lesson in after years. And they should remember the words of an old school-mate who said: "In every good school there are three tabernacles—one for the boy, one for the master, and one for Him who is the friend of all young people, and the Master of schoolmasters."

Babies' Home in Manly.

The Bishop Coadjutor of Sydney, Bishop D'Arcy-Irvine, opened a Home for necessitous babies, under the age of three years, in connection with the Church of England, at 91 Addison Road, Manly, on Saturday afternoon, July 17. There was a large number of people present. Congratulatory addresses were delivered by the Bishop, Mr. A. Parkhill, M.H.R., and Alderman T. Kierle, Mayor of Manly. The Home, which is under the care of Matron Furnfull, when full, will accommodate upwards of 20 children. The furnishings of the Home have been very largely given by citizens of Manly and other friends. The Rector, Rev. A. R. Ebbs, stated that the Home is open to receive babies of any religious communion from any part of the State, and if necessary, from beyond New South Wales.

Proposed New Diocese—New Guinea.

On the evening of St. James' Day, the tea rooms of the A.B.M. were crowded with a large gathering of missionary hearted folk.

The Bishop of Bathurst (Dr. Long) addressed the meeting and strongly appealed for support for the new diocese, to be formed in the Mandated Territory of New Guinea. It is intended to appoint a bishop for that

area, with the status of assistant bishop for Melanesia, and it is intended that eventually there shall be a separate diocese.

Dr. Long paid a tribute to the high qualities and administration of Sir Hubert Murray, who, he said, was a great and good man, of whom they could be as proud as of their bishops in the missionary field. Sir Hubert was not one of those who thought that, although the white man should go in with his trade, the mission should be kept out as something that would upset the natives, and destroy their idyllic customs.

St. Margaret's Hostel.

A new chapel has been dedicated at St. Margaret's Church of England Hostel for Women Students at Stanmore by Coadjutor Bishop D'Arcy-Irvine. The Rev. P. A. Micklen presided at the annual meeting.

Australian Nurses' Christian Movement of New South Wales.

A meeting of the executive of the Nurses' Christian Movement was held at the Bible House, 242 Pitt Street, on Friday last.

The report of the Travelling Secretary showed that much progress was being made in connection with the various circles connected with the Metropolitan Hospitals, and some additional hospitals were enrolled as centres for work. Reports were also received from the Newcastle Hospital.

The financial statement was submitted showing an improved condition of finances, but there is still need for further help to carry on and extend the important work amongst the nurses right throughout the metropolitan area.

COULBURN.

Grammar School for Boys, Canberra.

The residents of Canberra and of the State generally will be pleased to learn that the Church of England has acquired an area of 15 acres in the vicinity of Red Hill, Canberra, for a new Church of England Grammar School for boys. The site is an ideal one for the purpose, having a north-easterly aspect, with a splendid outlook over Canberra. The plan has been arranged on the quadrangular principle, and provision has been made for a complete school to accommodate 400 day boys and boarders. The various classrooms, dormitories, etc., are to be connected by enclosed cloisters. Provision has been made for a science block and a gymnasium, as well as a beautiful chapel. The first floor will be occupied by the boarders, resident masters, and matron. A large playing oval for sports is to be made immediately in front of the group of buildings, also tennis courts, etc., will be provided for exercise for the boys.

St. Saviour's Cathedral.

Installation of Canon Residentiary and Vice-Dean and Institution of Canon Wales.

On Sunday, July 24, at the choral eucharist, the Bishop installed the Rev. A. P. Wales as Canon Residentiary and Vice-Dean. The ceremony took place immediately after the sermon. The new canon then took the requisite oaths and received his deed of institution from the Bishop, who delivered it with the words, "Accipe curam, mean ac tuam" (Receive this charge which is both mine and thine).

Rev. E. C. Kempe, C.A., preached from John 21: 17, and Hebrews 13: 17. His address was in two parts on our Lord's command to St. Peter, "Feed my sheep," addressed to the new vice-dean, and on the words, "Obey them that have rule over you and submit yourselves: for they watch for your souls, as they that must give account." From the first text he drew four lessons for all entrusted with the cure of souls—(1) St. Peter refused to compare himself with others, (2) he realised past failures, (3) he was unsure of himself, but very sure of Jesus, and (4) that the flock is Christ's "My sheep." "My lambs." Turning to the congregation the preacher said "Because I believe in the Providence of God so I believe that it is in God's providence that your new rector has been sent you."

VICTORIA.

MELBOURNE.

The Archbishop of Melbourne has appointed the Rev. H. F. Gates, of Spring Vale, to the post of chaplain to the Caulfield Military Hospital, in place of the Rev. Stanley Wells, whose death at an early age removed a very useful chaplain. Mr. Gates has won his spurs among the "boys," for he enlisted as a private in the early days of the war, and the writer was with him in Royal Park Camp, Melbourne, where he developed such acute rheumatism that the medical officers rejected him for active service. He was then offered the position of "batman" to the Church of England Chaplain, and rendered very useful service in that capacity. His previous experience has fitted him for his new post, and we wish him good health and God's blessing to make his work effective. We could wish that he might have been able to stay longer at Spring Vale, so as to tone down the Anglo-Catholicism he inherited, but we hope his successor there may present the more moderate view.

A Vicar's First Anniversary.
(From own Correspondent.)

A happy idea occurred to the vicar of an Australian parish, which was to invite all the clergy who attended his induction (about a year earlier) to a luncheon to be preceded by choral Eucharist, which sounded harmless enough. About 40 accepted the invitation, and these men represented all the shades of opinion in the Church. Most of the visiting clergy were robbed, and the proceedings began by a procession of the non-officiating clergy to their places at the front of the Church, then a procession of choir and celebrants followed, and, together with the earlier procession, went around all the aisles of the church whilst two hymns were being sung. The very elaborate Roman Vestments worn by the celebrants made one rub his eyes as to whether or not he had lost his way and gone into the wrong church. After many and varied genuflections and the censuring of priests, servers, choir, books, etc., etc., the service proper began. There may be something particularly sacred about the Anglo-Roman gabble, but it does not help the worshippers to follow the service, for it was only a very occasional word here and there which convinced us that we were using our beautiful Communion Service. The many gymnastic exercises, performed like bad eurythmics, by the various actors in the scene may help to the devotions of some, but were very disturbing to others. Another censuring all round seemed to be necessary before the Gospel was read, and as this was read near the congregation the words could be heard. The actual consecration of the elements required the assistance of at least six people, who all took some part in the miracle of "bringing Christ on the altar." To the initiated the various bells meant something, but to a well instructed Protestant they were meaningless. Then came the actual Communion, when only the celebrants and servers received and no opportunity at all was given to the congregation.

Dr. Geo. H. Jones wrote:—"Your Rubric should be better known to the suffering public. I shall be pleased to advise my patients to use it." Bottles 4/6 and 2/6. Post 6d. PENN & WAY, Box 4, Haymarket Post Office, Sydney.

gation to communicate. One would think this to be a grave breach of the fraternal spirit of Christ. Various genuflections and washings, etc., were then performed and processions formed, and a return to the vestries ended the choral Eucharist, when the choir, day-school children and servers were dismissed. Then the sermon was preached and the rest of us dismissed. A Roman priest once visited an Anglo-Catholic service and declared that he much preferred his own simple service. This sentiment was expressed by many of the brethren present, who felt that very little of the ritual we had witnessed was related to our dignified and stately Church of England service.

We are sufficiently broadminded to allow for some extremes, but surely there must be a limit and it seemed to some of us that what we saw was "over the fence." Far be it from us to say anything that may sour the fraternal spirit, especially when the festive board had the archiepiscopal, archidiaconal and canonical blessing, yet we must expect at each end of the family celebrations some limitation which will keep us within the bounds of our Church of England.

Prayer Book Revision.

An interesting arrangement of a course of sermons at St. John's Mission, Melbourne, under the management of Canon Lambie, on "Prayer Book Revision," brought in turn Archdeacon Hindley in defence of the proposed changes, Rev. Walter Green, who discussed them from an Anglo-Catholic point of view, and Dr. Law, whose address appeared in substance in the last issue but one of this paper. This was advertised to be the final sermon on the subject, but Dr. Law may or may not flatter himself that it was found necessary belatedly to add another sermon which was delivered by the Rev. A. E. Young and was the only one to be broadcast. It repeated the "official" view, appealing for "whole-hearted inclusion." The preacher had something to say about "Die Hardis," which was not very complimentary, and he adduced among his "reasons" for accepting Prayers for the Dead that we say Grace at meals, which is not taken from the Bible. He is also reported to have stated that it was an unreasonable attitude to base judgment on the whole book upon points that were liked or disliked. Some of the "listeners-in" did not agree with his remarks, and would like to say so, but they were barred from reply at the time.

WANGARATTA.

Synod Address.

The Bishop of Wangaratta, in addressing his first Synod, said, inter alia, there are three indispensable conditions of which I must remind the clergy—

(1) You must be loyal to the Church of England. Loyalty is of the heart, and I do not value that obedience to rubrics which is accompanied by an inward desire to do forbidden things. The Prayer Book must be our standard, not because it is imposed on us, but because it expresses our own religious needs. Unless it does, we are out of place as priests of the Anglican Communion. The man who performs matins and revels in the prayer meeting, and the man who says his office punctually but yearns rather for benediction, have alike to learn the spirit of our Church and to attain to a full grown loyalty.

(2) You must be loyal to your bishop. After all it was always the bishop who possessed the *ius liturgicum*. I am here to help and not to oppress, to inspire and not to restrain. I ask of you earnest and spiritual initiative. I want you to use your discretion in making the services real means of grace. In return I beg you to use me. You know better than I do what your people can do in worship, but I believe that I know better than you do what they ought to become capable of. Whatever experiments you attempt, whether unsuccessful or apparently successful, let us talk over with absolute frankness. And as I respect your liberty I ask you to respect my counsel.

(3) You must be loyal to your people. It is their worship that you lead, not your own. They also are full grown and responsible men and women. Carry them with you in all you do. Be ready to give a reason for everything—and give it. Their conservatism is often a measure of the blessings already received in church. They love every word of the old book, as they love every brick of the old building, and even the stains upon its walls. Frankness is needed with them also, and a gentleness that is only born of love.

First say to yourself what you would be, and then do what you have to do.—Epictetus.

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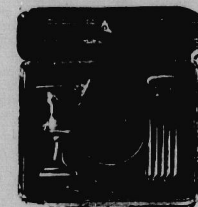
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GIPPSLAND.

Diocesan Mission.

It is the unanimous wish of the clerical and lay members of the Gippsland Synod that diocesan-wide mission should be held in Gippsland, and the Bishop is of the opinion that the diocese has reached one of those times in its history when it would be right to hold such a mission, and that there is every reason to hope that an effort of this kind would meet with much blessing. In a quiet way the preparation has already begun and a strong committee appointed by the synod has commenced the work of organisation. It has been decided to call the mission "The Gippsland Mission of Hope," and it is proposed to set apart Advent of this year and the months of February to May of next year for the holding of the mission.

WEST AUSTRALIA.

PERTH.

The Archbishop and Bible Translations.

Commenting on the cabled account of an American venture at Biblical exegesis, announced by the University of Chicago, which will shortly publish a new translation of the Old Testament in so-called conversational style, Dr. Riley, Archbishop of Perth, and Acting-Primate, contended that it was futile for translators to reduce the language of the Bible to modern colloquial speech. "Like jazz music these translations will stay with us for a while and vanish away," he said.

St. George's College Within the University.

The plans of St. George's College are now being drawn by the Diocesan Architects. It is intended that the College shall be in the form of a quadrangle open at the northern end, except so far as the chapel will fill in portion of that end. The College will stand in five acres of land at Crawley, with a frontage to the Perth-Fremantle Road. The building itself will be well back from that road, on the rising ground, and the foreground will be laid out in approaches and tennis courts to give full effect to the building. The plans include a chapel, dining-hall, warden's lodge, and at least 40 sets of rooms for students, as well as the necessary accommodation for the officers of the College, lecturers, and domestic staff.

BUNBURY.

The Bishop, in his monthly letter, dated June 25, writes:—

"If any of you have ever suffered from lumbago, you know how it indisposes one to write a letter of any kind whatever. I am in bed with a stiff back. . . . It is a penalty that age has to pay, that now and again the weather finds a weak spot, and one has to lie up for a few days, and cease from activity and the daily round of work. Doctors say that a good illness midway through our lives adds ten or more years to them. I believe this is true and probably it is also true that we make old bones better if we have, every year, a week in bed."

TASMANIA.

Our correspondent sends us a long extract from Tasmania's leading daily, which gives the life story of the late Mr. D. H. Harvey, manager of Tattersalls. He has recently passed away. Mr. Harvey was born in London, his father being a Congregational minister in Islington. He was not a sporting man, but had a great grip of finance! Our correspondent, commenting on his life and work as manager of Tattersalls, writes very pertinently:

"It shows how oblivious most Tasmanians are to the evil, or to their share in it, in providing it a home. I seem strange to hold a man up as a worthy citizen who laid the foundations of his fortune in breaking

the law of N.S.W., and who by paying private persons to act as receivers of letters the Federal Government refuses to deliver to Tattersalls, has saved that business from terminating. Tattersalls' large donations to charities, the tax it pays to the State, the employment it gives to many needy clerks, the amount of business it does through the E. S. and A. Bank, the character of its directors, blind people to the fact that it is really an evil thing, responsible for the ruin of many lives."

Bush Church Aid Society.

The Annual Rally of the Bush Church Aid Society will be held in the Chapter House, Sydney, on Thursday, 11th August, at 7.45 p.m. Occasion will be taken to welcome back to the work the Rev. S. J. Kirkby, Organising Missioner, while Rev. Dr. Law, of Melbourne, will deliver a special message. Dr. Law leaves Sydney on 13th August for Great Britain, as the Australian Deputation for the C. & C.C.S.

Bereavement.

Sympathy for Rev. and Mrs. D. J. Knox.

Much sympathy is felt for the Rev. D. J. and Mrs. Knox, of Chatswood, Sydney, through the death of their little daughter, Margaret, aged four years. Their loss is the more poignant as it is only eight months since their infant son died.

In offering our prayerful sympathy to Mr. and Mrs. Knox and family, we know our feelings are shared with many friends.

There was a large gathering at the funeral service, at which Canon Begbie and Revs. H. G. J. Howe, N. Rook and R. B. Robinson took part. Mr. Knox is a member of the board of management of this paper and from time to time contributes to its columns.



B. & F.B.S.—The first report of the Commonwealth Council of the British and Foreign Bible Society is at hand, published in very attractive and simple form, giving a purview of the operations of this great Society throughout Australia. The Rev. A. T. Thompson, the Commonwealth secretary, hereby makes his first appearance in this manner, though he does not state it in the print. The cover is impressive with the large Bible occupying the waste spaces of Australia, and the branches portrayed in the various capitals. Turning within we find summarised statements of what each State contributed towards the effective working of an integral and urgent part of national activity. Thus 59,703 copies of the Scriptures were issued, of which N.S.W. heads the list with 75,571, Victoria making a good second with 40,866. In finances, N.S.W. raised £5913, Victoria £5678, Queensland £10,010, which included large legacies of £5000, S. Australia £3,107, W. Australia £1003, and Tasmania £899. Each State Bible House is presented in a fine full page block illustration, together with the names of most of the chief leaders in this work, which provides increasing proof of the place of the Word of God in a busy and materialistic world. The verbal report of the Council lucidly explains the scope of this new federal movement, and shows what special tasks lie before it.

There should be no room for doubt that this change or development, by which Australia governs her own work though still operating under strictest loyalty to London (thus emulating the Commonwealth of Australia in government) enables the several States to function with greater interaction and co-ordination upon many of the larger problems and duties which lie before the Society. We desire to offer our congratulations to the Commonwealth Secretary on his first published official report, and to assure him of the interest and prayer of our readers as well as of "ourselves."

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Rev. F. Kellett writes:

It is difficult to find words adequately to convey the deep appreciation that all sound churchpeople must feel for the masterly exposition of the subject of Prayer Book revision by my old friend, Rev. A. Law, D.D., in your recent issue. I hope it will prove to be a much needed tonic to those Evangelicals (?) who exact "charity" at the expense of truth, and who soon, if they do not climb down off their perch on the fence and "buck in" with those who are prepared to contend for our scriptural position, will find themselves either out of the C. of E. or out of Evangelicalism. It is time we got down to bedrock and took our stand, not on expediency, but on the Word of God. There we are invincible; fear and doubt are gone.

In one point only I would voice a slight divergence from my learned friend. Yet even here I am sure that he would be in complete accord. The vestments (chastable, etc.) are atrociously ugly as they are and "meaningless" to many of our people (who, thank God, have their minds dwelling on more profitable subjects than clerical clothing), are far from meaningless to the "Anglo-Romans." For they denote that pagan travesty of the Christian Eucharist or Supper of the Altar to cast which, out of our beloved national church, our godly and learned reforming Bishops were willing to be burned alive. And now "charity" demands that we acknowledge as brother ministers those whose views are indistinguishable from those of the men who lit the fires! And they are sooner or later to possess the buildings (note it well) which were built with the prayers, zeal and money of those who earnestly held the true Catholic and Protestant faith. Is this proposition commercially honest? Rub your eyes ve deluded half-baked Evangelicals, and think (yea, and pray, too) that our priceless heritage of Scripture truth may be preserved. An unholy fusion is being planned between the truth of God and man-made error. In the name of God I forbid the banns! To talk of charity here is more dust throwing. Real charity never conflicts with principle. It only forbids us to contend in the spirit of bitterness or censoriousness. But if we love Christ who hates both the "doctrines" and the "deeds" of the Nicolaitans (Rev. ii. 6 and 15, sacerdotalism) we must "keep his word."

THE COMBINED CAMPAIGN FOR MISSIONS.

(Continued from page 5.)

these basic bonds of unity and inevitably drawing its members together, the head Combined Campaign Committee was formed in the most natural way; and hearty approval was given to it by the governing bodies of A.B.M. and C.M.S.

2. What is it proposed to attempt by means of the Campaign?

(1) To seek to release through the whole Australian Church the same spirit of solemn responsibility, and the same consciousness of the inevitable need for co-operation that brought the Combined Campaign Committee into being.

The nett result of the issue of the five reports of the Missionary Council of the Church Assembly in England is that the whole worldwide Anglican Communion is really mobilised for the missionary enterprise for the first time in its history. By means of those reports we now know exactly what we are accomplishing and attempting as a Communion. We know where and how we are missing opportunities in this day of the Lord. We know also exactly what we need at this moment in life and money if the action of our Communion on the world is to be commensurate with our responsibilities and opportunities. Roughly, this need is expressed by the statement that we ought to have at this moment 450 new missionaries and a quarter of a million of new money in order to maintain operations on a pre-war basis alone.

It is neither unkind nor untrue to admit that the Church of England in Australia is miles behind the Church in England at the present time in its consciousness of the solemnity of the situation and of the compelling urgency of the opportunity. In the

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"Our Father."

My dear girls and boys,

This world in which we live has been called a beautiful palace. A fascinating idea, isn't it? Just think what it means! Palaces are generally wonderfully decorated; ceilings and walls all painted and carved and worked. Our ceiling is the sky and could there be a more beautiful one? Sometimes blue, sometimes grey, sometimes heavy with clouds, then come the sunsets and sunrises, when our ceiling is every imaginable colour, more lovely than a rainbow, while at night we have the darkness lit by ever so many stars and by the moon. Pictures! Why each one of us see different pictures every minute of the day and all different from what the next person sees too. Think of all the pictures you saw last time you had a holiday at the seaside; the sea, people bathing, the sands, people picnicing, the road edged with ti-tree, the paddocks beyond—everyone of you can at once think of dozens of other things you have seen. Go on for yourselves, think of how we move about this palace, by land, by sea, by air. Think of the birds that make music for us, the sun, moon, and stars that give us heat and light and keep time for us, and then of the huge family that lives in this palace. Our skins are white, brown, yellow and black, we wear all kinds of clothes. The palace is so big that we don't all know one another, but all the same we know we belong to one family, we are all children of God; it is He Who has built our palace and put us in it. Whenever we say the Lord's Prayer we remember this. One big family in all the world! Wouldn't it be a good idea if everyone of us tried to learn as much as we possibly can about this family of ours, because the more we know the better we understand what is going on in the far-away parts of the palace.

What do we call the Church Building? And I wonder how many of you can tell me into how many parts the building is divided and what these different parts are called?

I have had letters from several of you who had not written for a long time, and am very pleased to hear from you again. Try and be regular.

I am, yours affectionately,

Aunt Mat

Correct answer to question in last issue:
St. John viii. 12.

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

MASTER MEANT-TO-DO-IT.

He meant to get up early, when the
air was crisp and cool,
And mow the lawn and clip the hedge
before he went to school;
But he was tired and sleepy when he
woke at break of day,
So said another time would do, and
slipped in dreams away.

At school he meant to lead his class
before the term was done,
But lessons are such stupid things, and
boys must have their fun;
In manhood feats he likewise meant
to earn some laurels, too;
But fame is such a fickle dame, and
picks her favourite few.

He meant to reach a wise old age, es-
teemed by great and low;
But wisdom's path is hard and steep,
and pleasure lived below.
But since he never really tried the
things, he meant to do,
That nothing ever came of them, I'm
not surprised, are you?

—S. Morris.

Mr. E. Lee Neil on "Shop-Lifting."

"Looking after the physical well-being of
its staff is one of the most important mat-
ters facing the leaders of the great business
concerns in this or any other city," said
Mr. E. Lee Neil, in an address at a recent
Conference in Melbourne. His subject was
"Practical Christianity in Business Life."

Mr. Neil referred to the many perplexities
and problems in the world of business.
Every business, he said, like every society,
was a living organism and, like the society,
largely took its character from its leaders.
In a great organisation such as that with
which he was associated, which had 50000
persons in its employment, the leaders had
a tremendous responsibility. It was a great
thing for anyone in leadership to get a con-
sciousness of the fact that those associated
with him were human souls with an inborn
right to courtesy and consideration. Mr.
Neil, after giving details of the humanitarian
side of a great business, said that this hu-
manitarianism had its roots in the teaching
of the Scriptures. Practical Christianity
in business, he said, simply meant bringing
the compassion and spirit of Jesus Christ to
bear on business.

Referring to "shop lifting" and stealing,
Mr. Neil said that his company often re-
ceived letters referring to the convictions in
which the firm was mentioned. "It will
surprise you to know," he said, "that not
one-tenth of those caught stealing are han-
ded over to the police." The firm consid-
ered every case, but in some cases justice
and discipline had to be applied or the
people would simply go from bad to worse.
The number of convictions, he continued,
seemed great, but it only seemed so because
of the magnitude of the business transac-
ted. Hundreds of women were making a
living by stealing, and the evil had to be
checked. What was the use of inflicting a
fine of £20 if the money was at once forth-
coming from those who received the stolen
goods? If fining was of no use then it was
only reasonable to send the thieves to pri-
son. In many cases the firm found that the
theft was the result of a sudden temptation.
"God forbid," he said, "that in such a case
we would hand them over to the police, but
when women came with little children, train-
ing them in stealing and lying, then what
are we to do?"

It is a joy
To think the best we can of human kind.
—Wordsworth.

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Word or Two.

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delivery or change of address.



Widows' Pensions in N.S.W. have
cost the State for the first year
£280,931.

The Institute of Architects is taking
steps towards the formation of a Royal
Australian Institute of Architects with
headquarters at Canberra.

Mr. J. B. Cramsie, Chairman of the
Meat and Abattoir Board of N.S.W.,
says that there are too many sheep in
the Mother State. Perhaps he is think-
ing of the approaching State elections
and has been studying the electors.

"The ethical quality of the Empire
is unlikely to survive without deteriora-
tion if the religious character of its
citizens declines," says the Bishop of
Manchester. How can we all lay this
to heart?

The N.S.W. Government is undertak-
ing the cost of restoring the monu-

ment erected in South Head Cemetery,
Sydney, to the memory of the late Gov-
ernor, Sir Walter Davidson, at a cost
of £360. The monument was blown
down in the severe storm of April last.

The Bishop of Toronto, addressing
his annual synod said, "One of the
most striking things in this diocese is
the number of legacies left to the
Church by good churchmen and
women. This is really very remark-
able." Can we say the same in Aus-
tralia?

Leading men in England have
united in a public appeal for £35,000
to purchase 1444 acres of Salisbury
Plain, to secure the solitude of Stone-
henge in perpetuity. Otherwise, exten-
sive building close to Stonehenge is
inevitable. Modernisation in the vi-
cinity of the Druid remains would be
lamentable!

The consecration of Rev. A. L.
Wylde as Bishop Coadjutor of Bath-
urst will mean another Bush Brother
elevated to the Australian episcopate.
He will make at least the sixth that we
know of! We have a conviction that
the exotic religion inculcated by Anglo-
Catholicism makes no appeal to big,
strong-blooded Australians! The Rev.
A. L. Wylde was trained at Cuddesdon!

Additional disbursements to the
amount of £1700 have been announced
from the residuary estate of the late
Miss K. M. Latta, bringing the total
benefactions to charities under the will
to about £40,000. Church Homes for
Children at Wahroonga and Carling-
ford, St. Luke's Hospital, and the Mis-
sion Zone Fund, all in Sydney, greatly
benefitted. Miss Latta has set a noble
example.

Three thousand and sixty infants
under the age of one year died in New
South Wales during 1926. The Acting-
Director General of Public Health says
that there can be no doubt that many
of the infants could have been saved
had the mothers received suitable ante-
natal care. These deaths can ill be
spared in this land of ours where popu-
lation is so needed. There yet remains
much to be done in health instruction.

The Federal Treasurer states that
there has been an actual expenditure
in repatriation and war charges since
the war of a total sum equal to Aus-
tralia's share of the cost of the War
while it was in progress. In interest and
war charges there have been paid
almost £260,000,000. In actual repatri-
ation provision, an additional £200,-
000,000 have been spent. We wonder
are the results of this repatriation cost
really commensurate?

The Prince of Wales, speaking at a
Government dinner in the Parliament
buildings at Ottawa, Canada, last
week, said that if, some day, he as-
sumed the Crown, which stood above
all distinctions of country, race, and
party, and served to mark the unity
in which all such differences were
transcended, he trusted that he would
be found worthy of the responsibility.
Would that we all, in our several
spheres, were as conscious of our God-
given responsibility!

"There is a real danger of a world
economic break-down," said Sir
George Paish, a governor of the Lon-
don School of Economics, and a great
financial authority, in a speech at Ox-
ford recently. "The world has never
been in debt so deeply," he went on.
"If there is a break in world unity,
such as many leading authorities fear,
the result will be widespread starva-
tion, leading to revolution." How can
we bring these facts home to the great
mass of people?

Speaking at an Empire Day celebra-
tion, in England, Mr. Baldwin, Prime
Minister, said:—"In our thought of
Empire to-day, there is nothing in the
nature of flag-wagging or painting the
map red. No! Only a sense of pride
in the race from which we sprang—a
pride which makes us humble in our
own eyes and resolute to make our-
selves as worthy as we may of the heri-
tage and responsibilities which are
ours."

"I have a beautiful home, a motor
car, a motor cycle, and everything a
man could want, but where is my
cross? I cannot help thinking I have
been a bit of a hypocrite," said the
Rev. Crawford Fitch, vicar of St.
Luke's, Jersey, preaching at evensong
last Sunday week. "I was greatly in-
fluenced by a wonderful sermon I heard
while holiday-making in Paris," he
said, "and I intend to resign my living
and go out into the world to seek my
cross."

Having declared the new Science
School of Clifton College open, the
Prince of Wales played, by his own re-
quest, a game of squash rackets with
the school champion, J. H. Walters, a
sixth form boy of eighteen. In the
heat of a West of England summer
afternoon the Prince played six of the
stiffest games he has ever had in his
life. At the end of fifty minutes he had
a score of five games to one against.
He emerged with a smile and a tousled
head. "Thanks so much. It was aw-
fully good of you," he said to his vic-
tor. "It was awfully good of you,
Sir," responded Walters.