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W. E. WILSON, Hon. Secretary.

SALE OF WORK

A Sale of Work for the "Australian Church
Record" will be held on Tuesday, May 31st,
afternoon and evening, in the Chapter House,
Sydney. Mesdames A. E. Morris and E.
Bragg are Joint Hon. Secretaries. Details
in a later issue.



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.

"Let all things seen and unseen,
Their notes of gladness blend,
For Christ the Lord is risen,
Our joy that hath no end."
A. & M. Hymn, 132.

Toorak, Vic.,
April 28, 1927.

My dear girls and boys,

I wonder how many of you will have
seen the Duke and Duchess of York
by the time you read this letter. Did
any of you living away in the country
manage to get to see them? I expect
some of you are in the Boy Scouts or
Girl Guides, and if so, perhaps you
were in guards of honour at Govern-
ment House or elsewhere—that must
have been exciting! We in the towns
naturally have the best chance, but
the crowds are tremendous. A little
while ago I was talking to an old lady
who was so longing to get a glimpse
of them and wondered how she could
do it. She says she has seen the
Duke's brother, the Prince of Wales,
his father and grandmother, the King
Edward and Queen Alexandra; and his great-
grandmother and great-grandfather,
Queen Victoria and Prince Albert. I
was very astonished at that last, and
she told me how her parents lived a
few miles outside Lancaster, in Eng-
land. Queen Victoria was attending some
ceremony there, so her parents
drove into the town, taking their little
daughter of four or so with them. She
says she can remember her nurse put-
ting her baby hands into her first pair
of kid gloves, and saying, "Now, be
patient, you can't go and see the
Queen without kid gloves." She also
remembers crying like anything be-
cause the Queen was not wearing a
crown, and in pictures she always
wore a beautiful one, full of jewels. I
do hope she manages to see the Duke
and Duchess.

Well, there must be some of us who
have not been able to join in any of
the festivities, but we have read about
them in the papers or have heard other
people talking of what they have seen.
I always like to read about the pre-
sents for the little Princess. Won't
she have a lovely lot of wonderful toys!
For weeks past there have been such
preparations being made.

We are all so pleased and so proud
about this visit, and will remember it
for years. We are pleased to have
members of our own Royal Family
come out this long way to see us, it
makes us feel a real part of the Em-
pire, and much closer to its centre,
England, that land from which all our
families have come. We are proud to
have the Duke of York to open our first
Parliament in our new Federal Capital.
Wouldn't it be lovely to be there, and
really take part in what will be a big
event in Australia's history!

Since I last write, Easter Sunday
has come and gone. We have all been
to Church to join in praise and thanks-

giving at this happy time. Now, can
you tell me what these days between
Easter and Ascension are called? and
what did our Lord do during this time?

Before closing, I want to say how
very glad I was to get a letter from
Bessie Smith, who has joined our
little band of Young Recorders.

I am, yours affectionately,

Aunt Mat

Answers to last questions.—Why is Palm
Sunday so called? Because we commemorate
the triumphal entry of Our Lord into
Jerusalem, when the people cut down palms,
and branches of other trees, and spread them
over the roadway.—St. Matthew xxi., 7-16.

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

LETTERS TO THE EDITOR.

(Continued from p. 11.)

I would remind your readers that doctrinal
principles are reasonably safeguarded. One
clause says, "No alteration in the Book of
Common Prayer made under this section
shall affect any diocese or bishop, clergy, or
laity thereof unless the diocesan synod has
by ordinance assented to the canon." Thus,
the diocesan synod will be left with ample
power on such an important subject.

A great point is that we shall be given
practically a new general synod. We shall
have in it equitable representation, which we
certainly never had under the present law.
The new constitution cuts down the number
of representatives that have been allowed
in a few dioceses with small populations, and
the larger dioceses are at last given justice
by substantial increases. When the new law
should come into force, for instance, Sydney
and Melbourne will have between them nearly
80 representatives, and this is a most import-
ant matter.

It is argued that the constitution may after-
wards be changed. Are we to be like the old
Medes and Persians, whose laws altered not?
We cannot tell what circumstances may arise
in the distant future, but this we do know,
that changes here are made carefully, safe-
guarded, and can only come after wide and
full consideration. As to properties, includ-
ing trusts under wills, they must naturally
be protected, so that they continue undiver-
ted, as an Act of the Legislature will be
necessary to legalise any changed position.

This new constitution is almost certain to
pass. If eighteen dioceses out of the twenty-
five adopted it, the matter legally can be
carried. I observe that Adelaide and Perth
have already accepted it, and that the synod
of the latter rose and sang very heartily the
"Te Deum" as a consequence. I may
here add that at the close of the convention
in this city, when its final act was unani-
mously passed, the whole of the members
and also the crowded galleries rose and sang
the "Te Deum." It was a marvellously in-
spiring scene, and will ever live in the
memories of those present.

Is Sydney to refuse to join this federa-
tion? Is it to play a lonely hand and isolate
itself from the rest of the Church in Aus-
tralia? Is it to be charged with schism by
our being called separatists? Numerous vexatious
questions arise as possible with such
a position. Certainly we would lose
the Primacy, and the General Synod would
migrate to Melbourne or Brisbane. I refrain
from saying more on this unpleasant point.

I plead that this federation of the Church
in Australia shall be brought about, as it
would be most useful from many points of
view. Unity is ever strength. Do let us in
Sydney prove ourselves not unfriendly and
antagonistic to our fellow Churchmen in
other dioceses. Let us be broadminded, and
prove to the world a true Christian spirit,
thus showing friendliness and brotherhood.
We are far more likely to have true success
and with it a blessing than by following any
line of mistaken action that would be the
reverse.

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Flashlights from the Past.—Continued. By
Rev. A. J. H. Priest.

Canberra.—Thoughts on the new Capital.
Leader.

Missionary Unity.—By the Chairman of
A.B.M., the Rev. J. Needham.

New Constitution.—Sydney opposition. Also
Mr. Mann replies to Archdeacon Boyce.

Prayer Book Revision.—First part of a con-
tribution by Canon H. T. Langley, of
Melbourne; and a letter from Rev. H.
N. Baker.

Rev. C. C. Dunstan.—A veteran Clergyman.
Illustration and appreciation.

The New Bishop of Wangaratta.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

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on our so-called Christian cities.

Bishop Ingram discarded gaiters for
flannels at Ballarat, where he played
a strenuous game of tennis.

The Prince of Wales should be con-
gratulated on account of his refusal
to attend bull-fights in Spain.

Sydney Clergy please announce Sale
of Work for "Australian Church Re-
cord" in Chapter House on May 31,
afternoon and evening.

Agents wanted in each parish. Bulk
copies may be sold or distributed at
porches. Clergy, please notify
"A.C.R." in parish paper and pulpit.

"A.C.R." Fete on Tuesday, May 31,
afternoon and evening, in the Chapter
House, Sydney. A Church dignitary
has "paid the rent."

The C.M.S. Federal Council met in
Sydney last week, representatives from
New South Wales, Victoria, South Aus-
tralia and Tasmania being present.

Sixty-three nations united in com-
memorating Shakespeare's birthday on
April 23, at Stratford-on-Avon, on the
363rd anniversary.

Some pulpit convenience? There has
recently been invented, or discovered,
an invisible ray which can penetrate
fog.

Grand Opera run in London, sup-
ported by English money, under German
control. Only one English singer en-
gaged.

"A Flanders Chain Letter of Good
Luck" is really likely to bring good
luck if you burn it immediately you re-
ceive it.

In a printed report of a devoted
missionary a "printer's error" referred
to her "selfishness" instead of "self-
lessness." A very common miscon-
struction.

Monte Carlo, in 1926, took £1,450,-
000 from a stupid public, who thought
they were having fun and a flutter.
The Radziwills and their kin will en-
joy most of the turnover.

A Churchman in Brighton, Victoria,
Mr. J. C. Wright, deserves commenda-
tion for his protest to the press re-
garding a blasphemous reference in a
broadcasting item.

Each year since 1711 every boy of
Wotton, England, gets £2 who recites
the Creed, the Lord's Prayer, and the
Ten Commandments with his hand on
the tomb of the testator. Some boys
must have been almost set up in life by
this strange bequest.

A Churchman in Victoria, worth
about a million of money, leaves £325
by religious bequest. Same as if a
person worth £3500 left £1 to God!
The story of Dives and Lazarus needs
reading, or else the Communists should
step in.

On Easter Day at Hobart the Duke
and Duchess went to early communion
and to the mid-day service also. And
in Adelaide also they attended the
Cathedral. In Melbourne there was
no Church attendance. They were ex-
pected at St. Paul's Cathedral, and
Archbishop and choir awaited at the
door, and even the National Anthem
was sung, but there was no Duke or
Duchess.

The King has presented to the Com-
monwealth a replica of the boxes which
stand in the House of Commons; made
of oak from Westminster and the
"Victory." One of the original boxes
contains the Bible on which members
are sworn in. The Bible Society has
presented a special Bible for the box,
but it is the custom here to present
members with a copy of the Scriptures
on which each is sworn. We would
not suggest that they need it more
than do English legislators. What?

CANBERRA CATHEDRAL.

The dedication of the site of the
proposed Cathedral at the Federal
Capital took place on Sunday morning,
May 8. Archbishop Riley, Acting Pri-
mate (in the absence of Archbishop
Wright in England), performed the
dedication, in which he was assisted by
the Coadjutor Bishop of Sydney and
the Bishops of Goulburn, Gippsland,
and Riverina. The Federal Ministry
was represented by Sir Littleton Groom
and Mr. Marr. The Roman Catholic
and Presbyterian bodies also held spe-
cial services.

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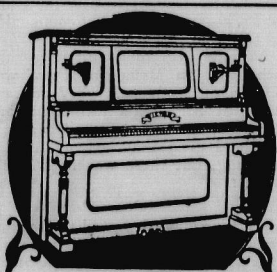
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Proposed New Constitution for the Church of England in Australia.

The following report was adopted by the Standing Committee of the Diocese of Sydney provisionally, only, because the following resolution had been passed by the Standing Committee on the 29th November, 1926:

"That His Grace the Archbishop be requested to summon a special meeting of the Synod of the Diocese to consider the Draft Bill and Constitution passed by the recent Convention at such a date after his return from his visit to England as the Archbishop may determine."

The Present Position.

1. At the present time the Reformation Settlement is secured to us by the existing Constitution. This is a heritage of enormous value both for us and for those who come after us. The valuable property of the Church is held upon trusts secured by statute. These trusts are to be found in the Articles, Liturgy and Formularies of the Church and no departure from the doctrinal position as therein set forth can be made, "except in conformity with any alteration which may be made therein by any competent authority of the Church of England in England" and such alteration does not operate within the Diocese unless and until it is approved by the Diocese.

This position cannot be changed without an Act of Parliament of New South Wales.

Subject to the trusts referred to, we now have the fullest power to make whatever laws we choose for the management and good government of the Church within the Diocese.

The Proposed Change.

2. The proposed new Constitution would materially change the existing position and provision is made for application to the Parliament for Statutory validity and legal effect.

If the Diocese were to approve of the proposed new Constitution and the Act of Parliament were passed, the position would be irrevocable except under the most exceptional circumstances and even then a special repealing Act of Parliament would be necessary. It is therefore of the utmost importance that the question involved should receive the most careful consideration before the Diocese voluntarily surrenders to another body powers that it now possesses.

General Synod.

3. (a) At the present time the General Synod has no coercive legislative power and no law passed by it binds a Diocese unless and until the Diocese accepts it.

It can be clearly shown, however, that whenever it was just and reasonable to accept any Determination passed by General Synod, the Diocese has accepted it.

GENERAL POSITION.

Under the proposed new Constitution the Diocese might find itself compelled to submit to laws of which it did not approve. Much, therefore, hinges upon the composition of General Synod, and it is vital that its legislation should always truly reflect the will of the great body of the members of the Church.

BASIS OF REPRESENTATION.

(b) The individual member of the Church is generally regarded as the unit of franchise. Under the proposed Constitution the representation of Dioceses is based on the number of licensed clergymen for the time being in the Diocese. Unsatisfactory as this basis of representation appears to be, even it can at any time be changed by General Synod alone, without the approval of the Diocese, and possibly made even more unsatisfactory (Sect. 14 (1), Table 1 and Section 58).

POWERS OF GENERAL SYNOD.

(c) In addition to the powers as set out in Section 20, General Synod has power without the approval of the Diocese to alter two-thirds of the clauses in the Constitution in any way General Synod wishes. This can be accomplished by a bare majority vote of the House of Bishops and of both the Clerical and Lay Representatives so long as the majorities represent a majority of the Dioceses (Section 58 (3)).

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"The far reaching character of this power cannot well be overstated. If the dominant party for the time being in the Federal Parliament had power to alter at any time and in any way it desired no less than two-thirds of the clauses in the Commonwealth Constitution, it would reduce our Australian laws to a condition of absolute chaos. With such a power in the hands of any dominant party in General Synod, this large proportion of the clauses might be altered at any time to suit the party views of the bare majority.

Nor are these possible changes in the Constitution without a large amount of significance.

They include such important changes as the following:—

(a) The name "Church of England" can be changed for some other name (Section 56 and 58). Churchpeople whose forefathers for generations past have gloried in belonging to the Church of England might at any time be informed that the Church of England no longer existed under that name in Australia. A name could be adopted that would be even suggestive of a reversal of Reformation standards.

(b) The basis of representation could be changed as shown above.

(c) The Constitution of the Diocese and the power of Diocesan Synods could be changed (Chap. v., Table 2).

(d) The Interpretation clause could be changed, and it is significant that it is only in this clause that any reference is made to the Thirty-nine Articles as being included in the Book of Common Prayer.

Under one possible construction an amendment of this clause omitting this reference would entirely remove the Thirty-nine Articles from the Constitution.

Even if this is not so, the matter is still left one of difficult construction and that ground alone the Constitution is unsatisfactory and unacceptable in this part.

(e) and (f) Without violating the declarations the doctrine, ritual and ceremonial of the Church can be changed so long as the "Character of the Church as shown by its assent" to the declarations is preserved. By violating the declarations for which there is no penalty, even the "character" may be changed.

The changes made in the Revised Prayer Book include permissive use of the Mass Vestments, Prayers for the Dead, Reservation of the Elements and a dislocation of the Communion Service so as to conform more with the Canon of the Mass. And it has been contended authoritatively that these changes involve no change of doctrine.

If this be so, how much greater would be the possibility of change under the proposed Constitution which does not prohibit a change of doctrine, and contains only a declaration against a change in the "character of the Church as shown by its assent" to the declarations. Effective and unambiguous provision against change of "doctrine" or "character" was made in the Alternative Bill (Section 60 (2) (a)), but at the Convention this was rejected in favour of the present ambiguous ineffective and altogether unsatisfactory form. This is worth noting.

TRIBUNALS.

4. (a) The Supreme Tribunal would be elected by General Synod and hold office for such period and subject to such disqualifications as a Canon of General Synod may prescribe (Section 48).

(b) This Tribunal is not bound by any decisions past or future of the Privy Council or any other Court in England on any question as to the Faith, Ritual, Ceremonial or discipline of the Church of England in England (though such decisions may be cited as a persuasive precedent (Section 48)).

(c) Section 64 provides that recourse (subject to Canon of General Synod) shall be had on such questions and others to the "historic Canons practice and custom" of the Church in England.

(d) An appeal lies from a Diocesan Tribunal to the Supreme Tribunal, and every such appeal is by way of re-hearing (Section 48).

It may thus be seen that the Supreme Tribunal under General Synod has power to nullify completely the effectiveness of any Diocesan Tribunal. The Supreme Tribunal can re-interpret the Prayer Book, making things now unlawful not only lawful, but compulsory. For example, it would be quite competent for the Supreme Tribunal to declare that the Chasuble and not the Surplice

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is the lawful Vestment for the Priest in celebrating Holy Communion and any Priest who refused to wear the Chasuble could be deprived of office.

No appeal against any decision of such Tribunal could be made to the Civil Courts except in the case of some slip in the observance of the provisions laid down for it.

The acceptance of the Constitution is a surrender of the right of appeal to the Civil Courts (See Frackleton's case).

Provisional Canons.

5. A Provisional Canon concerning any one of a variety of subjects becomes operative in every Diocese unless or until neutralised by a Diocesan Ordinance, but where the neutralising Ordinance is made after the Canon then the previous operation of the Canon and all rights, etc., accrued under it are kept unaffected (Section 21).

House of Bishops.

6. According to Sec. 19, no question shall be deemed to be carried by the Synod unless it is carried by both houses. Consequently, every question, whether small or great, must receive the support of a majority of the house of bishops before being passed. As the present number of diocesan bishops is 25, it follows that 13 of them (or less if all the bishops were not present) could exercise this power. The house of representatives is elected, and any objection to the action of its members could be effectively expressed at the next election. No such provision applies to the house of bishops, the members of which possess what is practically life membership. No Constituent Canon taking away or minimising this power could be carried by the Synod without the consent of a majority of the Bishops. There is no provision for overcoming a deadlock.

The Reformation Settlement.

7. The Reformed character of the Church of England hitherto has been secured by the Prayer Book and the Thirty-nine Articles, and the decisions of the Privy Council and other Civil Courts in England upon the interpretation of the Reformation Instruments.

Under the Proposed Constitution the decisions both past and future of such Courts are expressly made not binding (Section 63).

Instead of such Courts the Supreme Tribunal appointed and holding office subject to the will of General Synod is to be a new interpreter without appeal to the Civil Courts (Frackleton's case). And Section 64 should be considered in this connection. The only remaining security to be considered is in the Prayer Book and Thirty-nine Articles.

Although Section 6 of the Proposed Constitution declares that "the Book of Common Prayer and the doctrines and principles contained therein" are retained and approved and that "in any revision of the Book of Common Prayer or otherwise" this Church will not make or permit any alteration which would change the "character of this Church as shown by its assent" to the declarations, yet Chapter viii, expressly confers upon the Church, legislative power to alter the book of Common Prayer.

The interpretation Section (65) brings the Thirty-nine Articles within the expression "Book of Common Prayer," but they could by amendment be excluded and the effect of this upon the subsequent construction of Section 6 is left open to serious argument, which could easily have been avoided by adopting the form in the Alternative Bill.

But in any case what "character" is shown by an assent to that which can be thus altered? And "character" is even apart from the context sufficiently indefinite.

As the language now stands, apart from what may be involved in the word "character," there is no provision against any change of "doctrine or principles."

The Alternative Bill provided an express power to alter the Book of Common Prayer, but connected with this power was an effective limitation of it, so that neither doctrine nor character could be altered. The words as contained in Section 60 (a) thereof were "no alteration . . . shall be made which involves, represents or expresses any change in the character . . . or in the doctrine," etc. The form adopted by the General Convention is open to the criticism that it is both ineffective in method and ambiguous in meaning.

One other important objection remains to be stated. Section 56, which restrains the alteration of chapters one and seven (which include "the declarations" and "the property of the Church") is followed by Section 58, which expressly enacts that "any alteration of any provision of this Constitution other than the provisions mentioned in Section 57" (which does not mention chapters one or seven) may be made by a constituent

Canon of General Synod. This latter section prevails unless both (56 and 58) can be reconciled. They may be reconciled by construing them to mean as they say, namely, that under Section 56 an alteration cannot be made—that is by an ordinary Canon—but that under Section 58 any alteration can be made by a Constituent Canon. This objection is sufficiently effective if the construction of the clauses is open to doubt.

Under all these circumstances it seems clear that the Reformation Settlement is not satisfactorily safeguarded.

Conclusion.

8. It is to be noted in conclusion that in criticising a Constitution the possible and not the probable action under it must be taken into account. The one can be known now, the other cannot be estimated. If anything undesirable is possible, the possibility should be removed now, and should not be allowed to remain.

To meet the above criticism:—

The proposed Bill needs amendment in the following particulars:—

1. (a) There should be an express provision that no such alteration of the Book of Common Prayer shall be made as shall involve or express a change of Church of England doctrines or principles as set forth in the said Book.

(b) This express provision to be effective should appear in Chapter viii., "The Book of Common Prayer," as well as in Declaration 6.

(c) The Interpretation Clause on the Book of Common Prayer, Section 65 (2) should be made unchangeable. This would secure, without question, the retention of the Thirty-nine Articles, with the Book of Common Prayer.

2. There should be some check upon the power of veto of the House of Bishops (Section 19) by means of a conference between the two houses, and if that fail, on the lines of Section 15 (4) of the Alternative Bill.

3. (a) A Provisional Canon should not become operative in any Diocese (Section 21 (2)) until such Canon has been accepted by Ordinance of the Diocesan Synod.

(b) The sections authorising Provisional Canons should be unchangeable except with the consent of all the Dioceses.

4. The sections authorising the Constitutions of Dioceses and the constitution and powers of Diocesan Synods (Chap. v. and 2nd Table annexed to Schedule One) should be made unchangeable except with the consent of all the Dioceses.

5. (a) Provision should be made to secure more effectively the judicial character of the Supreme Tribunal. The President should be or have been a judge of the High Court of Australia or of the Supreme Court of a State and the Clerical Members (including Bishops) should sit only as Assessors. (Sec. 48.) The appeal to the civil courts should remain on all questions of interpretation of documents.

(b) Appeals should rest from a Diocesan to the Supreme Tribunal (Section 46 (3)) only when the Diocesan Synod by Ordinance has so provided.

6. There should be a provision that no change shall be made in the "name" of the Church (Sec. 56) until all the Dioceses have consented by Ordinance to any proposed such change.

7. (a) The basis of representation in the General Synod should be not the number of Clergymen, but the number of Church of England members in the diocese.

(b) This basis should be incorporated in the Proposed Bill (First Table annexed to Schedule One) and made unchangeable.

8. No part of the Constitution should be alterable except with the consent of all the dioceses. (This would cover 1 (c), 3 (b), 4 and 7 (b).)

"THOU ART LIKE SOME SWEET FLOWER."

(Translated from the German of Heine.)

Thou art like some sweet flower,
So fresh and bright and pure thou art,
I look at thee and sadness
Dost steal into my heart.

My hands I'd fain be laying,
Above thy brow so fair,
Praying that God may keep thee,
So good and pure and dear.

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Unrest in Missionary Lands.

Clashing of East and West.

(By W. M. Madgwick.)

"India wants Christ, but not the Christ as presented to it by the West."

These are startling words. They were given utterance to by Mr. R. K. Sorabji, K.C., quite recently at a meeting of the World's Evangelical Alliance. Those who are privileged to read this Indian's addresses feel the influence of a man deeply imbued by the Holy Spirit of God. This fact makes the words quoted more striking, and produces the feeling that they carry a prophetic warning. The words were not spoken in India, but in London.

London! The centre of great missionary activity. London, that has sent out some of the finest, if not the best, men and women, bearing the simple message of the Gospel to benighted fellow creatures. We remember how the East, centuries ago, brought the pure Gospel to the West, and in return, noble men and women, fired by the Word, have gone to the East in its need. With the same messages as the East gave to the West.

Enlightened by the Gospel message from Western "civilization," the Easterners have by thousands visited the centres from which their light was derived, seeking further enlightenment at various seats of learning—London and other great centres, and with some modesty we might include the seats of learning in the Straits of Australia. They came to learn by personal contact with Christian people in Christian cities. How their hearts would burn within them by the way! They came, they saw, they heard, they returned. Unlike the Men of Emmaus—disappointed, some disgruntled. Mr. Sorabji also said: It is the West that has spread unrest throughout the East. Every year in Britain there are some 2000 students from India, half of these go back Anti-British and Anti-Christian. Surely a climax.

These words make us swing in thought to the present turmoil in China. What Mr. Sorabji said of India must be said of China: "It is the West that has spread unrest throughout the East." Some may say that the sentence embraces all the unrest. That implication may be claimed, but it would not affect the situation materially, because it is logical to say that if all the students were sent back pro-Christian, the impact of chaos would probably not have occurred. Nor does the sentence justify Lord Inchcape's indictment that the missions were the cause of the trouble. If that great newspaper man had had the eyes of Mr. Sorabji he would have seen that the life of the so-called Christian city of London, including the great Press, did not reflect the ideal life set by the men and women who taught the heathen

in heathen lands. The students of India and of China naturally expected the inhabitants of Christian cities to honor Christian principles, and to reflect the high standard of life which they had been taught. But neither Press or Parliament, or commerce do so. The students were disappointed, and went back to their homes, and naturally placed their country's religions above that of Christianity. If they had been content to learn in their own land, they would have remained Christians, but having seen Christian cities largely "given to idolatry," they preferred the idolatry of their own lands.

According to London papers, London is no more Christian than Sydney and Melbourne. Nor can we call our great University life Christian—individual life doubtless is. But the conduct and language of University men, whose addresses are largely generated at the abattoirs—or more unsavoury places—fall horribly to instil Christian life in the minds of the heathen student. "The Christian Students' Union" is an oasis. One wonders if it is now easier for a Christian to retain his Christianity in University life than it was for Charles Simeon, the great apostle of Evangelical religion, years ago, at Cambridge. And is it not a fact that in modern days Christian young men have lost their vision of Christ in their University career? Such being the case, what a miracle is wrought if only half the students from heathen lands return with the vision of Christ, which came to them while sitting at the feet of the missionary.

But what about the Church—surely here is a help to the foreign student. Perhaps, but not too frequently. About the year 1910 the heads of the English Church of England life decreed that from 1917 no one was to be ordained till he had secured the M.A. degree. But in the year 1917 there was a dearth in the clergy land, and it has continued until now. 1930 is now fixed as the year for the decree to take effect. Without enquiring as to what affinity there is between a University degree and the preaching of the Gospel of Jesus Christ, surely the limitation of the call of the Holy Spirit has a place. Every day experience draws invidious distinctions. Tell it not in Gath. The foreign Christian Student, sitting side by side with the home "Christian" Student (both going for the M.A.) wonders why the M.A. degree is the ideal in a Christian land. "Half of the students return anti-Christian."

Then again we are told solemnly, and indeed as a virtue of Christian excellence, that the Revision of the Prayer Book has taken the leaders of our Church 20 years! It takes a good deal of hard thinking to take it in. One wonders what the Indian and Chinese students think of it. Twenty long years to revise an incomparable Prayer Book. Would it not be nearer the truth to say 20 years trying to find a modus vivendi by which irreconcilable factions might be placated? And even now the effect is not obtained. A revision 40 years ago would have been a success. And the Indian and Chinese students ask, "Why all these differences in one example of Christendom?"

With all the great learning of the great men of Canterbury and York and London, and other Bishops and Priests and Deacons, we are unable to be of one accord in one place or in one Book. Added to this the greatest music that can be brought into the services of the Temple there is no harmony. How intensely impressive the wrong way! And half the foreign students go back home anti-Christian.

On Palm Sunday I listened per wireless to the morning service at St. Paul's Cathedral, Melbourne. There was a clear and impressive reading of the Word of God; the Canticles and hymns were beautifully rendered, mentioning especially, "Ride on, ride on, in majesty." Every word distinct. No so the Anthem—the music made up the deficiency to music lovers. The Archbishop was clear and impressive on the theme of men with eyes who see not, and blind men seeing clearly. What a wonderful thing that transmission of eloquence and harmony to thousands beyond the Cathedral walls. We stand to give thanks to God. We heard the choir very distinctly, but not the congregation. Do congregations sing in great Cathedrals? or only by proxy? And as to the sermon—does Melbourne and Victoria see the Christ? That is the aspect of the foreign student who learned about Christ "at home." He looks at the mass—not the few. Mr. Sorabji says the Indian student asks why does not the Christian in Christian lands go to Church? They see golf, cricket, tennis, races, trams and trains, buying and selling on the Christians' Lord's Day. They are the fruits of progressive "civilisation" in the West, and the student is perplexed. And so he returns anti-British and anti-Christian.

"It might be gathered that India wants Christ, but not the Christ as presented to it by the West."

FLASHLIGHTS from the PAST

By Rev. A. J. H. Priest

A CHURCH IN ADVERSITY.

AFTER a century of great prosperity the Church in England had to pass through a time of terrible adversity.

The Danish Invasion. In 787 the Danes invaded the East Coast of England, and, during the ninth century, many more followed, inflicting great suffering on the English people. The Danes were heathen, and the English suffered now as the Celts had suffered at the hands of their own forefathers centuries before. The country was ravaged, cities were sacked, Churches destroyed, and the clergy murdered. Having come to plunder, the Danes settled in England, and a great part of the country was heathen again.

Alfred the Great. England was saved from its miseries by Alfred, the Christian King of Wessex. He conquered the Danes at the battle of Ethandune in 878. The Danish Chief, Guthrum, was baptised (Alfred acting as his godfather), and ruled as a Christian King in the North. Before long all the Danes became Christians, and later Cnut (or Canute), a good and wise man, became the first Danish King of England.

Condition of the Church. As might be expected, the Church was in a sad plight after 100 years of devastation. Books had been destroyed, learning had almost disappeared, the poor were oppressed, and religion was at a low ebb. Alfred the Great set himself to alter all this, and gloriously succeeded. Alfred was the pattern of what a Christian King ought to be, desiring to do his duty to God and to his people. Under God he was the saviour of England and the regenerator of the English Church. He based the Statute Law of England upon the Ten Commandments, and translated some of the best available books into English.

So the Church of England, after its time of adversity, held up its head again, and prospered until the reign of Edward the Confessor, the last of Alfred's line. Edward founded Westminster Abbey, a Shrine full of sacred memories of the English Church and the British Nation. Edward was a good Christian man, but weak, and his weakness paved the way for the coming of other invaders at the time of the Norman Conquest.

William of Normandy. The coming of William of Normandy and his army in 1066 was the beginning of a new era for the Church of England. For centuries England had been in comparative isolation, secluded from the rest of Europe. The English Bishops, though, as a whole, less worldly than those on the Continent, were less learned, and more homely in their habits. The clergy were not highly educated, and discipline was slack, but the Bible was read in the Churches and the services said in English. Yet there was little fervour and much need for reform. The coming of the Normans was in many ways a blessing to the English Church, but it also led to its submission to Rome.

The New Prayer Book.

(By the Rev. Canon H. T. Langley, M.A.)

THE importance of decisions regarding the new Prayer Book can hardly be over-estimated. The question of the legal force of an English revisor in Australia is hardly worth consideration in view of the great prestige attaching to any revision "made by competent authority in England." No Bishop in Australia is likely to inhibit its use, at least in part. But if in part, why not the whole? If priest and people approve it will come into use here as readily as in England once it receives full legislative sanction.

In the main the revision is conservative, and yet it makes possible many improvements to our services. I regard it as a great boon to the Church. Its language is stately and devout, with something of Cranmer's wonderful feeling and rhythm. There will be practical unanimity about the acceptance of the revision, with the exception of some provisions regarding the Holy Communion which I will mention later. It will be interesting to note some of the pleasing features of the revision.

Rubrics are inserted authorising changes which have been generally adopted without formal authority. These permit shortening of the services and a harmonious scheme for combining such services as Morning Prayer and Litany, and Morning Prayer and Holy Communion.

The desire for variety has been met by a scheme of alternative introductions, confessions and absolutions, and an alternative consisting of our Lord's own words, to the recital of the Ten Commandments in the Communion Service.

The new Prayer Book is a bulky volume, containing the old services, Acts of Uniformity (invaluable for a right understanding of the old "ornaments rubric"), and prefaces, 39 Articles, etc., with the new services in addition marked by a black line in the margin. Thus greater variety can be enjoyed in all services.

Some very beautiful new prayers have been added. For instance, we now have prayers for Missions, the Sick, Confirmands, Sunday Schools, Elections, etc. There are also a number of additional prefaces for special seasons, in the Holy Communion, which are printed at the end of the service.

This calls for a remark on arrangement. The general set out of the services is improved. We have here and there paragraph headings, as in the Litany. After the Lord's Prayer the conclusion is marked off under the heading, "A Supplication." The new Liturgy for the Holy Communion is printed under the headings—The Introduction, The Ministry of the Word, The Offertory, The Intercession, The Preparation, The Consecration, The Communion of the Priest and People, The Thanksgiving.

Some crude and hard features of the old services have yielded to the present-day feeling for greater tolerance and charity. The Athanasian Creed cannot be robbed of its rugged challenge for fidelity to the faith by a fresh translation. But the substitution of "hold fast" for "hold" in the opening sentence shows that the Latin original had in mind not the outsider and unbeliever, but the believer within the Church who was tempted to be false to his convictions. But, as this great

hymn of faith is so open to misunderstanding and objection, it will no longer be ordered to be said on certain festivals. The Apostles' Creed can always be recited in its place. The language of the Communion Service has been softened and the introduction to the Marriage Service has been considerably improved. The little word "obey" has been dropped out of the wife's vows—whether because the word has had so little result in practice, or because it is better, even in so solemn a contract, to take some things for granted, we cannot tell.

A valuable addition to the Collects, Epistles and Gospels is the recognition in this way of the importance of the Transfiguration. We find also great improvements to the occasional offices such as the Baptism, Confirmation, Burial Services, and that for the Visitation of the Sick. Instead of meeting the parents and god-parents with the statement, "Forasmuch as all men are conceived and born in sin," we are to begin with, "Beloved in Christ Jesus, we are taught in Holy Scripture that God willeth all men to be saved, for God is love." Also a pledge is to be required from the god-parents that they will endeavour to carry out the important obligations resting on them.

Sufficient has been mentioned to indicate the solid advantages of the revision. We would, we could, say the whole of the revision was equally acceptable. Our Lord laid down the principle that acceptable worship must be not only "in spirit," but "in truth." The Church of England has adopted the rule of Holy Scripture as the test of truth, and by that test the revision must stand or fall as to its doctrine. For we cannot ignore the fact that the Prayer Book is the Church's great standard of doctrine, because it offers us a medium of worship which is "in truth." Churchmen have gloried in the fact that the Prayer Book is a mirror of the Bible, saturated with its language and reflecting its mind and spirit.

We come now to what may be described as the doubtful features of the revision. I speak with diffidence because a large body of my fellow-churchmen desire these changes which I view with some apprehension, and some of the provisions are already in actual use though without clear grounds of authority in the old Book of Common Prayer.

(To be continued.)

GOD'S GARDEN.

My heart is God's own garden!—
Then the seeds I should plant each day,
Are the thoughts full of fresh endeavour,
Which shall scatter the weeds away.
My heart is God's own garden!—
Then this prayer I would raise each day—
"Oh grant me the Dew of Thy Blessing,
"On the things I would do and say."
My heart is God's own garden!—
From the Dew of Thy Blessing sweet,
Comes the garland of flowers fresh gathered,
To be placed at the Master's feet.
F. E. Tournay-Hinde.



The Primate has arrived in England and is staying with Dr. Eugene Stock.

The Rev. W. J. T. Pay, formerly Secretary of C.M.S., Melbourne, has been appointed by the Archbishop to the parish of Werribee.

The Rev. Dr. A. Law, of St. John's, Toorak, has been invited by the Colonial and Continental Church Society to visit England on deputation work, commencing in October.

The Rev. R. B. S. Hammond was the recipient of a nicely-bound testimonial on relinquishing the post of president of the Australian Prohibition Council.

The Rev. F. Thornburgh, M.A., new General Secretary of C.M.S., Victoria, paid his first visit to Sydney on the occasion of the meeting of Federal Council. He was accorded a hearty greeting.

Miss Mary Ebbs, youngest daughter of Rev. and Mrs. A. R. Ebbs, of Manly, N.S.W., is engaged to be married to Mr. Roger Bailey, A.C.P.A.A., of Chatswood, N.S.W., who is connected with this paper in an honorary capacity.

Rev. S. H. Denman, rector of Drummoyn, N.S.W., will be acting Federal Secretary of C.M.S. in Australia during the absence of Rev. G. A. Chambers in Africa.

Bishop Armstrong, who recently resigned from the diocese of Wanganui, will reside in Glen Street, Kooragang, Melbourne. Later on he will take charge of St. John's, Toorak, for some months.

Rev. G. A. Chambers, M.A., B.E.C., Federal Secretary and Commissioner of C.M.S. in Australia, left Sydney on Monday last to proceed to Uganda for the Jubilee Celebrations, where he will represent the C.M.S. of Australia and Tasmania.

The Rev. I. C. Kirby, B.A., of the Bush Church Aid Society, has suffered from overstrain, is taking a sea voyage and will be away for three months. His friends are subscribing towards the cost in recognition of his fine work.

Rev. J. W. Ferrier, C.M.S. General Secretary for N.S.W., left Sydney on April 30th for Oenpelli and Ceylon and India. He will be absent for five months. The Deputy General Secretary, Rev. R. J. Hewett, will act as General Secretary during his absence. We wish Mr. Ferrier a prosperous journey.

A world without a contingency or agony could have had no hero and no saint.—James Martineau.

Never deliberate about what is clearly wrong, and try to persuade yourself that it is not.—Dr. Temple.

The reason that our efforts to pray are so often baffled is because we forget to ask the Holy Spirit to help us to pray.—Canon Body.



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It is labour itself that is the great purifier of the mind.—Lord Lytton.

MAY.

- 15th—4th Sunday after Easter. A beautiful prayer from the Sacramentary of Pope Gelasius. It speaks of what has been termed "the Christian's anchor-age."
- 16th—Saturday. Captain Cook discovered Moreton Bay, 1770.
- 17th—Tuesday. Mafeking relieved, 1900.
- 19th—Thursday. St. Dunstan, Archbishop. A great English Reformer of morals. Intrepid, even rigid in his rule of righteousness. Born A.D. 924.
- 20th—Wednesday. Caxton, the discoverer of printing, born, 1410.
- 22nd—5th Sunday after Easter. Rogation Sunday. Here we have another very ancient prayer, suggesting that the result of Easter faith should reflect our thoughts, leading to action, through the power of God. Wagner, born 1813. First Queensland Parliament opened, 1860.
- 23rd, 24th, and 25th—Rogation Days. Rogation derived its name from the use of special Litanies on these days, in 467 A.D., when earthquakes threatened Europe. "Beating the Bounds" is all that remains of the old processions.
- 23rd—Thomas Hood, poet, born 1799.
- 24th—Empire Day. God Save our Empire!
- 26th—Ascension Day. Holy Thursday. The Festival of the Exaltation of Christ to the Heavens, after forty days of manifestation by many infallible proofs of the fact of the Resurrection. A much neglected observance. St. Augustine, Archbishop of Canterbury. The lesser of the two bearing the name. The first Archbishop of Canterbury, was sent by Pope Gregory, not to begin, but to continue the work of the Church in Britain. Queen Mary born, 1867. Next issue of this paper.
- 27th—Friday. Venerable Bede. Calvin died, 1564.



CANBERRA.

THE centre of gravity of secular government in the Commonwealth of Australia, is now permanently shifted to the Federal Capital, and every Churchman now earnestly prays for the Divine Benediction on the occupancy of the new seat of government. It is good to note that the powers that be arranged to have a formal and reverent recognition of the nation's dependence upon the favour and protection of the Almighty.

It was highly regrettable that the conservatism of the Church of Rome precluded its acceptance of the invitation to participate in an united denominational demonstration. It, surely, would have involved no disability, nor entailed any misconception. In other lands the Roman Church authorities have joined in such functions. However, that may be their own particular concern; yet the loss is theirs as well as ours.

The chief capitals of the world are almost invariably located in the colder latitudes. This is due, in part, to the intellectual and physical virility of the peoples of such climes. And the choice of Canberra can be justified on that score. Would that all other arguments for its erection were as satisfactory. There are other compensations for the lavish expenditure to which we have been committed by our political representatives. Much of this money would

have been better expended in settling sturdy emigrants on our wider territories rather than in erecting a model city in the bush. We are far from realising the necessity of doing sufficient to protest our moral and political rights to occupancy of our island continent. If, in the opinion of politicians, we ought to have done the former, we certainly ought not to neglect the latter.

The Church of England, through that portion of it which Canberra is geographically situated, is taking steps towards adequate occupation of the territory so far as our own denomination is concerned, and we wish well for the appeal to build Canberra Cathedral. We may be assured that in this respect we shall be satisfactorily represented. We could wish that in all other respects the comprehensive character of the historic Church of England. It seems as if the Church in the Federal Territory ought to be a reflection of the nature of the Church as a whole.

While a choice site has been selected and many efforts made to found and develop a capital worthy of the best traditions of the British race. But, despite all that man can do, there is no guarantee of real gain to the Commonwealth of Australia through the establishment of its new governing centre. We still have to deplore too great a preponderance of secular interests in government. Religion in Australia is altogether too strange to official cognizance. We have not sufficient public sense of religion, and too little public recognition of its importance. We are so safe and so prosperous, and we so easily slipped into possession of our valuable heritage, that we do not sufficiently realise the place of religion in the well-being and ruling of the nation. It is a vague, idealistic and unpractical conception of religion which would entirely confine its scope and expression to private people or voluntary religious societies, and while it would be both vain and out-of-date to argue in favour of an Established State Church in a democratic constituency like Australia, it is more than ever urgent to pray and work for fuller Governmental support of all ennobling and uplifting social and moral activities. The State would not commit itself unduly were it to give much more open-handed encouragement to those institutions which provide and develop among all classes of the community that righteousness which alone exalteth a nation.

THE BIBLE AND PRAYER BOOK REVISION.

(From the English "Record.")

The splendid attendance at the London Meeting of Lay Churchmen was proof that Evangelical laymen are keen on the retention of the Bible as the great devotional manual of their spiritual life and of asserting its place as the determining authority in all matters of public worship and belief in the Christian Church. It is well that the laity should speak their minds. They are much more interested than the clergy in changes of outlook and worship in our Church. The clergy exist for the sake of the laity, and not the laity for the sake of the clergy. The clear statements of Dr. Norman Leak and Sir George King showed their personal attachment to the Scriptures and the power of their message in life. In the absence of Sir Thomas Inskip, a striking statement was read from him which gives a lead to the Evangelical laity in the attitude they should adopt towards Revision proposals that strike at the root of Reformation teaching. The address of Mr. Albert Mitchell well deserves attention, as it comes from one who has been on the Prayer Book Revision Committee and knows the thought of those responsible for many of the suggestions adopted by the bishops. Professor Beresford Pite made an admirable chairman of an inspiring meeting. We hope that the report we publish will be carefully read by the clergy and laity.



The Duke's Anzac Message.

IT is a very great privilege to take part in to-days' ceremony to celebrate the landing in Gallipoli, 12 years ago, of the Australian and New Zealand Army Corps, which has made for ever famous the name of Anzac.

"The great feat of arms and the heroic deeds of all who shared in it will be remembered so long as the Empire lasts. They gave their all for King and Empire, and their sacrifice will remain for ever a shining example of what human will and endurance can accomplish."

"A memorial to those whom we commemorate to-day has been raised in Gallipoli—soil for ever sacred to British hearts. But the best and worthiest memorial we can offer them is to seek inspiration from their example; to endeavour to learn the lessons they teach of courage, patience and self-sacrifice; and to consecrate ourselves afresh to those great purposes for which they gave their lives."

"Therefore I would beg you to regard this day, not so much as one of mourning for the dead, as one of earnest resolve on the part of us, the living, to emulate their example. Let us try to live more worthily of those who made the last great sacrifice for us, and to do the utmost that lies in our power to maintain and hand down to the children who come after us those traditions of loyalty, fortitude, and devotion to duty, which animated those gallant men, and on the preservation of which the whole welfare and security of the Empire depend."

Australia for the Duke.

WE have the greatest sympathy for the Duke and the gentle Duchess sentenced to a weary round of civic and social functions. No wonder the Duke well acted the part of the Mayor in the University "rag" into which he entered with greater zest, we believe, than much of the very prim and proper ritual demanded elsewhere. The students deserve credit for hitting up the weakness of the whole tour. "If the Duke cannot go to the country, the country must come to the Duke," and so two venerable cows were paraded in mock state before him. If we had been arranging the itinerary, the Duke should have seen something of Australia's broad acres, instead of crowded cities half hid in decoration. He would not have been rushed through the land by night. There would have been a better corroborate than the Prince saw in the West, and he would have been shown in all the industrial city areas possible. And, above all, there would have been some restrictive plan by which people who had seen once should make way for those who never had a fair chance of coming near. As it is the least necessary people have been touched, and a good opportunity largely discounted. By the way, what crowning grace and

power would ensue were a member of the reigning House of Britain to reside as the Royal Representative in the land of the Southern Seas!

Doubtful Charity.

IN our day the word Charity is twisted into various applications. Thus it becomes an alibi and abettor of drunken husbands who neglect their duties. It is notoriously a poor substitute for real care for others' troubles, for proxy cannot obviate responsibility. It is brought out to justify carelessness for moral standards, and for right and wrong in cardinal articles of religion. It is so easy to pose as broad-minded, when one really is shockingly lazy. This is why it is an unpleasant task to find fault with people who object to any protests against error, alleging that to protest is to manifest lack of charity, as an Australian journal does. Professor Keyser, in "The King's Business," has done service by exposing a cleric, whom he does not name, who was for ever rebuking his brethren because they protested against certain insidious doctrine. He said they lacked breadth and charity. But it came to pass that this charitable individual was himself assailed by one who aspersed his character. Did he then act on his own prescription? Did he stand meekly by, and say that one should be broad-minded? Not a bit of it. He went "hammer and tongs" at his aggressor, and called him several names at length. If people thoroughly identified themselves with the truth in Jesus they never could tolerate effort to distort and weaken the presentation of truth under the specious excuse that one should manifest a broad and tolerant spirit. Let us be charitable, by all means, but let us be sincere.

U.S.A.

EVENTS in the "States" are generally on a large scale, resultant from the wide area and thick population of the country. The stress from the present destructive floods demands our sympathy. The disaster is national in the vastness and suddenness of its sweep. We are appalled by such happenings. But we often forget the terrible toll regularly extorted by the daily round of modern existence. We do not really seem, for all our vaunted civilisation, to be any safer than our prehistoric forebears, who daily went out in fear and trembling expecting every corner to conceal a deadly foe. We do not know the moment a motor will rush across our path; and in the near future, an aeroplane will drop a "bolt from the blue" upon us. It is as bad as the carnage of war, which we rightly denounce as inhuman. Do people realise the state of affairs? Ninety thousand people were killed by motor cars alone in U.S.A. in 1925.

Our Birthday.

IT is exactly a year ago since the present responsible editorial staff took charge. It was with much trepidation, owing both to the difficulties of the financial situation and to the recognition of personal limitation, that we threw ourselves upon the charitable and lenient judgment of our readers. Despite palpable defects in the work done there have been many expressions of encouragement, relying on the aid of One Who inspired even unlettered disciples to pen effective words in witness to the truth as in Jesus. We call all our friends to renewed effort in

A Veteran Clergyman.

THE REV. C. C. DUNSTAN, of Bondi, recently celebrated his 50th year of devoted and appreciated activity in the ministry of the Church of Jesus Christ. He is a fine representative of one of the greatest church families—great in several respects, numerically, physically and ecclesiastically. He is one of four brothers who gave life-long and consistent service to the Church of England. One was Archdeacon and Administrator in Bathurst, where another brother, William was canon, and a sister is Mrs. Howell, wife of Archdeacon Howell, who has also served as Administrator in that diocese. A son of another of the brothers is the Rev. Lloyd M. Dunstan, the "live wire" of the Young People's work in C.M.S., N.S.W.

The revered father of the family of Dunstans lived on the Hawkesbury

gaining new subscribers, and to join in prayer for Divine blessing.

A PRAYER FOR OUR PAPER.

O God, Who didst inspire writers of olden time with Thy message of salvation, make "The Australian Church Record" effective, we beseech Thee, in setting for the faith of Jesus, the Saviour of Mankind. Pardon human infirmities, and grant that the grandeur of the task may be reflected in every page. Let its readers ever gain blessing from its contents. Stir up the hearts of many faithful people to further the interests of the paper, that its progress be not hampered through lack of financial aid, and that its rallying cry may be heard throughout our land. May truth ever be upheld, and error and sloth confounded, by this and every other means, so that Thy Church may be extended and Thy Name glorified, through Jesus Christ our Lord. Amen.

The Bishop of Wangaratta.

DEAN J. S. HART, M.A., B.Ec., of Melbourne, has accepted the offer from the Board of Electors of the Diocese of Wangaratta. He was at one time rector of Benalla in that diocese. He made a name there, as in Melbourne, as a Synod debater. And he is well known as an able speaker on social questions. He is 61 years of age and was ordained in Melbourne, his birthplace, in 1893. He became Dean of St. Paul's Cathedral, Melbourne, in 1919. He has been vicar also of Middle Park and of Hawksburn, two parishes in Melbourne diocese. He was head of St. John's Theological College until its cessation, and has since been lecturer in Theology at Trinity College. He will be consecrated on St. Peter's Day, June 29, in St. Paul's Cathedral, Melbourne.

Bishop Armstrong.

THE following deserved tribute was made by the Archbishop of Melbourne to the first Bishop of Wangaratta on his resignation:—

"The first Bishop of the Diocese, Dr. Armstrong, will live in memory and heart as a lion-hearted, lovable man, who knew his work, did his work, and loved his work, and he will be very much missed. Shrewd as well as kindly, he never quibbles about petty points, and usually comes in at the right moment with the right suggestion. Others knew him better through long years of association, but his Metropolitan yields to none in admiration and affection for him. To me it is a great delight that he is to dwell in Melbourne, and I am glad, too, that he has expressed a wish as well as willingness to help me from time to time with confirmations."



River, and passed away at the advanced age of 94 years, actively working up to within two years of his death.

The Rev. C. C. Dunstan also carries his years well, and with the bright and cheerful manner of a much younger man, and in a way that defies the toll of years, and is still carrying on active duties in his large parish of Bondi.

Missionary Unity.

(By the Rev. J. S. Needham, Chairman, A.B.M.)

THE departure of Archbishop Donaldson, of Brisbane, from the shores of Australia to become Bishop of Salisbury was felt by many to be a mistake, and deplored. Those who knew him best were of the opinion that his value to the Church in Australia was undoubtedly greater than his value to the Church in England was likely to be. But since the name of the Bishop of Salisbury has become associated with the World Call to the Church it has been realised that the first loss to the Church here has been more than regained by the reflective influence of that movement in Australia. The World Call has started a movement in England that must spread and grow in force or the Church will be wanting in the Day of Opportunity, thereby suffering untold loss. For the World Call is God's Call based upon a knowledge of the needs and opportunities facing the forces of the Christian army.

The connection between the Mother Church of England and the loyal daughter in Australia is so close that a movement initiated there must reach us here sooner or later. So it is not strange to find a committee functioning in Australia attempting to bring home to all the needs and opportunities of the Mission Field as they more closely concern the Church here. But the remarkable thing is that the movement here was quite a separate one to the one in England, though occupied with the same aim and purpose. A motion was proposed by the Bishop of Newcastle at a meeting of the Board of Missions asking for the appointment of a combined committee of the Board and the Church Missionary Society to call the Church to prayer and effort that the missionary campaign might be in proportion to the needs of the world and the capacities of the Church. The suggestion in the first place came from the Secretary for Home and Foreign Missions in the Diocese of Newcastle.

The Combined Committee has been formed and has been at work for some months past. Its first work was to issue a challenge to prayer which has been distributed all over the Commonwealth, though we regret to notice in going from Church to Church that sometimes the distribution of the challenge has not reached further than the study or vestry. The chief work of

the committee will be the bringing out of a book dealing with the missionary responsibilities of the Church of England in Australia and Tasmania. Information dealing with the whole of the fields in which Australian Missionaries are working is being obtained, and the editorship of this information has been placed in the capable hands of Bishop Gilbert White. This book will be issued during St. Andrew's-tide of this year, and it is hoped that there will be large meetings held on St. Andrew's Day in every capital and large centre in the Commonwealth.

All this is preliminary work. The real movement will begin when the information is at the disposal of everybody and the Church has been called to prayer. This call to prayer must come from the Bishops and Clergy, and it is to them that the Combined Committee is looking and appealing.

So far the work of preparation has been accomplished by a committee of busy men, and this committee has begun to realise that someone with leisure must be placed at the head of the campaign. It is too early to speak with assurance, but we hope to obtain the loan of one of the most earnest Bishops in the land to lead us in this great movement.

There are four things every one has more of than he knows: sins, debts, years and foes.—Persian Proverb.

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NEW SOUTH WALES.

SYDNEY.

St. Paul's, Rose Bay.

The foundation-stone of the crypt of St. Paul's, the new parish church of Rose Bay and North Bondi, was laid by the Bishop Coadjutor on Saturday afternoon before a large number of residents.

Mr. C. J. D. Goldie said that over £700 was in the bank to the credit of the building fund, and they had promises which would bring the amount to £800. There was an absolute necessity for the second building, as the present one was totally inadequate for the purposes the church authorities had in view. After the Bishop had laid the stone, Mr. Clapp presented him with an electric clock. The Bishop said that when the new church was completed it would be one of the first in the diocese.

Leichhardt.

Anniversary Men's Meeting.

The anniversary of All Soul's Men's Service took place on Sunday last. The special speaker was Dr. A. Law, of Toorak, Melbourne. There was a large attendance of men and Dr. Law's inspiring message was attentively listened to. The Young Men's Orchestra supplied the music and the two soloists were Messrs. Hurt and Shaw. This Men's Service which, is held monthly, is growing in influence and seems to be reaching the men of the district.

NEWCASTLE.

Toc H.

There was a large attendance at the Newcastle Cathedral on May 4 to witness the impressive ceremony of the lighting of the lamps of maintenance of the first five Australian groups of Toc H. to achieve branch status.

The ceremony was performed by Sir William Campion (Governor of Western Australia), the groups being those of Perth, Adelaide, Melbourne, Sydney and Newcastle.

Advancing to the front of the dais, and falling on one knee, the representative of each group held out his lamp, which his Excellency lighted from a taper ignited from the parent lamp.

Following this impressive rite, the cathedral was plunged into darkness, save for the faint flickering of the five branch lamps. Suddenly a huge note, distinct and clear, broke the hushed stillness. It was the opening bar of the Last Post.

In a short address, Sir William Campion read a cablegram:

"Hello, servants of light. We stand with you now and always. Tubby."

Another message read: "Warmest birthday greetings from Central Executive, London."

VICTORIA.

MELBOURNE.

Ridley College annual meeting passed off very well. It is always an enthusiastic gathering, and this year was no exception.

The Archbishop was unable to pay what the Vicar announced as his annual visit to St. Thomas', Moonee Ponds, on Sunday, 1st May, owing to an attack of laryngitis, and Bishop Armstrong took his place.

Five additional bells supplying the semitones of the chime of St. John's, Toorak, were dedicated by Bishop Armstrong on 1st May. The Church now has a chime of thirteen. The new bells were a memorial to Mrs. W. L. Baillieu.

A Retreat for clergy will be conducted by the Bishop of Riverina from May 10th to 13th at Mornington.

BENDIGO.

On Anzac Day special services were held at All Saints' Pro-Cathedral and St. Paul's. There were large attendances. The general public regarded the day as sacred, was more closely observed than Sunday, and much more so than Good Friday.

The Rev. W. Clinch has been farewelled from Hallam-st. Church, which has been his particular care while curate of St. Paul's. He has been appointed to Pyramid Hill.

The Rev. J. L. Rodgers, for five years rector of Heathcote, has resigned the ministry and gone on the land. He was accorded a farewell by the parishioners who regretted his resignation.

The clergy of Bendigo, accompanied by the Bishop, are going into "retreat" at Armadale on Monday, May 2.

QUEENSLAND.

BRISBANE.

Good Friday Procession of Witness in Brisbane. An Impressive Service.

Each year the Brisbane Federation of the Church of England Men's Society organises a Procession of Witness through the streets of the city, terminating in a Lantern Service in one of the theatres.

This year the Federation, assisted by three representatives of the Brisbane clergy, viz., Canon Robin, Rev. A. H. Osborn, and Rev. C. Massey, set out to make the Procession a really impressive one, and through the splendid co-operation of the suburban parishes, their efforts were crowned with success.

Mr. H. J. Silcock (Secretary of the C.E. M.S. Federation) and Rev. W. P. B. Miles, of St. Luke's Mission, who was appointed Chief Marshall, had charge of the arrangements, everything being carried out without a hitch.

The Procession formed up outside St. Luke's in Charlotte Street, at 6.30 p.m., in the following order:—His Grace, the Archbishop of Brisbane, and Chaplain, The Dean, Principal and Students of St. Francis' College, Guild of Servers and Chaplain, Church Mission Band, Christ Church, St. Mark's Church, Albion; St. Matthew's Church, Sherwood; St. Augustine's Church, Hamilton; St. Thomas' Church, Toowong; Holy Trinity Church, Valley; St. James' Church, Kelvin Grove; St. Andrew's Church, Lutwyche; St. Philip's Church, Thompson's Estate; St. Mary's Church, Alderley; Naval Band; St. George's, Windsor; St. Columba's Church, Clayfield; St. Nicolas' Church, Sandgate; St. Peter's Church, West End; St. Mary's Church, Kangaroo Point; St. John's Church, Bulimba; Christ Church, Yeronga; St. Andrew's Church, South Brisbane; St. Francis' Church, Nundah; St. Luke's Church, Eki-

bin; St. Andrew's Church, Indooroopilly; St. Stephen's Church, Coorparoo; St. Michael's Church, New Farm; Church of the Ascension, Morningside; St. Paul's Church, Taranga; Holy Trinity Church, Woolloongabba.

The whole procession was flanked by torchbearers, a hundred torches being used.

The procession marched via Charlotte St., Edward St., and Adelaide St., to Albert Sq., where, after the hymn, "When I survey the Wondrous Cross," was sung, and the Creed and the Lord's Prayer recited, His Grace the Archbishop delivered a stirring address on the object of the procession.

The march was then continued along Adelaide St., George St., Queen St., and Albert St., to the Stadium, where 3000 people listened to a fine address by Rev. Canon Dixon, M.A., headmaster of the Southport School, on the story of the Cross, illustrated by lantern slides.

Evangelicals in Convocation.

(By the Rev. H. N. Baker, M.A.)

It has been extremely interesting to an Australian Churchman to be present at the historic joint meeting of the Convocations of Canterbury and York, which discussed and voted upon the final form of the Revised Prayer Book. This meeting revealed a division in the Evangelical ranks, just as it revealed a division in the ranks of the Anglo-Catholics. On both sides opposition to the Measure had been organised, both within and outside of the Convocations; but within both these sections of the Church there were large numbers who gave qualified acceptance to the new Prayer Book, and were willing to vote for it in spite of most sincere difficulties with regard to particular portions of it, because they felt that the value of the whole for unity, fellowship and discipline outweighed the dangers arising from one portion of it or another. The opposition to the Measure was valuable, as the Archbishop of Canterbury pointed out, because it revealed dangers lurking in the use of the book, which have to be recognised and guaranteed against. This opposition was voiced in Convocation by the Bishops of Norwich, Birmingham, and Exeter, and by the Archdeacons of Chester and Macclesfield and by others. So this phase of Evangelical thought found full and scholarly expression at this great assembly. Canons Guy Rogers and H. A. Wilson were the exponents of the other Evangelical wing.

Canon H. A. Wilson spoke in favour of the revision. He said that he decided to vote in the affirmative after great searching of heart, but while his acceptance was not enthusiastic, it was acceptance. He thought he could see in the direction of this book some gleam, feeble though it was, to lighten the darkness, and he could see no gleam in any other direction.

The tremendously overwhelming vote in favour of the Measure, given by Convocation, contained many Evangelicals. In a private conversation after the close of convocation, the Bishop of Ripon (who had himself voted in the affirmative) said that he believed that this vote would consolidate the whole Church, and draw together Evangelicals and Anglo-Catholics to place Church before party. It was to him as cause for great hopefulness for the future. He described the new Evangelicals as being persons who relied upon the positive affirmation of the truths of Evangelicalism, another application to modern needs, rather than upon the negation of views held by other parties. In a word, they were truly Catholic minded.

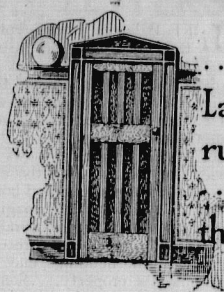
Canon Guy Rogers had illustrated this point in his great Convocation speech, by a touching illustration. He quoted a story told by Bishop Ridey (of Canada). The Bishop had watched two Indians who were carrying a heavy log. An old man was in front, and behind him was his son. Every now and then the old man stumbled, but whenever he did so his son seized the occasion to shift his place further along the log, so that he took on himself an increasing share of its burden. Canon Rogers said, "I would like Dr. Darwell Stone to regard me as a son, and those with me. And we are willing to draw nearer to him and to take upon ourselves a greater share of the burdens of the Church. It was a noble appeal for a rapprochement between Evangelicals and Anglo-Catholics, made by a man who has not swerved an inch from his own Evangelical principles.

Our Printing Fund.

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Ur of the Chaldees.

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

LIKE Palestine and Egypt, Mesopotamia is giving up its buried secrets. Under the joint expedition of the British Museum and the University of Pennsylvania no less a city than Ur of the Chaldees is coming to light again under the spade of the excavator. The "Times" shows an aerial view of the scene of the excavator's work. Walls, streets, and houses stand out, and with a little imagination the very localities where Abraham spent his early years may be reconstructed. Some of the buildings may have been Abraham's property. Some of the houses may have been built before his eyes. 2100 years B.C. seems a long time ago, but the very city where he lived and moved and heard, in the prime of his manhood, the voice of God saying "Get thee out" is being shown to us.

The sacred record says that Abraham was to leave his country, his kindred, and his father's house. The Abrahamic family had apparently been in or about Ur for 1800 years. The family tree was intact for that period. It was no small matter to leave the ancestral estate and to go out—none knew where. But there must have been potent reasons for Abraham's orders to depart.

The moon shines with extraordinary brightness in Mesopotamia. "Faces like the moon," appear in the Arabian Nights as types of female beauty. To the moon, in Ur, was erected a splendid fane, where Heaven's goddess was worshipped—a baleful and degrading superstition. On a soft Mesopotamian night, under the goddess's full blaze of light, might have been seen a full-dress drama of worship. Priests in splendid festal robes, glittering lights, the dreamy air, the gentle lapping of the irradiant waters of the warm Persian Gulf, the soft strains of music, the incense of worship mingled with the bewitching scent of numerous tropic gardens—in all these there lurked a subtle moral danger. It was very easy for the dense crowds to become unrestrained, and license easily invaded the domain of worship. Abraham saw much of the people and character of Ur. If, like his son Isaac after him, he went out into the open spaces to meditate, when the evening breeze set it, he must have considered the end of these things. Moved by an irresistible impulse born of purity and Heaven, or constrained by an unanswerable audition, he knew not whence, save that God had spoken; the father of a race to be left all that was dear, familiar, sacred, and hoar, and set out for a place unknown, a land uncharted, an ultimate city whose builder and maker is God. Ur has been buried in ruins for centuries, Abraham lives in the immortality of faithful souls.

The excavators show us an immense Ziggurat at the outskirts of Ur. The sloping stairway to the summit of this vast and terraced structure are plainly traceable. At its foot lies Abraham's native city. The narrow streets were of brick, very much like the brickwork of our own city lanes. One street called Quiet Street, has been unearthed. The houses can be seen and entered. In this street a burial chamber for babies was found. After a lapse of 4000 years this modern world may see, and even take a walk down, a street of the days of Abraham, between houses built of brick that the Father of the Faithful himself may have seen baking in the hot rays of the Mesopotamian sun.

Keswick in Manly.

(Written for the "Australian Church Record.")

The Convention in Manly, held on the lines of the annual Convention at Keswick, in the Old Country, took place during Holy Week and, despite a certain amount of adverse comment beforehand, is generally admitted to have been most successful.

The criticism that "Keswick" is "narrow" and "out of date" would never be maintained by any who attended the different sessions, for in the "Radiant Life" that was the general subject of the Convention, it was convincingly brought home that in personal devotion to Christ lay both the secret of one's own conquest over sin and the only influence that can draw and bind together warring personalities to truly work for the welfare of mankind. For, as the verdure on the hills around the quaint little market town of Keswick changes its aspect with the varying seasons, as the play of light and shade comes and goes on Derwent Water, and the surrounding hill tops are now bathed in the rosy glow of sunrise, now shrouded with the mists, and, yet again, veiled in the shades of evening, while the physical configuration remains the same; so the scenes of life though ever changing in their aspect have as their background the unchanging truth of the old, old story as set forth in the evangel of Jesus Christ.

Manly, the pleasure-loving and the haunt of pleasure-lovers, indeed did scarcely seem a favourable setting for an Australian "Keswick," but the venture of its Rector, undertaken in faith, has been abundantly justified, for, from the opening session on Monday afternoon, there was never a doubt of its response to the heart-felt needs of many. The afternoon sessions, held in St. Matthew's Church, started with an attendance well over the hundred, and the numbers steadily grew each day until the Church was practically filled. The evening sessions, held in Victoria Hall, giving better opportunities to more people, drew more than double the attendances in the afternoons—the attendance ever increasing despite the inclement weather towards the close of the Convention and the numerous other attractions.

The programme for each day started with the afternoon meeting at 3.30. Tea was provided at 6, that duty being taken in turn by each of the Reformed Churches in Manly, and a short devotional meeting followed at 7 p.m. Community singing then filled the time until the beginning of the large evening meeting, at 8.

The speakers in the afternoon were the Revs. H. S. Begbie, R. B. S. Hammond, and Hugh Paton, with returned missionaries Mrs. Arnold Fraser, and Miss Stevens. The four evening addresses were all given by Dr. G. E. Weekes, whose thought provoking and heart stirring words made deep impression. The Hon. W. H. Edgar, M.L.C., of Melbourne, was to have taken the chair at all the meetings but, unfortunately, shipping delays prevented his arrival on the opening day, and, after presiding at one session, an urgent summons from Melbourne called him away from the concluding meetings. Mr. Wm. Bradley, the well-known evangelist, very kindly and most effectively filled the breach so made.

Undoubtedly, "Keswick in Manly" made a deep and ineffaceable impression, and the attainment of its object as set forth—the deepening of the spiritual life—will appear more and still more as the days go by. At the present we can trace immediate results in the unexampled attendances—despite the very unfavourable weather—at the Church services on Good Friday and Easter Day, and in the drawing together in hearty co-operation of the clergy and workers of all the evangelical churches in Manly.

In response to numerous requests, it may be stated that it is hoped to make "Keswick in Manly" an annual event. It is too early as yet to make a definite statement, but the success of the Convention this year points to a date next year, also near to Easter.

The expenses connected with the Convention were met by free will offerings and a small balance now remains in hand to defray the initial expenses of next year's meeting.

Let everyone mend one, and the world will soon be mended.—B. Franklin.

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"Higher wages and lower prices mean greater buying power—more customers.

"There can be no true prosperity until the worker upon any ordinary commodity can buy what he makes."

Ralph E. Boileau, in an article entitled "The Mission of Capital" in "Christian Business," August, 1926, puts forth with logical clarity the outcome of Christian principles in business and showing the spiritual side of what Henry Ford puts forward as a good-paying policy.

"Here, in the United States, the richest nation of the world, a nation born out of a covenant with God, wherein all men are free and equal, we see creeping into our industrial affairs the fundamental Christian principle which brings heaven here on earth. It is love and good will, the very key to prosperity. How is it manifesting?

One evidence of its presence is that many who direct the uses of capital are making sure that those whom they employ are prospering. The wise ones, who are laying hold of the law of true wealth, are seeking ways and means by which they can increase wages and thereby enable those they employ to have some of the sweeter things of the bountiful life. This condition is becoming a fixed state in American industrial affairs. Wages are subject to no limit except a man's capacity to earn. The working classes are building beautiful homes, taking membership in country clubs, and are enabled to find time for tennis, golf, and other recreations. Of course, there are those in the old school of industrialism who look upon such a state as a dangerous condition for the nation's welfare, but such men are asleep. They may seem to be men of capital, and to have a large place in the affairs of the times, but they are out of the running—they are merely walking in the congregation of the dead; for they are not aware of the new day which is at hand and which is setting the stage for the golden age.

Why are employers interesting themselves more and more in the welfare of their workers, surrounding them with cleanliness, proper ventilation and light? It is a key to their own freedom and greater happiness. What they give returns to them increased. Large firms are constantly scrapping old plant and replacing it with new labour-saving devices, making men more skillful, not less, and which give more employment to more men. With it all the slogan is: "Make as much of a product as you can and make it cheap enough for everyone to buy." Make it cheaper but at the same time make it better. Increase wages at every opportunity. But the question arises, how can increase in wages, large expenditures to surround employees with perfect working conditions, be profitable for capital as well as for labour? How can it possibly be a safe economic practice without the danger of over inflation somewhere along the line? Here enters the great mystery of true Christianity in business. Herein lies the great secret of our internal national safety. Manufacturers who were paying high wages discovered that when they made a product as good as they could and cheap enough for all to buy, they had right at the door of their factories a market of buyers able and willing to spend. They found that their

(Continued on page 12.)



Proposed New Church Constitution.

Mr. W. J. G. Mann writes:—

Archdeacon Boyce by a letter in your last issue has referred to what he calls "the attack" by a Church committee" on the proposed new constitution.

"A" Church committee is the Standing Committee of the Diocese of Sydney, consisting of between 30 and 40 clerical and lay members, with the Archbishop or his Commissary, as chairman, and they represent the synod between its sessions.

The "attack" is a well considered analysis of the proposed constitution, and it demonstrates by detailed reasoning that the document in its present form is not acceptable. Only one member voted against the report. I agree with the letter that "it should have serious consideration."

The members of the convention were anxious to vote and get back home rather than to discuss a document which really needed close consideration by experts. In fact hospitality had been provided for them in Sydney for only a limited time.

It is the usual practice to have a reprint after the committee stage and to give an opportunity of recommitting any parts of the proposed document. Although this was expressly promised in the present case, yet in fact the reprint was not made until some weeks after the convention had separated, and at least one small diocese had accepted the unknown provisions.

It is not surprising under the circumstances that the document is such as it is.

The ideals of the Archdeacon and of those in favour of the document may be shared but the question must always be whether the document is in the form best calculated to promote such ideals. Legal unity now exists on the Prayer Book and 39 Articles, but the proposed constitution aims at preserving unity by authorising diversity. Rule by majority is approved, but under the proposed constitution it would be possible for the representatives of small minorities of church members to legislate against the will of the representatives of large majorities. And so on.

The letter points out that "properties" (i.e., church trust properties) "cannot be diverted without Act of Parliament." This is true to-day, but under the proposed constitution, if carried into legal effect, all such properties could be diverted to the use of a church under any new name and differing doctrinally and otherwise from the present Church of England, and this without any further application to Parliament.

The letter states that if 18 dioceses adopt it (i.e., the proposed constitution), "the matter legally can be carried." This is a panic. Neither convention nor dioceses have any such legislative power. The State Parliaments have given to the dioceses all the power over property which they now possess, and this does not include any such power. Application must be made to the Parliaments of the State before any legal effect can be given to the proposal, and Church members who have not hitherto had any opportunity of either seeing or considering the details can be heard if necessary in opposition. Any diocese which stands out in order to maintain the present standards is not schismatic. The dioceses which establish a new church with provision for new standards are the separatists.

The proposed constitution does not, as the letter claims, give equitable representation. The proportionate representation of the larger dioceses in General Synod is, as the Archdeacon has always claimed, not equitable now and the proposed constitution makes it more equitable. This can be seen by close consideration of the actual provisions and the facts to which they are to be applied.

In conclusion, the report which your editorial note proposes to publish in your next issues, shows (amongst other objections) that the Reformation Settlement is not protected and a reversion is made constitutionally possible and by representatives of minorities.

The Venerable Archdeacon has always been a valiant supporter of the Protestant Reformation during the best part of his great life. It is pathetic that he should now at this stage be found offering a lead on the other side.

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SALE OF WORK

A Sale of Work for the "Australian Church
Record" will be held on Tuesday, May 31st,
afternoon and evening, in the Chapter House,
Sydney. Mesdames A. E. Morris and E.
Bragg are Joint Hon. Secretaries. Details in
a later issue.



YOUNG RECORDERS.

Aims.

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

Toorak, Vic.,
May 12, 1927.

"Without some love you are not blest,
Without some work you find no rest,
Without some thought there is no light,
Without some prayer there is no might."

My dear girls and boys.

Have any of you ever been on a
camping trip? When I was a child we
used to go from my home up country
to the seaside every summer, quite a
big party of us driving and riding. We
used to take several tents and would
spend three or four days on the road.
We children just loved it—for the
grown-ups I imagine it was pretty hard
work. Sometimes we would stop in
one place for a day or so. I remember
once having our camp under some
trees near a river, beautifully cool, and
we had some lovely fishing.

We've all read and heard about men
making long journeys across this great
country of ours, in Africa, in all kinds
of places; journeys weeks and weeks
long, sometimes through unknown
country with many difficulties and
dangers to meet. On such a journey
people have to stop and rest every now
and then and get time to do all sorts
of things they can't do when travel-
ling.

I've just been reading a little article
by a man who says that on life's
journey we need to do just the same
thing. This journey that we are all
making, is too long to get done in one
stretch; we must have halts, and we
call these halts Sundays. Like any
other traveller we need to make the
best use of these halts so that we may
be ready to take up the working-day
journey again. Did you ever think of
Sunday like that? It is a different
kind of day to all the others. For you
young people, for instance, there is no
ordinary school-work. It is a day when
we have time to rest and chat to one
another, families can be together, and
we can all have a happy time. Specially
don't forget that it is God's Day, a
day when we can go to Church and
thank Him for His blessing, and ask
for help for the coming week.

Can you tell me, "What does every
Sunday remind us of?" and do you
know why we keep the Lord's Day and
not the Jewish Sabbath on Saturday?

I am, yours affectionately,

Aunt Mat

Correct answers to questions in last paper:

What are the days between Easter and
Ascension called?—The great 40 days.

What did our Lord do during these days?
—He showed Himself to be alive, and taught
the Disciples concerning the Church.

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

Whatsoever you find to do,
Do it well, with all your might,
Never be a little true,
Or a little in the right.
Trifles even lead to Heaven;
Trifles make the life of man;
So in all things, great and small things,
Be as thorough as you can.

Help the weak if you are strong;
Love the old if you are young;
Own a fault when you are wrong;
When you're angry, hold your tongue,
In each duty lies a beauty,
If your eyes you do not shut,
Just as surely and sincerely,
As a kernel in a nut.
(From the Children's Corner in Chester
Cathedral.)

CHRISTIAN ETHICS IN BUSINESS.

(Continued from page 11.)

employees were not seeking how they
might force capital to divide. The
agitators of unjust relationships be-
tween capital and labour found their
protests falling upon ears too busily
engaged at tuning in on the joyous
music of living.

Just as surely as you create a con-
dition whereby an employee can build
a beautiful home and surround himself
with up-to-date conveniences, you have
turned that man's attention towards
the artistic and idealistic things of life.
He will be too busy enjoying his work
and his home and in surrounding him-
self with the beautiful things of life
to engage in any negative practice.

Just a closing word to Capital:
You will find that good wages, low
selling, but large aggregate profits,
and non-restriction of man's output,
will all work out so that mass produc-
tion will find its full and satisfactory
solution. . . . In such practices
America will teach the world the joys
and blessings of a practical Christian-
ity."

THE WORLD'S BIBLE.

Christ has no hands but our hands,
To do His work to-day,
He has no feet but our feet,
To lead men in His way,
He has no tongue but our tongues,
To tell men how He died,
He has no help but our help,
To bring them to His side.

We are the only Bible,
The careless world will read,
We are the sinners' Gospel,
We are the scoffer's Creed,
We are the Lord's last message,
Given in deed and word,
What if the type is crooked?
What if the type is blurred?

What if our hands are busy,
With other work than His?
What if our feet are walking,
Where sin's allurements is?
What if our tongues are speaking,
Of things His lips would spurn?
How can we hope to help Him,
And hasten His return?

—Anon.

SUNDAY.

Sunday! Who can tell thy worth?
Glimpse of heaven, best on earth!
Treasure trove, out of seven,
Kindly by the Godhead given,
Given to be spent as well,
As human thought or tongue can tell,
Given by Infinity,
Fitting for Eternity.

A. Withers Green.

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Gough continues from last issue her
study of applied Christianity.

**Church Overseas and Australian Church
News.**

Illustrations.—Cobbity Parish, N.S.W., Cen-
tenary Celebrations.

Leader.—In default of Protest. A timely
article for Anglicans on their attitude
to Prayer Book Revision.

Prayer Book Revision.—Canon H. T. Lang-
ley, of Melbourne, concludes his criti-
cism, also interesting reports from Eng-
land.

Proposed New Constitution.—Mr. F. B.
Wilkinson's Minority Report.

Quiet Moments.—By Rev. A. Law, D.D.,
Devotional study on "The Little that
Jesus did."

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and correspondents please note. Tel.
MA 2217.

Bishop Trower says Australia's Par-
liaments are like comic opera.

British Cabinet have decided to con-
tinue the Legation at the Vatican.

The papers say that Lady Cook
"christened" the new light cruiser.
She did no such thing.

The first Air Force Chaplain in Vic-
toria has been appointed. He is the
Rev. F. G. Hughes, of Altona, near
the Point Cook centre.

"Silence for ten years," was a
request sent to the Presbyterian As-
sembly Moderator in Melbourne by a
member "Bored to Death" by certain
speakers.

A bookshop proprietor is prosecuted,
and rightly, too, when he displays
obscene pictures. But moving pic-
tures of naked women seemingly pass
the censor in Australia.

The Rev. "Bert" Hammond, on re-
tiring from the post of President of
the Australian Prohibition Council,
was presented with a nicely illumina-
ted testimonial.

**Sydney Clergy please announce Sale
of Work for "Australian Church Re-
cord" in Chapter House on May 31,
afternoon and evening.**

Rheims Cathedral has at length
been re-opened for use after its rav-
ages of war. "People of all creeds
and opinions felt the wounds of the
Cathedral as if they had suffered in
the living flesh," said M. Heriot.

A member of the Gundagai tribe
who, as representative of the original
aboriginal owners of the land, was
given a prominent place at the historic
ceremony at Canberra. He carried in
his right hand a small Australian en-
sign.

The British and Foreign Bible Society
has dispatched an adequate supply of
copies of the New Testament in order
to provide for the needs of the British
sailors and soldiers sent to Hong Kong
and Shanghai. The books will be dis-
tributed in co-operation with the
Y.M.C.A. and other workers.

"I know some women who, if they
had twins every year would be more
efficient than many members of Par-
liament," said Lady Astor in the House
of Commons. But the less efficient
men carried the vote against extend-
ing privileges to married women in
the Civil Service.

Pitt Street, Sydney, Independent
Church (Rev. T. E. Ruth) has decided
to devote ten per cent. of all collec-
tions to Home and Foreign Missio-
nary work. This offering is to be supple-
mentary to personal gifts, and, in no
way takes their place.

The "Sun" newspaper declares a
profit of £148,000. . . . Why cannot
Church papers show a profit? Because
people will pay 1d. a day or £1/6- a
year for a secular paper, and speak of
a modest nine shillings a year for
their church paper as if it were extor-
tionate.

As an outcome of the annual meet-
ing of Ridley College, Melbourne, a
well-known churchman donated £100
towards the Chapel fund; and also pro-
mised to give a further £10 for every
£100 received between this time and
June. Since this we have had another
£100.

Sydney Toc H. Padre, T. G. Paul,
says Sydney's underworld is 'worse
than London's'. Of course, he is to
be understood as speaking compara-
tively. He alleges 60 per cent. of par-
ents are unfitted for their privilege,
and he is not far wrong. Forty per
cent. of the children have never heard
the Name of God but in oath, he says.

The attention of the police has been
directed to the display of liqueur cho-
colates which is being made by one of
the city confectioners. An analysis
has shown these to contain alcohol in
a quantity which is likely to create in
those who eat the chocolates a taste
for alcoholic liquors, if this had not
been acquired previously. This danger
exists especially for young people,
and it is very essential that if there
is a breach of the law police action
should be taken without delay.—
"Grit."

Former Senator Chauncey M. De-
pew is a very noted man in America
and has a world-wide reputation. He
is now 93 years of age, with every
faculty alert. His vast experience of
men and life makes anything he says
both interesting and valuable. The
New York "Times" reports him as
saying: "I state that from my experi-
ence of ninety-three years I am more
firmly anchored to the Bible than ever
before and believe implicitly in its
teachings and the God it portrays."

**A Sale of Work in aid of the funds
of this paper will be held in the Chap-
ter House, Sydney, on Tuesday, 31st
May, 1927. Official opening at 3 p.m.
by Mrs. E. Shaw. Mrs. Geo. Earp
will render vocal items. Luncheon 1
p.m. Musical items 8 p.m. Keep
this date free and come. Contributions
to any of the Stalls thankfully received.
Mrs. A. Morris and Mrs. E. Bragg are
the Joint Hon. Secretaries.**